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THE

ILIAD OF HOMER,

WITH A CAREFULLY CORRECTED TEXT;

WITH

COPIOUS ENGLISH NOTES,

ILLUSTRATING THE GRAMMATICAL CONSTRUCTION,
THE MANNERS AND CUSTOMS, THE MYTHOLOGY AND ANTIQUITIES OF
THE HEROIC AGES;

AND

PRELIMINARY OBSERVATIONS
ON POINTS OF CLASSICAL INTEREST AND IMPORTANCE CONNECTED
WITH HOMER AND HIS WRITINGS.

BY THE

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Ipse pares vatum, princeps Heliconis Homerus.—Claudian.
Aspice Mænonidem, a quo, eam fonte perenni,
Vatum Pieriis ora rigantur aquis.—Ovid.

SIXTH EDITION.

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PREFACE TO THE THIRD EDITION.

In preparing an edition of an ancient author, the two points which principally divide the attention of the Editor, are the correctness of his Text, and the adaptation of his Illustrations to that class of students, for whom they are more immediately designed; and whatever care may have been previously devoted to these essentials, the present work has not been now, for a third time, offered to the favour of the public, without the labour of a most searching revision of both. The Text, though still, as heretofore, based upon that of Heyne, has been diligently examined throughout; and advantage has been taken of the inquiries of more recent critics, in order to secure the utmost degree of attainable accuracy; though no variation has been introduced, except in cases of authorized and obvious emendation, without assigning a reason for the change. Perhaps it is superfluous to state, that very considerable additions, and some few alterations, have been made in the Preliminary Observations and the Notes; inasmuch as their extent and importance will be immediately apparent to any one who may be induced to compare the Edition with those which preceded it. At the same time, it is only fair to the Publishers to announce, that this accession of matter, amounting to some sheets, has induced no accession of price. For the rest, the nature and object of the work will sufficiently appear from the subjoined remarks, reproduced, with some immaterial omissions, from the Preface to the first Edition:—

It is somewhat surprising that in this age of classical erudi-
tion, amid the various useful and learned editions of the Greek and Latin writers which have issued from the press, no attempt has been made to accommodate Homer to the study of youth. The editions of the Iliad, which are at present in general use, are strikingly deficient in the means of effecting this important object. That of Dr. Clarke is almost entirely devoted to the comparison of parallel passages from Virgil, and the solution of metrical difficulties, in which he has, for the most part, signally failed; and the minor edition of Heyne consists of little more than meagre explanations of the constructions, abridged from the larger work, and brief analyses of each succeeding division of the subject. In these editions, also, the mythology, the customs, manners, and antiquities of the early Greeks, are rarely, and only cursorily, noticed. Now, though it is true that on these points Homer generally goes before his commentator, and that from the poet himself the subjects for illustration are drawn by the antiquarian; still it is useful, and often necessary, to call the attention of the student to the source from which many of these primeval habits were derived, and to mark the changes which afterwards took place in them, by means of reference to later writers.

An attempt has here been made to afford information to the student in his first acquaintance with Homer, and during the progress of his Academical studies. With this view, all points of intricacy have been cleared up, peculiarities of construction explained, the true etymology and signification of the principal words and phrases defined, and their usage illustrated by authorities from other writers, by citations from Eustathius, from the Greek Scholiasts, and Lexicographers. It is hoped, therefore, that although the depths of verbal criticism have been generally avoided, a way has been opened for those who may afterwards choose to push their researches further in that direction. With respect to the subject of antiquities, it seemed to be a point of peculiar interest to develop the correspondence and connexion between the religious, social, and civil customs of the Greeks, and those of the Jews and other Oriental nations; as it not only tends to throw a light upon the common source in which they mutually originated, but also, in many
instances, to illustrate the Sacred Writers themselves. It will frequently be found, that a striking similarity exists between them, extending itself even to sentiments and ideas, and the peculiar mode of expressing them.

Succeeding Greek poets, and after them Virgil in particular, and the Roman poets in general, have been frequently indebted for some of their brightest ideas and most beautiful passages to Homer. Those from Virgil are regularly cited by Clarke, with a most scrupulous perseverance, and with a minuteness, in many cases, bordering on the ridiculous;—sometimes even where it would be difficult to find a resemblance, had it not been kindly pointed out. It has been thought sufficient to cite the most striking parallels; not confining them, however, to Virgil, or even to the body of Greek and Roman authors, but occasionally extending them to our own poets, of whom Milton, in particular, has not hesitated to follow in the steps of his great predecessor.

It was at first intended to embody the remarks on the language and versification of Homer with the notes; but, from their frequent recurrence and general application, it was found more convenient to throw them together in a separate form. There are many circumstances also, connected with the poet himself and his writings, with which the student would wish to be acquainted, not merely as matters of curiosity, but more particularly as they have lately engaged the attention and research of the first literary characters of Europe. The more important of these topics,—such as the variety of opinion respecting the life, the real existence, and the individuality of Homer; the account of his writings, the probable method of their preservation, and the primary argument of the Iliad; together with the subjects above mentioned,—are considered in a connected series of Preliminary Observations.

With respect to the somewhat novel\(^1\) form of English annotation.

\(^1\) Now no longer \textit{novel}, but \textit{almost universally adopted}. The Editor, if not the first, was certainly among the first, who advocated and put in practice this suggestion of Common Sense.
it has been adopted, as in the *Pentalogia Græca*¹, from a firm conviction of its utility. Every master knows, that a boy at school never thinks of looking at a Latin note; and for this simple reason, that it is often more difficult, to a youth at least, than the passage which it is intended to explain. Indeed, a more advanced student will often think his information dearly bought, at the expense of wading through a maze of crabbed Latinity; particularly if involved in the learned prolixity of the German schools. That Latin is of infinite importance in publications of deep literary pretension, calculated and designed for foreign circulation, no one will pretend to deny; but that it is expedient in a work intended for English students, at an English school, or in the lecture-room of an English University, is more than questionable. An English note will at least be read by those who wish for information; while Latin is generally left for those, whose superior learning requires neither the one nor the other.

The main object of the Editor then is *utility*; and if, in this respect, he has risen in the slightest degree above his predecessors, in the task of editing the Iliad for the use of younger students, he will at least have done no injury to the cause of Literature.

W. T.

PRELIMINARY OBSERVATIONS.

SECTION I.

OF THE LIFE OF HOMER, AND THE PLACE AND TIME OF HIS BIRTH.

Πόσοι πόσα λέγουσιν περὶ Ὀμήρου; ἄλλοι μὲν Αἰγύπτιους φάσκοντες, ἄλλοι εἰς Χίον, κ. τ. λ.—Επίφαν. adv. Hero. I.

The two great Poems of Homer are not only remarkable as the earliest remains of Grecian literature, and indeed, next to the sacred Scriptures of the Old Testament, of Literature in general; but as exhibiting the strongest powers of intellect and imagination to which the human mind has ever reached. With the exception, moreover, of the works of Hesiod, who is generally supposed to have flourished about the same period, they seem to have stood alone for a considerable length of time; and to have been followed or preceded by no composition, whether in prose or verse, for several ages. It is the opinion of Herodotus, indeed, that poetry had never existed in Greece prior to the age of Homer; and that Orpheus, Linus, Museus, and others, who are commonly referred to an earlier date, lived, in fact, long after him. The existence of Orpheus has even been doubted altogether, and a passage to that effect is cited by Cicero from the third book of the Poetics of Aristotle, which is now lost. And although the concurring voice of Antiquity, with this single exception, is almost decisive in support of the contrary opinion, still the Orphic Remains, as they are called, are, in all probability, the spurious production of a comparatively modern age. Their antiquity has been maintained by Heyne, Wolfe, and Ruhnken; but they bear strong internal marks of a period considerably posterior to Homer, and their genuineness has been otherwise very generally questioned. The Argonautica are referred by Beck to an era subsequent to that of Alexander the Great; and many of the Hymns, from a supposed reference which they bear to a Great First Cause, have even been considered as a pious fraud of the early Christians. There can be no doubt, however, that Poetry was not only

1 Herod. II. 53.
3 It was evidently doubted by Pausanias, Attic. XXXVII. 3. See also Aristotle, de Anima, I. 5.
in existence, but had acquired a degree of reputation, some time before the age of Homer. The poet himself has recorded the punishment said to have been inflicted upon Thamyris, a Thracian bard, who had challenged the Muses to a poetical contest; besides which, he is generally supposed to allude to Linus, the reputed inventor of the art in Greece, in his description of the Shield of Achilles. But the dawn of Grecian learning was almost immediately overcast; and the state of barbarism, into which the country relapsed after the Dorian conquest, obliterated the memory of most of her early poets, and involved the history of those, whose names have survived, in fabulous uncertainty. It was doubtless also the unfortunate consequence of this revolution, that so little is known of Homer himself.

It will be seen, in the course of these observations, that the Iliad and the Odysseee, in the connected state, at least, in which we now possess them, were unknown in European Greece, till about four centuries after their first promulgation in Ionia. Little therefore, especially in these turbulent times, was probably thought of their author, who would be identified, almost involuntarily, with the rambling bard who recited his verses. But as soon as civilization and learning began to revive, and more especially when the two great poems, with which they had hitherto been acquainted only in detached portions, appeared before them as a uniform and connected whole, the curiosity of the Greeks would naturally be excited respecting the personal history of their Asiatic countryman, and inquiries set on foot in order to collect the scattered records of his life. In so great a lapse of time, however, any authentic information could scarcely be expected; and little reliance can be placed upon the traditions, which, from the very character and genius of the country, would be no less fictitious than abundant. The Life of Homer, which passes under the name of Herodotus, is evidently compiled from such traditional sources. Though the Memoir is undoubtedly spurious, and its statements delivered in a tone of accurate prolixity, which savours strongly of fable, it is, at the same time, unquestionably of early date, and the basis upon which the Life attributed to Plutarch, and every other account of the poet, has been successively founded. It will be necessary, therefore, to compress into as short a compass as possible the principal particulars therein recorded, together with such additional information as may be derived from Plutarch and other writers, and to leave the student to form his own estimate of the degree of credibility to which they are entitled. From his own writings nothing respecting his personal history can be ascertained; though we may justly infer from the characters of his heroes, and the sentiments which he has put into their mouths, that he was actuated by the

1 Il. B. 594, sqq.
2 See on II. Σ. 570.
3 Sect. II.
4 Mr. Wood, in his Essay on The Original Genius of Homer, argues strongly in support of its genuineness; but the evidence against it greatly preponderates. Indeed, its manifest inferiority of style, and a statement which it contains respecting the age of Homer, directly at variance with the opinion of the historian, are alone sufficient to condemn it. But see the opening note in Wesseling's edition.
5 This Life is also a forgery, and of earlier age than its reputed author, for it was clearly known to Quintilian (Inst. Or. X. 1), and Seneca (Epist. 89), who lived before Plutarch. According to Tatian (ap. Fabric, Bibl. 11. 1. 3), Theagenes, Stesimbrotes, Antimachus of Colophon, Herodotus, Dionysius of Olynthus, Ephorus of Cume, Philochorus, Metaclidus, Chamaeleon, and the grammarians Zenodotus, Aristophanes, Callimachus, Crates, Eratosthenes, Aristarchus, and Apollodorus, had all written concerning Homer.
noblest feelings of public patriotism, and possessed of every private virtue in domestic life.

According to this author, then, Homer was an Asiatic Greek, a native of Smyrna. His mother's name was Crytheis, who had taken refuge in that town, having been found illegally with child, and banished in consequence by her uncle from Cumæ. Shortly after her arrival, as she was one day celebrating a festival in the neighbourhood, on the banks of the river Meles, she was taken suddenly in labour, and gave birth to the poet. In order to procure a maintenance for herself and her child,—who was called, from the river near which he was born, Melesigenes,—she took to the occupation of spinning, which afforded them a scanty subsistence, till she had the good fortune to become acquainted with one Phemius, a schoolmaster, who eventually married her. Homer, in the mean time, was receiving his education under an eminent teacher, named Pronepides, and giving early proof of that mighty genius, which was destined to be the admiration of all future ages. After the death of his father-in-law, he succeeded to his employment, in which he was found by Mentes, a merchant of considerable attainments, trading at Smyrna, who was attracted by the poet's learning, and invited him to relinquish his school, and travel;—a proposition with which he gladly complied.

Whatever truth there may be in these statements, it is unquestionable that Homer was a great traveller. This is a fact established, beyond the possibility of doubt, by his minute and exact geographical description of the Troad and the Grecian states, in the Catalogue of ships. The accuracy with which he has delineated the manners, customs, and peculiarities of the different nations, must have been the result of personal acquaintance and attentive observation. From the frequent descriptions of scenery which occur in the Odyssee, and which are at once so striking and so natural, and painted with a vividness that proves them to have been deeply impressed upon his mind, the celebrated Mr. Bryant has fixed upon Ithaca as the birth-place of the poet; and built thereon a theory, far more specious than satisfactory, that he describes himself in the person of Ulysses, and the constancy of his own wife in the faithful Penelope. In proof of this singular assumption, this ingenious, though very fanciful, writer adds the Delphic response to the emperor Adrian,

1 In Plutarch's account, though evidently originating in the same tradition, the poet's birth is magnified into a miracle. He attributes the pregnancy of Crytheis to a Genius, or companion of the Muses; and states that she was married to Mæon, king of the country, before she gave birth to Homer, who was called Mäoniades from his reputed father. His mother dying in child-birth, the infant was brought up by Mæon; at whose death he was left in extreme poverty. The same account relates, that Dius, the brother of Mæon, was the father of Hesiod by his wife Pycimede.

2 The poet is thought to allude to his mother's condition in II. M. 433.

3 Diod. Sic. Lib. III.

4 See note on II. B. 494.

5 The speculations of Mr. Bryant on the subject and the characters of the Iliad and the Odyssey, on the non-existence of Troy, and on Homer himself, are scarcely of a nature to require more than a passing notice in these observations. They are altogether hypothetical, and supported with a greater waste of learning than solidity of argument. It is generally believed, however, that the poet has transplanted many events of his own life into those of his heroes; and that in many of his characters the names of persons are preserved, with whom he had been connected in life by the ties of friendship or hospitality. We may instance that of Tyehius, the leather-dresser, in II. H. 220; and those of Mentes, Phemius, and Mentor, in the Odyssey. Neither is Mr. Bryant a solitary advocate of the Ithacan origin of Homer. To mention one other only, the opinion has been more recently maintained, with all the ardour of com-
respecting the country and parentage of Homer, and the fragment from an elegy of Hermesianax of Colophon, preserved by Athenæus, wherein the bard of the Odyssey is represented as ἰδὼν ἀπτόμενος πίθεων. His arguments, however, are in general only so far conclusive as they regard the perfect acquaintance of the poet with the country of Ulysses; and we are informed, that he was left by Mentes in Ithaca, where he was detained a considerable time, in consequence of a defluxion in his eyes; and that during his stay he was furnished by one Mentor with the materials for the composition of the Odyssey. It is further related, that he had visited Italy and Spain; but this is exceedingly incredible, as no vestiges exist in his writings of any knowledge westward of Greece. Towards the south, his acquaintance extended beyond Thebes, as far as Ἁθηνία; but, though he mentions Arabia and Libya, he probably had not travelled thither. His intimate acquaintance with the manners, customs, and rites of the Phoenicians and Egyptians, is evidence sufficient that he resided for some time in both countries. From the former, whom he constantly represents as a seafaring and commercial people, he probably derived the extensive information with regard to early naval affairs, which we meet with in his works. In Egypt, as we are informed by Herodotus, he was furnished with the outlines of his system of Mythology, which became the basis of the religion of Greece. It has also been inferred by some, from the striking similarity which subsists between manners and opinions as they are exhibited in his works and in the Sacred Writings, that he was made acquainted, during his stay in this country, with the Scriptures of the Old Testament. The points of resemblance are, indeed, numerous and striking, and extending sometimes even to expressions of sentiment and verbal allusions; the difference being chiefly such as would necessarily result from the different religions. While the heroes of the Iliad and the Odyssey wandered in the darkness of heathenism, the patriarchs of the Pentateuch were blessed with the light of Revelation. They differed therefore in morals rather than in manners; and yet even the morality of Homer is, all things considered, less faulty than might have been expected. Still the similarity is far from proving the poet’s acquaintance with the Bible. It would be more to the point, if Mr. Wood’s patriot affection, by a living native of the island, named Constantine Koliades, and occupying a professorial chair in the Ionian University. Although the enthusiasm of the writer may be measured by the announcement of his own lineal descent from the faithful Ἠθελος, his work, entitled Ὠδύσσεα—Homère, is not only a curious, entertaining, and even learned production, but replete with valuable information respecting the Homerian localities. Carrying his views much beyond the theory of Bryant, Koliades asserts that the author of the Iliad and the Odyssey was none other than Ὠδύσσεα himself, who has furnished the reply to the question respecting the personal existence of Homer in the splendid address to Alexinos. In O. D. 1. 19, Ἐπὶ Ὄδυσσεῖς Ἀποτελέσεις.

1 Hom. et Hesiod. Certam. c. 3. Ὁ πασίδιος τιθημένον, πλέον Ὠμῆρος, καὶ τίνος; ἀποφλέβασι ἦ Πεθα ἐπὶ ἐγκρύτατο τόντι τῶν τρόπων.

2 Athen. Deip. X111. 71.

3 Bryant indeed affirms that, although an Ithacan by birth, he was of Egyptian extraction; and that his name, Melesigenes, was in fact corrupted by the Smyrnians, in order to claim him as a countryman; whereas his real name, Melasigines, indicated his descent from parents who had migrated from the banks of the Nile.

See on II. 2. 291.

5 Lib. II. ubi supra.

6 See on II. 2. 428.
supposition were well founded, that he was not a stranger to Judæa and its inhabitants; but the main authority for such an opinion is derived from a conjectural emendation of a line, cited by Strabo from the Iliad, but found in none of the MSS. of Homer. The analogy, however, which undeniably subsists between the ideas and expressions of the Asiatic Greeks in the age of Homer, and those of the historical times and places of the Old Testament,—many of which will be pointed out in the notes,—is readily and sufficiently explained by referring them both to the same patriarchal origin, and to countries situated at no remote distance from each other.

The complaint in his eyes, which caused the detention of the poet at Ithaca, is said to have returned upon him in after life, and with such increased violence, as to end in total blindness. The period at which he was visited with this calamity is uncertain, but the fact itself is very generally admitted; and if the Hymn to Apollo be genuine, there can be no doubt of its truth. In this Hymn the poet himself, like Milton, tells us of his misfortune; and, though it has been referred with the rest of these compositions to a more recent age, Thucydides does not hesitate to ascribe it to Homer. It is reasonable to suppose, however, that he did not entirely lose his sight till he was considerably advanced in years: at all events, the opinion which has been sometimes maintained, that he was born blind, is altogether inadmissible. This supposition is so manifestly contradicted by his accurate and extensive knowledge of men and countries, by his exquisite perception of natural objects, by his picturesque delineations of scenery, and more especially by the length and number of his writings, in none of which, with the above exception, there is the most remote allusion to the fact, that we may fairly adopt the opinion of Paternclus respecting it: *Homerum siguis cæcum genitum putat, omnibus sensibus orbis est.* The author of his Life observes that his name originated in his blindness, and that he was called *Homer, ἄπο τοῦ μὴ ὀρᾶν.* This derivation, however, rests upon a tradition, which carries with it every appearance of fable. It is said that, while at Cumæ, he was induced by his straitened circumstances to request an allowance from the public treasury, to which the Senate would probably have acceded, had it not been for the ill-timed observation of one of their body, that if they should undertake to maintain all the blind men (ὁμήρους) who applied for assistance, their resources would shortly be exhausted. In consequence of this treatment,

1 The line, as preserved in Strabo, XIII. p. 929, stands thus: *Χωρός ἐνὶ ἔρωτε Ἡβής ἐν πίονι ὀμήρ. It is thus corrected in Dr. Taylor's Civil Law, p. 554. Χωρό ἐνὶ ἔρωτε Ἦσος ἐν πίονι ὀμήρ.* Compare II. Y. 385.
2 See particularly on II. A. 27. It may be worth relating, as a literary anecdote, that the celebrated Joshua Barnes composed a Treatise, which, however, was not published, in order to prove that Homer was no other than King Solomon. Had this ingenious hypothesis been given to the world, its claims to attention would have still been eclipsed by the more recent discovery of the identity of the poet with Moses himself. This theory was gravely advocated in an Essay, which appeared in the year 1825.
3 There is a fable which attributes Homer's blindness to an apparition of the shade of Achilles, which, desirous of obtaining an adequate conception of his hero, he had evoked from his tomb on the Sigean promontory. The Vaulcanian armour, in which the resuscitated warrior was clad, was of such dazzling brightness, that the enraptured gaze of the poet was followed by the loss of sight for ever.
4 Vers. 172. τυφλὸς ἄνηρ, οίκει δι’ Χηρ ἐνὶ πανταλοῖσσον.
5 Lib. III. 104.
6 Lib. I. 5.
the poet left Cumae for Phocæa, expressing an earnest wish at his departure, that the town might never be immortalized as the birth-place of a poet. Other significations have been repeatedly affixed to his name by those, who consider it merely as an epithet of his real appellation, Meleistigenes; but all are equally conjectural, unimportant, and unsatisfactory 1.

In pursuing his travels, Homer took frequent occasion, according to the custom of the times, of reciting his poems in the public assemblies, in the several places which he visited. Their intrinsic beauty and excellence were universally perceived and admired; except, indeed, at Smyrna, where they were received with inattention and unconcern. At Phocæa, they were heard with such peculiar delight, that a maintenance was offered to the poet by one Thestorides, a schoolmaster, on condition of being allowed to transcribe them; whereupon he immediately sailed for Chios, and there recited them as his own compositions. In order to expose the imposture, Homer followed him to Chios; and being set on shore by the crew of a fishing-boat, in which he had obtained a passage from Erythrae, he was prevented by his blindness from proceeding, and wandered along the shore two days in quest of a guide. At length, falling in with a goatherd, named Glaucus, who came up providentially to rescue him from the fury of his dogs 2, he was introduced by him to his master, with whom he lived some time at Bolissus, and attended to the education of his children. Thestorides died at his arrival, and left him in the undisputed possession of the productions of his genius, and in the enjoyment of increasing prosperity and fame.

In the later years of his life, it appears by the Hymn to Apollo, cited above, that he settled at Chios. Here he is said to have amassed considerable wealth, and to have married. One of two daughters, who were the fruit of this alliance, died young; and the other was married to the person whose children he had educated. Of his death nothing is positively known; but Plutarch relates an absurd tradition, that he died from grief, in consequence of his inability to solve a riddle which had been proposed to him by some fishermen at Io, and of which he had been previously warned by an oracle to beware of attempting the solution 3. The riddle was conveyed in a reply to the poet’s inquiry respecting their sport, in the following terms:—"Оσσελομεν, λιπόμεσθαί οσσελομεν, φερόμεσθα. It should seem that the wits had been engaged in catching and killing a

1 Some have derived it from δ ῥοθ, a thigh; upon the supposition that he had some mark upon that part to indicate his illegitimacy. Proclus understands Ὀμερος to signify an hostage; and states that he was delivered up by Smyrna to Chios, in order to conclude a truce between them. Plutarch, in his Life, says that the name implies following; but the reason which he assigns for the opinion is sufficiently absurd. A derivation has also been suggested ἀπὸ τοῦ ὁμοῦ ἔρεων, with reference to the practice of the Rhassodists, who commonly sing in concert. Somewhat similar is that from ὁμοῦ ἔρεων, to fit together, and, as it were, to dovetail; whence Ilgen, in his preface to the Hymns, deduces an argument against the poet's personal existence, and resolves him into an abstract idea. Verily it is a novel and romantic idea, that an abstract idea be capable of generating an idea so grandly magnificent as the conception of the Iliad and the Odyssey. Probably we shall hear some fine day of the conversion of Demosthenes and Chrysostom into abstract ideas, since their names, whether by accident or design, have a derivative affinity with the powers of eloquence.

2 This adventure is supposed to have suggested the narrative, in Od. Ξ. 30, of the escape of Ulysses from his own dogs.

3 The oracle and riddle are also preserved in the Chrestomathia of Proclus, appended to Gaisford's edition of Hesiod, p. 466. In this Treatise, however, his death is attributed to a fall, occasioned by striking his foot against a stone.
somewhat different prey than their occupation indicated; the presence of which was not calculated to contribute materially to their personal comfort. For want of more authentic information, we may at once reject this marvellous addition to the account given in the Life attributed to Herodotus, in which it is simply stated, that having undertaken a voyage to Athens, he fell sick at Io, where he died, and was buried on the sea-shore. The inhabitants buried him with great pomp, and inscribed the following epitaph on his tomb:—

'Εκθάδε τήν ἱερὰν κεφάλην κατὰ γαία καλυπτεί,
Ἀνέρων ἠρώων κοσμήτορα, θείον Ὀμηρον.

It now remains to notice the conflicting opinions, and to enter briefly into the merits of the question, respecting the place of Homer's nativity, and the chronology of his birth.

In very early times, the honour of giving birth to the prince of poets was contested with great pertinacity, and little pretension, by several of the states of Greece. This spirit of rivalry gave rise to the following distich, in which seven of the principal parties in the dispute are enumerated:—

- Smyrna, Chios, Colophon, Salamis, Rhodos, Argos, Athenæ,
  Orbis de patria certat, Homere, tua.

The grounds, upon which most of them supported their respective claims, were trivial in the extreme. At Colophon, for instance, they had a school in which the poet was said to have taught; and at Io, as an evidence of his birth, they could produce only the record of his death,—his tomb upon the sea-shore. If any credit is due to the unknown author of his Life, he was born, as we have already seen, at Smyrna; but it is somewhat singular, if that were really the case, that there is no mention of the place in any of his writings. It appears, indeed, that the Smyrnæans treated him with indifference during his life, which may in some measure account for this extraordinary silence; while it is certain that they paid far greater respect to his memory, than any of the other claimants. They struck medals in honour of him; they dedicated a temple to him; and they burnt Zeilus in effigy, in angry contempt of the abuse which he had heaped upon his works.

The claims of Chios have found a warm advocate in Leo Allatius, a native of the island; but his arguments are by no means conclusive. From the above cited passage in the Hymn to Apollo, wherein the poet describes himself as a blind man resident (οἰκεῖ) at Chios, it cannot pos-

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1 Cicero mentions four of the competitors in his Oratio Pro Archia Poeta (c. 8):—Homerum Colophonii cirem esse dixit suum; Chii suum cindicat; Salaminii repetat; Smyrnai vero suum esse confirmat; itaque etiam delibrum ejus in oppido dedicarat.

Permuti aliis prateria puquam inter se, atque contendunt. The distich in the text appears, by the way, to be built upon an epigram by Varro, which will be found in A. Gall. N. A. III. 11.

2 Plin. IV. 12.

3 One of these, which is still in existence, is the reading. This is evidently at variance with the opinion noticed above, that he was born blind.

4 In a Treatise de Patria Homeri, published A.D. 1640.
sibly be inferred that he was born there. Neither will the testimonies of Simonides and Theocritis to a similar effect, which this writer has added in support of his assumption, prove any thing more than the simple fact, that Homer had lived for some time in that country. Strabo, indeed, has fallen in with the opinion that Homer was a Chian, upon the ground that he speaks of the Icarian Sea in terms which prove his perfect acquaintance with its coast and navigation. It does not appear, however, that he has displayed a greater knowledge of this, than of the other seas which he has occasion to notice. With respect to Homer himself, Aristotle expressly affirms, that he has given no intimation in his writings, that he was a native of Chios. In speaking of the Homeridae as the descendants of the poet, Allatius has mistaken their occupation for their descent. They were merely a company of wandering Rhapsodists, as they were otherwise called, who obtained a subsistence like the old Welsh harpers or Celtic bards, by reciting the compositions of Homer in the public assemblies, and more especially at the quinquennial games, which the Chians had instituted in honour of the poet. Plato speaks of these Homeridae as still in existence in his time, not only in Chios, but dispersed throughout the states of Greece; and he describes them merely as a class of the more general race of Rhapsodists, who went about from place to place, reciting the popular poems of the day; which, however, they did not scruple to alter as occasion might require. Some of them, indeed, had considerable reputation as poets themselves; and many of those passages, which are really interpolated in the Iliad and the Odyssey, were in all probability added by one or other of the tribe. They seem, indeed, to have been the successors of the ἀντική, who, like Demodocus and Phenius in the Odyssey, sang their own compositions, and acquired fame and a maintenance, as Homer himself is represented to have done, by the recitation of their verses.

But whatever may be the respective claims of each contending state,

1 Cited on II. Z. 146. 2 Theocr. Idyl. VII. 47.
3 Strabo, XIII. p. 355. 4 Rhet. II. 23.
5 The portions of the poem delivered at each recitation were called, from these persons, ἰδεῖας, and this title has been fixed to each respective book of the Iliad and the Odyssey, though it does not appear that a book was necessarily spoken at a time. Probably only a part, such as the duel of Hector and Ajax, the meeting of Glance and Diomed, and the like, constituted the original rhapsody. Another instance is the Dolon, or Night Adventure of Ulysses and Diomed (Il. K. 295), which is said by Eustathius to have been considered by the ancients as a separate poem, and to have been inserted (τίταραίας εἰς τὴν ποίησιν) by Pissistratus. Such, too, are the Loes of Mars and Venus, and the Necymanteia, in the Odyssey. The commentators are divided as to the origin of the word, some deriving it from παρατο, to set, and others from παρά, the staff, which the rhapsodist carried in his hand. See Wolfe's Prolegom. 6 In his Dialogue, entitled ΙΩΝ, where the Rhapsodist and the Ionian are one and the same person.
7 It is curious to compare these struggles for the honour of having given birth to Homer, with the blind zeal with which he was denounced by the converts to Christianity, at the commencement of the second century. — Heathenism was then to be destroyed, and Homer appeared the father of it; whose fictions were at once the belief of the Pagan religion, and the objections of Christianity against it. He became, therefore, very deeply involved in the question; and not with that honour which had hitherto attended him, but as a criminal who had drawn the world into folly. He was on one
it is certain that Homer was an Asiatic Greek; and, most probably, of Ionia. His descriptions of scenery, and his impressions of natural objects, are perfectly in accordance with this opinion. From several of his geographical statements and local allusions, it is sufficiently apparent that his early associations were formed in a country east of Greece; and the character which he has given of the wind Zephyrus is perfectly Ionian. At the same time, many of the customs which he describes, and more especially those which relate to sacrifices, are confessedly Æolian. Still, when it is remembered in how narrow a compass these contiguous countries lie, and that their customs must, in consequence, have been in a great degree similar, and equally familiar to Homer, it will not be possible to determine from thence, that he was necessarily a native of Æolia. In fact, the point can never be finally settled in favour of either country; nor do the pretensions of Chios or of Smyrna appear to have one whit the greater claim respectively to the honour in dispute; except, perhaps, that the first impressions of scenery and of nature are more calculated to root themselves deeply in a rich and vivid fancy, than popular habits and peculiarities. Otherwise, indeed, he seems to have been more especially familiar with the customs and institutions of the island of Crete, some of which even yet bear a strong resemblance to the vivid delineations which he has given of them.

The question of the age of Homer has given rise to more discussion, and with greater latitude, than that of his country. While some would make him contemporary with the Trojan war, there are others who fix him to a comparatively recent era. Some, indeed, would even make him coeval with Lycurgus; and Strabo mentions an interview which was said to have taken place between the poet and the lawgiver, for the purpose of settling the constitution of Sparta. Thucydidus affirms indeinitely, that he lived long after the siege of Troy: and Cicero is almost as indecisive in observing, "that though his age is uncertain, he lived many years before the foundation of Rome." Now there are several incidental circumstances which seem to favour the opinion of an early date for the composition of the Iliad and Odysee; at the same time that there is positive proof that the poet was not an eye-witness of the events which he describes. It appears, for instance, that although works in ivory were of very remote antiquity, yet the elephant was known only to the Indians, until the Macedonians passed into Asia. Accordingly, hand accused for having framed fables upon the works of Moses; as the rebellion of the giants from the building of Babel, and the casting of Ate and Strife out of heaven, from the fall of Lucifer. He was exposed, on the other hand, for those which he is said to have invented, as when Arnobius cries out, 'This is the man who wounded your Venus, imprisoned your Mars, who freed even your Jupiter by Briareus, and who finds authorities for all your vices,' &c. Mankind was deriv'd for whatever he had hitherto made them believe; and Plató, who expelled him from his commonwealth, has, of all the philosophers, found the best quarter from the Fathers, for passing that sentence. His finest beauties began to take a new appearance of pernicious qualities; and, because they might be considered as allurements to fancy, or supports to those errors with which they were mingled, they were to be deprecated while the contest of Faith was in being. It was hence that the reading them was discouraged, that we hear Rufinus accusing St. Jerome for it, and that St. Austin rejects him as the grand master of fable; though, indeed, the dulcissimé vanus, which he applies to Homer, looks but like a fondling manner of parting with him." — Pope's Essay on Homer.

1 See on Il. B. 145.  
3 Lib. X.  
4 Lib. I. 3.  
5 De Clar. Órat. 10.  
6 Il. B. 486. Ἡμᾶς ἐπὶ κλάεις σοιν ἀκούομεν, οὐδε τι ἑμεν.
we meet with no mention of this animal in Homer, although he repeatedly speaks of the use of ivory in ornamental workmanship\(^1\). In the Ódyssey, the Nile is spoken of as the Ἑλίπτευ, or the river of Egypt, by which name it passed in the time of Moses and of Joshua;\(^2\) so that, in the time of Homer, it had not received its more recent appellation. Of the Amphictyonic council, there is no mention in the writings of the poet; whereas it could scarcely have failed of notice in a poem like the Íliad, if it had acquired that extensive importance to which it attained even in the early times of ancient Greece. Had Homer lived after the Ïera of the Olympiads, the public annals would have afforded a satisfactory record of his birth.

But there is evidence much more definitive to be collected from the works of Homer, which will bring the question respecting his chronology within much narrower limits than that already produced. In turning to the history of the times immediately succeeding the Trojan war, we may naturally expect that Homer would have incidentally alluded to some of the more important events, which happened between that age and his own. Now, according to Newton’s Chronology, Troy fell 904 years before the Christian era\(^3\), and eighty years after, i.e. B.C. 824, is the date of the return of the Heraclids, according to Thucydides;—an event by which a complete revolution was effected, not only in the Peloponnesus, but in all the Grecian states along the western coast of Asia Minor, and the adjacent islands. To this occurrence, however, there is no allusion whatsoever throughout the Íliad and the Ódyssey; and though there are several references to Hercules\(^4\), there is not one word respecting his descendants. It has been supposed, indeed, that Homer intended to represent Jupiter as predicting the destruction of Argos, Sparta, and Mycænæ, in the opening of the fourth Íliad\(^5\); in which case Homer must have lived subsequently to that event, which followed the return of the Heraclids, unless we suppose, with Eustathius, that he hazarded a prophecy, which was eventually realized. If the words of Jupiter are intended to convey any more than a general menace, the destruction of Mycænæ, to which

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\(^1\) Pausan. Attic. I. 12. 4. Ἐλέφαντας ἐδιπτός μὲν τῶν ἐκ τῆς Εὐρώπης Ἀλεξάνδρου ἐκτήσατο, Πύρον καὶ τὴν ἄνωμαν καθήλων τὴν Ἰνόδον ἀποθανόντος ἕκτε Αλεξάνδρον, καὶ ἄλλοι τῶν βισσίων, καὶ πλείστοις ἔσχεν Ἀντιγόνος. Πύρρῳ ἐδιπτό ἕκτε τῆς μάχης ἐγέρεσα τῆς πρὸς Δημήτριον τὰ θηρία αἰγιδόμωτα. Τότε ἐδιπτόσων αὐτῶν διείμε Ρωμαίοις, ἄλλο τε, καὶ οὐ ζώει, εἰσὶ γομάσαντας. Ἐλέφαντα γὰρ, ὅσοι μὲν ἐς ἔργα καὶ ἀνέγοι χέριος, εἰσίν ἐς παλαιόν ὕδηλον πάντες εἰκότες αὐτά ἐς τὰ θηρία, πρὶν ἡ διαβηθήναι Μακεδόνας ἐπὶ τὴν Ἀσίαν, οὐδὲ ἐνακέκασαν ἄρχην, πλὴν Ἰνόδον τε αὐτῶν, καὶ Διόων, καὶ ὅσοι πλησίόχρωοι τούτοις. Δηλοὶ ἐδιπτό ἐκ τοῦ Ὀμροσ, ὁς βασιλεύσει κλίνας μὲν καὶ οἰκίας τοῖς ἐνδομοντιστέροις αὐτῶν ἔλεφαντι ἐποίησεν κεκοσμημένας, θηρίου ἐδιπτόσων μνήμην οὐδεμίαν ἐποίησατο θεοσάμενος δε καὶ πεπνυμένος ἐμπυρεύθησαν ἐν πολύ γε πρὸ τοῦ ὕδῃ δοκεῖν, ἤ Πυγμαίων τε ἄνδρῳ καὶ γεφύραυν μάχης. See II. Δ. 141. E. 583. Od. Δ. 73. Θ. 404. Σ. 196. Ψ. 200.


\(^3\) The building of Carthage by Dido may safely be assumed as a standard æra, from which the fall of Troy may be calculated. Now Virgil, whose accuracy is allowed to be very great, and his information derived from the best sources, places the fall of Troy seven years before the building of Carthage (En. Ι. 756); introducing at the same time many historical facts, connected with the two events. But Carthage was destroyed in the year B.C. 147, having existed 737 years; and was therefore built in the year B.C. 884. Hence Troy fell in the year B.C. 891. In confirmation of this date, it may be observed that Belus, the father of Dido, is generally identified with Eth-Baal, king of Sidon, who is mentioned in Scripture (1 Kings xvi. 31.) as the father of the infamous Jezebel, who married Ahab, king of Israel, and was killed B.C. 884.

\(^4\) See II. Α. 689. Ξ. 250.

\(^5\) See note on v. 41.
they refer, is that which happened shortly after the time of Agamemnon. It is further observable, that Homer himself has distinctly stated his opinion, that recent occurrences, from their nearer interest, are preferable for celebration; which could not possibly apply to the fate of Troy, after the return of the Heraclidae. It should seem also that the declamation, which has been already noticed, that he did not speak from personal observation, would be altogether unmeaning, if he had lived at so distant a period from the times he describes, as to render it unnecessary. And it may be added, that the Catalogue of Ships, which exhibits a correct account of the Peloponnesus before the Dorian conquest, does not contain a single reference to any political change, which took place therein, subsequent to that event. As to the objection of Gibbon, revived from Paternculus, that Homer must have lived long after the Trojan war, because he represents his heroes as greatly surpassing in strength the men of his own time; it is set aside by the fact that Nestor institutes the same comparison between the companions of his youth and his old age.

Hence, then, it appears, that Homer must have written his two great poems before the return of the Heraclidae. It is also further remarkable, that the last event which he records, is the accession of the great-grandchildren of Aeneas to the throne of Troy. This circumstance, therefore, will bring the date of the Iliad to the beginning of the third generation after the Trojan war; and the probable date of Homer’s birth within a few years of the same period; so that we may fairly consider him to have been in the zenith of his glory about the middle of the ninth century before the birth of Christ. And it will be some confirmation of this date, that it precisely coincides with that which Herodotus has assigned to the age of Homer. The Father of History flourished B.C. 444, and he places the Father of Poetry 400 years before himself; i.e. B.C. 844. The Arundelian Marbles, dating probably from his birth, fix him B.C. 907. Heyne approves of this date, and raises some objections to the other. He observes that the Ionian migration, according to the Marbles, took place B.C. 1044, or 60 years after the return of the Heraclidae, B.C. 1104; and that if Homer, being an Ionian, never alludes to the former, he might well be silent respecting the latter; more especially in celebrating heroes of the Pelopid race, whose kingdoms were destroyed, and whose families were expatriated, by that revolution. But may not these arguments be rather urged in corroboratation of the hypothesis, that he lived before either of the events in question? It may be added that, according to the Parian Chronicle, Hesiod preceded Homer by about thirty-seven years. Now Hesiod speaks of the rising of Arcturus at sunset about sixty days after the winter solstice; and upon this statement Newton has grounded a calculation which fixes the composition of the poem, in which the remark occurs, in or about the year B.C. 875. Homer, there-

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1 Strabo: Μιτά τά Τρώικα Ἀγαμέμνονος ἄρχης λυθῆσης.
2 Odyssey, I. 251.
3 See on H. E. 303.
4 This argument was proposed by Mr. Wood, in his Essay on the Original Genius of Homer, and is followed up in Mitford’s Hist. of Greece, vol. I. p. 251.
6 Herod. II. 53. Ἱπποδόν γὰρ καὶ Ὄμπρος ἡλικίαν τετρακοσίων ἔτει εἰκὼς μὲν πρεσβυτέρος γενέθηκε, καὶ οὐ πλάστη. The author of the Life, attributed to Herodotus, affirms him to have lived 622 years before the Persian invasion under Xerxes; i.e. about B.C. 1112. Mr. Clutton (Fast. Hell.) places Homer between B.C. 962 and 927, and Hesiod between B.C. 859 and 824.
fore, who was between thirty and forty years younger, may fairly be sup-
posed to have produced his poems between 850 and 800 before the Christian æra. At the same time, it must not be concealed, that Hesiod was, in all probability, posterior to Homer, though not so much as to affect the inference from this species of calculation very materially.

SECTION II.

OF THE WRITINGS ATTRIBUTED TO HOMER; MORE PARTICULARLY OF THE ILIAD AND THE ODYSSEY: THEIR GENUINENESS, THE METHOD OF THEIR PRESERVATION, AND THEIR SUBSEQUENT HISTORY.

Εὐρε Ψύσις, μῶλις εὐρε, τεκόῦσα ὑπειπάσα τινα μόχθων,
Εἷς ἔνα Μοῦνον Ὀμήρων δὴν τρίψασα μενοινήν.

Antipater ap. Anthol. Gr. I.

The uncertainty in which the Life of Homer is involved, has doubtless been, in some measure, the cause of similar uncertainty respecting his writings. While some, on the one hand, have been too ready to receive him as the author of poems, which he never could have written; many, on the other, have been equally anxious to deprive him of the merit of those to which he has the justest claim. The reputation in which his productions were held in Greece, would naturally induce the bards of the day to impose their own compositions upon the public, under the sanction of so great a name; and the Ionian Rhapsodists in particular, incited by the prospect of gain and the improbability of detection, would occasionally recite their own effusions before an audience, assembled to hear, and predisposed to admire, the verses of Homer. It was with the view, perhaps, of facilitating these impositions, that they assumed the appellation of Homeridæ: at least, if the name was intended to represent them as the descendants of the poet. Their rapid increase however, and their wide dispersion in the time of Plato, exceeds, on this supposition, the bounds of credibility; so that the title must be referred either to a different origin, or to the purpose of imposition and fraud.

To one or other of these Rhapsodists, then, may fairly be assigned a great proportion of those poems, which, in very early times, seem to have been attributed to Homer; and the production of which by one author, both from their number and variety, must greatly have surpassed the extent of human life, and the powers of human intellect. As learning advanced, and the merits of each composition were tried by the strict rules of criticism, many of them were easily discovered to be forgeries; and their manifest inferiority caused them soon to be thrown aside, and eventually forgotten. The titles of the following are preserved by different writers, but very little else is known respecting most of them; and it is extremely doubtful whether any of them really belong to Homer¹. In the Life attributed to

¹ In the opinion of an ancient grammarian, cited by Leo Allatius, οὐδὲν αὐτοῦ ὑπειπάσην ὑπεῖς τῆς Ἡλίκος καὶ ὡς οὐδεσίας. This judgment, though doubtless incorrect, is true to a very great extent.
Herodotus, several Epigrams are still extant, which he is supposed to have written; some verses also are cited from a poetical contest, in which he is said to have engaged with Hesiod; and there is mention of the Phocæis, Eiresione, and some of his Gnomæ. Suidas, in v. "Ὀμηρὸς, speaks of his Epithalamia, Amazonia, Cyclius, and of the Geranomachia, Arachnomachia, and Paromachia, three mock-heroic pieces of a similar class with the Batrachomuromachia. This last is still extant, and is generally supposed to be a juvenile production of the poet, though it has been attributed to Pigres of Halicarnassus, brother of the celebrated Artemisia, who commanded in the Persian fleet under Xerxes. From the character of the language, and other internal marks, Mr. R. P. Knight is of opinion that it is the production of some Athenian writer of an earlier age. Another humorous poem, of a somewhat different description, was the Margites. Of this only three verses remain, which are expressly quoted from the poem; a fourth is found interwoven with the prose of Plato's Alcibiad. II.; and three other lines, which appear in the Scholia on Eurip. Orest., are supposed to belong to it. Zeno, the philosopher, was of opinion that the Margites was the first production of Homer; and the poet Callimachus viewed it with great admiration. In addition to these testimonies, the concurrent voice of antiquity is decisive in favour of its genuineness. Aristotle, Plato, and Aristophanes, quote from it, without the least hesitation, as an undoubted work of Homer; which is ample authority for rejecting the contrary opinion of Suidas and Eustathius.

To proceed with a list of his reputed works, Herodotus mentions the Epigoni and the Carmina Cypria, but without any belief in their genuineness; the former on the subject of the second Theban war: the latter comprising a series of events, in eleven books, from the marriage of Peleus and Thetis to the opening of the Iliad; and attributed, with great probability, to Stasinus, a Cyprian. The Little Iliad, which includes the time from the death of Achilles and the Judgment respecting his Arms, to the Destruction of Troy by the stratagem of the Wooden Horse, and which has been attributed to Homer, was more probably the composition of the Lesbian poet, Lesches. The arguments of this last and the Carmina Cypria are preserved in the Chrestomathia of Proclus, together with that of the Nóstos, or the Returns of the Grecian Leaders from the siege of Troy. In the Bibliotheca of Fabricius, together with many of those above mentioned, there is notice of the Cer-copes, founded on the metamorphosis of a set of jugglers into monkeys; also of the Capture of Æchallia by Hercules, and of the Aττί 'Επτάπεστος, a humorous piece, written in Iambic verse, and therefore, in all pro-

1 This indefatigable writer is recorded to have undertaken the extremely amusing and profitable task of inserting a pentameter between every verse of the Iliad. Suidas has favoured us with a specimen of his ingenuity in v. Πίγης.

Μήνιν ἀεὶς, θεά, Πηληνιάδων Ἀχλῆς, Μοῦσα, εύ γάρ πάσης πειρατ' ἔχεις σοφίας.

2 Prolegom. in Hom. § 6.
3 Harpocratio in v. Μαργιτῆς.—Ὄπερ ποίημα Καλλίαρχος θαναμάζειν ἔποικε.
4 Poet. c. 4.
5 Aristoph. Av. 914. See Schol.
6 See Penn on the Primary Argument of the Iliad, ch. XI. p. 353.
7 See notes on II. Δ. 406. Ζ. 291.
8 Phot. Lex.
10 Lib. II. c. l. ed. Harles.
bability, much posterior to Homer. Athenæus 1 mentions the *Epici-
clides*; and Pausanias 2, the *Thebais*, in seven books, which he considers
inferior only to the Iliad and the Odyssee. The *Hymns*, in number
thirty-three, are still in our hands; but, though confessedly of very high
antiquity, they are generally considered spurious. The Scholiast assigns
them to a Rhapsonist named *Cynæthus*; who would therefore be the
author of the line which has been cited with reference to the blindness
and country of Homer 3. Professor Hermann, however, argues strongly for
their genuineness, and he is supported by the authority of Thucydides and
Lucian. But there are several internal marks of a later age in each of
them 4, if we except the Hymn to Venus; which, if not Homer’s, is a
production of very great merit, and evidently not much later than the
poet’s time. In all the rest also, corruptions and interpolations abound;
and the Hymn to Ceres, discovered by Matthiae at Moscow, varies
materially from that to which Pausanias has alluded, though Hermann
considers it a different copy of the same work.

But whatever doubts may have existed among the Ancients respecting
the authorship of all or any of the above compositions, it remained for
modern scepticism to question the genuineness of the Iliad and the
Odyssee. The German critics, with Wolfe and Heyne at their head,
have exerted their strongest efforts in support of a theory—which may,
indeed, almost be called their own—that these two poems, as we now
possess them, are not the work of one mind. The theory is founded upon
the supposition, that there existed originally a set of detached pieces, or
rhapsodies, as they were called; that these separate productions, of dif-
ferent writers, upon the same subject, were at length collected into a
series by some person of more than ordinary talent; and that the result
of this compilation was the Iliad and the Odyssee 5. Of this extra-
ordinary genius, after reducing Homer into a mere non-entity, and robbing
him at once of his personality and his fame, Heyne thus triumphantly
concludes: *Jam ingentum illud praecatum, cui compagin hancce tam
mirae artis debemus, nobis Homerus esto* 6. This hypothesis was originally
started about the commencement of the last century, by the
Abbé d’ Aubignac, who maintained that the Iliad was made up *ex variis
tragödies et canticis de trivio mendicorum et circulatorum, *‘à la manière
des chansons du Ponteuf’.” In this opinion the Abbé was supported by

3 See also the Schol. on Pind. Nem. II.
4 The word τηξηγη, for instance, which is introduced into the Hymn to Minerva, does
not occur throughout the Iliad and the Odyssee. See note on II. B. 155.
5 The abettors of this theory are called *χωρίς τῶν συνεργῶν*, the Separatists; and the
company (*εὐκλογη*) of unknown bards, whose independent contributions they conceive to
have been thus dovetailed into a connected and coherent whole, are known as the
*Cyclical Poets*, or the *Épic Cycle*.
6 Heyn. Hom. T. VIII. p. 806. Bentley has expressed a somewhat more moderate
opinion in his *Phileleutherus Lipsiensis*, § 7. “Homer,” says he, “wrote a sequel of
Songs and Rhapsodies, to be sung by himself for small earnings and good cheer, at
festivals and other days of merriment. The Iliad be made for the men, and the
Odyssee for the other sex. These loose songs were not collected together, in the form of
an Epic Poem, till Pisistratus’s time, 500 years after.” To the same effect, Dean
Prideaux, in his *Life of Mahomet*, observes, that the Koran was compiled “in the same
manner as Homer’s Rhapsodies were, out of the loose pieces of that poet.” A theory
allied to that of the German critics, is set forth, in very confused terms, by Gilbert
Wakefield, in his *Correspondence with C. J. Fox*, pp. 27–30.
7 *Conjectures Académiques, ou Dissertation sur l’Iliade*. The Abbé’s name was François
Hedin. See also Wolfii Proleg. 26. not.
Charles Perrault: but the notion was immediately rejected as untenable and absurd; to be revived, however, after a short interval, in Italy, by Giambattista Vico, who published, in 1730, his Nuova Scienza, wherein the theory of the German critics has been in a great measure anticipated. Now, however strange it may appear to Heyne and his countrymen, that any individual should have appeared on a sudden, in the midst of a barbarous age, with a mind capable of producing an epic poem, so perfect in every point of art, of diction, and of versification, as the Iliad or the Odyssey, the alternative to which they resort is far more miraculous. Paternculus observes of Homer: Neque ante illum quem ille imitaretur, neque post illum qui eum imitari posset, inventus est. Now, if the latter part of this assertion is confessedly true, why might not the former be true also? Poetry is not, like science, progressive; but a bright genius arises at intervals, like Burns or Bloomfield among ourselves, whose untutored lays eclipse, with their beauty and simplicity, the laboured numbers of their predecessors in the art for many generations. The Poeta nascitur of Horace was doubtless founded upon deep observation, and an exact knowledge of the powers of the human mind; and Homer is a striking proof of the justice of the maxim. At all events, the unity of design, of action, and of character, which pervades the respective poems; the same peculiarities of language and of sentiment, and the intimate connexion which subsists between the whole and every part, must form an argument in the mind of every unprejudiced admirer of Homer, almost amounting to conviction, of the unity of the person who produced them. So far was Quintilian from favouring the opinion of the χαριζομενος, that he not only looked upon Homer as having been pre-eminent in every kind of eloquence, but in the disposition of his entire work to have surpassed the ordinary bounds of human ingenuity. It is somewhat curious too that Wolf, though repeatedly challenged to support by more decided proofs the mere outline of the question which he has given in his Prolegomena, and in his letters to Heyne, took no further part in the controversy. Voss, the elegant and learned translator of Homer into German hexameters, in writing to him on the subject, professes his unshaken faith both in the unity of the poet, and the unity of his works. “I believe,” says he, “in one Iliad, in one Odyssey, and in one Homer the author of them both; and even if that Homer could not write his own name, the fact, in my opinion, only enhances the glory of the poet.”

The main prop, indeed, by which this singular theory is supported, is derived from an assumed impossibility of preserving two poems, so long as the Iliad and the Odyssey, without the aid of alphabetic writing. There is more weight, however, in this consideration at first sight, than it will ap-

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1 Parallèle des Anciens et des Modernes.
2 This curious and elaborately profound work fully merits the attention its perusal requires; but there is an admirable French translation, or rather paraphrase, which is far more readable than the original, under the title of Principe de la Philosophie de l'Histoire, by Jules Michelet.
3 Lib. 1. c. 5. This opinion coinesides with that of Herodotus already noticed; and, although poetry had existed previous to the age of Homer, it fell infinitely short of that perfection to which it rose in the Iliad. The great inferiority of all preceding poets, clearly evinced in the few fragments which still remain of the works attributed to them, probably induced a negligence respecting them, which was the ultimate cause of their destruction.
4 Quintil. Inst. Or. X. 1. Qui omnes et in omni genere eloquentiae procul ab se reliquisse, atque ipsa dispositione totius operis humani generis modum excessisse videtur.
pear to possess upon an attentive investigation. Admitting for a moment
that writing was not in use at the time when Homer composed the Iliad,
the difficulties of its transmission to posterity were by no means insur-
mountable. In the early ages of society, while the mind was unfettered
by variety of occupation, the memory would easily be rendered, by culti-
vation and exercise, retentive to a very high degree. Now it is distinctly
asserted by Xenophon, that there were several persons at Athens in his
time, who could repeat the Iliad and the Odyssee throughout. If this was
the case, therefore, at a period when copies of those works existed in
every part of Greece, it may safely be inferred that the like facility would
not be wanting, when the absence of every other means for their preserva-
tion rendered it absolutely necessary. It may be remarked, however, that
so great an extension of the memory as that recorded by Xenophon, was
scarcely requisite under the circumstances with which the early history of
the poems is connected. For if this were the medium through which they
were transmitted in the first ages of their production, the Rhapsodists, who
procured a maintenance by reciting them from town to town, and were
therefore more deeply concerned in them, were, doubtless, the persons
who delivered them from that fate, in which the works of all preceding
poets were involved. Now, as it was impossible to give the whole of
either poem at a single recitation, it would be sufficient for each
Rhapsodist to commit to memory such part of the whole as he might
select for the amusement of his audience, so that the complete poems
would thus be distributed between the different members of their com-
munity. By this division, however, the connexion would, in all pro-
bability, be gradually lost; and such we shall find to have been actually
the case in European Greece, in the reign of Pisistratus. Upon the same
grounds we might also plausibly account for the frequent repetitions which
are found in Homer. Since detached portions only of the Iliad and the
Odyssee were delivered at each recitation, it would sometimes be neces-
sary to introduce an explanatory paragraph from the preceding part of the
poem. But it is far more probable that they were so originally given by
the poet himself, and though to modern ears they appear tedious and out
of place, the defect may fairly be charged upon the simplicity of the times.
Instances of a similar nature are occasionally met with in the Sacred
Writings of the Old Testament.

But though the difficulty respecting the transmission of the Homeric
poems may be thus readily removed, a question may fairly be hazarded,
as to the truth of the premises upon which the objection proceeds. The
main considerations alleged by Mr. Wood, who favours the opinion that
alphabetical writing was unknown in Greece in the age of Homer, are the
lateness of the period at which any prose work subsequently appeared, and
the non-existence of written laws and contracts. There is no prose writer
upon record before Cadmus the Milesian, and Pherecydes of Scyros, who
flourished B.c. 544; and the first of any note were Hecataeus of Mile-
tus, and Pherecydes of Athens, who lived about half a century later.
About the same time also, the laws of Draco were the first written code,
early 350 years after the date which has been assigned to the birth of
Homer. Hence it is inferred, that if writing had been in use at this early

1 Sympos. III. 6.
2 In his Essay on the Original Genius of Homer.
Chronol. p. 46.
period, it is highly improbable that composition in prose should be so long
subsequent to poetry, and that laws should have remained so long un-
written. Now it is generally admitted, that the comparative case with
which poetry is retained in the memory, thereby affording a ready chan-
nel of communication both for the historian and the legislator, will satis-
factorily account for its priority of success in the first instance. But
does it then follow, that the pre-eminence thus attained would be imme-
diately relinquished, as soon as the way was opened for the introduction of
prose? Is it not far more probable, that the species of composition, by
which their predecessors had sealed their immortality, would induce others
also, for a time at least, to follow in their path? Accordingly it is affirmed
by Strabo\(^1\), that the first prose writings were poetry in every thing but the
want of measure; so that the latter was only gradually discontinued, or,
rather, shared the reputation which prose was gradually acquiring.
The only case of parallel to which we have the means of adverting, is the
Book of Job. That this work is a poem of very high merit, is now settled
beyond the reach of controversy; and the most probable date of its com-
position is about 184 years before Abraham, or somewhat above 2000
years before the birth of Christ\(^2\). On the other hand, the earliest prose
compositions, with which we are acquainted, are the historical books of
the Old Testament, of which Moses was the author, b. c. 1570. Now that
alphabetical writing was known to the Israelites long before the time of
Moses, is confirmed by several passages in his history, wherein he speaks
of it in terms which plainly prove it to have been in common use\(^3\). Here,
then, is an instance of poetry antecedent to prose; and by a period far
more considerable than that contended for in the works of Homer. To the
argument derived from the non-existence of written laws, the case of the
Israelites cannot indeed be opposed, since their Decalogue was manifestly
written. But although the code of Draco is the first that can be affirmed
with historical certainty to have been written in Greece, there is still
ground for believing that something of the kind was in existence at a much
earlier date. There is a passage in Euripides, from which this may fairly
be inferred, in relation to the aera of the Trojan war; and Sophocles
speaks even more distinctly on the point, with reference to the age of
Oedipus\(^4\). At all events, it does not appear that the absence of a written
legislation argues much against the knowledge of writing in general, as
applied to the ordinary purposes of life.

With regard to the objection, that all treaties and agreements were
verbal, and for that reason accompanied by sacrifices and appeals to
heaven, in order to ensure their performance, it will appear to have little
weight, when it is remembered that a similar custom prevailed in the pa-
triarchal ages, and among the Jews to a very late period. Thus Abraham
purchased the cave at Machpelah in the presence of all those who entered
into the gates of the city of Hebron\(^5\); so that the publicity of the bargain
rendered a written contract unnecessary. Nor does it appear that any
other than verbal covenants, if we except the Bill of Divorce\(^6\), were re-
sorted to, up to the time of the prophet Jeremiah, who mentions a written

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\(^1\) Lib. I. p. 34.  \(^2\) Hales\(^7\) Analysis of Chronology, vol. II. b. 1.
\(^3\) See, for instance, Numb. v. 23.
\(^4\) Eurip. Hee. 854. Ἡ πλήθος αὐτῶν πόλεως, ἢ νόμων γραφαί Εἰργονσι χρησθαι μὴ
kata γνώμην τρόπος. Soph. Ant. 454. ἀγραπτα θεῶν νόμιμα.
\(^5\) Gen. xxiii. 10. 18.
\(^6\) Deut. xxiv. 1.
contract upon a purchase. The Romans, likewise, always adhered to the form of making agreements before witnesses in the Forum, which they called *Stipulatio*. It may be remarked, also, that the formality of written documents was not likely to occupy the attention of warriors, who had spent their lives in the service of arms; just as a στήλη, or the emblem of his profession, was a more ready mark of the grave of a departed hero than a graven epitaph and a laboured inscription. Hence an oar was the only monument on the tomb of Elpenor.

As to actual historical evidence, there is none, either on one side or on the other. Josephus indeed, who wrote as late as the first century of the Christian æra, expresses a doubt on the subject, and mentions an opinion maintained by some persons, that Homer did not leave his poems in writing. But even if the historian spoke more decidedly, his authority could not be admitted as conclusive; since the passage in question is found in the midst of a laboured attempt to throw discredit upon the early history of Greece, and a partial eulogium on his own country, where the knowledge of letters had existed at a much earlier period. The general belief, however, respecting the introduction of literal characters into Greece, seems to fix it to the age of Cadmus, B.C. 1045; and the very uncertainty, in which the circumstance is involved, is strongly in favour of high antiquity. Now, whatever difficulties may be supposed to have attended the first discovery of the art of writing, it does not appear that there were any impediments to its reception and progressive improvement, which would not be amply counterbalanced by the exertions which its paramount utility must have induced, in order to render it practicable. Making every allowance, therefore, for the scarcity and rudeness of materials in the infancy of the invention, it is highly improbable that the lapse of five centuries, which is the period from the arrival of Cadmus in Greece to the earliest date of prose composition, should have intervened between the first introduction of writing and its general application. It is moreover certain, that a species of parchment or prepared skin, upon which they wrote with a kind of ink, called by Cicero *aetramentum*, and prepared from the black humour of the *sepsa* or *cuttle-fish*, was very early in use among the Jews; and since the best of this parchment, called *Charta Pergamena*, was manufactured at Pergamos, about sixty miles above Smyrna, it is highly probable that Homer, who was an Asiatic Greek, was acquainted with the article. Indeed, Heyne himself allows, that alphabetical writing was employed by the Ionians much earlier than in European Greece, on account of their knowledge of parchment; and that they had also their written books, though it is uncertain what became of them, amid the ruin of their literature, which happened about the time of the revival of learning in Europe.

When it is considered, then, that Homer himself, in one passage at least, has a probable allusion to alphabetical characters, there are no light grounds for inferring that he committed his poems to writing, and that copies of them were dispersed throughout Ionia during his life. In European Greece, however, the knowledge of them seems to have been limited,

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1 Jerem. xxxii. 10.  
2 Od. M. 14.  
3 Contra Apion. I. 2. Φασίν, οικέ ὁμηρόν ἐν γράμμασι τὴν αἰτοῦ ποίησιν κατα-λειτεῖν.  
4 See Herod. V. 58.  
5 Isaiah xxxiv. 4. Jerem. xxxvi. 2. 18.  
7 See on II. Z. 168.
and derived entirely from the recitations of the Rhapsodists, who travelled with them through the different states, perhaps delivering from memory such detached portions as they deemed most likely to attract attention. Nothing else, therefore, could be reasonably expected, than that the connexion of the whole should gradually have become confused; some parts, perhaps, lost, and others interpolated. Such, indeed, was the natural consequence; and so deeply was it lamented at Athens, a short time before the usurpation of Pisistratus, that an effort seems to have been made by Solon towards an arrangement of the Iliad and the Odyssee, and the task was eventually undertaken by Pisistratus himself. *Quis doctor, asks Cicero, *iisdem ilis temporibus, aut eujus eloquentia literis instructor fuisse traditur, quam Pisistrati; qui primus Homeri libros, confusos antea, sic disposuisse dicitur, ut nunc habemus?* To the same historical fact, we have the united testimony of Pausanias, Ælian, Libanius, Suidas, and Eustathius; and Leo Allatius quotes the following from an epigraph said to have been inscribed on a statue of Pisistratus:

> Τρεις με τυπανυσταντα τοσοντικας ιζενιωξε
> Διμος ἑρεχθιεων, και τρεις ἐπεισάτασι.
> Τότι μηγαν ἐν βουλαις Πεισιστρατουν δε των Ὥμηνον
> Ἡθοροια, σοφοδην το πριν ἀειδόμενον.

It has been said that Pisistratus employed seventy ἀιακευασται in the revision of the work; but although these diasceuasts are frequently mentioned in the Venetian Scholia published by Villoison, it is difficult either to decide upon the nature of their office, or to affix any precise meaning to the expression ἀιακευαστίνεν την των Ὥμηνον ποίησιν. Something more than mere verbal criticism is certainly implied; and Wolf supposes that it extended to the omission, addition, and re-modelling of entire passages. Probably, indeed, the appointment of this college of diasceuasts is a mere fable. At all events, it is more generally believed that Pisistratus was assisted in his labours by some of the poets of the time, with whom he lived on terms of the greatest intimacy, and among whom were Orpheus of Crotona, Onomacritus of Athens, Simonides, and Anacreon. In a dialogue, however, which is commonly, though wrongly, ascribed to Plato, the merit of the undertaking is lodged with Hipparchus; so that we may safely conclude with Leo Allatius, that the son completed the

1 It is difficult to ascertain what is due to Solon in the formation of this enterprise. Some have supposed that he passed a law for the purpose of securing the object he had in view; but, according to a statement in Diog. Laert. I. 57, he merely enforced upon those who recited the Homeric poems during the public festivals, that they should strictly observe the order of time indicated by consecutive events. The expression το ἐξ ἐποβολος ραφωδειςθαι is explained by Wolf to imply such a connected mode of recitation, that each Rhapsodist should take up the story at the point where his predecessor left it.

2 De Orat. III. 34.

3 Pausan. VII. 26. p. 594. Πεισιστρατος ἔπη τα Ὥμηρον διασασμένα τε και ἄλλα
χων μνημονεύματα ἵθραξε. Ælian. V. H. XIII. 14. Υστερον Πεισιστρατος συν-
And to the same effect Suidas in "Ομηρος, and Eustath. Comment. p. 5. For much additional testimony on this point, see Wolf's Prolegom. 33. n.

4 See Wolf, uti eprra.

5 Platon. Hipparch. p. 221. B. δε ἀλλα τε πολλα και καλα έργα σοφιας ἀπεδειξατο,
kai τα Ὥμηρον ἔπη πρώτος ικώμοιν εἰς τὴν γῆν ταυτήν.
work which the father had begun. This opinion, be it remarked, derives considerable support from the above passage of Cicero, in which the adjective *primus* seems evidently to point at a subsequent revision to that of Pisistratus.

It is necessary to state that the authorities above cited, are also adduced by Wolf in proof of his hypothesis, that the Iliad and the Odyssey were committed to writing for the first time, and collected in their present form by Pisistratus, or one of his family. In this doctrine he goes beyond Heyne, who admits the existence of written copies of the component parts in Ionia long before the age of the Pisisratidae, though he maintains, with greater inconsistency perhaps, the distinct authorship of those parts, which were afterwards formed into a connected series. But, waiving the singularity of admitting the unity of the poems, and denying the unity of mind in their composition, it is evident that these authorities will not bear the assumption out. The writers in question attribute to Pisistratus nothing more than a re-arrangement of the scattered portions of the poems which had been originally connected. This import is more particularly manifest in the passage of Cicero, where the word *confusos* distinctly refers to a prior connexion and orderly arrangement. The τὰ Ὄμηροι, which are said to have been brought to Athens by Hipparchus,—though Heyne affects to doubt what poems are intended,—must have been the whole of the acknowledged works of the poet: just as τὰ Πλατώνια are the *Works of Plato*; τὰ Ἀριστοτέλεως, the *Works of Aristotle*; and the like. The verb κομίζω also, as Mr. Penn observes, applies to the conveyance only of things real and material, and consequently to the works of Homer in an embodied form or volume. From the foregoing observation, therefore, the following inferences may be fairly and probably deduced:—

That the Iliad and the Odyssey are the productions of one mind;—that they were originally committed to writing by Homer himself;—that the confusion in which they were afterwards involved, arose from the unconnected manner of reciting them in European Greece;—that this confusion did not extend to the written copies dispersed throughout Ionia;—that they were again reduced into their original form, and edited in the order in which we now possess them, by Pisistratus;—and that the arrangement of Pisistratus was confirmed, or amended if necessary, by collating it with a MS. copy of the two poems, which had been obtained for that purpose from Ionia, by his son Hipparchus. There is another opinion mentioned by Heraclides Ponticus, and after him by Ἄelian and Plutarch, that the

1 Primary Argument of the Iliad, chap. XI. p. 310.

2 It is not to be inferred, that Homer used the same form and characters in his writing, which were afterwards employed. The Greek alphabet was, at first, very imperfect, consisting only of sixteen letters; so that several distinct sounds were expressed by the same character. See Plin. N. H. VII. 56. Tacit. Ann. XI. 14. The vowels Ἁ and Ὡ, and the double consonants, were unknown; of which the former were represented by Ἐ and Ὄ, and the latter by their component sounds, or by the aspirate. This circumstance, however, cannot affect the means by which the poems were preserved. See Kidd on Dawes’s *Mise. Crit.* p. 32. Knight on the Greek Alphabet, p. 17.

3 Heracl. Pont. in Πολιτείαν fragm. Τὴν Ὄμηρον ποιήσαν παρὰ τῶν ἀπογόνων Κρεσφόλου λαβὼν, πρῶτος ἐκεῖσον εἰς Πελοπόννησον. Ἀλειαν. V. H. XIII. 14. Λυκοῦργος ὁ Δακεαδαμόνος ἀθρόαν πρῶτος εἰς τὴν Ἑλλάδα ἱκόμει τὴν Ὄμηρον ποιήσαν. Plutarch. in V. Lyce. Ἐκεῖ ἐκ καὶ τοῖς Ὄμηροι ποιήσαν ἐνυσχον πρῶτον, ὧς ἦσαν, παρὰ τοῖς ἱκόμοις τοῖς Κλεοφόλου διαγραμμένοις, καὶ ἐγράφατο προβιβάς, καὶ
introduction of the Homeric poems into Greece, is due to Lycurgus, who obtained them from the descendants of Creophylus, or Cleophylus, Homer's host at Samos. There is a tradition that this person was a poet of some stamp, and the author of a piece entitled Οἰχαλίας ἀλώσις, of which the plan was suggested to him by Homer himself. This account, however, is not supported by any sufficient evidence.

The celebrated Wolfian theory having been thus fully investigated, a few passing words will suffice to dispose of the modified opinion of those, who, with Payne Knight at their head, carry their chorizontic propensities only so far, as to separate the authorship of the Odyssey from that of the Iliad. In this opinion they were anticipated by some of the Alexandrian school. Conceding a distinct and perfect unity to each of the two poems, these critics found their opinion on the striking dissimilarity of subject; the difference of habit, and sentiment, and feeling; the varied form and structure of the narrative; and the softer, if not less marked, delineations of character, by which the Odyssey is distinguished: and they maintain that this distinction, which indicates not only a considerable improvement in social life, but an advanced epoch in the progression of the Greek language and the art of poetry, can only be explained by the intervention of so long a period between its composition and that of the Iliad, as to exceed the ordinary life of man. It should seem, however, that the complete diversity of subject and design, the martial fire of the one poem, and the domestic quietude of the other, will abundantly account for their characteristic discrepancies; nor does it appear, after all, that any valid reason has been alleged against that solution of the question, which regards the Iliad as the warmer and more impassioned production of Homer's youth, and the Odyssey as the more subdued and gentle offspring of his age. So great, indeed, is the family resemblance between these two unrivalled epics, that a common paternity, otherwise undisputed, is not to be set aside by a sceptical conjecture.

It now only remains, then, to subjoin a rapid sketch of the literary history of Homer and his critics, from the age of Pisistratus downwards. To the diasceueasts succeeded the Editors, properly so called, who followed up the labours of their predecessors by critical recensions, ἐπιρρήψεις, not only of the arrangement of the several rhapsodies made under their direction, but of the Homeric text. Among these the most celebrated were Antimachus of Colophon, a poet of some note, who flourished about 150 years after Pisistratus; Hippias of Thasos; and lastly Aristotle, who is said to have superintended the famous Edition of the Casket, which Alexander the Great placed with his sword every night under his pillow, and which was subsequently revised by himself with the assistance of Callisthenes. There were also certain editions, known by the names of the cities at whose cost they were probably undertaken. Such were those of Marseilles, Chios, Argos, Sinope, Cyprus, and Crete, which are particularly mentioned among those deposited in the library founded by the

συνήγαγεν ὡς δὲ ἐξ θεοῦ κομίων ἦν γὰρ τις ἴδῃ ὡς τῶν ἐπῶν ἀμαρτα παρὰ τὸς "Ελ-
λησιν. Ἐκείνητο ἐδ οὐ πολλοὶ μέρη τινά σποράδην τῆς ποιήματος, ὡς ζητήθη, δια-
φορμίνης" γνωρίσθη ὡς αὐτοὶ μάλιστα καὶ πρῶτος ἐποίησε Δυναύρος.

1 Strabo, X. 11, p. 594. Πλ. N. H. VII. 29. Alexander Magnus, inter spolia Darii Persarum regis unguentorum scribux capto, quod erat auro gen-
misque ac margaritis pretiosum, varios ejus usus amicis demonstrabimus, quando tadebat unguentui bellatorum et militia sordidum. Imo, Hercule, inquit, librorum Homeri custodie

detur : ut pretiosissimum humani animi opus quam maxime diviti opere servare tur
Ptolemy at Alexandria, and described as αἱ διορθώσεις αἱ κατὰ τὸλεις, in contradiction from the recensions executed by individual critics on their own responsibility, or αἱ διορθώσεις αἱ κατ' ἄντρα. With these and other collateral aids collected in this rich storehouse of learning, which had already given to the world the Septuagint Translation of the Hebrew Scriptures, the Alexandrian critics devoted themselves to the revision and emendation of the Homeric poems. The first whose efforts were exerted in this direction was Zenodotus, a native of Ephesus, who studied and taught at Alexandria, under Ptolemy Philadelphus, about B.C. 280. Beyond all question the difficulties of his task must have been very great, in consideration of which due allowance should be made for the otherwise unwarrantable liberties which he appears to have taken with his author. Since PIsistratus had offered an obulus per line for every fragment of Homer contributed to the diaiseueastic revision, it was not surprising that the early copies should be disfigured by many manifest forgeries, contradictions, and interpolations, independently of a host of various readings, and other corruptions; and Zenodotus accordingly ejected about five hundred lines from the Iliad alone, besides introducing a vast number of alterations. Among his omissions, however, was the entire description of the Shield of Achilles, and many of his recorded corrections are injudicious in the extreme; so that whatever may have been his real merits as a grammarian and critic, the service which he rendered to Homer cannot be estimated very highly. His disciple, Aristophanes of Byzantium, followed up his revision: but, exercising far greater moderation in his dealings with the text, he contented himself for the most part with suggesting the spuriousness of those lines or passages which he condemned; among which was the concluding part of the Odyssey, from Od. Ψ. 297 inclusive. His attention, indeed, seems to have been more especially directed to an improved arrangement of the poems, and to the embellishing of the diction and versification. Aristophanes acquired a great reputation under Ptolemy Philopater and his successor Epiphanes, both as a scholar and a teacher. Among his pupils was the celebrated Aristarchus, whose fame as a critic far surpassed that of any who had preceded him; and whose canons and decisions continued to be received with reverence for many succeeding generations. Hence the Horian Fiet Aristarchus, and the proverbial import of his name even to the present day. To him it is that we owe the Iliad and the Odyssey in their present form; though at the same time it is probable that we have to regret the loss of very many lines, and perhaps whole passages, which his unsparing hand obliterated from the text. It is said, indeed, that he was more sparing of erasure than Zenodotus; but, if we may judge from his wholesale condemnation of long paragraphs, and even entire books, independently of the words and verses to which he has affixed his disapproving obelus or stilettot, his boast of having cured Homer of the dry-rot could well be spared. Of his recension there were two editions, of which the former (προεκκοιμεν) was published by himself, and was that wherein the two poems were for the first time divided into twenty-four books, successively

1 Hence the verb ὀβελιζων, to mark with an obelus (†), signified, as employed by grammarians, to condemn. To this, and the other symbols of the great Alexandrian critic, Ausonius alludes in Epist. XVIII. 29. Quoque notas spuriis versibus imposuit. Seneca also mentions Aristarchi notas, quibus aliena carmina compunxit.
designated by one of the letters of the alphabet\(^1\). The second edition (ιπεκδοις) was probably prepared from his posthumous observations; and a final recension of the Homeric text about the commencement of the fourth century, conducted perhaps upon the basis of both, and compared with the modifications introduced by Timoleon of Larissa, Crates the Theban, Didymus, Apion, and other critics of intermediate date, constitutes the original authority of all the MSS. which are at present known to exist.

From the time of the first settlement of the Homeric text, its illustration furnished employment for writers in every department of literature; and indeed the authority of this prince of poets seems to have been looked upon as conclusive on all subjects, and in all disputes. Demetrius Phalereus and Plutarch, Strabo and Dionysius of Halicarnassus, were authors of treatises, some extant, others lost, in which the invention of the poet, the morals of the philosopher, the skill of the rhetorician, and the accuracy of the geographer, were respectively maintained to be pre-eminent in Homer. In the early part of the first century of the Christian era, Apollonius the sophist compiled his *Homerik Lexicon*; and commentaries on the entire works, in the form of *Scholia*, inserted in the margins of the MSS., were probably of an early date. The earliest, however, which have come down to modern times, are those attached to the celebrated Venetian MS. of the Iliad, and, though long known to the learned, first published by *Villoison* in 1788. This MS. exhibits all the critical signs of the Alexandrian critics; and the *Scholia* are supposed to have been written as early as the eleventh century. About the middle of the twelfth century, Eustathius, Bishop of Caesarea, compiled his Παρεκδοιλαι, in which he has given the substance of whatever had been previously written in illustration of his author; and which, although of no great critical pretensions, are exceedingly valuable on all points relating to the usages and customs of the ancient Greeks, and not without weight in questions of philology and exegesis. Towards the end of the same century, John Friberg wrote a paraphrase and scholia on Homer; and in the beginning of the sixteenth century, the *Scholia Minora*, wrongly attributed to Didymus, were published under the direction of Leo X. Of modern contributions to Homeric literature, in all its various branches of textual integrity, verbal criticism, philological, grammatical, geographical, and antiquarian interpretation, and dialectic and metrical disquisition, it would be an endless task to speak; but it may not be amiss to conclude the section with an enumeration of the more important printed editions, and the mention of a few works of more than ordinary interest and utility to the student who may wish to perfect his acquaintance with the Bard of Troy.

The *Editio princeps* of Homer was printed by the *Nerli*, at Florence, in 1488. It is a beautiful, and even magnificent specimen of early typography, although the editor, Demetrius Chalcondyles, a native of Athens, observes in his preface that no considerable work had hitherto been printed in Greek. Several MSS. were collated, and the commentary of Eustathius

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\(^1\) Plutarch in *V. Hom. διερημήνη ἐκατόρα ποίης εἰς τὸν ἀρθυμὸν τῶν στροιξεων ὀψ ὑπ’ αὐτοῦ τοῦ ποιητοῦ, ἀλλ’ ὑπὸ τῶν περὶ Ἀριστάρχου. Seneca (Epist. 88), however, quotes Apion the grammarian to the effect that Homer made the division himself; in proof of which he alleges that the two first letters of the word ΜΗΙΟΣ, with which the Iliad begins, bear the numeral value of *forty-eight*. Convincing certainly!
carefully examined, in order to produce a text as correct as the imperfect state of the materials would allow. This noble volume was followed by the Aldine, Juntine, and other editions, chiefly valuable in consequence of their rarity, until, in 1711, Joshua Barnes produced, at an immense pecuniary sacrifice, his edition in two volumes 4to. Notwithstanding Bentley's sneer at this diligent and, with reference to the time at which he lived, really learned editor, the care with which he has performed the task of correcting the text, emending and enlarging the scholia, and enriching his edition with several preliminary documents illustrative of his author, reflect the highest credit upon his industry and judgment. His own notes are few, but useful, and may even still be consulted with advantage. The edition begun by Dr. Samuel Clarke, in 1729, completed by his son, and afterwards re-edited by Ernæti with the addition of much valuable matter, continued for a long period to hold the first rank in public estimation. It has been frequently reprinted, but the Oxford Edition is the best. In 1788, as already mentioned, Villosion printed an edition of the Iliad, together with the Scholia, hitherto unpublished, from the celebrated Venetian MS. Of these scholia great use was made by Wolf, in preparing his Prolegomena to an edition of the entire works, under the significant title of Homeri et Homeridarum Opera et Reliquiae. Two volumes of this masterpiece of criticism and philology, comprising the Iliad, appeared in 1794, were republished with a valuable supplement in 1804, and followed by the Odysseus in two additional volumes in 1817, leaving the work still incomplete. Heyne's admirable edition, in nine volumes (8vo. 1802), with its various readings, commentaries, and excursus, must still perhaps be regarded as the standard text of that immortal poem; while the ingenious attempt of Mr. Payne Knight to reproduce Homer in his original form, with the digamma and early orthography restored to the text, deserves attention rather as an object of curiosity, than of use. It is but just to state, however, that the Prolegomena of this editor are full of valuable information obtained from sources less easily accessible, and compressed within moderate limits. Of subsequent editions, that of the Works, by Buthe (6 vols 8vo. 1832, &c.), and that of the Iliad, by Spitzner (2 vols. 1832, &c.), with its judicious critical notes, are all that require to be particularized.

In addition to the light thrown upon Homer by his commentators, ancient and modern, the student who would improve his acquaintance with the poet and his works, will find it useful to have the following works at hand, either for perusal or reference:—Blackwell's Inquiry into the Life and Writings of Homer; Wood's Essay on the Original Genius and the Writings of Homer; G. Penn's Examination of the Primary Argument of the Iliad; Clinton's Fasti Hellenici; Oétel de Chronologia Homerica; Feithii Antiquitates Homericae; Terpstræ Antiquitas Homerica; Ricci Disputationes Homericae; L. Kusteri Historia Critica Homerii; Nitzschii de Historia Homerii Meletemata, with the Historia Critica Homerii, and the Quæstiones Homericae of the same author; Wülner de Cyclo Epico Poetasque Cyclice; Müller de Cyclo Græco Epico et Poëtis Cyclicis; Langii Disquisitiones Homericae; Arndt de Iliadis Poematis Compositione; Moseri de Iliade Homerica Quæstiones; Lehre de Aristarchi Studii Homerici; Hermann (C.) de Interpolationibus Homerii; Spitzner de Versu Græcorum Heroico, et maxime Homerico; Hermanni Dissertatio de Mythologia Græcorum, et de Historiae Graecæ Primordiis; Schönemannii Com-
mentatio de Geographia Homeric a; Spohn de Agro Trojano; Eggers deÆdium Homericarum Partibus; Halbkartl Psychology Homeric a. By those who understand the language, the following German works will be consulted with advantage:—Thiersch über das Zeitalter und Vaterland des Homer; Schnabarths Ùdeen über Homer und sein Zeitalter; Kreuser's Vorfragen über Homeros, seine Zeit und Gesänge; Müller's Dori ans and Hom erische Vorschule; Menke's Vorschule des Homer; Welcker and Düntzner on the Epische Cyclel, &c.; Böttiger über die Erfindung des Nilpapirys und dessen Verbreitung in Griechenland; the Remarks (Anmerkungen zu Homer, &c.) of Koppen, Stadelmann, Nitzsch, and Naegelsbach; the works of Völker, Schlegel, Ukert, Grotendieck, and Voss, on the Geography of Homer; Lechevalier and Lenz on the Plain of Troy (die Ebene von Troja); Vetterlein's Plan der Ilias; Lange's Versuch die poetische Einheit der Iliade zu bestimmen; Nast über Homers Sprache; the works of Voss and Hermann on the Homeric Mythology; Buttmann's Lexilogus für Homer und Hesiodus; and the Homeric Lexicon of G. Crusius. One or two of the above works have been translated into English; and among them the Lexilogus of Buttmann has been ably rendered by Mr. Fishlake. A comprehensive Lexicon to Homer is, however, still a serious desideratum to English students. In conclusion, there are a few volumes in French, which ought not to pass unnoticed. Such are the Histoire des Poésies Homériques of Dugas-Montbel; an essay by Fransens sur la question si Homère a connu l'usage d'écriture, et si les deux poèmes de l'Iliade et de l'Odyssée sont en entier de lui seul; the Réfutation d'un paradox littéraire de Mr. Wolf sur les poèmes d'Homère by Ste Croix; M. A. Bignan's Essai sur l'épopée Homérique; and Homère et ses Ecrits, by M. Fortia d'Urban.

SECTION III.

ON THE PRIMARY ARGUMENT OF THE ILIAD.

. . . . Qui nil molitur inepte.

Horat. A. P. 140.

The extraordinary notion of the German critics respecting the composition of the Iliad, by which they have been induced to deny the personality of its author, seems in a great measure to have originated in the ideas which they had imbibed with respect to its object and design. It is well known that Aristotle, in his Poetics, has laid down a set of rules for the composition of an epic poem, which he founded upon the basis of the Iliad and the Odyssee, and of which he pronounced those poems to be complete and perfect models. Now in the case of the Odyssee, the judgment of Aristotle is generally allowed; while, with respect to the Iliad, it has been as generally denied; inasmuch as, when measured by the assumed argument, with which it should be exactly commensurate, it is found to leave a considerable excess. Of course, this excess is at once condemned as spurious; and, the work of rejection commenced, book after book is pronounced an interpolation, till the whole work is divided among an
unlimited set of writers, *all equally unknown*. But the fact is, that the argument, which they have assumed, is not the true one which Homer designed, and which was recognized by Aristotle. Nor is it probable that that illustrious critic would have been so completely deceived in the application of his own rules, as to offer the Iliad as an exact illustration, when in fact it was a direct violation, of them. Since, therefore, he has no where stated what he took for the primary argument, it is much more likely that his modern followers have tried the poem by a different scale from that which he employed 1.

If we turn to the Proem, or introduction of the subject, in which we naturally look for a brief notification of the whole argument,—and such Quintilian declares to be afforded in the opening of the Iliad 2,—we find that it embraces two distinct propositions, connected with each other by the adversative particle ἀλλά. It appears also that the μὴνε Ἀχιλής in the first clause is opposed by the Δίως βούλη in the second, and in such a manner as to denote the superiority of the latter. According to the commonly received punctuation of the passage, indeed, this connexion and opposition does not immediately appear; but by removing the parenthesis in which the words Δίως ἀλλά τελείτω βούλη are usually inclosed, so as to render them unintelligible, the bearing and intent of the exordium is manifest 3. What this Δίως βούλη, or *Will of Jove*, was, and its gradual accomplishment during the time of Achilles' anger, is proposed as the subject of the poem, and must be collected from a perusal of the poem itself.

From the poem, then, we find, that it is fixed in the determinate counsels of Jupiter, that Troy should be eventually destroyed, together with the whole race of Priam, by the allied Greeks; Hector having first nobly fallen in the field, and received the rites of honourable burial 4. The

1 The following is a concise summary of the Iliad, as neatly given by Διονυσίου: — Achilles, the hero, resenting with noble indignation an injury received from Agamemnon, the general of the allied forces of the Greeks at the siege of Troy, retires to his tent, and for a time withdraws his troops from the field. During this interval, victory abandons the army; and the great enterprise in which they have been engaged for nine years, and on the success of which the honour of their country depends, seems to be threatened with a disastrous failure. At length the eyes of the general are opened to the fault which he has committed; and a deputation of his principal officers are sent to make compensation for the injury, with the offer of magnificent presents. With that pride and obstinacy which are the permanent features of his character, Achilles perseveres in his resentment: the army is again defeated, and destruction stares them in the face. Somewhat subdued by the tears and entreaties of Patroclus, who asks for his arms, with permission to take his place in the fight, the inexorable hero yields to friendship what he had denied to the intercessions of the ambassadors and the gifts of the general. He lends his armour to his friend; but, fearing for his safety, cautions him against engaging with Hector, the Trojan chief, and pushing his conquest beyond a certain point. The caution is forgotten; the friend is slain; his corpse is brought back to the hero's tent, but the armour becomes the prize of the victor. Phrenzied with despair, Achilles now prepares for battle; receives from Vulcan a new suit of armour; becomes reconciled with Agamemnon; in his thirst for glory and revenge enacts prodigies of valour; turns the tide of victory; kills Hector; honours his friend with a magnificent funeral; and exercises a cruel vengeance on the body of his destroyer. Appeased at length by the tears and prayers of the aged father of the slaughtered warrior, he restores to him the mangled corpse of his son, which is buried with becoming solemnity.

2 See note on II. A. 1.

3 See note on II. A. 5.

4 Ansonius: "Si Homerum scriptorem Troici bellum eattenus, qua Iliadem suam incipit, quaque finit, perccameamus, orsum ab Iacundia Achillis ad Sepulturam Hectoris, quatuor et viginti libros contexisse monstraminus."
period fixed by the declarations of Fate for the final development of the divine plans was now rapidly drawing to a close in the tenth year of the war, when the expectations of Greece are suddenly clouded by a contest, apparently irremediable, between Agamemnon and Achilles, which ends in the secession of the latter with his forces, and leaves the decrees of Jupiter, to all human appearance, likely to be unfulfilled. Still we perceive the divine mind gradually effecting its purposes: and though he complies, to a certain extent, with the prayer of Thetis, in favour of her son, yet he discloses to Juno, partially in II. O. 473, and completely in II. O. 59.

sqq., his intention of bringing back Achilles to the war, by means of the death of Patroclus. Accordingly we observe, that till this stated period, the entreaties of friends, the distresses of his countrymen, and the concessions of Agamemnon, are alike unavailable in working upon the mind of Achilles, who feels an unnatural, and almost inhuman delight, in the disastrous effects of his fury. But in spite of his unbending spirit of inveterate revenge, no sooner does the counsel of Jupiter see fit, than he effects a means for completing his purpose, by diverting the obstinacy of Achilles.

1 This may not be an improper place to say a few words respecting the Theology of Homer. It has even been thought that the unity of the Supreme Being may be recognized in his writings; that his omnipotence and omniscience are distinctly asserted, and his attributes of goodness, mercy, and justice clearly defined; and that the immortality of the soul, and a future state of rewards and punishments, are inculcated as articles of belief. If, indeed, these elements of true religion are to be traced in the Homeric poems, they are, for the most part, so deeply involved in an intricate maze of fable, as to require a very microscopic eye to detect them; but it is certain, nevertheless, that, although the unity of the Godhead is entirely lost, yet the supremacy of Jupiter among the gods assembled on Olympus is fixed and uncontrolled. He summons them to his council at his pleasure; he employs them as ministers of his decrees; he threatens them with the severest penalties in case of disobedience, and his nod is the fiat of destiny. Still the divine will does not appear to be strictly absolute; it guides, but it does not altogether control the decrees of Fate; while, at the same time, chance is so entirely out of the question, that the word Tyche does not once occur throughout the Iliad or the Odyssey. See on II. B. 155. With respect to the divine attributes, they are distributed at large among the whole Pantheon, and intermingled with every appetitive and passion, every vice and enormity, which characterize the human race. Hence the gods are frequently represented as the immediate causes both of good and ill to men (II. Z. 200. Y. 306); though mankind are apt to charge upon some unfriendly deity many of the sorrows and calamities for which they have only themselves to blame (Od. B. 32). A feeling of dependence upon divine aid is constantly exhibited by the Homeric heroes. Even on the most trivial occasions they implore the favour and protection of the gods; and each of them has some patron deity, to whom he never fails to appeal on occasions of especial difficulty or danger (A. 35. P. 440. K. 276). And here it will be evident that the opinion, which regards the Homeric mythology as entirely figurative and allegorical, is altogether at variance with the nature of the gods themselves, the mode of their existence, and their manner of action. Except that they are described as taller and more majestic, and endowed with superior strength (E. 828. O. 361), they have tangible bodies and active limbs, and they exercise the same corporeal functions as mankind. An immortal ἱματιαflows indeed in their veins (II. E. 340), which secures to them eternal youth; but it does not preserve them from hurts and accidents, which subject them to pain, albeit they are free from either sickness or disease (E. 583. 402. 533. 893. 901). They are generally invisible, but occasionally appear to a favourite mortal in the form of some human friend (B. 182. O. 464), when they are usually recognized by the peculiar majesty of gait, or the dazzling brilliancy of eye, which is never laid aside (E. 775). In order to render mortals invisible, they have also the power of enveloping them in clouds; and though unable to avert the stroke of death, the miraculous eure of wounds is frequently attributed to them. The inferior deities, certainly, are not omniscient; but they possess a degree of foresight and intelligence far beyond the capabilities of men (II. B. 463. E. 441). See also on II. A. 134. O. 526.

2 See the notes on these passages.
into a different channel, and rendering him as anxious for battle, and to
meet and slay Hector, as he had been for the success of Troy, and deter-
minded to remain inactive. He accordingly issues from his retirement,
revenge himself upon Hector, and resolves to give his unburied corse
to the birds and beasts of prey. This, again, is in direct opposition
to the will of Jove, who destined Hector for honourable burial. Accordingly,
he is again diverted from his purpose by a command from Jupiter; and
the body being given up to Priam, and honoured with funeral rites, the will of
Jove is accomplished, and the poem concludes. So that we readily recog-
nize the full extent of the proposition in the proem, and detect the argu-
ment of the Iliad, which is clearly intended to display "the irresistible
power of the divine will over the most resolute and determined will
of man, exemplified in the death and burial of Hector, by the in-
strumentality of Achilles, as the immediate preliminary to the destruction
of Troy."

Now it is easy to discover, by applying this argument to the Iliad, that
it corresponds exactly with the rules laid down by Aristotle, and with the
judgment which he has delivered respecting that poem: for it is engaged
with one action, and is in itself a one, entire, and perfect whole, pos-
sessing those essential qualities of unity and entireness,—a beginning, a
middle, and an end. Thus the Anger of Achilles, and its consequent
effects upon the Greeks, are the proper ἄρχη, or beginning; the death of
Hector, followed by his sepulchral honours, in which the Διὸς βουλή is
accomplished, is the τέλος, or end; and the point at which the will of
Jupiter first shows its manifest superiority over the will of man, in recall-
ing Achilles to the field, i.e. the death of Patroclus, is the μέσον, or middle.
Whence it clearly appears that the main action of the Iliad
is single and simple, μία καὶ ἀπλώς, and always directed to one and the
same point, to which all its various incidents directly tend; viz. the bring-
ing an honourable death and burial upon Hector by the instrumentality of
Achilles. On the other hand, that of the Odyssee is complicated, tending
not only to the prosperity of Ulysses, but also to the destruction of the
suitors. And lastly, the argument of the Iliad is exactly co-extensive
with the length of the poem, so that there is neither deficiency nor redun-
dancy in its extent.

Hence, then, we at once perceive the nature of the error into which
modern critics have fallen, with respect to the action of the Iliad. The
first thing which strikes the eye at the opening of the poem, is the Anger
of Achilles, and this has been generally assumed, independently of any
connexion with the second clause of the proem, as the primary argument.
But in applying this argument to the poem itself, it is found to fail at the
opening of Book XVIII., leaving an excess of nearly seven books. A
less excess, but still equally fatal to the assumption, is observed by those
critics of the French school, who have thought that the argument may be
discovered in the prayer of Thetis. There is, in this case, a redundancy of
two books. Now it is, at all events, certain, that both of these argu-

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1 Penn's Primary Argument of the Iliad, ch. V. p. 164.
2 Aristot. Poet. c. 8. περὶ μίαν πράξειν, ὡς αὐτοῖς τὴν 'Οδόσσειαν' ὁρώντες ἐὰν καὶ Ἡλιαῖα.
3 Ibid. c. 7. ὁλον ὕπει τῷ ἐκὼν ἄρχῃν, καὶ μέσον, καὶ τελευτήν.
4 Ibid. c. 24. ἡ μὲν Ἡλίας, ἀπλοῦν καὶ παθητικάν ἡ ἐν ὁδόσσεια, πεπλεγ-μένον.
ments cannot be true: and one would think that, as neither of them gives the necessary results, the fairest conclusion is, that both are false. Still the one or the other had been invariably adhered to, till Mr. Penn vindicated Aristotle from the charge of being incompetent to apply a simple rule of his own, and established what we have just seen to be the primary argument of the Iliad.

This gratuitous assumption, as already observed, has, doubtless, materially contributed to the propagation of those errors, which are so injurious to the fame of Homer, and the value of his poems. Not only has it been the means of condemning as spurious the final books of the Iliad, by which it is supposed to exceed the legitimate length, but passage after passage has been treated in the same uncereemonious manner, until it is difficult to determine what portion the critics in question allow to belong to the poet, and what they reject. Heyne, in particular, has not hesitated to resign a merciless proportion of the poem to the Rhapsodists; striking out, without any other assignable reason, whatsoever seemed to oppose his own theoretical views. So great, in fact, have been the depre-
dations which have thus been attempted, that, had the passages been actually erased, the connected unity of design, which is so much and so preposterously admired, even by those who deny the unity of the writer, would have been inevitably destroyed. Interpolations, as well as omissions, have, in all probability, corrupted the text in the course of so many ages, more particularly during the revision of the Alexandrian critics; but there is far less faith to be reposed in the amputating system of Heyne and his disciples, than in the other extreme so forcibly maintained by Macrobius:—

_Tria hæc ex æquo impossibilia judicantur; vel Jovi fulmen, vel Herculi clavam, vel versum Homero subtrahere._

### SECTION IV.

**ON THE DIALECT OF HOMER.**

Πηγὴ τις τῆς διαλέκτου.

_Vide_ Schrevelii _Præf. ad Hom._

From the use of many words in the Iliad and the Odyssey, which the grammarians consider as exclusively Ἑολικ, it has been very generally

1 The whole of Mr. Penn’s treatise will amply repay the reader for its perusal. A brief sketch only of its subject is given in these observations. It has been, however, objected against his hypothesis, that a plan so artificial was probably never contemplated by the author; that a division so refined as the beginning, middle, and end, of Aristotle, is far in advance of Homer’s age; that it involves an interpretation of the prooemium, not only harsh and obscure, but consisting partly of an invocation of the Muse, and partly of an assertion of the poet; and that the whole poem, like that of the _Col_, is a mere running song, a simple _narratio directa_ of the great tale of Troy. To a certain extent these remarks are entitled to consideration; but they still leave the point of Aristotle’s failure in the application of his own rules altogether untouched. The supposition that the μῆνες Ἀχιλῆως will legitimately include the reconciliation and its consequences, makes the βοώλη Διός an unnecessary appendage; nor does it appear that there is any peculiar inelegance in the punctuation of the passages which Mr. Penn’s argument suggests. See Mr. H. N. Coleridge’s _Introduction to the Study of the Greek Classic Poets_, pp. 200. sqq.

2 Macrobi. _Saturn. V._ 3.
supposed that Homer's language is a mixture of the Ionic and Æolic dialects, and Bentley has accordingly distinguished it by the characteristic epithet, Æolico-Ionic. A confusion of dialects, however, seems to be a species of anomaly, which Homer would not have admitted into his poems; and it will be found, upon inquiry, that his language is essentially Ionic, and that which was currently spoken in his native country during the age in which he lived.

The origin of dialects in Greece may be traced to the immediate descendants of Hellen, son of Deucalion, from whom the country received its name. Two of the sons of this prince, Æolus and Dorus, having fixed upon settlements apart, and intermixing their own language with that of the hordes to which they attached themselves, gave rise to the peculiar dialectic varieties which bear their respective names. In the mean time Xuthus, their younger brother, passed into Attica, and married a daughter of Erechtheus, by whom he had two sons, Achæus and Ion. Achæus, in consequence of an accidental homicide, retired into Laconia, and gave his name to that country; while the Athenians adopted that of Ion, and from him were called, in the age of Homer, 'Idovec', and their language, Ionian.

Neleus, the son of Codrus, led a colony of Ionians into Asia Minor; and Mr. Knight suggests that Homer may have been among his companions. It is clear that this supposition militates with the theory which places the date of his poems before the return of the Heraclidæ; but Asia had been partially colonized before the great Ionic migration, properly so called; so that the poet was in all probability one of the earlier settlers. At all events it may fairly be inferred that the language of the Iliad is an unmixed specimen of the old Ionic, and nearly the same that was spoken in Attica at the time of the above migration. In this early stage of the dialect, it can scarcely be supposed to have possessed those distinguishing peculiarities, by which it is marked in the work of Herodotus. The several dialects originally retained many forms and inflexions in common with each other, and with the mother tongue, from the barbarities of which they had but recently emerged; and the grammarians, in attributing to Homer the usage of Æolic and Doric peculiarities, forget that they were not peculiarities at the time when he wrote. They take the language of Herodotus as the standard of pure Ionic; and, because the poet employs many forms which are not to be met with in the historian, they conclude at once that the dialect of the former is impure. Now there is no more reason to suppose that the old Ionic remained stationary in Asia, than that the old Attic, which was the same dialect, remained stationary in Greece; and it would be as just to examine the language of Homer by the standard of Thucydides, as it is by that of Herodotus. At the same time, the dialect of Herodotus, in essentially characteristic points, is by no means so distinct from that of Homer, as may perhaps be supposed; and certainly less so, than the lapse of

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1 Horsley, de Prosodiis, p. 156.
2 See on II. N. 685.
3 Prolegom. in Hom. § 66.
4 Knight's Proleg. in Hom. § 70. Parens et fons, e quo reliquæ omnes effluxerunt, est lingua Homerica: que non e diversis dialectis et licentii Poeticis, ut grammatici somniantur, confluæ est, sed Achæorum vel Danaorum veterum sermone quotidianus et universalis fuit; quo, Homericæ temporibus, omnæ publicae et privatae negotia transigebantur; atque omnes sensus et affectus animorum exprimebantur. See also Matt. Gr. Gr. § 6.
four centuries between their respective ages, would reasonably lead us to expect 1.

But though the language had not yet arrived at that fulness and perfection which it afterwards acquired, it had risen, nevertheless, to a considerable degree of consistency and polish. The Ionians, who were in possession of a rich and luxuriant soil, and soon began to rise in commercial prosperity, were the first who softened the asperities, and laid aside the harsh and inharmonious inflexions of their mother tongue. It is extremely natural to suppose that Homer would take every advantage of the improvements which had been already introduced into the language, if he was not led by his own exuberant genius and musical ear to extend its refinement. The poets who preceded him, had doubtless contributed something to the beneficial change; and he was not likely to neglect the materials which they had prepared for its further advancement. It is evident, in fact, from the trifling alteration which appears to have taken place in the Ionic dialect between the times of Homer and Hippocrates, that it had received its characteristic form, and attained a high degree of polish, in the time of Homer himself. It will be necessary to point out the chief peculiarities by which it is distinguished, and to note those which afterwards ceased to be Ionic, and were retained by the Æolic and Doric respectively. The reference must be made of course to the Attic as a standard; and it will appear that the most striking difference between the two dialects, which were both originally the same, is that which arose out of the national character of the people, by whom they were respectively employed. The frequent concurrence of vowel sounds, which Homer has so admirably adapted to the heroic measure of the Iliad, was too harsh and inharmonious for the delicate ears of the refined Athenians, who gradually softened their native tongue into the regular and polished dialect of the Tragic writers. In a word, the Attic is essentially contracted Ionic. With regard to the general properties of Homer's language, the following are the most remarkable; and the attention of the student is directed to them in this place, as they are only occasionally noticed in the notes.

I. TERMINATIONS AND INFLEXIONS OF NOUNS.

In nouns masculine, of the first declension, ending in ας and ης, the nominative singular is frequently changed into α; as Ὑνάστα, in II. B. 107. So also the nouns adjective εὐφώτα, νεφελογερέτα, μετιέτα, and the like; passim. This nominative was afterwards an Æolic peculiarity. The termination of feminines, of this declension, which in Attic is α after μ or a vowel, in Ionic is universally η: as ἡμέρη, σοφή.

The genitive singular of nouns in ης has two terminations in Homer, εω and αο. II. Φ. 85. θυγάτην Ἀλτεω γέροντος, Ἀλτεω, ος κ. τ. λ. The former of these, which is always monosyllabic, was retained by the


2 Hesychius seems to have understood this as the vocative, used for the nominative; ελπικῇ ἄντι εὔθειας. But see Koen. ad Greg. pp. 40. 283.
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Ionians, and is found continually in Herodotus. The latter was afterwards confined to the Doric, and is frequent in Pindar.

Of the genitive plural also in this declension there are two terminations in the Iliad, "eɔw and "aw. II. Ώ. 273. κεφαλέων. Β. 146. κεφαλάων. The former only was retained by the later Ionic writers.

The dative plural in in " for "a is common also in the Attic poets. Hermann remarks that this termination is inadmissible before a consonant; and the Venetian MS. reads παλάμας in Il. A. 238. There are other passages, however, where there is no variety of reading, which are confirmatory of the received text; as in Il. 766. Οὐρεός ἐν βῆσαρε βαθέν πελεμιζέμεν υλην. Compare Od. A. 603. Φ. 164. X. 287.

There are several nouns of the first and second declension, which, in the genitive, dative, and accusative singular, adopt the inflexion of the third. Thus "Αἰος, "Ατί, as from "Αἷς; "άλκι, for "άλκι, as from "άλκι; λεῖα and λήα, for λεῖω and λεῖω; ύμεῖν, for ύμεῖν, &c. Compare II. A. 4. E. 299. 843. Θ. 56. 441. N. 471. Σ. 352; and see Matt. Gr. Gr. § 92. 2.

In the second declension, the termination "ω is a poetic, rather than a dialectic variety. The proper noun Πετείω (Il. B. 552.) is supposed to have arisen in a similar manner, from the form which the grammarians call Ατί, with the nominative in wo. Of this class, Μενέλας, and other nouns occur in the Iliad. From "Αθω we meet with "Αθώ, by epektasis for "Αθώ, in Il. ΢. 229. So γαλώ for γάλω, in the dative, and Κών for Κών, in the accusative, in Il. Ι. 122. ΢. 255.

The genitive and dative of imparisyllabic nouns in " and "ος, frequently omit the ο. Thus we have μήνως for μήνδος in Od. Γ. 135. In the dative also a further change takes place by contraction; as in Θέτι for Θετή, Il. Σ. 407. So in Il. Ψ. 315. μήτι. Od. Γ. 381. πακοκτί. Compare also Od. Α. 190. N. 299. Herod. VIII. 61. Of the form δέμας, the Doric δέμας, like χάμας, was probably the origin. It occurs in Il. A. 238. et passim. See Matt. Gr. Gr. § 72. 1.

The last syllable of the accusative is frequently syncopated in those nouns, of which ω is the final vowel; as Ποσειδώ for Ποσειδών. See on Il. E. 416.

The genitive dual in οὖν is poetic.

In the genitive and dative singular, and in the nominative plural, of nouns in ene, the Ionians used η in the penultimate instead of ε, e.g. βασιλης, βασιλη, βασιλης. The Attics contracted this Ionic form by omitting the ε; as βασιλης from βασιλης, instead of βασιλης.

Instead of the contraction ene, Homer sometimes adopts ene. II. Θ. 368. Ἕρεβεν. P. 575. θάραενς. It may be observed that in some verbal terminations also en is contracted into en. II. I. 54. ἕλεν. Μ. 160. ἄνευ. So also τεῦ for τοῦ, i.e. τίνος, in Il. B. 388. This was afterwards a Doric usage.

Lastly, in the genitive and dative singular and plural, the syllable φε is frequently added. In the former case the final η of substantives in η is omitted, and the diphthong on drops the last vowel in nouns in ε. Thus we have ἀπὸ νευρίφω, from a bowstring; ἀπὸ πασσάλωφ, from a peg; and in the dative, ἄμοι ἑτοί φαινομένη, with the appearing dawn. The only instances of the genitive form in the third declension, is Ἐρε-βευσήν, in Il. I. 568; and in the dative of this declension, it occurs

1 Ad Orph. Arg. 700. See also Buttmann's Gr. Gr. § 34. Obs. IV. 6.
almost exclusively with the plural of neuters in ως, the final ι being sunk: as ὧς κράτεσθι, in II. K. 156. To the genitive also is affixed the syllable της, and to the dative θι, signifying from a place, or in a place, respectively. In both cases the penultima is shortened, as in οἴκοδεος, from home; οἴκωθι, at home. Examples of both cases abound. The latter forms were afterwards used as adverbs of place. See on II. Δ. 500. I. 300. Of ἔται, as an affix to the accusative, see on II. Λ. 54. H. 330.

II. peculiarities in the inflexion and terminations of verbs.

The omission of the augment is mentioned by the grammarians as a peculiarity of the Ionic dialect. Although there is a considerable fluctuation in its use and rejection by Homer, the latter certainly prevails; and from many verbs, to which it has been prefixed by the copyists, it should probably be removed. The correct reading of Ι. Λ. 5. for instance, is undoubtedly Διός ἔτελείτο βουλῇ, though the Edd. and MSS. for the most part read Διός ὑπετελείτο. Some verbs, however, regularly have the augment, as ἤλθαν and ἤλθε; and others are found sometimes with, and sometimes without it; but in this case the metre will frequently account for the inconsistency. For a similar reason a single ρ is occasion-ally retained after the syllabic augment in verbs beginning with that letter; and on the other hand, the initial consonant is sometimes doubled. Thus we have ἐρέζει, in II. Β. 400; and ἐλλαβεῖ, in II. Ε. 83. From some compounds, as περιθαίνω and περιβαλλω, it is always excluded: by others, as ἀφικαλυπτω, it is always retained. Homer also prefixes to some verbs the syllabic augment instead of the temporal, unless it is understood to be the temporal augment resolved; as in ἐκόθη for ἐκόθη, II. Ν. 543. Ξ. 419. So also Herod. I. 151. ἐὰς; I. 191. ἐάλωσα. In these cases also the augment is occasionally lengthened, by substituting the diphthong ει or εν, as εἰσκυνα, Ι. Σ. 418; εὕαεν, Ι. Ξ. 340. The termination σκον, which the Ionians sometimes affix to the imperfect and the two aorists, is supposed by the grammarians to supply the place of the augment which is then omitted. It seems more probable that these are derivative forms of the original verb, and that the augment is omitted more Ionico. II. Λ. 330. ἐάσκον; Σ. 546. ἐάσκεν; Herod. VII. 106. τέμπεςκε. The augment, however, is not always dropped: as, for instance, in ἐφασκον, II. Ν. 100. And the present imperative βάσκε occurs in II. Β. 8, and elsewhere.

With respect to the reduplication, it is sometimes omitted, and sometimes lengthened in Homer, as in the case of the augment. Thus, for ἐκέκτο we have ἐκέτο in II. Β. 420, and ἐκέκτο in I. I. 224; ἔγγιμενος for ἔγγιμένειν in II. Β. 794; βλημένος for βεβλημένος in II. Λ. 191. In some verbs also the letters of the reduplication are inverted, as in ἐμορφεί, in II. Ο. 189; ἐσαμαί for σασμαί, in II. Ν. 79. The grammarians notice a peculiar usage of the reduplication with the aorist, which they expressly distinguish as the Ionic reduplication. The following instances, among others, frequently recur: πατιδείν, λαλαχείν, τετυκίσθαι, λελαβέσθαι, κεκαμέν, κεκαλέσθαι, &c. Perhaps, however,

1 This occurs most generally in the case of a liquid; but sometimes in other letters also: as ἐδείκσε, ἐβδολκε, &c.

2 Clarke generally renders the verbs by soleo; as πλύνεσκον, lavare solvant, in Ι. Χ. 155. See the subject fully discussed in Buttman’s Complete Gr. Gr. § 94. 14.
they are really forms of a new derivative present, from the perfect of the
original verb. See Od. Θ. 61. So also τετάγων, in II. Λ. 591, and
κεκλήγοντες, in II. M. 125, which are sometimes considered as perfect
participles declined Εολικε, like the present, are in all probability formed
from new verbs, τετάγω, κεκλήγω.

There are likewise to be met with in Homer new forms of verbs, de-
derived from the futures of other verbs. Thus, ἐβύσετο and ἐκδύσετο recur
continually; we have οἴστε in II. Γ. 103, λέξεω in II. Ι. 613, and several
others. Of the future itself, it may be observed, that the termination ἐρω,
which appears originally to have been the only form in use, is occasionally
found in Homer, in verbs whose characteristics are λ and ρ: as ὀλέωσ, in
II. Μ. 250; ἀφρόσ, II. 1. 120. This form, however, had already under-
gone a double change, by omitting the ε and the σ respectively. Thus
we have ἄφρω, in II. Λ. 136; διαφθέρω, in II. Ν. 625; βαλέω, in II. Θ.
403; ἔγγελεω, in II. Θ. 409. The first of these forms was afterwards
Εολικε, and the latter was retained by the Ionians. Hence διαφθαρέεται,
Herod. VIII. 108.

There were some peculiarities also in several verbal terminations among
the Ionians. That of ατια and αρο, in the third person plural, for ντα
and ντο, is common both in Homer and Herodotus; as is also the original
form of the plusquamperfectum in εα. In the perfect also of some
verbs pure, they reject κ, as in ἐσταως, II. Β. 170, for which Herodotus
uses ἐστεως, V. 92. In the third person plural of the imperative they
write ω for ωσαν: as λεκάσθων, II. I. 67; κτεινάσθων, Herod. VII. 10.
The termination όντων for ιτωσαν is common also in the Attic writers.
Of the termination θεων for θησαυ, of the Ionic form of the subjunctive,
and of the addition of the syllable σι to the third person singular, see the
notes on II. Λ. 57. 129. 62. respectively. The terminations έμεν and
έμεναι, of the infinitive, are poetical. Many forms also are found in
Homer which must necessarily be referred to obsolete verbs in μ.

In contractions, the termination is frequently extended by the re-insertion
of one of the vowels forming the contraction, or of the corresponding
long vowel, if required by the metre. Thus we meet with the participle
κομοςτες, passim; ὄψας, II. Π. 448; βοώσι, P. 262; αἰτίας, N. 215;
ὁρω, E. 244; ἱδώσαι, Λ. 609. Sometimes also, without a contraction,
a long vowel is doubled, as ἔωσαιν, II. Λ. 137; στήρ, E. 598; ἐμβηρ, II.
94; φθηρ, Π. 861.

III. VARIETIES IN THE USE OF CERTAIN LETTERS.

The principal literal changes in the Homeric dialect are:—

A for Ε; as τόμεν for τόμεν, which is common both in Homer and Herodotus.
E for Η; as ἔσαι for ἔσαι, passim.
H for Α; as πρήξει for πράξει, passim: ἱπρός for ἱπρός, II. Λ. 332.
I for Ε; as ἵση for ἴση, Od. T. 304; and in Herodotus.
Θ for Ω; as ὀγνος for ἀγνο, II. Π. 661. Ω. 141.
Ω for Ε; as πτώσω for πτήσω, II. E. 634.
Ε for Η; as κέινος, κέινος, &c.
ΕΥ for Ε; as εὐκήκος for εὐκήκο, II. Λ. 554: εὐφορ for εὐφορ, II. N. 310.
Ο for Ω; as χροκ for χροκ, II. Χ. 164.
ΟΥ for Ο; as μοῦνο, νοῦνο, νόμομο, &c.
ΟΥ for Υ; as εὐλίβοθα for εὐλίβοθα, passim. This was afterwards peculiar to the
Εολικος.
On the Versification of Homer.

Res gestae regumque duceumque, et tristia bella,
Quo scribi possent numero monstravit Homerus.

Hor. A. P. 73.

There is nothing in Homer more deserving of admiration than the expressive simplicity, the harmonious cadence, and the endless variety of his Versification. In an age when Greece was in a state of comparative barbarism, and the language fell infinitely short of that perfection which it afterwards acquired, he has succeeded in painting the loftiest sentiments in the most effective colours, and in adapting the yet unformed dialect of his countrymen to the most exquisite beauties of poetry. The majestic force of compound epithets, the harmonious pauses, the easy flow of the numbers, and the unvaried adaptation of the sound to the sense, are felt and appreciated even by a cursory reader. As to the general principles of the structure of his verse, which is the pure heroic hexameter, they are sufficiently understood by the common rules of prosody; so that it will be sufficient to point out some of the less obvious niceties, and to account for some apparent anomalies, which the critics have been too eager to class under the head of Poetic licences, without considering that they may be reduced, for the most part, to fixed and regular rules.

I. First, then, of the Caesura. This term has been variously defined by different writers, in reference to the properties of different species of metre; nor are they by any means agreed in their opinions, even where the same metre is concerned. In the hexameter, however, the Caesura, properly so called, is the division of the verse (ροιοι) at the end of a word, in the middle of the third foot, where the voice naturally pauses in reading.

2 See Matt. Gr. Gr. § 147. sqq.
3 It will be observed, for instance, that the heavy Spondaic verse is usually adapted to matters of a grave, melancholy, or hateful description. Compare II. A. 11. A. 130. Ψ. 221. Od. O. 334. X. 175. 192.
it. In technical language, the Cæsura is *penthemimeral*, of which the prevailing forms are:

A. II. Ά. 1. Μήνιν ἀυεῖε, Θεὰ, Ἡ Πηληνία ὅσ "Αχιλῆς

B. 2. Οὐλομένην, ἦ μυρι’ | Ἄχιος ἄλγε’ ἐθνεῖ.

The proportion of these forms is nearly equal throughout the Iliad, though the latter exceeds in the first book; which, consisting of 611 lines, contains 290 instances of the form A, and 315 of the form B; the remaining six lines, viz. vv. 145. 218. 307. 400. 466. 584. having no Cæsura. Of those verses which have no Cæsura, the greater proportion divide themselves into three distinct syzygies, or pairs of feet, many of them consisting entirely of proper names. Thus:

II. Ά. 145. "Η Άιας, ἦ | Ἦομενες, ἦ | Ἐιος Ὄδυσσεύς.

A division of the verse also frequently occurs in the middle of the fourth foot, which is usually called a *Hepthemimeral* Cæsura. The only legitimate Cæsura, however, seems to be that already mentioned; and there are very few instances in which the other is found, that do not contain this also. The Iliad contains the following, and probably some few more examples of the Hepthemimeral division only:—II. Γ. 71. Δ. 124. 329. 451. Θ. 346. Ι. 186. Κ. 502. Δ. 494. Ο. 368. Σ. 567. Τ. 38. Φ. 292. Χ. 258. Ψ. 362.

II. Of the *Ictus metricus*, or *Arsis*; and of the *lengthening of short syllables generally*. It is a well-known property of the Cæsura, that if the vowel upon which it falls be the last of a word, and *short*, such vowel is consequently lengthened. In addition to this, however, there are continual instances in Homer of the lengthening of short syllables by the *Ictus metricus*, both at the beginning and end of words, provided always that such syllables be the first of the foot. The principle upon which this proceeds is similar to that of the Cæsura, and arises from the swell of the voice upon the first syllable of every foot, which was evidently considered necessary to the proper reading of the verse. The increase of time which this rising inflexion of the voice, called the *Arsis*, required to elevate it above the ordinary tone, was of course considered a sufficient cause for lengthening the syllable upon which it fell; and the effect was such that the same syllable of the same word is sometimes both long and short, not only in the corresponding foot of a consecutive line, but even in the same foot of the same line. Thus:

II. Γ. 357. Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὀβριμον ἐγχος,

358. Καὶ εἶά θῶρηκος κ.τ.λ.

And again,

II. Ε. 31."Αρες, "Αρες, βροτολογε, μιαφόνε, τειχεσσπήτα.

For other examples, see II. Ά. 36. Δ. 135. Ε. 359. Ι. 313. Ο. 99. Τ. 5. 42. 43. 367. 390. 400. Some lines, which begin with an iambus, have been called *ἄκηφαλοι*, or *headless*; but they are doubtless referable to the same principle. There are instances in II. Ι. 5. Χ. 379. Ψ. 2. 195.

In order to lengthen a syllable in the middle of a word, and sometimes, indeed, in other cases, it was usual to double the succeeding consonant; or to substitute, instead of the vowel, the corresponding diphthong.
Instances of this occur in every page; and it is hardly safe to admit the theory of Professor Dunbar, who proposes to read such words as ἐδέλεσα, κύνεσσα, τελείστα, ἐμφέαν, and the like, wherever they occur, with a single consonant, and to account for the production of the syllable upon the same principle as in other cases. In II. Α. 342. X. 5. the adjective ὄλως seems to be an exception, as it occurs with the penultima long; for which the only apparent reason is derived from the Arsis. Some, indeed, would read ὄλω̃στι and ὄλ̃ω̃, and others ὄλω̃στι and ὄ̃λω̃, in the two instances respectively: but there seems to be no authority for the change. In the compounds ἀποτείπων (Π. Τ. 35), ἀποθέργα (Φ. 283), and the like, the verb and the preposition must be considered as distinct.

There are some instances also of the lengthening of short syllables at the end of a foot, i.e. in the thesis, or fall of the voice, before a liquid. Hence these letters are supposed to have possessed a certain property of doubling themselves in the pronunciation, by which means the preceding vowel becomes long. Thus II. Ε. 358. πολλά λισσομένη. See also Π. Φ. 368. Ψ. 91. This vis ἐκτασιω, as it is called, unquestionably belonged to the initial ρ, and is found in II. Ω. 755. πολλά ρυστάζεσσε. In either case it was obvious to read πολλά ἐ λισσομένης, and πολλά σε ρυστάζεσσε, if indeed these be not the true readings. The case is different in II. Α. 193. ἐως δ ταυθ' ὧμαινε. I. 392. δς τις οί τ' ἐπέωκε. Here it is probable that the pronouns are emphatic, and the stress of voice, which in consequence rested upon them, had the effect of lengthening the syllable. Compare II. Κ. 507. Ο. 539. Ρ. 106. Σ. 15. Φ. 602. In all these places Bentley proposes to read ἐως ὑγε. Probably Od. Η. 280. Κ. 36. 493. Μ. 267. Τ. 367. require correction.

III. Of the shortening of long vowels or diphthongs. It may be observed, as a general rule, that a long vowel or diphthong at the end of a word, before another vowel or diphthong, is made short, except in the Arsis; but in the beginning or middle of a word it generally remains long, under the same circumstances. For instance,

Π. Α. 30. Ἡμετέρῳ ἐνι ὀινῷ ἐν "Ἀργεί τηλόθι πάτρης.
Π. Β. 621. Ὑτές, ὃ μὲν Κτιάτου, ὃ 'ηρ' Εὐρύτου 'Ἀκτοφίωνος.

The obvious principle upon which the shortening depends, is the resolution of the long vowel or diphthong into its corresponding or component short vowels, of which the latter suffers elision before the initial vowel of the following word. There is one passage in the Iliad which militates against the former part of the rule, where Professor Dunbar, to whom the canon is due, would read Πόντον τ' Ἰκαρίου κ.τ.λ. (Β. 145), observing that πόντος is usually applied to this sea by Homer, and θάλασσα to the Ἕλεαν; so that two seas are, in fact, intended, and not one only, by means of an apposition. At the same time, the precisely similar form, Κοφή Ἰκαρίου, occurs in the same situation in Od. Δ. 329, and frequently elsewhere, so that possibly a digamma may be the remedy: in which case θάλασσα will indicate the state of the sea when excited by the winds. Compare II. Α. 157. Β. 294. Again, we might read τὸν δ' αὐτ' Ἰδομενεὺς κ.τ.λ. in II. Δ. 265; and the few other exceptions to the

1 The Professor, however, has ably illustrated the principles of Homeric versification in an English dissertation, attached to his Prosodia Græca.
3 See note on II. Ο. 66.
rule might perhaps be removed with equal facility, as by writing ἔνι for ἓν, in II. E. 215; ἐκ μπρώ ἐφύσα, in II. E. 666; et aliter alius. With regard to long vowels or diphthongs remaining so in the middle or beginning of words, exceptions are chiefly confined to the word ἐπεί, which may be accounted for by considering the adverb as resolved into the parts of which it is originally composed¹. In II. B. 415, and other passages where the word ἐφίως occurs with the first syllable short, the ι may be subscribed; and in II. Α. 380, the true reading is probably βεβλεατ, the 2 sing. pres. pass. of βεβλημι, which is found in the Venetian MS.

With respect to the Correctiones Atticae, as they are called, i.e. the shortening of vowels before words beginning with a double consonant or a mute and a liquid, it is a distinguishing peculiarity in Homer, that he seldom adopts them, unless in those words, chiefly proper names, which could not otherwise have place in an hexameter. Thus the words βραχίων, ἐράκων, κραδαίω, and some cases, as the genitive plural, for instance, of βραχίως, must have been entirely excluded from the Iliad, without a partial admission of this licence. Compare II. B. 308. H. 446. M. 389. N. 504. et passim. The same observation applies to the word Σκάμανδρος, II. B. 465; Ζάκυνθος, B. 634; Ζέλειας, B. 824, and several others. In II. Γ. 414, however, the word σχετίη occurs with the first syllable short, which, unless it be corrupt, cannot be excused on the plea of necessity; neither can the shortening of ει, before ἑφάγματα, in II. Α. 69; before χρίεν, in II. Ψ. 186; or before σταθμοῖ, in Od. H. 89. We also meet with μεμένυο ἑφύμον, in II. Ψ. 361; and τετράκωλον, with the first syllable, in II. Μ. 324². Such instances, however, are extremely rare; and it is in the Pseudo-Orpheus, and writers of a later age, that the want of melody, which the too frequent admission of them produces in the heroic hexameter, is more particularly discernible³.

IV. Of Elision or Apostrophe; and Crasis. The principles need but little explanation. It is well known that all the short and doubtful vowels are elided by Homer, except Υ; together with the diphthong ΑΙ, and sometimes, though rarely, ΟΙ. The latter usage has, indeed, been doubted altogether; but there are some unquestionable examples in the Iliad: e.g. II. N. 481. ἓνετε, φιλοι, καὶ μ' υἱῷ ἀμύνετε. Compare II. Z. 165. I. 669. Κ. 544. Π. 207. This elision, however, seems to be confined to μοι and τοι. Of the elision of αΠ before a short vowel the instances are numerous. With respect to vowels, the only observation of importance relates to the final ι of the dative singular, of which the elision is extremely rare. In II. E. 5. we have ὄντερ ὁπωρίνα, and in II. Π. 385. ἡμαρ ὁπωρίνα. Compare II. Δ. 259. Λ. 588. Μ. 88. N. 289. Ω. 26. Od. E. 262. 398. K. 106. For ἄπιει ἔνι κρατερῇ in II. Γ. 349, we find ἄπιει ἐν κρατερῇ, in II. Ρ. 45, though the MSS. vary in both places. In Od. K. 316. Buttman would read ἐπάς, as ἄρῳ in II. H. 453.—The most usual Crases in Homer are those of η, with the diphthong ον, as in II. E. 349. ἵν πάς ἠλτις, and with ει, as in II. E. 466. ἵν εἰςκε. The particle ἐδη, also, sometimes forms a Crasis with the initial vowel of the following word; as in II. Υ. 220. ὀδ ἐδη ἀφνειώτατος. A Crasis of a somewhat

¹ See note on II. Α. 156.
² In II. Α. 656, the true reading is unquestionably that of the Harleian MSS. βιλεάτ βεβληματα, which has been admitted into the text. Vulgo βηλεάτοι.
³ See Hermann's Appendix to the Argyonautica, p. 755. sqq.
remarkable nature is constructed between the diphthongs ει and ου, in Il. N. 777. μέλλων ἐπεὶ οὖδ’ ἐμε πάμπαν κ.τ.λ. Compare Od. Δ. 352.

V. Of Synizesis. This figure is nearly allied to Crasis, and consists in the extrusion of a short vowel before a long one or a diphthong, by which means two syllables coalesce into one. This is particularly the case with the vowels εω; as in Il. Α. 1. Ἡηληγάδεω; and εα, as in the accusative singular of nouns in ευς. The two last syllables, however, do not necessarily coalesce in these accusatives, as some suppose; since the final α, though generally long, is not necessarily so: and the few deviations from the rule, which are to be found in the Attic poets, have most probably arisen out of the sanction which the Ionic dialect affords.

VI. As a matter of curiosity, it may be remarked that a few ὁμοιότη-
λενα, or rhymes, have been pointed out in the verses of Homer. Thus in Il. Γ. 87. μελισσάων ἄδιναν, αἰε νέον ἐρχομενάων. Od. Α. 40. ἐκ γάρ Ὄρεστα τίς ἐσσεί τ’ Ατρείδαο. See also Od. Α. 397. Θ. 224. Μ. 70. With such instances, which are extremely rare, may be compared Virg. Ecl. VIII. 80. Ovid. Α. Α. Ι. 59.

SECTION VI.

ON THE DIGAMMA.

Lege metri cogimur.


There is yet one important point connected with the Versification of Homer, which seems to demand a separate consideration: viz. the use of the Digamma in his poems. If a word ending with a vowel is succeeded by another beginning with a vowel, it produces an hiatus, which was ex-
cessively disagreeable to the delicate ears of the Greeks, and is, in fact, inconsistent with the general usage of the language. The Athenians, to whom such hiatus were peculiarly offensive, invariably avoided them, either by the Ν ἐφελκυστικόν, apostrophe, or contraction. In Homer, how-
ever, these anomalies, if so they may be called, incessantly occur, and words ending even with short vowels, are followed by others beginning with short vowels, in which the construction of the verse will not admit of the application of any of those means, which are usually employed in such cases. Hence an hypothesis suggested itself to the celebrated Bentley, that many words beginning with a vowel were originally pronounced with a consonant, or with some sound, which had the effect and power of a consonant. Now it appears from Dionysius Halicarnassensis, that it was the custom of the ancient Greeks to prefix to many words beginning with a vowel, a letter with two cross lines joining one straight one, some-
what in the form of a double Gamma (Ϝ). Hence this letter was called a Digamma, and it is supposed to have occupied the sixth place in the original Pelasgic alphabet of ancient Greece. The grammarian Trypho also attributes the use of the digamma to the early Αἰολians, Ιονιαν,
Dorians, Laconians, and Bœotians; but since its use was retained by the former to a much later period than in any other of the Grecian States, it has been generally distinguished by the name of the Æolic Digamma. No document, however, of its existence as a written character remains, except on the celebrated Delian marble, discovered by Montfaucon, in 1708; on some coins of the Greek town Velia; and on some ancient inscriptions.

Since, then, it appears that such a letter did exist in early Greece, and more especially in those parts in which Homer, in all probability, composed his poem, it can scarcely be doubted that its effects were still perceptible in the poet’s time; and that its application may be fairly applied to the removal of metrical difficulties in his writings. Bentley, indeed, has satisfactorily established his point to a considerable extent, and would probably have strengthened his hypothesis into a greater degree of certainty, had he lived to prosecute his plans, in spite of the paltry and malicious ridicule to which his ingenious discovery exposed him. The principles, upon which he had proceeded, rested upon the observation that there were certain words in Homer, beginning with a vowel, which were never preceded by a consonant; and others, of which the two first syllables were short, which were never preceded by a double consonant, except in cases of manifest corruption and easy emendation. In proof of this position, Dawes, who followed up the inquiry in his Miscellanea Critica, has exhibited the result of an actual examination of all the places in the Iliad, in which the words ἀναξ and ἐπος occur; from which it appears that, in every instance, the preceding word invariably ends with a vowel in the one case, and with a syllable naturally short in the other; or may be made to do so, either by removing a final ὅ, or the expulsion of an useless particle. Hence, it should seem that, in these and similar instances, the digamma necessarily formed a constituent part of the word, in order that the metre might not be violated; and when it is known, upon the testimony of Dionysius, that ἀναξ was originally written ἐναξ, the evidence in favour of the theory is unquestionably powerful.

Still there are several cases to which the digamma will not apply; and others, with which its use is altogether irreconcilable. A scholar indeed, no less eminent than Matthiae, has ventured upon these grounds to dispute its existence in Homer altogether; and, according to the system of Professor Dunbar, there are but two words, ὕνος and ὕνω, in which its application is necessary. The Bentleyan theory, however, is generally admitted by the learned, and the weight of argument is certainly in favour of its truth; at the same time that its failure, in a variety of instances, and

1 In his Πάθη λέξεων, § 11. Mus. Crit. T. I. p. 34. προστηθεῖσαι ἐπὶ τὸ διάγμα παρά τε Ἰωσι, καὶ Ἀιδέμενη, καὶ Δωρείνη, καὶ Δάκωσι, καὶ Βοουτός· οἷς ἄναξ, Ἐμαξ· Ἐλένα, Φελένα· κ. τ. λ.

2 A very remarkable one, in the Æolic dialect, is given at length by Mr. Knight. It was discovered in 1813, by Mr. Gill, near Olympia in Elis; and is supposed to have been cut about B. C. 615.—Cicero, in a letter to Atticus (Epist. IX. 9), writes:—Neque solum Roma, sed atiam Deli, tum digamma videmus.

3 Among others, from Pope (Dunciad IV. 215):—


5 Gr. Gram. § 41.
in words to which in other cases it belongs, together with its fluctuating application in compound words, are matters which have not yet been satisfactorily accounted for. It is possible that the use of the symbol was gradually laid aside as the language advanced towards perfection, till at length it was discontinued altogether; and that, when Homer wrote, its adoption was a mere matter of poetic licence. Instances of its arbitrary employment will be seen in the list of words which concludes this Section.

Though Dawes and Bentley are generally agreed upon the subject of the digamma, there are yet two points upon which these great critics are entirely at issue. In the first place, instead of the Æolic Digamma, Dawes affirms that it should be distinguished by the title of the Ionic Vau, and assigns to it the power of the English W. No great importance, however, seems to attach to the mere name of this imaginary character; and as to the power of the letter, whether it was that of the Roman B, V, or F, or of the English W, or some intermediate labial pronunciation, the question is still undecided, and likely to remain so. Mr. Knight has supported the opinion of Dawes, however untenable, with considerable ingenuity; and Bishop Marsh is far more successful in contending against it, than in establishing his own hypothesis, according to which the digamma was pronounced like the Roman F. The more received opinion, and by far the more probable, is that which affixed to the letter the power, as near as may be, of the Roman V. According to Dionysius, in the passage already referred to, the digamma had the force of the diphthong ou, which is constantly interchanged with the Roman V. Thus, for the names Virgilius and Severus, the Greeks wrote Οὐργίλιος and Σεύρη-ρος, and the Romans expressed Αριστόβουλος by ARISTOBULVS. In some inscriptions of the emperor Claudius, we meet with the Roman V under the form of an inverted F; and many digammated Greek words, which have been transferred into Latin, are spelt with a V. Thus, θαῖνος, vinum; Ἐοῖκος, vicus; ἕηρ, ver; ἕις, vis; δῖς, avis; αἳφων, aevum; ἀφρο-ς, Avernum; &c. &c.

The other point of disagreement between Dawes and Bentley relates to the non-appearance of the digamma in any of the Homeric poems. It is well known that Bentley had conceived an intention of preparing an edition of Homer, with the character restored throughout, of which there is a specimen in the Auctarium to Kidd’s edition of Dawes; and the idea has been carried out, far beyond the bounds of probability, in the digammated and archaic edition of P. Knight, already noticed. Dawes, on the other hand, maintains, that although it would be well to insert a sign of the same kind for the instruction of modern readers, the form of the letter was entirely unknown in the time of Homer, and that its power alone existed. Which of these opinions is correct, it would be difficult to determine. If, on the one hand, the form of the letter was unknown, whence is it, that it appears on several ancient monuments? And if, on the other, Homer actually employed it in writing his poems, how can its total disappearance from all existing copies, without trace or vestige, be accounted for? The only hypothesis, within the compass of probability, seems to be this:—that at the time of the revision of Homer under Pisistratus, the digamma had

1 In his Prolegomena in Homerum, and Essay on the Greek Alphabet.
2 In his Hora Pelasigica.
fallen into complete disuse in Greece; that the orthography was con-
sequently remodelled, according to the form of language and writing which
then prevailed; and that the Asiatic originals, in which the character was
exhibited, have been irrevocably lost.

The investigation of the Theory of the Digamma has been prosecuted
by Heyne, with great learning and research, upon the principles laid down
by Dawes; and the list of the digammated words, which he has given in
the second Exercusus, is highly valuable. So also is the Catalogue of Mr.
Kidd; though it should be remembered, that the examples which he
has adduced, are rather conjectural emendations of the passages cited,
than the passages themselves. The liberties, however, which Heyne has
taken with the writings of Homer, in condemning, without mercy, as cor-
r upt or spurious, the numerous passages which oppose his ideas respecting
the universal application of the digamma, are unwarrantable in the ex-
treme. That difficulties, perhaps insurmountable, do exist on this head,
the following instances of inconstancy and variation will clearly indicate.
The list is by no means perfect; but it will be a sufficient proof that much
remains to be done, before the doctrine of the Digamma can be reduced
to any fixed principles of general application. It may also be observed,
that there are several words digammated by the ancient grammarians,
which do not admit the digamma in Homer; as ἀνὴρ, Ἐλέας, &c. &c.
Subjoined to the list is the above-mentioned specimen of Bentley's
intended edition, preceded by the opening of the Iliad as archaically
restored by Mr. Knight.

LIST OF HOMERIC WORDS IN WHICH THE APPLICATION OF THE DIGAMMA
IS FLUCTUATING AND ARBITRARY.

"Ἀλις. Generally digammated; as in II. B. 90. i. 137. Σ. 122. Φ. 352. There are two
exceptions, however;—the one in II. P. 54, where Bentley proposes ὁ ἀλις, and
Heyne rejects the verse; the other in II. Φ. 344. οἱ ἵπταντα ἄλις ἐσαν.
In this latter instance Heyne would transpose the words, according to the reading
of the Harleian MS. in v. 236, which he has there received into the text. Perhaps,
however, the correct reading is ἄλις ἐσαν. See note in loc.

ἀνάξ, ἀνάσσω. It has been observed already that Dawes has examined all the pas-
sages in which these words occur. His emendations are frequently correct, but
sometimes bold and inadmissible.

ἀνέθαω. Digammated in II. Α. 24. 378; but not in Od. K. 373.
ἀραίως. In II. Π. 161. Od. K. 90. the ἐφελκωστικον should probably be removed.
ἀρνεῖ. Sometimes this noun receives the digamma; as in II. Α. 158. 435. Θ. 131.
Compare, however, II. B. 550. Γ. 103. 119. Χ. 263.

ἄστυν. The digamma is generally prefixed, as in II. B. 303. Ζ. 392. et alibi. Exceptions
will be found in II. Γ. 140. Λ. 732. Σ. 274. The last instance, in which ἐξομεν
ἄστυν occurs, is too much for Heyne's ingenuity, and he rejects it as spurious.

ἐιρυνίος. II. Ο. 307. νοτιδρατε ἐιρυνίον. In II. B. 471, however, we have ὅρη ἐν
ἐιρυνίῳ. Heyne would eject the preposition; but without authority. The same
words occur in Od. Σ. 366. Χ. 301, and the substantive ἐορ is never digammated.

ἰδιοια. Digammated in II. Π. 795. Hence Heyne rejects II. T. 382. as spurious.

ἐιδώ, ἐιδος, ἐιδώλον. The verb ἐιδω and its derivatives are very rarely found without

1 Vol. VII. p. 708. sqq.
the digamma. For ὁρός ἑκκασον in II. Θ. 420. and elsewhere, Bentley corrects ὁρός. Still, however, there are many difficulties remaining. Compare II. Θ. 555. I. 128. 2. 245. Ψ. 203. Heyne of course rejects I. Π. 224. as an interpolation. 

ἕκαστος, ἕκκασος. Both these forms have the digamma; the first at the beginning, and the other before the second ε. See II. B. 746. Ω. 678. Od. P. 327. Exceptions will be found in II. Ι. 379. Α. 25. Χ. 349.

ἕκω, ἕκσω, ἕκτελος. The verb ἕκω and its derivatives are very uncertain in their reception of the digamma; which is recognized in II. Γ. 197. Δ. 66. E. 694. Σ. 154. and elsewhere; but rejected in II. T. 292. Ψ. 66. and various other instances. Sometimes also the perfect ἑκκασα is written with one, and sometimes with two digammas. Compare II. B. 233. Γ. 459. with II. Δ. 206. Y. 371.

ὃλως, ὃλυμα. There is an hiatus in II. Y. 492; but not in II. Α. 156. Ψ. 393. ὅωδα. Exceptions to the use of the digamma occur in II. E. 766. Od. P. 394. ἕκασ. This adverb and its derivatives are generally digammatized. We have exceptions, particularly in ἕκβαλος, in II. Α. 21. 438. Ρ. 333. Υ. 153. and elsewhere.

ἕκαστος. In favour of the digamma, compare II. Α. 607. B. 610. and elsewhere frequently. Against it, we have II. B. 719. E. 470. I. 180. &c. &c.


ἕκων. With the digamma in II. Δ. 43; without it, in II. Ψ. 434. 528. ἕλισσα. This verb is digammatized in II. Ο. 340. Μ. 74. Σ. 372. The exceptions, however, are very numerous, and Heyne is in consequence very ready at detecting interpolations. Compare II. Ν. 294. Ψ. 309. 320.

ἑλπιος, ἑλπιμα, ἑλπις. Instances in favour of the digamma will be found in II. Ι. 40. N. 309; and against it, in II. Ω. 491. and elsewhere.

ἑλμος, ἑλμόνων. These words are examined by Dawes, in Misc. Crit. pp. 269. sqq. in order to establish the principle of the digamma. See Kidd’s notes throughout.


ἵργω, ἵργων, ἵρκος. The noun is digammatized in II. E. 90, and the verb in II. A. 437; but they much more generally occur without an hiatus. Compare II. Z. 5. H. 211. I. 476. II. 481. Ρ. 354. 571.

ἵρω. This word is seldom preceded by an hiatus. There is an instance, however, in II. Ζ. 261.

ἵρων, ἵρων. Heyne endeavours to prove that these verbs have the digamma, when they signify discrete; and reject it when they signify interrogare. He does not seem, however, to have established his point. See vol. VII. p. 751.

ἵρων. With the digamma in II. Α. 190. 435. and elsewhere; without it, in II. Α. 141. Θ. 143. A. 363. et xεριους.


ἵρυς. Without the digamma in II. Δ. 131; with it, in II. Α. 378. Φ. 508.

ἥθεος. In the Η. this word has not the digamma. See II. Z. 511. Ο. 268. The case is otherwise in Od. Ε. 411.

"Ἡρό. Hesiod. The appellations, πτόμα Ἡρό on the one hand, and λευκόλευσος "Ἡρό on the other, continually present themselves.

"Εμα. Digammatized in II. B. 589. N. 424; with which Od. B. 327. K. 246. Ζ. 142. are at variance.

"Ελος. Instances of variety in this name are too numerous to require examples.


"Ιτημι, ἵταρω. In favour of the digamma we have II. Α. 124. B. 486. Ε. 420. 501. Ψ. 312. &c.; and against it II. Ζ. 151. Od. Θ. 146. &c.

"Ιτος. This word and its compounds are frequently preceded by a vowel; as in II. Α. 163. Γ. 310. and elsewhere. On the other hand, II. Ζ. 101. μίνος ἴτοφαρίζειν. I. 142. τήσω ἐν μν ἴτον Ὠρίστρα.

ἵος. Compare II. Α. 36. Β. 720.


ὄικος. In this word and its derivatives the use of the digamma is nearly constant. At the same time, however, some difficulties present themselves; as, for instance, in II. Α. 19. εν ὁ ὀικός ἵκεθαι. Compare II. B. 750. Ω. 572. et ράιω αλία.

ὀίνος. In this word also the digamma seldom fails. Among the exceptions are II. H. 467. 472. I. 224. and some few in the Odyssee.
ARCHAIC SPECIMEN OF HOMERIC ORTHOGRAPHY, AFTER
R. P. KNIGHT.

IL. A. 1—25.

MHNIN afeide, thea, Πηλείαδαφ' Αχιλλεύος
Ολομονχη, Ἡ μυσβρι' Αχαίων αλγ' εθήκε,
Πολλάς δ' ὀφθαλμος παυσύχας Αἴδιο προιαπτόενς
Τηρούς, αμφότερα δὲ σελώρια τευχεῖ κυνείν
Οἰδώνοισι τε παντέσι' Διος δὲ τελείητο βουλή,
Εκς δοκο ὅτα τα πρωτά διαστήμην ερισαντε
Ἀτρεβίδης τε, Φανακς ἀνδρών, καὶ ὅδους Αχιλλέως.
Τες τ' αρ σφοδέ θεων ερείδα γυανιζήκε μαχεθαί;
Ἀγίος και Διος Φινως' Φο γαρ βασιλείς χολωθενς
Νοςον ανα σπατον ωπε καχν, ολικοντο δ' λαβοι,
Φονεκα τον Χρυσε' ἡτιμης' αρηπθα
Ἀτρεβίδης' Φο γαρ ηλιθι θοβας επι ναβας Αχαιων,
Ἀνθρωπον τε θυγατρα, προσ τ' ἀπερεια αποινα,
Στορμα τ' ὕψουν εν χερι Φικῆδολοφ' Ἀπολλωνος
Χρυσων ανα σκιπτρωι, και λισοστο παντας Αχιλλεως
Ἀτρεβίδα δ' μαλιστα δω, κοσμητορε λαβων.'
Ἀτρεβίδαι τε, και αλλοι Φευκηριδες Αχαιοι,
Ἀγαμενος μεν Θεοι δοιν, Ολυμποι δωματ' εχονες,
Ἐκπροσοι Πραμοφο πολιν, και Φοικαδ' Γικῆδαις.
Παιδα δ' εροι λυθαε τε ψηλη, τα δ' αποινα δεχεθαι,
Ῥαδοσιονιοι Διος Φιων Φικῆδολον Ἀπολλωνα.
Ενθα' αλλοι μεν παντες επενινησαν Αχαιοι,
Ἀιδεοθα δ' ἑρεξα, και ἀγλαα δεξαε αποινα.
Ἀλλ' ουκ Ἀτρεβίδη Αγαμεμνοι φανδαει θυμων,
Ἀλλα κακως φιβεις, κρατερον δ' επι μυθων ετελει.'
Μη σε, γερον, κ.τ.λ.

SPECIMEN, WITH DIGAMMA ONLY, FROM BENTLEY.

IL. A. 544—555.

Τῆν δ' ἥμειζεν' ἐπειτα πατήρ ἄνδρων τε θεων τε
Γῆρη, μή δ' πάντας ἐρως ἐπιβήλπειο μύθως
Εἰδήσειν' χαλεποί τοι ἐσοντ', ἀλόξυ περ ἱούσι.
'Ἀλλ' δ' οὖν κ' ἐπιθετυξ' ἀκούμενον, οὕτως ἐπειτα
Ὅτε θεων πρότερος τὸν Φίςτατα, οὕτ' ἀνθρώπων
'Ον δ' κ' ἐγών ἀπάνωθεθ' θεων ἑθλομε νοῦσα,
Μή τι σι ταῦτα Φέκαστα δείρεις, μηδὲ μετάλλα.
Τὸν δ' ἥμειζεν' ἐπειτα βοώπις πότινα Φίρη
Ἀνάστατο Κουνιείς, ποῦν τὸν μύθουν ἰδείτε
Καὶ λίγο σε πάρος γ' οὕτ' εἴρομαι, οὕτε μεταλλώ.
'Ἀλλά μάλ' εὐκήλους τὰ φράξεις, ἄσσο ἰδέλθοτα'
Νίν δ' αίνως κ.τ.λ.
'OMHROY 'ΙΛΙΑΣ.

Cedite, Romani Scriptores; cedite, Graii:
Nescio quid majus nascitur Iliade.

Propertius.
AUSONII PERIOCHÆ IN ILIadem.

II. A. Iræm, Diva, refer nati Peleos Achillei
Pestiferam, quæ mille dedit discrimina Achivis.
B. Coelestes, hominumque genus superabile curis,
Tranquilla obscuri carpebant munera somni :
At non pervigilem nox irrequieta Tonantem
Leniit, immodicos volventem corde paratus,
Caedibus ut Graüm læsum ueliscatur Achilles.
Γ. Argivos sua quemque acies in bella sequuntur :
Dispositi in turmas equitum cuneosque pedestres
Turbida clängentes confundunt agmina Troës.
Δ. Juppiter interea cum Dis genitalibus unà
Concilium cogit Superum de rebus Achivis.
Ε. Hic et Tydiden monitum Tritonia Pallas
Audacii virtute replet : vomit aurea flammæ
Cassio, et undantem elypeus defulgarit ignem :
Ipse autumnali clarum micat æmulus astro.
Z. Sole decertant acies sine numine Divâm,
Cessante auxilio : sua cuique exorsa laborem
Fortunamque ferunt, proprii discrimine fati.
H. Hicæ ubi dicta dedit, portis sese extulit Hector.
Ο. Aurora in croceis fulgebant lutea bigis.
I. Interea vigilum exebuís cohibentur Achivi.
Κ. Cætera per naves sommo sopita manebat
Turba duceum, solum cura anxias vexat Atriden.
A. Tithoni croceum linquens Aurora cubile
Spargebat terras, referens opera atque labores.
M. Actorides fovent Eurypylum dum vulnere sessum.
N. Juppiter admovit Troës atque Hectora classi.
Ξ. Concussit, quamvis potantem, Nestora clamor,
Attonitasque aures pepulit gravitate tumultus.
O. Jam vallum fossamque super Trojana juventus
Insitterat, capte mînitans incendia classi.
Π. Dum face, dum ferro celsam oppugnare carinam
Troës, et Argolicì pergunt defendere reges :
P. Actoridem casum nee te, Menelæ, fefellit.
Σ. Dum furit in media belli vis ignea Martis :
T. Oceanum interea surgens Aurora reliquit.
Υ. Jamque adeo celsis armati e navibus ibant,
Millia quot magnis unquam venere Mycenis.
Φ. Intulerat fluviō trepidas fuga foeda catervas.
Χ. Pulsa metu Phrygios lustrabant agmina muros.
Ψ. Troja vacat lacrymis, ludis Argiva juventus.
Ω. Quisque suas repetunt misœ certamine naves.
THE ARGUMENT.

THE CONTENTION OF AJAX AND AGAMEMNON.

In the War of Troy, the Greeks, having sacked some of the neighbouring towns, and taken from thence two beautiful captives, Chryseis and Briseis, allotted the first to Agamemnon, and the last to Achilles. Chryses, the father of Chryseis, and priest of Apollo, comes to the Grecian camp to ransom her; with which, after an invocation to the Muse, the action of the poem opens, in the tenth year of the siege (vv. 1—21). The priest being refused, and insolently dismissed by Agamemnon, intreats for vengeance from his god, who inflicts a pestilence on the Greeks (22—52). Achilles calls a council, and encourages Calchas to declare the cause of it; who attributes it to the detention of Chryseis (53—129). The king, being obliged to send back his captive, enters into a furious contest with Achilles, which Nestor pacifies; however, as he had absolute command of the army, he seizes on Briseis in revenge (130—348). Achilles, in discontent, withdraws himself and forces from the rest of the Greeks; and complaining to Thetis, she supplicates Jupiter to render them sensible of the wrong done to her son, by giving victory to the Trojans (348—530). Jupiter, granting her suit, incenses Juno; between whom the debate runs high, till they are reconciled by the address of Vulcan (531—611). The time of two-and-twenty days is taken up in this Book; nine during the plague, one in the council and quarrel of the princes, and twelve for Jupiter's stay with the Ethiopians, at whose return Thetis prefers her petition. The scene lies in the Grecian camp, then changes to Chrysa, and lastly to Olympus.

MHNIN ἡδε, Θεὰ, Πηληνίάδεω 'Αχιλῆς

Vers. 1. MHNIN. Iram perdurantem: enduring, retentive rage. Schol. δργήν, χάλου ἐπιμενον. Eustathius also derives it from μένω, to remain fixed; and not from μαίνομαι.—Πηληνίάδεω is Ionic for Πηλιίδου, from the patronymic Πηλιείνης. Of the formation of male patronymics, it may be observed generally, that they are formed by changing the final syllable of the genitive of the father's name into νος, or, if the penul-
timae long, into 1aγες; as, Πηλείς, ἑργ., Πηλιάγες; Τειμών, ὠνός, Τελημωνίας. From nouns in 1ξς the Ionic dialect forms the patronymic in 1ον; as, Κρόνος, φυς, Κρονιάς. If formed immediately from the Ionic, the patronymic from nouns in ες may be obtained by changing the final 1ς of the genitive into 1ας; as, Πηλείς, ἑργ., Πηλιάγες. See Matt. Gr. Gr. § 99. Of female patronymies, see on v. 111. infra; and of the general peculiarities of Homer's dialect and versification, see Prelim. Obs. sect. IV. and V.—Horace has twice referred to the opening of the Iliad: Od. I. 6. 5. gra- ten Pelidō stonachum cedere nesci. Epist. II. 2. 42. Iturus Graias quantum noceisset Achilies. Besides, he has given his approbation to the judgment of Homer in hurrying the reader at once in medias res; introducing such previous occurrences, as were necessary to be mentioned, by way of episode. Hor. A. P. 136. Νος sic incipient; &c. Compare Aristot. Poët. 23. Of the Proemium itself Quintilian speaks thus (Inst. Orat. X. I. 48.):—Pauco insignis versus legem Proemiorum non dico servaret Home- rus, sed constituit. Nam et benevolus audito- rem invocavit Deum, quam praesidere tibiis creditum est; et intentum, proposita rorum magnitudine; et docilum, summa celer- riter comprehension, factum. In a similar manner, Homer repeatedly invokes the Muses, more particularly upon occasions where supernatural information is required respecting those circumstances which he could only have known by tradition. See II. B. 484. 761. Α. 213. Ξ. 506. Π. 112.


3. πολλάς εἰς ἰδιθήμον ζυγάς. Many large souls. In the same way, we have πολ- λάς ἰδιθήμον κεφάλας in II. Α. 55, where the expression, ἀντι ποιάδες, again occurs; and also in II. Ζ. 87, whence it is imitated by Ἀπερνεσθος in Sept. Theb. 310.—ζυγάς ἱρώων. This may be looked upon as a common phraseology for ἱρώων, unless perhaps there is an opposition between the words ἰδιθήμον and αἰσθάνεται, themselves, i.e. their bodies, in the following line. There is no doubt of Homer's belief in the immor- tality of the soul; but it is a gloomy and nugatory immortality that he assigns to his greatest heroes. Compare II. Η. 556; and see especially Od. Δ. 487, sqq., and Mitford's Hist. of Greece, vol. i. p. 121.——

The compound verb ποιάδες is supposed by most commentators to signify, to send prematurely; but Heyne and Ernesti consider it as implying nothing more than the simple verb, in which they are supported by the parallels in Virg. Εν. II. 398. Multos Donum demittimus Orco. X. 662. Obeia multa virum demittit corpora morti. Compare Εν. Ι. 85. IX. 527. 785. In II. E. 190, ποιάδες is certainly used for the simple verb; not to mention that this preposition is frequently redundant in composition: e.g. infra v. 326. Γ. 118. Α. 396. Heyne, however, is decidedly wrong in considering λάππες as synonyms with ποιάδες, since the former verb includes the notion of violence, which the latter does not. See Damm in ν. This distinction is marked by the passage cited by Heyne himself from II. Θ. 367.—Of the derivation of ἰδιθήμον, see on v. 38. infra.

4. ἱρώων. This designation was afterwards given to those only who were supposed to be descended from one immortal parent; and the other, whether father or mother, mortal. During the heroic ages, the title was more extensively applied, and Homer has given it to all his principal characters. Compare II. A. 102. B. 344. Α. 377. H. 120. Thus also, B. 110. Ἡμοις Δαναοί, and elsewhere. The distinction is accurately marked in Hesiod. Op. D. 157. sqq.—Ἀκράπ. A prey; but ἰρώω is elsewhere used; II. E. 483. 684. P. 151. 667. Homer could not have described the woes of the Greeks more forcibly than by repre- senting them as deprived of interment. The rites of burial were considered as indispensable for the rest of the departed spirit; and the notion was prevalent among the generality of mankind during that period of time. Compare Dent. xxviii. 26. I Sam. xvii. 44. 46. Ps. lxxix. 2. Jerem. vii. 33. xvi. 4. xxii. 19; and see also on II. Ε. 297.—The mode of expression is frequent in Homer, and it has been repeatedly imitated by the Greek Tragedians. Compare Εἰσ. Theb. 1015. Supp. 709. Soph. Ant. 29. 205. 697. 1080. See also Herod. VII. 10; and so Virg. in Εν. IX. 485. canibus data praeda Latinis Alitibusque noces. Compare Catul. Carm. LXI. 152. During the truce, after the first battle in Η. II., the dead were interred; they were left unburied after the second and third battles, in II. Θ. and Σ. —κόννες. The old Ionic dative for κυσί. See Matt. Gr. Gr. § 75.
the notion of time, as in this verse, and, when joined with the adverbs of time, it is nearly equivalent to the Latin ānum. Hence it is extended to other uses, being chiefly employed in exhortations with the imperative, as infra v. 62: and, in some instances, particularly after ēs, it is expressive of irony. The particle is also used in interrogative sentences, particularly where any intense feeling is expressed. It is observable also, that though ēn in prose is never put at the beginning of a sentence, in poetry it frequently stands at the beginning of a conclusion or consequence. See Matt. Gr. Gr. § 605.

8. τίς τ’ ἄρ σφώνε θεῶν κ. τ. λ. And who then of the gods? The primary use of the particle ἄρ, or ἄρα (Poëtici, ra), is in syllabic sentences, answering to the Latin ergo, “consequently.” Thus in Lucian. Τρ. Trag. sub fine: τί γὰρ εἰσὶ βωμοί, εἰσὶ καὶ θεοί; ἄλλα μὲν εἰσὶ βωμοί εἰσίν ἄρα καὶ θεοί. Hence it implies generally any consequence or effect; and must be translated then, therefore: and it still retains this power, though the words of the argument are sometimes transposed; as infra v. 56, where it may be rendered by nempe or scilicet. Hence it often follows the relative ὅς, as in ll. E. 612. and elsewhere. See Hoogeveen de Particulis, pp. 47. 489. It is frequently used in interrogations; and, joined to another particle, is often equivalent to the English perhaps, as infra v. 65. It is found in the beginning of sentences only in the sense of utique, as in ἄρα ὁμοιοί, ergo. Some Edd. and MSS. here read rap as a simple enclitic particle; and so also in ll. B. 761. Π. 226. Α. 837. Σ. 6; but it is evident, from the general usage of Homer, that this is incorrect. That τ' ἄρ is formed of τε ἄρ, not τοι ἄρα, is clear from the fact that ἄρ is frequently short. See Buttm. Gr. Gr. § 29. Obs. 8.—

In the construction, ἐρεῖ ξυνέκησα must be taken together, ὡστε being supplied before μάχεσθαι. Thus we have in ll. H. 210. ἐρεῖ ξυνέκησα ἡ μάχεσθαι. Y. 66. θεῶν ἐρεῖ ξυνόντων. And so Φ. 390. Compare also Y. 134. Φ. 394. Euripides has used the same construction in Androm. 122. ἐρεῖ στυγερά ξυνικλησαν. Homer would not have said ἐρεῖ μάχεσθαι, but ἐρᾶ. Thus μάχην ἡμάχοντο, in ll. O. 414. 673. Σ. 533. and elsewhere.

9. 3. The article is generally used in Homer in the same sense in which subs-
quent writers used the pronoun autòs or ektìvos. Even with the addition of a noun, it may be frequently considered as retaining this pronounal import, like the relative ille in Latin. Thus v. 33. ó γέφων, ille senex, as it must refer to the only old man hitherto mentioned; and so in v. 20. τά γ' ἀποναι, this reason, where Heyne, without reason, proposes τά' ἀποναι. Hence the remarks of several critics, that Homer knew nothing of the article; and in many instances, Heyne has pronounced the passage corrupt, where the article evidently occurs in the ordinary usage of other writers. But there are numberless passages in which the article occurs precisely in this acceptation, which cannot be got rid of in this manner. Compare 11. A. 576. B. 278. Z. 41. K. 11. O. 74. P. 122. 693. &c. which correspond with the Attic idiom. In fact, in all writers, the article ὁ and the pronoun ὁσ are essentially the same thing, differing only in having or not having a noun annexed: and in both these ways it is constantly employed by Homer. See Middleton on the Greek Article, part I. ch. 2. Matt. Gr. Gr. § 262. Eustathius and Apollonius observe that the article, when used as a pronoun, should have the acute accent. See also Reizius de Accent. p. 5.


11. ἀρηήγαι. Properly one who prays. Compare v. 55. Hence, a priest. The word occurs again infra v. 94, and in E. 78. The same person is called ἱερεύς in v. 23. Aristot. Poet. 21. πεποιήθην ὡς ἱερεύς, ὁ δὲ ἱερεύς ἐκόλουθος ὑπὸ τῶν, αὐτὸς τιθεται ὁ ποιητής. εὐερί γὰρ ἑνα εἶναι τουτοῦ ὄνομ, τὸν ἱερέα, ἈΡΗΤΗΡΑ. The priests of the gods were held in the highest reverence by the ancients. Artemid. Oeicernor. III. 13. Θεός εἰ τις ὁ πολίστως γενέσθαι, ἵππος γένοιτο ἡ μάντις τῆς γὰρ αὐτῆς τῆς θεοῦ καὶ οὐδενό τυχάνουσι τιμῆς.—οὕνεκα, i. e. οὐ ἔνεκα. In regard to the insertion of the article immediately before Χρύσων, Heyne, who regards the article, especially before proper names, as altogether unknown to Homer, gives several emendations of preceding critics, but leaves the passage as he found it. It appears, in general, that the Greek writers did not use the article before proper names, unless when the person had been already mentioned; and, in the present instance, he had not. Still, however, Chryses was a person of great notoriety, and, from the circumstances of the case, must have been uppermost in the speaker's mind; so that the use of the article must be considered as emphatic. Similarly in the speech of Hector (O. 532.) the article is immediately prefixed to Τυκείης, though Diomed had not been mentioned for some time previously; but Hector must have had him uppermost in his mind, as must also the Trojans, as his formidable antagonist. Thus also with respect to the Greek Tragedians, Valckenar (on Phen. 147.) observes, that they never prefix the article to proper names; but Porson modifies the rule thus:—Articulum raro propriis nominibus praebent Tragici, nisi proper emphasis quandam, aut initio sententiae ubi particula inseritur. He instances Phen. 522. Supp. 129. Dr. Blomfield, however, considers it more proper to call it the demonstrative pronoun; so that τὸν Χρί- σων is Hm, Chryses. See the Remarks on Matt. Gr. Gr. p. xlv. Thus in the reports of our modern parliamentary debates, we meet with Ilé (Mr. A.), Hm (Mr. B.), continually; in which form the person is first obscurely intimated, and his name afterwards declared, in order to prevent mistake. It may be observed, that it is common with Homer to begin a sentence with the article in reference to a proper name at the end of it, some action of the person being introduced by way of parenthesis. Compare II. A. 468. B. 402. Γ. 81. Δ. 20. E. 17. 759. &c. Sometimes the article and proper name are only separated by some inferior word; as in II. B. 105. 67. In all these instances, however, the person in question has been previously mentioned. See Middleton on the Greek Article, part I. ch. 4. The late Professor Dobrice conjectures τοῦ, i. e. ab'tòi.

12. δ ὃρ ἥλθε κ. τ. λ. This passage, ending with v. 45, has been converted into a prose narration by Plato, in his treatise De Republica, 111. p. 275. (ed. Dipont.), for the purpose of illustrating the difference between the διήγημα ἀκλη, and the διήγημα διέ μιμήσως, or simile and dramatic narratieve. We shall give the passage entire, as it will serve to exemplify some of the different usages of the early poets, and the Attic writers, which are noticed in the following notes. 'Ελθὼν δὲ
Αυσόμενος τε τὸ θυγατρα, φέρων τ' ἀπερείσι ἀποικα, Στέμμα τ' ἔχων ἐν χειρὶν ἐκβολν Ἀπόλλωνος Χρυσίν ἀνά σκίπτρω, καὶ Λάσετο πάντας Ἀχαίους, Ἀτρείδα ἐς μάλιστα ἐὼν, κοσμιτὼν λαῶν· Ἀτρείδα τε, καὶ ἅλλοι ἐκδομόμες Ἀχαίοι, ὃ μὲν μὲν θεὶ δόειν, Ὀλυμπία δῶμαι ἔχουτες, Ἐκκέοισα Πριάμιον πόλιν, εὔ δ' οὐκαθ ἱκέσθαι Παιάδ' ἐ' ἐμοί λύσαι τα φιλίαν, τὰ δ' ἀποίκα δέχεσθαι, 23

ἀρέως ἐγκύτο ἐκείνον μὲν τοῖς θεῖος ὑπο

ναι, ἀλώνας τὴν Τροία, αὐτοὶ πο τινὶ σωθῆ

ναι τὸν κτενότατον αὐτῷ λυσά, δέξα

μένων ἀποικα, καὶ τὸν θεὺν αἰδεύτηντας. Τοιαῦτα ἐς ἑπότοντο αὐτῶτ, οἷς ἐν ἅλλοις ἱερεῖν καὶ ἁγιάζειν νοὶ δὲ Ἀγαρίους ἡραίαιν, ὑπελθέρε τοῖς τινὶς ἀπίανα, καὶ οὕς ἐμεῖθαι μὲν αὐτῷ τὸ τοια

τρυν καὶ τὰ τὸ θεῶν στήμματα όυ ἑπαρκ

κός τοῖς δὲ λεύκηταν αὐτὸν τὴν θυγα

τρα, ἐν Λαστή ἦσθι παράσια μετὰ οὐ

ἀπιανα ἐς ἱερεῖς καὶ αὐς ἐπὶ ἀπίανα ἄρχο

μος ὡς ἕλθοι. Ὡ δὲ πρεσβύταις ἀκεφ

ας ἕξις τα καὶ απὴ ἀνγής ἀρχιμοῖνος

ded τοὐς στρατιστοῖς πολλὰ τὶς Ἀπόλλ

νων ἐνεχθή, τὰς τὸ ἐπι.coιμα οἰς τοῦ θεών

ἀνακλῶ, καὶ ὑπομνήσθων καὶ ἀπαν

των, ὡς τὶ πᾶστο ἤ ἐν γάλαν ὑποκομήθη

ζήν, ἡν ἐν ἄρων θύεσθαι καμπανάρων δο

ρήσαιτα ἐν ἰχθύν κατέχοτα, τοῖς Ἀχαιοῖς τὰ τὸ ἄκακα ἵκεσθαι βλέ

παν.

13. ἦσαμεν τοὺς θυγατρα. Τὸ τανοὶν

his daughter Chryses; or, as she is called by some, Astynomé. She had been allotted to Agamemnon as his portion of the spoil taken from Thèlè, one of eleven towns which had been sacked by Achilles. The use of the middle voice, which strictly implies an action reflected upon the agent, or on something which belongs to him, is frequently extended to represent an action which a person obtains to be done for himself, or what belongs to him, by some other person. Thus Λώρην ἐς ἐγκάτα τὴν καταβαίνει, as in vv. 20. 29. 95: ἔλθαν, to receive back from another that which belongs to one, upon paying a ransom. A similar difference between διδάσκει and διδάκται is noticed by Porson on Eurip. Med. 297. See Tate on the Middle Verb in the Meuseon Criticum, vol. I. p. 192. Matt. Gr. Gr. § 492. b.

14. στῆμα τ' ἔχων κ. τ. λ. So infra

v. 28. Of the ancient custom which prevailed among suppliants, of carrying before them olive-branches tipped with wool, which they called στῆμα, see the note on Soph. Òδ. T. 3, in Pentalog. Gr. p. 1. In the present instance, the priest seems to have used for this purpose, the fillet of the god bound upon the sceptre, which indicated his office; thus at once inspiring the respect due to his sacred character, and exciting their attention to his prayers. Compare II. A. 234. Ψ. 566. Od. A. 91. Enustratus observes, that the ancients gave a golden sceptre to Apollo, as they did a silver one to the moon, and other sorts to the planets. The synonyms, οἰκρ

βόλος, ἐκταθβόλος, and ἐκτάθρως, are the constant epithets of Apollo. Maerob. Saturn. I. 17. Ἰδιο ἐκτάθρως et ικταθβόλος dicitur Apollo (i. e. Sol), ἐκαθους τας ακτ

νας βάλλων, e longissimo altissimoque radios in terram usque demittens. Alli codomi

notatorum Apollinem continueri us apollina τὰ ζώα. Examinat enim et perimitm un

mantes, sive postem interlupientur colors imn

imititur: ut Euripides in Phæthonte: ὁ θρ𝛽

ισοφθεῖτες ὃλι, ὡς μ' απέλλας ὅθεν ὁ

Ἀπόλλων ἠμαράτεις εἰκής βρώσε. Item

Archilochus: Ἀναξ Ἀπόλλων, καὶ σῶς τὸς

μὲν αἴτιον Πήμαινα, καὶ σφίας ἄλλα, ἦστε ἀλλίας. Δόσθη ἰμντοσ ὡμο

Ἀπολλονβάλλους καὶ ἡμαράτεισς αρρ

πέλλων. 15. Χρυσίν ἀνὰ σκίπτρω. The pro

position ἀνὰ, signifying upon, and constructed with a dative, is peculiar to the Ionic and Doric dialects. Thus, II. Ο. 152. ἀνὰ γαργάρῳ ἀσφ. FIND. ΟL. VIII. 67. ἀνὰ ἱπτομ. Pyth. I. 10. ἀνὰ σκ


17. ἐκδομόμες Ἀχαίοι. See on II. Γ. 330.

18. ὅπως μὲν θείος ὑπο, κ. τ. λ. The custom

of introducing a petition with a blessing, is of Eastern origin. See Nehem. ii. 3. Dan. vi. 6. Of the grammatical construction, see the note on τα v. 415.—θεί is frequently a monosyllable, as well in the tragic poets as in Homer. See Porson on Eurip. Orest. 393.

20. The verbs λίσαυ and ἐκέρταυ are in the infinitive, which is frequently used instead of the imperative; some other verb,
such as μηνυσι or θελι, being understood. The elliptis is filled up in v. 277. μητε τη, Πηλειον, θελειναι βασιλην. Hermann, however, on Viger, p. 591. ed. Oxon. seems to consider the idiom as a remnant of the old simplicity of the language, in which a wish was expressed by a verb itself in the infinitive, without any further reference. Sometimes an imperative and an infinitive occur in the same sentence, as in the prayer cited by Plato in Alecibiad. II. Ξως βασιλει, τα μιν ισθλαι και εχομενοι και ανεκτους Αμιμε οιουν τα δι ειγα και εχομενοι ασα- λειων. See Bishop Blomfield’s Remarks onMatt. Gr. Gr. p. xlviii. To this reading, however, which is Ηέγυς, after Eustathius, objections have been raised; but, perhaps, without any sufficient reason. The old reading, λυσεις, is against the metre; and Barnes λυσασθη, against the sense. See on v. 13. Clarke’s observation, that λιπασαι and εβεχθαι in the infinitive do not agree with what follows, is refuted by Ernesti, who produces instances of similar construction from II. P. 692. Y. 338. To the reading, however, which Clarke adopts, no material objection exists, as the optative λυσασθη will imply the earnest entreaty of Chrysos for the release of his daughter; and the change to the imperative in εβεχθαι, denies any reluctance in paying the ransom in case of such release.—τα δε επι ουνα, this ransom; pointing to it. See on v. 9.


23. δεχθαι. Ioniae for δεεχθαι, the reduplication being omitted; and so in II. B. 420. 794. T. 10. et passim. See Matt. Gr. Gr. § 164.

24. αλλα. But. This particle never actually loses its adversative property; though it frequently introduces an exhortation, as infra, vv. 393. 563. and elsewhere; or a prayer, as in II. Z. 464; and sometimes marks a degree of abruptness, as in v. 32. It is frequently followed by other particles, which will be noticed as they occur.

25. κακος άφει. Plutarch, de audienti. Pocct. c. 16. τοντιστιν, άγιωσι και ανθα- διος και παρα το προσηκον.—κρατοι πυθον. A threatening speech. Eustathius; τον μετα άπελες λιγη λογιον. Thus again, in II. O. 192. μυθον άπιηνια τι, κρατοιν τι. The sense is somewhat different in II. 199. It may be observed, that μυθος is here used, as always by Homer, in its primary sense of a word or speech; that of a myth or fictitious narrative having been affixed to it by later writers. Eustath. μυθον αιτ ο παιης άπλας τον λογιον φαι, το ει πη φυλοις λογιον τεθημαι αυτον, των ιστων ιστι.

26. μη σε κιχεω. We must supply φιλασου, or some such verb, which Agamemnon drops in the vehemence of his address. It is worthy of remark, that the conjunctive particles, ινα, οφα, απως, and μη, are used to express an object both with the optative and subjunctive moods. With the latter, as in the present passage, they are used without αν, after verbs of present or future signification, in which case the verb governed of the conjunction must denote the same time. This construction particularly occurs in negative propositions after μη or ου μη, but only with the subjunctive aorist 1. pass. or aor. 2. act. and mid. Compare Matt. Gr. Gr. § 516. b. and § 578. 1. Κιχεω is, therefore, the Ionic subj. aor. 2. for κιχω, from κιχυμ. See Matt. Gr. Gr. § 239. We have the same construction with ος, in v. 32. The construction with the optative is used after verbs of past time, which will be noticed in its proper place. Compare the passage of Plato cited at v. 12.

27. η νυν οδηινοντι. The particle νυν is, properly, an adverb of time, being equivalent to the English now; and, though found with verbs in the past and future, it never loses its primary signification of the present. Compare infra v. 354. and E. 279. Nui1, with the i paragogic, is always found with the present. Like the particle δι, however, it acquires other uses, involving the notion of time; particularly in exhortations, since earnest persuasion
excludes every idea of delay; and in interro-
gations of importunity and emphasis, as in II. A. 414, where the enclitic and poetic form, νό, is used, and in a sense pre-
 cisely similar to δή in the common interro-
gative expression τι δή; See on ν. 6. In fact, the particles δή and νό are so nearly allied, that ἐπεὶ νό is sometimes used for ἐπειδή, as in II. A. 416. See Hoogeveen de Par-
ticulæ, p. 361. Some writers, among whom is Damm, distinguish between νόν and νό, considering the former only as an adverb of time, and the latter equivalent to cer-
tainly (v. 23); or, more frequently, to theo-
 reically, consequently; as in v. 382. B. 258. Ι. 153. et passim.—The particle αὐτίς has the idea both of time and motion; in the former case implying repetition, as in v. 140. ταῦτα μεταφασμένα καὶ αὐτίς. In the latter it signifies returning; and is usually joined with the verbs of going and coming; as in II. Θ. 271. αὐτίς ἰόν. Α. 446. αὐτίς ὑποστήσας. In this sense it is frequently joined with πάλιν. Thus, Ι. E. 257. ὀ πάλιν αὐτίς ἀπόσι-
tον. This pleonasm is doubled in Aristoph. Nab. 971. εἰτ ὀ πάλιν αὐτάς ἀνασταμέ-
νοις συμψήσα. And so Soph. Phil. 952. See Monk on Eur. Aelest. 189. The two forms αὐτίς and αὐτίς are both in use, and synononymous; of which Vigerus considers the latter to be Ionic, after Suidas and Eustathius.

23. The verb χρασιμίν, from χράω, utendum do, signifies, to assert on evil; and is constructed with an accusative of the evil averted, and a dative of the person from whom it is averted. Ι. Π. 143. δοῦ ὁρ ρωτ προθύριν ὁ δελθὸν Χρασίμη συμψή.

Compare Α. 120. Y. 206. Sometimes the accusative is wanting, as in the present instance, where χρονέ ἢδν must be sup-
plied; and so again in Ι. Α. 117. O. 32. Π. 387. and elsewhere. We occasionally also meet with the ellipsis of both cases, as in v. 588. infra, τότε ὁ τι δυνήσωσαι, ἀ-
χύμνευσεν περ. Χρασιμίν. See Damm in v. 29. τήρ. For τάχυτα. See on v. 9.

Heyne has a full point after λίσσωρ, refer-
ing προς to the latter part of the line, in the sense of potius, thus; I will not release her:—rather than this, she shall grow old at Αργος. So also Hermann, Bekker, and Thiersch. But the sense is not improved by the alteration, and we want instances where such construction is requisite.—The verb ἐπείσαι is used in a future signification. Eustathius: ἐπείσαι, ἀντὶ τοῦ μέλλοντος ἵστι, ἐπελέσασται. Hesych. εἰμὶ πορεύ-
σομαι. Compare infra v. 169. 420, and elsewhere. In Homer, and in the later Greek writers, εἰμὶ has more generally a future sense; but sometimes it is used in the present, as in Ι. Π. 61. The former usage, however, is more peculiarly Attic; and a variety of examples have been collected to illustrate it, from the tragedians and other Attic writers, in an excellent note by Mr. Kidd, in his edition of Dawes' Misc. Crit. p. 126. See also Porson on Eur. Hec. 1161. Matt. Gr. Gr. § 504, 3. 31. ἵστων ἐπισκοποῦν. Phleg. the loom. Virg. Æn. VII. 14. Algo tonos percur-
rents pectine telas. Eustathius notices the use of the word ἐπισκοπέσαι, as peculiarly appropriate in expressing the ancient cus-
tom of standing at the loom. His words are:—ἲστων ἐπισκοποῦν, περιφραστικός ἀντί τοῦ ψάρνουσαν ἐστώσαι γαρ ἢ ἐπισκοπάμενα ψάρνου ἀπόλαμμε τήν ἰστοργίαν, ὡ τίνων ψαρνομένων, ὡς εἰκός, πλατύτητα. Πρώτη ἐτ της Αἰ-
γυπτια γυνῆ καθετήριον ψάρνων, ὡς ἔκα και Αἰγύπτιοι Ἀθηνᾶς ἀγάλμα καθημένης ἰερόσαντο. See also Schol. Pind. Pyth. IX. 33. But this is fanciful, as appears from the use of the verb, in the same sense, in the phrase ἔργον ἐπισκέψασαι, in Ι. Ζ. 492. The verb properly signifies ἔπραξα, or to attack, as infra, v. 50, et passim; hence, to undertake, or be busy about a thing. It is to be observed, that εἰμίνν, or ἐκοίμην, was not a ser-
vice, but rather a prime occupation. We find Helen and Andromache engaged in it; as also Penelope, Calypso, and Circe, in the Odyssee. Compare also Herod. Ι. 35. Soph. Ód. C. 302.—ἀντίσωσαι. Poet-
ical for ἀντισώσαι, contr. from ἀντίσω. See Prelim. Obss. sect. IV. Eustathius ob-
erves, that Homer has used this verb, which may signify either to make, or to partake the bed, in delicate to the feelings of the father of Chryses. There can be no doubt that the latter is the sense in which the reader is to understand it. Compare vv. 111, seqq. That Agamemnon was not studying civility of expression, appears, as Pope remarks, from the whole tenor of his speech; and although females were employed in preparing the beds, still it is not probable that such was the office designed for Chryses. See Theocr. Id. V. 35. Eur. Hel. 59. Mis-
tresses, however, and even those of dis-
tinction, did not dissemble to perform this
service; as appears from Catullus, in the
lament of Ariadne to Theseus, Carn.
LXIV. 160. Attamen ir vestris potissi
duce voce, Quam illi faciendo familiarer
sera laborat: Candida permultae liquidis
vestigia lymbis; Purpuracea tenuissimae
vestae cubile. Hesychius also follows Eusta-
thius in his interpretation; antwmawn
upostomwovvoun. The accusative, too,
rather than the genitive, is in favour of it.

32. vmpa. Ionice for vmp, pres. subj.
from vmpa. The particle et, which the
poets use for *v, has properly the signifi-
cation of power. It is joined with the
subjunctive generally in present actions;
frequently also with the optative, as infra v.
60; and occasionally with the indicative.
Thus, infra, v. 66, the regular construction
would be ai bovQra mn, or taw bovQra.
But those particles which, in Attic writers,
are usually found with the subjunctive,
are frequently met with in Homer after
different moods, precisely in the same sig-
nification. The adjective *ouapwog, in
the comparative, may be understood, as it fre-
quently is, without any idea of comparison
for the positive. See Musgr. ad Eur. Al-
cest. 763; and compare the passage cited
from Plato on v. 12. Or we might sup-
ply, more scowring than thou otherwise wouldst.
Gr. Gr. § 457, 3.

34. "ey o *driwv v. r. I. We may take
notice here, once for all, that Homer is
erenously eloquent in his very silence.
Chrysies says not a word, but walks pen-
sively along the shore, and the melancholy
flowing of the verse admirably expresses
the condition of the mournful and deserted
father. Popr.—The verb *driwv, to be silent,
occurs in Apol. Rhod. I. 763, whence the
participle *driwv, which frequently occurs
in Homer, in direct concord with its sub-
stantive, as in this place; in v. 565, infra;
Od. E. 195, and elsewhere. Sometimes,
hower, it is found in the masculine, with
a feminine noun, as in ll. A. 22. O. 459.
uyv *Adnria *driwv uyv. Possibly, indeed,
it may be used, in these instances, adver-
Sially, instead of its derivative *driwv; for so
it undoubtedly must be in Od. Ph. 89. 'Allx
*diwv eanuvthe, kathmenou. Compare II.
π. 95. The lexicographers derive the word
from a pri. and xaiwv hise.

35. The particle tπuta is nearly equi-
valent to the Athenic ετηα, then, afterwards.
Hence, it is frequently preceded by προ-
tov, as in v. 50. E. 223, and elsewhere.
The only difference which exists between
the two adverbs, is, that the preposition
τι gives to the compound the idea of a
time immediately subsequent. See Hooge-
veen de Particules, p 166. This difference
is, however, not always discernible. After
numerals, it has the idea of succession; as
in ll. A. 462. πρης μεν τπυτα, three success-
ively.

36. ήδυμος. Ionice for εθυμος, by
the figure Diáresis.

37. κληθειν. An old form, seldom used by
the Attic writers. It occurs, however, in
Eurip. Hipp. 876. Elect. 1230.—Αργου-
ραξε, bearing a silver bow (v. 49). Eusta-
thius explains it by λαμπρο̑σιας, as in
Hor. Carm. See. 61. Fulc̑ nte ducor alam.
A similar epithet is άργυροπια, applied to
Thes. in v. 538, et passim.—μυριβεζής.
Past protected, and still protected. This
repetition of an action, continued from the
past to the present, is often implied in a
past tense; in the sense of the English, to
be wont. See Matt. Gr. Gr. § 503. The
verb itself is aptly employed with reference
to the sun’s motion. Chrysies was situated
on the sea-coast, near Adrayttium, in
the territory of Eetion, king of Asiatic Thebes;
where a temple was dedicated to Apollo
Smintheus, in which Chrysies was the of-
ficiating priest. Compare vv. 100. 430. The
origin of this title of Apollo is referred to
a colony of Cretans, who, having settled in
a district of Troas, which was grievously
infested by mice (called, in the Cretan lan-
guage, σμινδόν), invoked the assistance of
Apollo to destroy the vermin. The Scho-
liast gives a somewhat different account
of the matter.

38. ζαθείν. Perdixinam, przolaram. A
usual epithet of cities consecrated to a deity,
as Cilla was to Apollo. Compare ll. B.
508. 520. I. 151. O. 432. From the Eolic
intensive particle τα, and θεος.—ιθα. Pow-
erfully. Schol. ιθαγος, γενναίος. Also
briefly. Infra, v. 151. et passim, άνδρας
ιθα μάχεσθαι. Hence, ίθαμος, v. 3. Of
30. It was usual in supplicatio...emissaries of the ancients, which were closed at the top. Eustathius: ιοίκαις οὐ μικραί τοῖς παλαιοῖς αἱ φαρύται εἶναι, οὐδὲ τοὺς διόστοις ἔξω προκύπτοντας ἔχειν, ἀλλὰ διὰ τῶν αὐτῶν ἔσω στέγαις. The top of the quiver was called πώμα, from its resemblance to an inverted drinking-cup.

46. ἐκλαγάζαν δ' ἀρ ὀίστοι κ. τ. λ. So Virg. Aen. IV. 149. Tēla sonant huncris. IX. 660. Phaëronique fugas sensere sonantem. XI. 652. Aureus et huncro soant arcus. The rattling of the arrows beautifully marks the irregular and hurried motion of the angry god; in which respect Clarke considers the passages cited from Virgil as greatly inferior. The Latin poet, however, is describing a similar motion, as Heyne justly remarks, quoting also a similar expression from Valer. Place. II. 511. Pulbenique graves ut terra pharetra.

47. autů κινηθέντος. As he moved. The genitive absolute is often thus used as a definition of time; and would be resolvable by the adverbs οτῇ, ἐκείνῃ, &c. and the finite verb. See Matt. Gr. Gr. § 555, 1. Eustathius observes that νυκτὶ ίοίκως implies, in its direct signification, ἀυγών τῆν ηλιαν, terrible in aspect; comparing II. 463, where Hector is described as νυκτὶ δοθὰς ἄτλαντος υπότητα. So Milton, P. L. vi. 632, grown as night. He considers the expression, however, as an allegorical allusion to the thick and vapoury appearance of the atmosphere, proceeding from the corruption of the air during the season of a pestilence. P. Knight, after Bentley, rejects the line as spurious, regarding the first hemistich as a mere gloss, and the latter as tacked on to complete the verse. Surely this is hasty criticism.—ηί. This may be the third person, either of the Ionic perfect ηίτα, which occurs in Herod. IV. 62. Hom. Od. Δ. 427, and elsewhere; or of the imperfect ην (Od. K. 274) from the verb ἐμ, to go. Matthusi observes (Gr. Gr. § 214, 4), that the η appears to be a sort of augment to τί, as in ηδισσειν for γείσειν, from τίδω (II. X. 260), which was used in order to keep the chief syllable of the verb distinctly marked.
10

'ΩΜΗΡΟΥ ἩΛΙΑΔΟΣ Α'.

Εἴετ᾿ ἔπειτ᾿ ἀπάνευθε νεόν, μετὰ δ᾿ ἴδον ἐγκε
Δεινὴ δὲ κλαγή γένετ᾿ ἀργυρέων βιοῦ.
Οὐράς μὲν πρῶτον ἐπώχετο καὶ κίνας ἀργοῦς:
Αὐτάρ ἔπειτ᾿ αὐτοῖς βέλος ἐχεπενκὲς ἰφυεῖς
Βάλλ᾿: αἰεὶ δὲ πυραὶ νεκύων καῦντον θαμεῖα.
'Εννίμφαι μὲν ἀνὰ στρατῶν ἤχετο κύλα θεάον,
Τῇ δεκάτῃ δ᾿ ἀγορίμφει καλέσσατο λαὸν Ἀχίλλεως
Τῷ γάρ ἐπὶ φρεσὶ θηκε θεὰ λευκόλενος Ἡμὴ.
Κύβετο γάρ Δαναῶν, ὅτι ὥθηκαντας ὀράτο.

43. μετά. That is, μετὰ νύχας, towards the
ships: in which sense μετὰ is used by the
poets. See Matt. Gr. Gr. § 587, 3; and
on v. 484, infra. Some consider the words
μετά δ᾿ ἴδον ἐγκε, as a Thesnthesis for μεθεῖρα,
which is not Greek. The proper construction
would be ἴδον ἐγκε, followed by a da-
tive, as in v. 51.

50. οὐράς μὲν πρῶτον κ. τ. λ. Wake-
field refers to the remark of Heraclides
Ponticus, in his Treatise on the Allegories of
Homer, that, from the concurring testi-
mony of physicians and philosophers, the
construction of pestilential diseases first
discovers itself among four-footed animals.
Eustathius attributes this to the subtlety
of their smell. Aristotle (de Poet. 26) in-
timates that Homer intended to represent
the Deity as backward to punish, and giving
the Greeks the first intimation of his
anger, by destroying the most useful of
their cattle. Thus, in the plagues of
Egypt, the murrain among the cattle
preceded the boils and blains (Exod. ix. 1).
—So close is the connexion between the
particles μὲν καὶ ὡς, that when the latter
is found alone, the former must be con-
sidered as suppressed. So also when μὲν
occurs without ὡς, it is generally followed
by some equivalent particle; as in this
passage, καὶ πᾶσιν in Homer, by αὐτάρ, or
ἀνάρ, and by ἀλλα, μίντοι, and the like,
in the Attic writers. See Matt. Gr. Gr. §
606, 5; and compare v. 282, infra. Before
ἐπώχετο we must supply βέλος, from the
following line. Compare v. 53.

51. The poetical particle αὐτάρ, in prosos
ἀνάρ, is nearly the same with the adversa-
tive particle ὡς, except that it always be-
gins a sentence, and that ὡς, with which
it is compounded, imparts to it an inferen-
tial power, as infra v. 118, where it is fol-
lowed by γὰρ. See on v. 8. Hoogeveen de
Particulis, p. 79. It is frequently followed,
as in this verse, by ἐπιτα, which together
signify, but then, and then, and hereupon.
Also, by ἐπιτα, but as; and by ἐπιτα, but
when. See also on v. 35.—ἐχεπενκὲς. Pro-
perly, bitter. Eustathius, ἐχὼν τι πεῦκις,
πικρίαν ἀγλαδὴν καὶ γatical καὶ τῆς
πικρίας τὸ ἐκάραυν. Hence, powerful, or
perhaps, destructive, deadly. It is the opi-
ion of Bp. Blomfield, however, that there
was originally a noun πεῦκις, amarilido,
bearing some affinity with πικρός, from
which πεῦκι was derived. Hence, also, the
words πευκενάδος, πευκίμες, πευκάλυμος.
See Gloss, on Ἐσχ. Choeph. 381. Accord-
ing to Buttman, it means sharp-pointed.

53. ἐννίμφαι. For κίνη δαμ. Plutarch,
in Vit. Hom. c. 22, καὶ ἐν πολλοῖς τῷ
τῶν τριῶν, καὶ πέντε, καὶ ἔπτα, ἀρόμ-
φυ χρήστα, μάλοτα ἕλ τῶν ἐννία.
Eustathius attributes this preference to
the poet’s partiality towards the Muses.
See II. B. 96, 654. Z. 174. Η. 161. Η.
785. Σ. 578. There is a similar affection
in the sacred writers for the number seven.
Compare Lev. xxv. 18. Numb. xxiii. i.

54. τῇ δεκάτῃ. We must supply ἡμέρα,
which is evident from the preceding adverb,
ἐννίμφαι. The ellipsis of this substantive
is very common after the numerical adjectives
μία, δύοτριο, τριήτος, and the rest.
After δεκάτῃ it is omitted in Arist. Αν.
386. εἰς δεκάτην γῶρ ποσα κ. ἑ. 553.
ὄν ἄρι θω τῇ δεκάτῃ ταῖταις ἕξω.
With the present omission we may com-
pare Theoc. Idyl. XXVI. 29. ἔτη δ᾿ ἐν-
ναήτις ἡ καὶ δεκάτῳ ἐπιβπναι. See Bos,
The termination ἐς, affixed to the accusa-
tive case of a noun, constitutes an adverb
of place, answering to the question whence?
as οἴκονές, πεινόνες, κλησινές. Some-
what similar are the expressions ἐποια-
νω ταῦτα, σεανω, and the like. It abounds
in Homer, who sometimes uses the termina-
tion twice, as ὀνείδομεν, in II. I. 445.
If ἐς precedes the ἐς, σὲ is changed to 
ζ, as θύρας for θύραδες; and when the
termination had once obtained, it was annexed
also to other words, without respect to the
form of the accusative. Thus, we have
φυγαίδε for φυγαίνει, and οἰκάδε for οἰκονεί.
See Matt. Gr. Gr. § 259.

56. ὅ. See on v. 8.
Oι Ὄτρι οὖν ἥγετες, ὑμιγερεῖς τε γένοντο,
Τοῖς Ὄτρις ἀνιστήμενος μετέρπη πόδας ὥκις Ἀχιλλεύς.
Ἀποστάτης, νῦν ἁμείς παλμπλαγχθεύτας ὧν
Ἀψ ἀπονοσιότεροι, ἐκεὶ κεῖ τάνατον γε φύομεν,
Εἰ ἐδ᾽ ὥμου πόλεμος τε δαιμὸς καὶ λοιμὸς Ἀχιλλεύς.

57. οἱ Ὄτρι οὖν εὐτ. Λ. When, therefore, ὁ γὰρ. The conjunction ὁ γὰρ is applied in a twofold signification; to denote a consequence, whether of time or of argument. The analogy of the two usages is easily discernible; in the first of which it is to be rendered by when, as in this verse; in the latter, by since, because, as in infra v. 112, and elsewhere. The particle ὥν primarily denotes the final determination of any argument or circumstance; and thence it generally signifies then, therefore. It must not, however, be confounded with ὅσδι, which is simply inferential, whereas, ὥν is conclusive. See Hoogeveen, de Particulis, p. 446. Hence, it is often used in resuming the thread of a discourse, which has been some time discontinued, as in II. Φ. 49: since this resumption is, as it were, a new beginning, and therefore necessarily implies a prior conclusion. The expression οἱ Ὄτρι οὖν repeatedly occurs in Homer, wherein the particular import of each component particle is distinctly marked.—ὁγετες. By Syncopé for ἥγετες, they had been collected; 3 pers. pl. Aor. I. pass. from ἀγεῖρω, κολλύριον, κογγρύριον; and not from ἐγεῖρω, εγέκρο, as some have thought. This will readily appear by comparing the following passages: Π. B. 433. 664. Γ. 47. Δ. 28. 377. Ι. 383. Λ. 715. 709. Π. 129, and elsewhere. Neither is there any tautology in the following member of the sentence, which expresses an act posterior to that already performed. When the chiefs had been assembled (by Achilles), and were (in consequence) gathered together. The termination ἔνε, for ἔνεσι, is considered by the author of the Etym. Mag. under this word, as peculiar to Ὡλική and Dorian dialect. We have, however, an example or two of its adoption by the Tragic poets; for instance, Ἀσχ. Pers. 994. Eurip. Hippol. 1242.

58. πόδας ὥκες Ἀχιλλεύς. It is usual with Homer to select some quality of mind or body, for which his several heroes were remarkable, and apply it to them as a distinguishing, yet honourable, designation. Thus, upon the same principle with the present characteristic of Achilles, we repeatedly meet with πολυφροσύς Ὀδυσσέας, βοιν ἀγάθου Δωμήνης, ἀριστερὸς Μινιάλος, and the like. Equivalent to πόδας ὥκες, are the adjectives ποδόκος and ποδάρκος, continually applied to Achilles. Euripides, also, in Androm. 1225, calls him ταχύν πόδας, and so Hom. Π. N. 348. The particle ὦ, in the foregoing line, is repeated in this, in the same manner as, in Latin, cur autem is answered by tunc vero. See also on v. 137, infra.—τοῦτο μετέφρασις. For ὦ, μετά τοῦτο, i.e. among them. See Matt. Gr. Gr. § 587, 3 b.

59. παλμπλαγχθεύτας. Wandering back; which is invariably the idea of ἀπαν in Homer, whether in or out of composition. Its use to signify aon, is of later date. ἐμαν εστ δεσμίς, says Damm, ἓλθε σιδήρ τοις, a quo residi et repellitur. Compare Π. Λ. 331. Some have supposed an allusion to the custom, if an expedition turned out unsuccessful, of returning home to consult anew the oracles, and continuing to do so till the omens were favourable. Thus, Virg. En. Π. 176. Extremo tentanda fuga canit aqua Calchas; ἠκροι ἄροις ἔρυγοι ἔνευται Περίμαια τέλει, ομών ηγεῖται Ἀργώς. It should seem, however, that this was a Roman, rather than a Greek, practice. The adverb ὦ is frequently redundant, not only with ἀπαν (Π. Σ. 280), but also after the verbs compounded with the preposition ἀνά, as in Π. Γ. 35. ἀπὸ εἰκοσικάρον, and so B. 411. Δ. 392, &c.—ἀμεί is the Doric or Ἀολικ accusative plural for ἄμας; and in the same way we meet with ἄμα and ἄμα, for ἄμιν and ἄμιν, in the dative: and in the nominative ἀμές for ἄμες, and ἄμες for ἄμες. Some, however, consider ἀμεί as the dual. Dionysius Halicarnas. in his treatise περὶ τέχνης, c. 9, has pointed out the peculiar beauty and address of this speech of Achilles, and the reply of Calchas. Ἰδομενον ὄντι τοίς ἔκατοιρων λόγοις, τοὺς ἐγκοπεῖς ἔρευσαι ἤμειν τὸ ἐπερεῖτα ὑποκινεῖν οἱ μὲν τοὺς Ἀχιλλέως ἐν βαθυτήτι ζήτησες, οἱ ἐκ τοῦ μάντεως ἀσφαλεία πρὸ τῆς ἀποκρίσεως. Though perhaps we should not altogether agree with this writer's observations, yet the entire passage is worthy of perusal.

60. ἐκεὶ κεῖ τάνατον γε φύομεν. On this construction, see ν. 32. The particle γε is at once the most forcible and the most beautiful in the Greek language. Its primary signification is cetera, saltem (Anglice, at least), in which sense Hoogeveen considers it elliptical, as in Hom. Π. E. 303. ἐν ὄντι γε ἀνύβε φήσον, ἡ τε ἀσφαλεία
men at least, if not more. Hence, it derives various significations, such as yet, infra vv. 82. 553; in which last place, and elsewhere, it is expressive of indignation: perhaps, vv. 393. 527; and others, particularly in connexion with other particles, which will be noticed as occasion requires. In the following line, it is used simply as an inferential particle, followed by an indicative; it isthen, since, indeed. Hoogeveendeparticularis, p. 152. Compare infra v. 574. M. 79. P. 66. Fl. 216.

62. μάντιν ἐρείμεν, κ. τ. λ. Augury, or divination (μαντεία), seems to have been rising into repute in the age of Homer. Of the various persons who practised the art, two only are here mentioned; the ἐρείς, who deduced his observations from the sacrifices to the gods, and the ὀνειροπόλος, or interpreter of dreams. Of the various kinds of divination, and the method of practising them, the student should consult Robinson's Archæol. Græca, book III. ch. 17.—Ἐρείμενis the Ionic form of the subjunctive, which is used in exhortations or wishes, in the first person plural, for ἐρόμεν. When the penultima is long, the long vowel is changed into the short one without the insertion of the τ. Thus, in II. B. 72. θωρήξαμεν for θωρήζαμεν. That these are real subjunctive forms is evident, since passages are to be found in which the common form is used alternately with them. II. K. 449. ἀπολύσαμεν ἢ μέθυσαμεν. See Matt. Gr. Gr. § 495, 7. In similar hortatory passages the optative is used, when the verb is in the second or third person. Compare Matt. Gr. Gr. § 513. § 515. and § 521. Obs. I. note.

63. ἢ καί. Or even. Καί, besides its use as a conjunctive particle, has this also among other significations, which it may bear, perhaps, in the following parenthesis, καί γὰρ τ' ὄναρ κ. τ. λ. for even dreams, ἤς where Hoogeveen improperly understands καί ὡς τοι. De Particularis, p. 263. On the addition of the particle τε, see on v. 81. Hence, also, καί is sometimes joined with a participle or adjective, in the sense of although, as in II. A. 653. τάχα κεν καὶ ἀναίτιον αὐτῷ. See Matt. Gr. Gr. § 607. Obs.—Divination by dreams was in far less repute than other kinds of augury, from the variety of dreams which admit of no satisfactory interpretation, and from the frivolous nature of dreams in general. See Aristotle's Treatise on this subject; Cicero de Nat. Deor. III. 40. If the above interpretation, therefore, be the true one, the parenthesis will imply, that although this species of divination was inferior to that which consisted in the inspection of the entrails, &c. of sacrificed victims, still dreams, or at least some of them, were really notifications of the divine will. Compare II. B. 20. K. 496. And there can be no doubt that this was the popular belief; the origin of which may, perhaps, be traced to a higher source than Pagan superstition. We know that, in cases of high import, the God of Israel frequently revealed his will to the prophets and holy men, and sometimes even to heathens, such as Pharaoh and others, by dreams and visions. See Gen. xx. 3. xl. 5. xli. 1. Numb. xii. 6. Matt. ii. 12. and elsewhere.

64. The vulgar reading, which Heyne retains, is of κ' εἰπο, in the optative; which would be quifortasse dicat. We have adopted the reading of the Vienna MS. Compare II. I. 165. The relative is frequently used for ἵνα, as in Latin, quifor ut. See Matt. Gr. Gr. § 528, 3.

65. ἐκατομβίης. The hecatomb, which was properly a sacrifice of one hundred oxen, is used in Homer, by a very common poetical figure, for any animal sacrifice, whatever the number of victims might be. In II. Z. 115, it consisted only of twelve oxen, which appears from v. 93; and in ψ. 146, 7, it is a sacrifice of fifty sheep. We are told in Herodotus (VI. 129.) that a real hecatomb was offered by Clisthenes.—The repetition of εἰς is the same with that of the Latin eīre. See also on v. 8; and of the noun εὐχαρίστῃ on II. B. 160. In the construction there seems to be an ellipsis of the particle εἰκα, which is supplied infra v. 94.

66. τελειον. It was essential that there should be no imperfection in the victim. The same was also enjoined to the Israelites, respecting the sacrifice of the paschal lamb (Exod. xii. 5). See also on v. 458; and on II. K. 293.—The construction in the Attic and the later writers would have been εἰ βούληται ἵνα, or εἶναν βούληται. See on v. 60. Most MSS. and edd. read κνήσῃς. Hesychius, Photius, and other grammarians, however, spell the noun with
Boûletai ἀντίσας ἡμῖν ἀπὸ λοιγὸν ἀμύναι.

'Ἡτοι ὦ γ' ὡς εἰπὼν κατ' ἄρ' ἑξῆτο· τοῖς ὦ ἁνεστή
Κάλχας Θεσσαλίδης, οἰωνοπόλων ὥ' ἄριστος,
"Ος ἤγε τά τ' ἐντά, τά τ' ἐσσώμενα, πρὸ τ' ἐντά,
Καὶ νύσσῃ ἡγήσαστ' Ἀρχαῖων Ἠλίου ἐσώ
"Ην διὰ μαντοσύνην, τήν οί πόρε Φοῖβος Ἀπόλλων
"Ὁ σφῖν εὑρονεῖν ἀγοράσοι, καὶ μετέειπτον

"Ω Ἀχιλεῦ, κίλεαί με, Δι' φίλε, μυθίσασθώ
Μὴν ἂπόλλωνος, ἑκάτηβελέται ἀνάκτως.

Τοῦγάρ ἐγὼν ἐρώ σὺ ἐξ σύνθεο, καὶ μοι ὁμοσσον,

a single σ, and this orthography is well de-
defended by Bp. Blomfield on Ἀesch. Prom. 505. Thus also the Venetian Scholiast: κνίσῃ, ἀπὸ τοῦ κνίσῳ, κνίσαν, ὃ συμπάει τὸ λεπτύνων λεπτότατον γὰρ ἔστιν ὁ ἐπί-
πλον.

67. ἀντίσας. From ἀντίδως, not from ἀντίω, since the penultima is short. The two verbs are the same in signification, and, with a genitive, imply fruuitum, enjoyment (ἀπόλαυσιν γενετικών). See Damn in ν. Damn considers it as synonymous with μὲν, except that it is more poetical, and that it always occurs at the beginning of a sentence; as ἀντίδωρ is a poetical equivalent for ἐς. But since ἂντὶ μὲν are frequently used in con-
junction, as infra νν. 141, 211, and elsewhere, it should seem that when the for-
mėr is followed by ἐς, as in this place, the latter must be considered as suppressed. Before τοῖς, there is an ellipsis, which is very frequent, of the proposition ἐν.

69. ὄχ’ ἄριστος. In Homer and the Ionic poets, ἰέχα, and by apocope, ἵχα, are frequently joined adverbially to super-
latives, in order to strengthen the signifi-
cation. Compare II. B. 761. E. 343. Z. 76. O. 282. Sometimes, in the same sense, we find πολλῶν, as infra νν. 91; and μέγας, as in II. B. 82, where the Attics would use πολλῶν or μεγαρφ. In Eur. Alcest. 758. 924, however, the Homeric form occurs. See Matt. Gr. Gr. § 461. Pierson on Ἄρης, p. 194.

70. ὅς ὕνε κ. τ.λ. Virg. Georg. IV. 302. Nomit namque omnia ratem. Quae sint, quae fuerint, quae non ventura trahantur. We may also compare a similar expression in the Revelations, i. 19. γράφων ὃ εἰςε, καὶ ὃ ἐἰς, καὶ ὃ μέλλει γίνεσθαι μετὰ ταῦτα. In

the poets τέ is frequently used as a con-
necting particle, and that, too, many times successively. See above, ν. 38. This usage in prose also, though more rarely, sometimes occurs. Matt. Gr. Gr. § 607. For ὅς, Homer uses not only ὅν, but also φέοι and ἓντη. See Matt. Gr. Gr. § 198, 4. Buttm. Gr. Gr. § 109. 111. 3.

71. Ἔποιο εἴσω. In Attic the adverbs εἴσω and ἐσω are always joined with the genitive. Some copies have γνῶμην ἐσω in Eur. Hipp. 512; but this has been properly corrected in the best editions. In Homer they always take the accusative. The Angurs were persons of great importance in the armies of the early Greeks. They were consulted upon all occasions, and their advice punctually followed. Cal-
chas had already been referred to in mat-
ters of difficulty. See II. B. 300.

73. ὃ σφῖν. Most Edd. have ὃ σφῖν. Wolf has properly restored ὃ σφῖν, upon the authority of the best grammarians: and so passim. The MSS. vary.—Some render εὐφρασίων by benevolus; others by prudens. The latter would in some in-
stances create a tautology. Compare Od. B. 160.

76. τοῦγάρ ἐγὼν ἐρώ. The affirmative particles τοι and ἂ, which latter occurs in the two following lines, are nearly syn-
ymous, except that the former does not be-
gin a sentence. They may be rendered in Latin by nimirum, in English, certainly, doubtless. Hoogeveen thinks, that, besides τοι, two other particles enter into the composition of τοῦγάρ, namely, γε and ὅδα, of which the former limits the force of τοι, and the latter conveys its usual notion of consequence or effect. See on νν. 8. This is most probably correct, though the illustration of the use of the particle in reference to this passage is unsatisfac-
tory. Calchas would say, Since it is your desire, I shall, therefore, certainly speak: but you, at least, will undertake to protect me. The condition upon which he speaks, plainly marks the limiting power of γε.
Some consider τοι as the Doric dative of the pronoun στο, which would not materially alter the signification of the particle. After σύνθει, we must supply θερατείαν. Compare II. Ζ. 334. The ellipsis is filled up in I. H. 44. σύνθει τιν θερατηα Βουλήν. Od. Δ. 323. φρετί σύνθει θεσπον δούλην. In the same manner Cicerio simply employs ἀκατάστατος for ἀκατάστατος αἰνείο, in Ofte. I. 24. See Bos, Ellips. Gr. p. 121. ed. Oxon.

77. ἢ μὲν μοι. Hesych. ὀντώς μὲν μοι. It seems probable that this is the Ionic form of expression for ἢ μὲν, which is used by later writers, and sometimes by Homer himself, to introduce any energetic asseveration, such as an oath, a promise, a threat, or the like. Xen. Cyrop. VIII. 4. 7. νύν ἐὰν θεός ὁμώμι, ἢ μὲν ἔκμοι ὁκέου, κ. τ. λ. So Thucyd. IV. 86. VIII. 81. Compare I. I. 57.

78. χολόφωσε. This verb seems to be derived by epenthesis from χολοφαία (v. 60), of which the root is, χόμη, χολός; whence the substantive χόλος implies any violent, though transitory, emotion or perturbation of the mind, in contradistinction to κόπος (v. 62), which denotes suppressed anger or malice, ἑνέκειν alla mente repug natum (Virg. En. I. 26). Hence Eustathius: χόλος καταπεθανός (v. 81.) κόπος γίνεται τοῦτο ἐὰν καὶ ὀρκίζως μνησκειάς ἴστιν. Another species of anger, μῖρός, is explained in the note on v. 1. Nemes. de Nat. Som. § 21. εἰνή ἐὰν τοῦ θυμοῦ τρία: τρία, ἐμέν μὲν γὰρ, ἀργὴν καὶ κάθην ἐξών, ὀργὴν καὶ χολὴν καὶ χόλος λέγεται μήνις ἐὰν χολή εἰς παλαισθαίνημαι, παρὰ τὸ μὲν κόπος ἐὰν ὀργή ἐπιπρόσθεν καίρον εἰς τιμωρίαν, παρὰ τὸ κέτσας. Clarke, and the generality of interpreters, render χολοφάεμεν by iudicium fore, which is incorrect: the active verb χολοφάεσθαι is to exasperate; the passive, χολοφαθείναι, to be exasperated. I. Σ. 111. ὡς οἱ νῦν ἐχολοφαθέναι. So the Scholast. εἰς δρόγγω ἐμβαθεῖν.

79. καὶ οἱ πείθονται. For καὶ Ὕ. The demonstrative pronoun is frequently used for the relative, in a continued proposition beginning with a relative, which should be repeated in a different case. So also in Latin. Compare Cic. Tusc. V. 41. Phil. I. 10. The construction is somewhat similar; when the relative occurs only once, and must be supplied again in another case; as in II. Γ. 235. See Matt. Gr. Gr. § 463, 3.

80. χερήβη, This is the dative of the old positive χερήβη, from which were derived the well-known comparative χερίβης, and superlative χερίβητος. The accusative occurs in I. Δ. 400. Od. Ζ. 178. O. 324. The word has, however, both a comparative sense and government. See Matt. Gr. Gr. § 135.

81. The enclitic περ (v. 131) subjoined to the conditional εἰ, gives it the signification of the Latin quia, or si modo. Hence, the passage may be thus rendered: for even though he may, perhaps, subdue his anger for the present day, and, in which not one of the several particles is redundant. In the Ionic dialect in particular, the particle τε is frequently put after γάρ, δέ, μὲν, when it gives a degree of emphasis to the expression. This position of the particle seems to have originated in the early state of the language, and to have first given that connecting power, which afterwards existed between μὲν and δέ. Hence II. E. 139. τοῦ μὲν τε θέου ὁμέι, ἐπίτευξε δέ τ' ὀν προσαμεῖνε. See Koen. ad Gregor. p. 192. Matt. Gr. Gr. § 607. Obs.—The verb καταπετέειν is here metaphorically applied in the sense of to repress, to subdue; δ' γὰρ κρυψάρος, says Eustathius, πάσιν ὅκει τὸν χόλον. Compare I. Δ. 513. I. 561. Other metaphoric senses of πέρασο are noticed in II. Β. 235. 0. 513.—Eustathius also observes, that the sentiment contained in this and the following lines, is the first moral sentiment which occurs in Homer, and compares Eurip. Med. 119. καὶ ποὺ Ὀλύμπη ἀρχόμενος, πολλὰ κραωντες, Χάλεπος ὀργάς μεταβάλλουσιν. Hence the sentence of Publins Syrus: Fruinen est, ubi eam postesse habitat Iracundia; which may be illustrated in the character of Tiberius given by Tacitus: Aminio revolvente iras, eliam si impetris offensionis langueris, memoria valebat. Pindar also seems to have had his eye on this passage in Olym. X. 47. νίκος εἰς κραいます ἀπάταθ' ἀπόρον. Add Claudian in Ruf. 2. Sensu dolor heret in alto Adules, et tactas vindictae praestitit iras.

82. Ἀλλὰ γε. These particles, taken
'Εν στήθεσιν ἐστιν' σὺ δὲ φράσαι, εἰ μὲ σαώσεις.
Τὸν δ' ἀπαμειβόμενον προσέφη πόδας ὡκὺς 'Αχιλλέως·
Ἀρατῆςας μᾶλα, εἰπέ θεορόπου, ὅ τι οἶδα.
Οὖ μὰ γὰρ 'Απόλλωνα, Δὶ φίλου, ὢτε σὺ, Κάλχαν,
Εὐρύμενος Δαναόσθα θεορίας ἀναφαίνεις,
Οὐτὶς, ἐμὲ ζωντος καὶ ἐπὶ χθωνὶ δερκόμενον,
Σοὶ κοίλως παρὰ νυνὶ βαρείας χίρας ἐποίεις
Συμπάντων Δαναῶν ὁδὸν ὅ ἂγαμίμονα εἶπης;
"Ος νῦν πολλῶν ἀρίστως Ἀχαίων εὔχεται εἶναι.

separately, amount to but at least; hence, jointly, nevertheless.
On the construction of ὁδὸν with the subjunctive, see on v. 26.
83. σὺ εἰ φράσαι, εἰ μὲ σαώσεις. Consider, or respect with yourself, in order that you may protect me. The particles εἰ, ὡς, ὅπως, are frequently used by Homer instead of ὡς, and the verb φράζωμαι, in the middle, signifies to respect. Thus, II. P. 144, φράξας τὸν, ὅπως κέ τῶν καὶ ἀστι σαώσης. Compare infra 554. B. 14. II. 646. X. 358, et passim. Hence the phrase συμφράζεσθαι Βούλας, to concert a plan with another, in vv. 537. 540, and elsewhere.
84. ἀπαμειβόμενος. Properly the verb ἀμεῖβαμεν denotes alteration; as in Eur. Hec. 1145. ἐναδοχέος ἀμεῖβομαι χρώμι, moving them from hand to hand successively. Compare Od. O. 379. Hence transferred to speech, it signifies to interchange words, i.e. to answer; in which sense it continually occurs in Homer. In v. 604 infra, it refers to the different parts taken in singing by the respective performers.
85. θεορόπου. An oracle; and in II. M. 228. θεορόπος, a diviner. The old grammarians derive the words either from θεός and προείπει, or ἀπὸ τοῦ τὰ τοῖς θεοῖς πρόκειται λέγειν. Buttman however, in his Lexicon, deduces them immediately from the primitive signification of πρήπειν, i.e. ἐνεκαίρε. See II. M. 104. Hence θεορόπουν will be an oracle sent forth from a god, and θεορόπος, its interpreter.
86. ὁδὸν μὰ γὰρ 'Α. The adverb ὁδὸς is used only in adjurations, and it is almost invariably accompanied by the affirmative ναί or the negative οὐ, to determine its power. In negative asseverations, it is sometimes used as a solitary particle, as if for μή; but never, at least in Homer, in affirmations without ναί prefixed. Thus, infra v. 234. ναὶ μὰ τῶος σκῆπτρον. See on v. 286.—Κάλχαν is the proper vocative from the original nominative Κάλγανς, in which the ν is rejected, and the preceding short vowel lengthened. Thus also Αἰαν,
Καὶ τότε ὁ θάρσης, καὶ ἡ Ὄδη γονίων ἀμύμων
Οὐτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,
Ἀλλ' ἔνεκ' ἀρπηγοῦ, ὅν ἡ τύμις Ἀγαμέμνων,
Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποια.
Τοῦτοκ' ἄρ' ἄλγε εὔδωκεν Ἐκβολόος, ὡς ὑπὶ δώσει
Οὐδ' ὅγε πρὶν λοιμοῖ βαρείας χείρας ἀφέξει,
Πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλκυστίδα κοῦρην

92. ἀμύμων. Ἰρρεπισαλλεῖ. Σχολ. ἀμιμως, ἀγαθὸς, καὶ ἄργος. Ιt should seem, however, that the words ἑτεικεῦς, ἀμύμων, θεωτικός, δίος, and the like, are not intended to imply perfection, but merely superiority in some particular qualifications; as courage in Achilles, wisdom in Ulysses, &c. Thus, δίος, as applied to the sea, in ν. 141, must be rendered great, vast, extensive. Virg. Æn. V. 618. per mare magnum Italian sequimur fugiendum. Thus also with respect to the word under consideration, it is remarked by Apollonius the sophist, that, as applied to Ἀγίσθυμος (Od. H. 29), it must mean, οὐχ ὁ καθόλου ἀμύμωτος, ἀλλὰ πρὸ τῆς μοιχίας. Of the particle ὅδε, with adverbs of time, see on ν. 6. In the next line, ἄρα retains its primary significance, though the clauses of the sentence are inverted: The god is incensed on account of his priest, and not therefore on account δίως. See on ν. 8.

97. χείρας. Markland conjectures κῆρας, which Wolf approves. But the genitive is not in regimen; the sense being that Apollo will not restrain his hands from the plague, i.e. from sending it among the Greeks, until δίως. Such is the constant import of αὐτίκων τί τινος in Homer. Thus II. Ζ. 96. Αἰ κεῖν Τυδίδος ὑῖον σπόσιγρ τίνιν ἱππό. The particle πρὶν, together with ἐκ, ἐγ' ἀν, μέχρι ὅ, which denote a space of time beyond which something takes place, are usually constructed, like ἐκα, ἐγ', &c., with the optative, when the action of the proposition is past, and with the conjunctive when it is present or future. See on ν. 26. Matt. Gr. Gr. § 522. In Homer, however, in future actions, it is often constructed with the indicative, as in the present case, supra v. 29, and elsewhere. The general signification of πρὶν, in the poets, is that of a simple adverb, formerly, in the sense of πρῶτερον, as used by prose writers. Thus, in II. B. 112, it is opposed to καθ' ἐκα. Compare II. E. 472; and so πολ' ἐκα πρὶν, long ago, in Λ. 236. N. 101. Hence, in the same manner as πρῶτερον is followed by πρὶν in prose, the poets frequently double πρὶν, as in II. B. 318. 354. Ζ. 46. 639. Σ. 334. T. 170. Φ. 294. Ω. 761. In these instances the former particle is not redundant, but adds a degree of emphasis to the proposition, which is here and elsewhere increased by the addition of γε in the succeeding clause. Eustathius observes, that wherever πρὶν γε is thus repeated, the latter must be followed by an infinitive. But though universally true in Homer, the rule does not apply to succeeding writers. Aristoph. Πάρ. 1112. οὐ γὰρ οἷον το Τὴν πρὶν καθίσαν, πρὶν καὶ λίκος οὖν ὑμῖναί. Hoogveen de Particulus, p. 477.

98. ἀπὸ π. φ. δόμεναι. A Tmesis. As a subject, supply αὐτόν, i.e. Ἀγίσθυμος. See Matt. Gr. Gr. § 294. Buttm. § 129. Obs. 8. Heyne prefers the derivation of the adjective ἐλκυστικός, of ἐλκυστικός, from the verb ἐλοῖσιω, to roll; εἰςον οὐσοινum per nobilitatem declarato. Hence it would be rendered, having rolling eyes. Eustathius derives the word in the same manner, but his explanation is different: ἐλκυστικοῖς οἱ ἀξιοθάνατοι καὶ ἔλοισινοι τῶν ἀπὸ τῶν βλαστών εἰς λαύτων κούρη ή ἐλκυστικοῖς, ἡ ἀξιοθάνατος καὶ τῶν έρατάς ἐφεκαλομένης. Thus it would imply, attractive, beautiful; and, as applied to the Grecian princes in ν. 399, majestic, dignified. Perhaps, however, the best interpretation is that of the Scholiast and others, who deduce the word from ἐλκυστικός, black, which is evidently the root of the cognate word ἐλκυστέρασος, in Pind. Pyth. IV. 305. It is certain that large and black eyes were looked upon by the ancients as marks of great beauty. Hor. Od. I. 32. 11. Et Lyceum nigris oculis nigrum Crine decorum. And hence arose a custom, which was prevalent throughout the East from the earliest ages, and which is frequently alluded to in Holy Writ, of tinging the corners of the eyes with black, for the purpose of increasing their lustre, and making them appear larger. (Jerem. iv. 30. Ezek. xxiii. 40. 2 Kings ix. 30.) See Lowth on Isaiah iii. 16. The same peculiarity is noticed as still in existence by Sommni, who relates in his Travels, vol. i. p. 263, that "the most remarkable trait of beauty in the East is large black eyes, and it is well known that nature has made this a characteristic of the women of those countries. But not contented
with these gifts of nature, those of Egypt employ every art to make their eyes appear larger and blacker. For this purpose, females of every description, Mahometan, Jew, Christian, rich and poor, all tinge the eyebrows and eyelashes with black lead; an operation which the Roman ladies practised of old, and which Juvénal has described with so much exactness. "They besides mark with it the angles of the eye, which makes the fissure appear greater." The passage of Juvénal to which the traveller alludes, is Sat. II. 93. *Ipsi superfici mammis fulgente tactum Obligator produci ocul, pénétrant tumens Atalantes oculos.* Tertullian observes in his Treatise *De Habita Mulierum,* ch. II. *Nigro pulvere oculorum exercit sichiantur.* See also Jul. Pollux. V. 16. Plin. N. H. XXXII. 6. 100. πεπίθουσαν. See Prelim. Obs. Sect. IV. § 2. Of the construction, see the note to v. 32.

163. φρένες. The *Diaphraagma.* In general, φρένος is the principle of thought and action, the understanding; as distinguished from νομός, mental energy. Damn: νομός *davit impetum; φρένον terto consiliunt.* From the intimate connexion, however, between the operation of the mind, and the *procoradia* or *diaphraagma,* the word is frequently transferred from the mental to the corporeal functions. Eustathius: φρένες "όυ κάτως ἀσωμάτως καὶ νοητῶς ἐπὶ λογισμοῦ, ἀλλὰ καὶ μέχρι τῶν σπλάγχνων, ὧν καὶ εὐφράγια λέγεται." Pollux, I. 4. 43. τὸ ἐδαφραγμα, τὸ καλοῦν φρένα. In this sense it is not unusual in Homer. Compare I. II. 481. 504. So also in *Aesch. Prom.* 906. *Od. oedipia ὡς φάραγον φρένα λακτίζει.* The epithet μελαινα is appropriate, as in violent bursts of passion the veins about the *procoradia* become swollen and black with blood. Schol. μελαιναταραγανεται ειπ τινες φρενα. See, however, on II. P. 83.

104. δασά. See on II. Ψ. 477.—>(*τεκνην* Plusq. Perf. for *ιπτεινην,* from *ιπτω,* to resemble; used only in the perfect. The vowel or diphthong in this tense is frequently syncopated in the poets; as, in II. B. 341. *ιπτεινην* for *ιπποιδειμεν.*

1. 49. ειληλοθυμον γοι ειληλοθυμαν. See Matt. Gr. Gr. § 195, 5. With the expression compare Virg. *Aen.* XII. 101. *His agitatur farius, tolque ardentis ab ore Scintilla asistant; oscal nunc acerbus enim.* 195. κάκες οσσομενος. This should not be translated torridus intuens, with the generality of commentators; but male presemenium, 'boding ill.' Although ὅσσιμα would be the regular Ἐολικ form for ὁσσομα, it usually, though not invariably, signifies to presage. Compare II. Ζ. 17. Σ. 224. Ο. 172. Hence it may be derived from ὅσσα, which in this poet denotes an *ononis* or *prophectic ψυχος;* as in II. B. 93, where it is personified, and represented as Δως ἄγγελος. So Villoison: and Parry, in his Questions Homerica, 16. ἐστι ὅσσα γη θεία φημι. See also Od. A. 283. Ω. 413. Afterwards it came to signify *Fame;* and hence the voice simply, as in Hesiod. Theog. 10. 43. 532. In like manner ὅμηρ and φημι were used primarily of an ononis ψυχος; as in II. Β. 41. Od. Β. 33. Κ. 100. Compare Herod. V. 72. Derived from the former is Ζεης πανομφατος in II. Ο. 250.

106. μαντις κακων, οὐτως κ. τ. λ. This passionate invective of Agamennon illustrates the proverb, *Veritas odiem parit;* and particularly in regard to persons in exalted stations, who are peculiarly impatient of reproof. We have a similar instance in Holy Writ, in Ahab's reply to Jehoslophat, respecting the prophet Micaiah: I Kings xxii. 8. LXX. Νηστιν ανηρ εις το επερωτησαι ει αυτου τον Κεριον, και ει μη μεμνησα αυτων, ειτι σοι λαλη προ τοι εις κελα, αλλη η κακα, Μυγαλος ιης Ιμμαλαα. The former unfavourable predictions of Calchas, to which Agamennon alludes, related to the ten years' duration of the siege of Troy; without reference, however, to the necessity of the expiatory sacrifice of his daughter Iphigenia at Aulis, which was unquestionably an invention subsequent to the age of Homer. See on II. I. 145. The repetition of the same thing in this and the following lines is attri-
buted by Eustathius to the violent passion of the speaker, which makes him insist on the subject uppermost in his mind. The enclitic το, which is subjoined for the most part to negative particles, as in ὠντω, μήτω, ὀσίτω (v. 108), and the like, limits either the time or manner of an action; and is respectively equivalent to kitherto, or by any means. See also on v. 124. infra. In its temporal use it is often followed by ποτέ, which limits to the present and the past; thus in this place, ὀμπω ποτέ, neeet kitherto; ὀσίτω, of itself, being indefinitely, neever; as in v. 234. Of ποτέ, see on v. 292.—κυῖννον. Eustath. τὸ ἀγαθόν, as opposed to μάλις κακῶν. In the same sense, ἐδθοῦν follows immediately. Hesych. ἀγαθόν, ὀφείλων, ὑγίας. Villoison: τὸ τῷ καρπῷ ἄνευ καὶ προσφυγῆς. And so Porphyry. Quest. Hom. 16. The word does not occur again in Homer. In Theocrit. Epigr. 21, it is opposed to πονηρός, and in Idyl. XX. 19, it is translated verum, 'true'; which is certainly not its signification here. The article in this and the next line is strictly agreeable with the Attic idiom. See on v. 9.


111. Χρυσίλος. For Χρυσίλει, i. e. the daughter of Chryses. Female patronymics are formed by changing the final syllable of the genitive of the father's name into ἱας or ἵς, as Ἀρτιάς (Callim. H. Dian. 63), Χρύσης, ἵς, Χρῦσης, Βρασίς, ἰς, Βρασίς; or into ἵι or ἴα, according as a vowel or consonant precedes the termination, as, Ἀρτιάς, ὦν, Ἀρτισιάνη, Ἀρτίστιος, ὦν, Ἀρτίστιον. See Matt. Gr. Gr. § 101. For the formation of male patronymics, see on v. 1. —Before κυῖννον there is an elision of the preposition ἄντι, which is very usual after verbs of buying and selling, and other words of the same class. Thus Eur. Alcest. 7. τῶν ἄντι ἄποιμα. Compare also Matt. x. 29. Act. Apost. vii. 16. The elipsis is supplied in Joel iii. 3. LXX. Hebr. xii. 16. See Bos. Ellips. Gr. p. 415. Buttm. Gr. Gr. § 132. 6, 2.

112. πολὺ βούλομαι. I much wish. The verb βούλομαι differs from θέλω, in the beginning of the line, as denoting a simple desire, whereas the latter verb expresses a wish accompanied with action. At the same time the distinction is not always preserved, since βούλομαι is uniformly applied to the will of the gods; probably because with them to will is to execute. See II. H. 364. et passim. It may here be stated that τρομέομαι, in the next verse, is the perf. 2. of the unused form τρομόμω. The form θέλω is never found in Homer.

113. καὶ γάρ ἡ. Ἡνοὶ mimum hoc; nam illum uxorí præfero. Heye. Such is the power of this expression, in which the force of each particle is manifest, either from an inversion of the clauses, or from a repetition of the foregoing, thus: and I therefore wish it, for I prefer her, &c. So that καὶ is copulative, πα inferential, and γάρ assigns the reason for the inference. The form is poetical, and equivalent to καὶ γάρ οὐ, in prose. See Hoogeveen de ParticuIis, p. 215. Matt. Gr. Gr. § 613. VII.

114. κουφίςδις αὐλόχος. A lawful wife; as opposed, not exactly to a cunibine, but to wives of an inferior class, of which, in the heroic and patriarchal ages, it was not uncommon with men of rank to have several. Thus Abraham, with the consent of his wife Sarah, and the divine sanction, married Ἡγαρ (Gen. xvi. 3); and Bilhah and Zilpah were, in like manner, married to Jacob (Gen. xxxv. 22). Compare also Judg. viii. 31. 2 Sam. iii. 7. v. 13. 2 Kings xi. 3. 1 Chron. ii. 46. 48. vii. 14. 2 Chron. xi. 21. It has been usual indeed, as in the earlier editions of this work, to interpret κουφίςδις πας of a young husband married to a virgin, and κουφίςδις ἄλοχος, of a wife married when a virgin. Compare Virg. Æn. I. 349. The other sense, however, is far more suitable to this place, and is more than confirmed by the fact that Briseis, who was already the wife of Achilles in the lower sense, entertained hopes of becoming his κουφίςδις ἄλοχος (II. T. 293). As denoting the rightful mistress or master of the family, the epithet has been derived from κυῖννον, poetiké for κύριος; but Buttmann (Lexil.
Où δέμας, οὖδε φυνή, οὖτ' ἂρ φρένας, οὔτε τε ἔργα. 115
'Αλλα καὶ ὧς ἐθέλω δόμεναι πάλιν, ἐτογ' ἀμείνων·
Βούλοι' ἐγὼ λαὸν σὺν ἐμεναι, ἢ ἀπολέσχαι.
Αὐτὰρ ἐμοί γέρας αὐτίχ' ἐτοιμάσατε, ὥφα μὴ οἴος
Ἀργεῖων ἀγέραστος ἐως ἐπεὶ οὖδε ἔσκε.
Λεύσατε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται ἄλλη. 120
Τὸν δ' ἥμειβετ' ἐπειτα ποδάρης δίος 'Αχιλλέως
'Ατρείδη κύδιστε, φιλοκερανώτατε πάντων,
Πῶς γάρ τοι δώσουσι γέρας μεγάλουμι 'Αχαιοί;
Οὐδὲ τί πω ἔδευν ἐξυνήθα θείμενα πολλά'
Ἀλλὰ τὰ μὲν πολλὰν ἐξεπράθομεν, τὰ δὲ ἔδεσται,
Δαοὺς δ’ οὐκ ἐπέοικε παλλάλογα ταῦτ’ ἐπαγεῖρεν.
Ἀλλὰ σὺ μὲν νῦν τὴν ἔδευσιν προες εὕτρησιν Δώσι πόλυν Τροίην εὐπείχεον ἡξαλαπάζαι. 
Τὸν δ’ ἀπαμείβομενος προσεξή γρείνων Ἀγαμέμνων
Μῆ; οὗτος, ἀγαθὸς πέρ ἐών, θεοείκη Ἀχιλλεῦν,
Κλέπτε νῦν ἐπεί οὐ παρελθέσας, οὐδὲ με πείσεις.
'Ἡ ἐθέλεις, ὕφοι αὐτὸς ἔχεις γέρας, αὐτῶρ ἐμ’ αὐτῶς

Ἀει. II. 428; in which a sentence must be supplied before the words Dis aliter rism. A case more in point would be Virg. Georg. IV. 445. Nam quis te Jacu

νιum confiduntesine, nostros Jasitt adire donos; in which something is understood before nam. In the Ν. Τ. the same process is required in Matt. xxv. 14. Mark xiii. 34. Acts xxvii. 10. Rom. xiv, and elsewhere. See Markland on Eur. Suppl. 8. The ellipsis is evidently recognized in the conjunction οὐδὲ, in the following line, which properly refers to οὔ μὲν in the member omitted.

124. οὐδὲ τί πω. See on v. 106. In addition to what is there said, we may remark, that τί, in conjunction with a negative particle, as οὐ, οὐδὲ, οὔτε, &c. completes the negation, so as to exclude every exception. The same entire exclusion is implied, when τί is separated from the other particle, so as to depend upon a verb, as in ΙL. B. 466, or agree, in its pronominal acceptance, with a substantive; as infra v. 542. Where there is nothing to which it can be thus referred, as in this instance, the preposition κατὰ must be supplied. Perhaps, however, in this place, οὐδὲ ἐτί ποιον, the correction of Wolf, is a better reading,—ἐδένειν γείσιν, Doric; and that by Syncope γείσαιν, from ισαιν. 

125. ἀλλὰ τὰ μὲν κ. τ. λ. The article at the end of the line is used for the pronoun demonstrative ταῦτα. See on v. 9. In the beginning it is for the relative ὧς, for which it is frequently put in Ionic and Doric writers; and in particular cases by the Tragic Poets. See Pentalog. Gr. Note on Soph. Εἰ. T. 1379.—ἐξεπράθομεν. Arc. 2 from ικάπιθον, by Metathesis, for ικεπάρθομεν. The verb signifies to carry off the booty, including the idea of previous devastation.

128. τριπλῆ τετραπλῆ τε. Supply μοῦρα. This ellipsis is not uncommon. See Bos. Ell. p. 190; and compare note on Π. Λ. 704.

129. ἐφάν. 3 sing. aor. 2. subjunct. for ἐφάνεται, from ἐφάνερα. The Ionic dialect added the syllable σι, to this person of the subjunctive, as in ἐλθομεν, λάβομεν, and the like; and Homer has retained the addition in this verb, whereby it resembles the indicative. He also uses ἔδωσιν, infra v. 324; and ἔδωσιν, in the plural, v. 137; as if from ἔδωσον. See Matt. Gr. Gr. 207, 9.

131. ἀγαθὸς πέρ ἐών. Bold; or, perhaps, with Heyne, prudent, enveniing as thou art. Villoison: τὸ δ’ ἀγαθὸς σημαινει καὶ τον ἀνέριοιν, καὶ τον φρύσιν, καὶ τον ἐκαίον. The power of the enclitic πέρ, connected with a participle, seems to be that of the Latin, quamvis, or quantumvis; thus, infra v. 241. ἀγνιμενος πέρ, quamvis dolebat; i. e. much as he was grieved. Compare infra v. 275. 352. B. 246. I. 373. and elsewhere. In these instances, however, the signification of πέρ is easily deducible from its primary meaning, prorsus, penitus, as derived from περι, or περισσος. See II. Φ. 410. 441. Indeed, by referring it to the adjectives, this primary meaning would give them the power of superlatives, as ἀγαθὸς πέρ, very brave; precisely analogous to the class of Latin adjectives, perfectis, permaunis, perfectus, and the like. It is found only in the poets as a solitary particle, being always joined in prose to some other word; as in ὡς περι, εἰπερι, &c.

—Plato de Repub. VI. θεοκλινον τ’ ϕοβοι εικαιον, και καλον, και σωφον. See on v. 92.

132. κλέπτε νωφ. The verb κλέπτω, signifying to deceit, is illustrated in the Lexicon to Pentalog. Gr.—παρελθεισιν. From παράρχουμαι, properly to pass by, to overtake; as in II. Ψ. 345. Hence, metaphorically, to over-reach. These two verbs are also used in conjunction by Hesiod. Theogon. 613. ὡς οὐκ ἵστι Δίος κλέπαν νωφαν, οὔτε παρελθειαν.

133. ἦ ἐθέλεις, κ. τ. λ. Of the interrogative particle ἦ, see on v. 190. It is evident from the change of construction, that the clause, ὅντι αὐτὸς ἔχεις γέρας, does not depend upon θείλεις. The particle αὐτὰρ, however, is not redundant; but, retaining its adversative power, must be rendered
by contra:—Do you desire, while you yourself retain your prize, that I, on the contrary, should sit down thus, deprived of mine? The adverb autós is sometimes the same with ón, and sometimes synonymous with μάρτυς, frustra. Either signification will apply here. 135. ἀλλ' εἴ μὲν δόσουσι κ. τ. λ. In conditional propositions, particularly in animated addresses, the consequence is frequently omitted in the first member; and the sense must be supplied, as it readily may, from the context. Thus, in this passage, at the end of the first clause, we must supply the words καλὸς ἔχει, or something to that effect. If they give me an equivalent, well; but if not, &c. Similar omissions occur repeatedly; as in vv. 341. 580. Ζ. 150. Θ. 423. Σ. 101. and elsewhere. So also in Xenophon. Cypor. VII. εἴ έγὼ ἴκανος δυσάκω ὡς οἶνος χοῦ πρὸς ἄλληνον εἶναι εἴ μὲν, κ. τ. λ. Plato de Leg. ΙΑ. καί ἐν μὲν οὐ δοῦντι ταύτα λωφά τί τό νόσημα εἴ μὲν, κ. τ. λ. Also in the Ν. Τ. Mark xiv. 49. Luke xiii. 9. John i. 8. xiv. 30. xv. 25; and in like manner I Kings xiii. 14. LXX. See Kuster on Aristoph. Plut. 461. Matt. Gr. Gr. 606. 3.

136. ἀρσαντές. Either from ἄρω, ἀπτό, of which the Ἑλλικ future is ἄρω; or from ἁρώ, the same as ἄρεις, ἀπαίς. In either case the expression ἀρσαντες κατά θυμὸν will signify, doing what is agreeable to my mind; i. e. satisfying my mind. Eustath. πάντως ὅπερ τις ἁρσι κατά θυμὸν, δὲ ἔστων, ἁρσιν καὶ ἁρας, ἑρμης εἰκόν τοῦ. Some commentators understand τίμημα before αντίδον. See Bos, Ellips. p. 293. ed. Oxon. It should seem better to repeat γέρας from the preceding line.

137. εἴ ἐκ μὴ δόσοισιν, κ. τ. λ. In conditional propositions, where a probable event is supposed, the verb which denotes the condition is put by Homer in the subjunctive, with εἴ kl, or ait kl, instead of εἶν, or ὡς, as in prose. Compare II. Π. 281. 264. 288. See Matt. Gr. Gr. § 523, 1. In the latter clause, a prose writer would have used ἀλλὰς ἢν in the optative, or the future without ἢν. See on vv. 32. 184. In this passage both constructions are intermixed, unless we agree with Longinus, as preserved in the commentary of Eustathius, in rejecting v. 139 as inelegant and useless. The repetition of the particle δὲ in two dependent clauses, is not unusual, though it more frequently happens, when a proposition beginning with a demonstrative pronoun is referred to one beginning with a relative, as in v. 57.

139. δὲ καὶ νεκρολόσεται. Dr. Burgess has produced this passage in answer to the Canon of Davies, who affirms that the particle ἢν is never found with the future indicative. Mist. Crit. p. 166. ed. Kidd. There is another instance, infra v. 174. παρ' ἔμοια καὶ ἄλλων, οἱ εἴ μὲ τιμήσουσι. Others also may be found, though, in many cases, they may be nothing more than the old form of the subjunctive; as in II. K. 43. 449. Brunck has produced several examples from Aristophanes in his note on the Nubes, v. 465. See also Markl. ad 1ph. T. 894. In this case, the particle generally seems to soften the decisiveness of the question. See Matt. Gr. Gr. § 598. d.—Before δν we must supply εἰς or εἰπι, which are frequently understood after words of motion. In the following lines, ἐρόσεμεν, ἀγιορεῖμεν, θείομεν, βήσομεν, are the old subjunctive forms above alluded to. See above on v. 62.

141. εἰς ἄλα δίαιν. See above on v. 92.

142. ἔπτιτες. For κατά τὸ ἔπτιτες. So in Od. O. 28.

144. βήσομεν. This verb is frequently used transitively in the Ionic poets. It occurs also in an active sense in Pind. Pyth. X. 19. Lucian, D. M. VII. 4. See
century. The student will remark the use of a feminine adjective, when speaking of a class generally.

156. ἐπειτι. Since, or since indeed. Either for ἐπείδη, according to Hoogeveen, the δ being omitted posthicio; or else, simply ἐπι, with the η paragogy. This passage is imitated in Ovid. Trist. IV. 7. 21. Innumeri montes inter me teque, vique, Fluminaque et campi, nec frata panae vicenta.

158. ᾿αμα. Of this adverb Viger remarks: ᾿αμα ciam dandi causa, tempus significante, eleganter jungitur. This is true, not only in reference to time, but universally. The dative, however, is not governed by the adverb, but by the preposition σεν understood. In the same manner, simul is used in Latin. Hor. Sat. I. 10. 85. Simul his te, candidi Furni. Ovid. Trist. V. 10. 29. Quipe simul nobis habitat discrimine nullo Barbaro.

159. τιμιν ἀρνημανος κ. τ. λ. The verb ἀρνημα properly signifying to procure, or to retain (II. Z. 446), here implies only a wish or endeavour, and must be rendered to seek, to require. It is natural to speak of those things, of which we desire the performance, as if they were already performed; and hence verbs are often found to denote the wish, or the attempt, to do the action which they represent. Compare v. 230. Thus κτεινω is merely to intend to kill, in Soph. Ed. C. 993. Aj. 1126. Eurip. Phon. 1617. Thus, also, Herod. IX. 109. πόλις εἴτιοιν, i.e. wished to give. See Lysias, Orat. V. 11. p. 146, and Taylor's note in loco. In the Ν. Τ. we meet with the same idiom; as Heb. xi. 17. προσευμένης κυνη, he was ready to offer. Hence, probably, the future signification of είμι and its compounds. See on v. 29. Here, indeed, ἀρνημανος is a various reading, which would thus refer to Agamemnon alone; but it is of very little authority. Compare II. E. 552.—τιμιν. Compensation, satisfaction; as in II. Γ. 286. 288. Compare v. 200. Of κυνώτης, the meaning is explained by ευός ὤματ' ἔχων in v. 225. See note ad loc. Impudence is frequently thus characterised as a canine propensity. See II. Γ. 120. 6. 423. I. 373. Σ. 396. F. 401. Od. P. 248. Compare also Plaut. Mostell. I. 1. Terent. Eun. IV. 7. 33. In v. 100. προς with the genitive signifies from: and so again in II. Π. 85.

160. τῶν οὖν μετατρήσας. The verb μετατρήσαμαι, in the middle voice, signifies properly, to turn oneself towards another; as infra v. 193. Hence, in Homer, it frequently signifies to concern oneself about anything; and is nearly synonymous with ἀλεξίζω, which follows. Compare II. I. 526. M. 233. In a like sense, ἐντρήπομαι is used in II. Ο. 554. Od. A. 60; and so Soph. Ed. T. 724. ὕν ἐντρήτευν ὑπὸ μήν. These verbs are regularly joined with a genitive. We find however, in II. Π. 388. θῶν ὑπὸν ὑλικόντος. Compare Hesiod. Op. D. 249; and see Matt. Gr. Gr. § 326. It is almost needless to remark, that τῶν cannot be referred to Τρώων, with the Scholiast. Of the government of ἀφαίρεσις, in the next verse, see on v. 182. infra.

162. In the second clause, the relative must be repeated in the accusative. See on v. 70.

163. ἔχω. That this must be taken in a future signification, as the present is frequently thus characterised from the circumstance that Τρώων πτολειθρόν never refers to any of the towns of the Troad, but always to Τρώω itself; as, for instance, in II. Ε. 133. Besides, the particles of time, ἐτι, ὅπετι, &c. with a subjunctive aorist, relate to a future action, in the sense of the Latin future perfect. See on v. 168.

165. πολυνάκος πολίμασο. Schol. πολ- λάς ὄρμας καὶ κυνήσεις ἔχωντος. And so Eustathius. Thus, again, II. Τ. 328, and in E. 811. κάρτατος πολυμαζ. Hence it may be translated, harasing, laborious; from πολλά and ἀτίσσω. Heyne considers it as an epithet belonging to the warrior, and hence transferred to the war itself, in
24

ΟΜΗΡΟΥ 'ΙΑΙΔΟΣ Α'.

Χείρες ἐμαὶ δίετυν' ἀτὰρ ἦν ποτὲ δασµὸς ἰκηταὶ,
Σοὶ τὸ γέφας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
'Ερχοµ' ἔχων ἐπὶ νῖας, ἐπὶν κεκαµῶν τολµιζόνων.
Νῦν δ' ἐµι Φίθηνδ', ἵππην πολὺ φήµερον ἐστίν
Οἰκάδ' ἤµεν σὺν νυσίς κορωνίσαι' οὔδε σ' οὖν.
'Ἐνθάδ' ἀτύµος ἐὼν, ἀφενος καὶ πλοῦτον ἀφύξειν.

Τὸν δ' ἤµεµίζετ' ἐπεῖτα ἀναξ ἀνδρῶν Ἀγαµέµνων
Φεύγε µάλ', εἰ τοι θυµὸς ἐπέσυνται' οὔδε σ' ἐγων
Δίσσοµαι εἰνέκ' ἐµέῳ µένειν' παρ' ἐµοῖς καὶ ἀλλοι,
Ο'I κε µε τιµήσουσι, µάλιστα δὲ µητία µεύς.

'Ἐχιστὸς δὲ µοι ἐσαὶ διοτρεφεῖν βασιλίσων,
Αἰὲ γὰρ τοι ἕρι τε φίλη, πόλεµοι τε, µάχαι τε.
Εἰ µάλα καρτερός ἐσαί, θέος πον τοῦ' ἐδωκεν.
Οἰκάδ' ἤον σὺν νυσίς τε σῆς καὶ σοῖς ἐτάραυσι,
it insinuates an undeniable fact; at the same time, with a degree of indecision, which detracts something from a positive assertion, nearly in the sense of the Latin parenthetical Nī fallor.

180. *Μυρμέδόνεσσιν ἀνασσε* σέθεν δ’ ἐγώ οὐκ ἄλεγκτω, Οὐδ’ οὕθ’μαι κοτέντωσ’ ἀπελήσω δὲ τοι ὀδέ: 'Ὡς έμ’ ἀφαιρεῖται Χρυσήδα Φοίβος Ἀπόλλων,

181. Τήν μὲν ἐγώ σὺν νηπί τ’ ἐμ’ καί ἴμοις ἐτάροις

Πέμφω ἐγώ δὲ κ’ ἄγω Βρισίσθα καλλιπάρμον,

Αὐτὸς ίδον κλοϊνιές, τὸ σὺν γέρας’ ὄφρ’ εὐ εἴδης;

182. "Οσπον φέρτερός εἰμι σέθεν, στυγήγ’ δὲ καὶ ἄλλος

Ἰσον ἐμ’ θάσθαι καὶ ἴμοιωθήμεναι ἀντιη.

183. ‘Ὡς φάτο’ Πηλείων δ’ ἄχος γένει, ἐν δὲ οἱ ἦτορ

Στήθεσα λασίοις διάνειξα μεμφήρεῖν,

184. Ἡ άγα, φάσαγον οὐξ ἐρυσσάμενος παρὰ μηροῦ,

Τούς μὲν ἀναστήσεις, ὃ ’Στρατίδην ἐναρίζω,

185. Ἡ' χόλον πάσεις, ἐρημότεις τε θυμῶν.

186. ‘Εώς δ’ ταῦθ’ ὁδοιμαίνε κατὰ φρένα καὶ κατὰ θυμὸν,

’Ελκετο δ’ ἐκ κολεοίου μέγα ξιφος, ἥλθε δ’ Ἀθηνή

Epist. 6. I. 52. Oderunt peccare boni virtutis amore.

187. Ισον ἐμο φάσθαι. To call himself my equal. Thus it will better suit with ἴμοιωθήμεναι ἀντιη, than by understanding it with Eustathius for ἐναντίον εἰπεῖν. Schol. ἵμοιωθήμεναι.

188. εν δε οἱ ἦτορ κ. τ. λ. Virg. Ἀen. V. 701. Νυς τυχίγνωσε, νυς ἄλοις περιο τεταυς Mutabat vastus. The adjective λασίος properly signifies covered with hair, hairy; as in II. Ω. 125. Hence, strong, inured, mainly. Compare B. 851. Π. 554.

189. ή άγα, κ. τ. λ. In two questions which mutually exclude each other, where, generally, πέτρον, or πέτρα, is followed by ή in the second clause, Homer doubles the latter particle. In simple questions the particle ή is frequently used, as supra v. 133, but it is sometimes omitted. See Matt. Gr. Gr. § 609.

190. τούς μὲν ἀναστήσεις. The verb ἀναστήσει properly signifies to raise up (II. Ω. 550. 756); or to rouse (II. K. 32); also, to excite (H. 116. K. 176. 179).

Hence, in this passage, it has been severely rendered to raise a mutiny or sedition (i. e. ἀναστάτους ποιησι); to throw into confusion; to move aside. The latter seems most adequate to the sense, in reference to the confusion of the assembly making way for Achilles, as he rushed towards Agamemnon.

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192. ἐνικανόν οἷς ταῦθ’ Of the metrical peculiarity of this line, see Prelim. Obs. Sect. V. § 2; and of the distinction between φρήν and θυμός, on v. 103. So Virg. Ἀen. VII. 11. magnum cui mentem animumque Delius inspirat eamus.

193. ήλθε δ’ Ἀθηνή. Of the repetition
of the particle ἐι, see on νν. 58. 137. In this instance, however, it has given offence to the critics, as imped ing the construction; and Barnes and Bentley propose to read ἡδεν Ἀθηνα. But it does not appear to be without its adversative force. The first ἐι answers directly to μιν, understood in the preceding clause; and the second, which is considered objectionable, evidently points to a change of purpose to be effected in Achilles by the appearance of Minerva. Eustathius considers the descent of Minerva, at the request of Juno, as an allegory; by which we are to understand, that Wisdom, represented in the person of its patron goddess, excited by the royal majesty (of which Juno was the emblem) of Agamemnon, produced the effect attributed to the personal intercession of the deity. But although the mythology of the Greeks, derived principally from Egypt, and reduced to a system, as Herodotus informs us, by Homer himself (Herod. II. 53), consisted, in a great measure, in the delineation of certain abstract qualities; or rather, in dividing the attributes of the true God, of which the knowledge was originally obtained from primeval revelation, and thence gradually corrupted and misapplied, among a multiplicity of divinities, to which popular superstition had given rise: still it is certain that the early Greeks considered their gods as possessing actual existence, and it does not seem that Homer intended to refine upon the general opinions of the age in which he lived. The gods, indeed, are frequently represented in the Iliad as visiting the earth, and sometimes, though rarely, in visible form; and the most splendid actions are attributed to the personal intercession of some divinity. Compare II. B. 182. Π. 440. Ζ. 108. ἐπίσημον. To understand such passages allegorically, Bacon regards as inconsistent with the dramatic action of the poem; and the Scholast observes on Π. N. 53. 21. παρά τοῦ ποιήτου οἱ θεοὶ σωματικῶς λαμβανόμενοι ἀνθρώπων ψυχαί ταῦτα, και ἄνθρωποι μονοὶ εἰς ἀνθρώπους τοῖς αὐτῶν ἐνεχθέντες πάθησι. It was not, indeed, until many centuries after the age of Homer, when philosophy had made considerable progress in Greece, and men began to be disgusted with the absurdity and grossness of the prevailing superstition, that Socrates and others indirectly opposed them, and explained them as mystical representations of abstract qualities. Such is the opinion of Cicero (N. D. I.): —In secundo autem libro Chryippus cult Orphei, Musici, Hesiodi, Homerique fabellas accommodare ad ea, que ipsa primo libro de diis immortaliis dixit; ut etiam veteri poete, qui hee ne suspiciati quidem sint, Stoici fuisse sedantur. See also Tusc. Quest. 1. 29. These notions, moreover, were by no means general; and even in the time of St. Paul, the people of Lystra proposed to worship him and Barnabas, under the idea that they were the gods Jupiter and Mercury, in the likeness of men. See Acts xxxv. 11. sqq. His address to the Athenians also (Acts xviii. 22. sqq.) is equally opposed to the notion of materialism, as forming the basis of the religion of Greece. Still there are some few allegorical descriptions in Homer; of which the personifications of Arrai and Ἀρνη in II. 1. 498. may be cited as instances. Those who would wish to see what extravagance the fancy of allegorizing Homer has been carried, will be more amused than edified by a reference to the Gesta Romanorum, II. 300. Fabric. Bibli. Gr. II. 6. 15. Jacobi Hugonis Viva Historia Romana (1653), and G. Crossii Homerus Hebræus (1794).

197. κομψὴ ἡ Πηλιῶνα. Those verbs which signify to seize, to touch, and the like, take a genitive of the part on which the seizure is made, while the whole is put in the accusative. See Matt. Gr. Gr. § 366. Eustathius accounts for the construction either by an ellipsis of the preposition ἐκ, or by a change of case for κομψην Πηλιῶνος.

200. ἐπίσημον ἐι οἱ ὀσει φανέρων. Some refer this to Achilles; but there can be no doubt that Minerva is intended. There was a popular opinion among the ancients that the gods were to be distinguished by a peculiar brightness in the eye. Thus, Virg. Aen. V. 647. divini signa decoris, Ardentesque notae occultae. The particle ἐι is frequently put for γάρ, as in II. Z. 203, where a reason is evidently assigned for the anger of Proetus. Hence, ἐι is for ἀφτρητος, as supra v. 114. οὖν for ἀφτρητος —φανέρων for ὀσει φανέρων. See on νν. 57.

202. τίππι. By syncope, for τί ποτι.
The adverb ποτι, though it generally denotes a past time, is not confined to that significance, as Hoogeveen seems to imply (De Particulis, p. 471), but is frequently used in a future sense; and, in fact, refers to every time indiscriminately, from one long past to one indefinitely future. Thus, directly below, in v. 206. ταξα ἄν ποτε, presently. In B. 547, 797, it signifies formerly, in which sense it is sometimes joined in the tragic writers with παλαι. In II. Θ. 108. lately; and so Ξ. 45. In I. 355. once; and not unfrequently it may be rendered by the Latin aminiundo, 'some time or other'; as in II. Δ. 182. I. 491. Hence, compounded with τι, it is equivalent to the Latin cur tandem, denoting a degree of anxiety and earnestness in asking a question. Compare II. B. 323. Δ. 243. 340. N. 250. Φ. 369. and elsewhere.—The particle αὔτε Homer frequently uses for αδ, which is the root of the adverb αὔτες, and employed almost in the same sense. See on v. 27. Its primary sense is back, backwards; as infra v. 459. Θ. 325; and hence applied to any change in the tenor of a discourse, it implies, again, on the contrary; and so, generally, again; as infra v. 540. Φ. 394. Hence, in a continued conversation, it marks the alternate replies of the speakers; so that it is not here redundant, but answers to αὔτε, repeated in v. 206. As an adversative particle, it is also sometimes used for ήτ, as in II. Α. 367; and with μεν preceding, in vv. 108. 237. In II. B. 493. 618, it is equivalent to ήτ, See Hermann on Viger, p. 614. ed. Oxon.—With respect to the epithet αἰγιοχος, Eustathius refers its derivation to a tradition, that the infant Jupiter was nursed by a goat; the skin of which he afterwards preserved as a memorial, stretched upon a shield, which was hence called αἰγις, Αἴγια. Hence, some have rendered the epithet, a copra nutritus; which is altogether inadmissible. Π. Ε. 738. 'Ἀμφὶ ὀ ἀρ ἐκούσι βάλτε' αἰγία θυσιαίωσαν. Compare Δ. 167. And so Virg. Ἀν. VII. 354. ἵππων Credon se vidisse Iovem, cum sepe migrantem Αἴγιδα conuertere dextra.

203. ἦ ἵνα διδώνει κ. τ. ἡλέγοντα. The particle ἦ is not only affirmative, as in v. 76, but also interrogative; and seems to differ from ή (with the acute accent), in confidently proposing the question without hesitation, or doubt as to the reply. See on v. 190.

206. The primary import of the adverb ταξα is, quickly, soon; from the neuter plural ταξα. In later writers it signifies perhaps, whence it is sometimes interchanged with τοιω. In Homer, however, it never loses its proper significance; as Eustathius justly observes on Odys. Α. 251. On the construction of Δω, with the subjective, see on v. 197; and on the word ὑπεροπλα, see the note on Soph. Ant. 130. Pental. Græc. p. 222. The verb ὄλυμα signifies to destroy; but θυμὸν ὄλυμι is an Homerie expression for to lose one's life; i. e. to expose it to destruction.

206. The adjective γλαυκώπως is commonly rendered blue-eyed. But the derivation of the word from γλαύκωσι, to look earnestly, seems to support the interpretation of Mr. P. Knight, who translates it keen-eyed, quick-sighted. So Damn, after Eustathius:—Εὐπήθην Ἑμὲντε, ποι ταυτών γλαυκώτως ἱερός ἀράμωσι, σαϊ εἰς εἴρην τῆς ὄψιν και κθηλικής, κατά τὰ γλαυκωτὰ τῶν θερίων γλαυκῶν γάρ οἱ λεοντες, τιγρας feras. Thus, in II. Υ. 172. the verb γλαυκωσίων, to glare fiercely, is applied to a lion darting upon his prey; and hence Plin. Nat. Hist. VII. 21. Oculi glauci (γλαυκοί) tudem qui et eeti, quales sunt bellis, leonis, et nocturno oculi. Lucian also thus describes Minerva in D. D. VIII. 3. γλαυκώτως μι, ἀλλὰ κομμί και τοῦτο, ἢ κόρες. See Henstherhus ad locum; and Tollius on Apollon. Lex. Hom. p. 208. The idea of colour seems to have attached itself to the word γλαυκός, as an epithet of the sea, II. Π. 34. But here, also, as Damn observes, color maris resipiecit τὸ φοβητόν, nam per tendres varie lucet mare suis undique.
211. ως ἔσται περ. Thesis. The clause rendered ad verbum, will be, just as it shall be; i.e. just as the terms of reproach occur to you. Eustathius observes, that Minerva does not place too great a check upon the fiery spirit of Achilles, lest, by forbidding him to vent his wrath in reproaches, there should be greater difficulty in restraining him from actual violence.

212. ὃς γὰρ ἔστω, κ. τ. λ. In comparing this line with ν. 204, the contrast between the positive assurance of the deity, which is verified in II. T. 140, and the uncertainty of the determination of the mortal, which is completely frustrated, is worth remarking. The order of the following sentence stands thus: παρέσται σοι τοι καὶ τρῖς τόσσα ἄρα, in which the force of the particles is evident.

216. The word ἔστις, which signifies, properly, a word, is thence transferred to any composition or collection of words whatever: as, for instance, a speech, discourse, or poem; a prayer, a threat, a command; also, advice. In this place, it signifies a command or injunction; and in the same sense we have μένθος, in ν. 221. The dual σφωτερόν applies both to Juno and Minerva.

217. καὶ μάλα περ. For καί περ, although. The adverb ὥς, with the acute accent, is for ὅς, τις; as distinguished from ὡς, ut. See v. 513.

218. ἔκλειν. They are wont to hear. On this signification of the tenses, see v. 37. The sentiment, which is here put into the mouth of Achilles, is cited in the Treatise on the Life and Poetry of Homer, attributed to Plutarch, as the origin of the celebrated saying of Pythagoras: θείον. Hence Seneca de Vit. beata:—Vetus praeceptum, Deum sequere. See also Cic. de Fin. IV. Arrian. Epict. I. 10. Philo (de Migrat.) attributes the precept to Moses. It has been quoted repeatedly as an expression of pious obedience; and is not without several parables in Holy Writ. Thus John ix. 31. οἴδαμεν ὅτι ἀμαρτώλων ὁ Θεός οὐκ ἄκουει ἄλλ' ἐν τις θεσπισθῇς φῇ, καὶ τὸ θέλημα αὐτοῦ ποιητικού ἅκουει. Compare Ps. xxxiv. 15. lxvi. 19. Prov. i. 28. xv. 29. Isa. i. 15. et aliib.


220. μίγα ἔφοι. Two weapons of the sword kind were in use in the heroic age, very different from each other, the ἔφοι and the μάχαιρα. The former was a large broad-sword; the other was but a large knife, and used for other purposes as well as for a weapon. Compare II. Π. 271. Α. 843. T. 252. See Mitford's Hist. of Greece, vol. I. p. 79. note.

222. βεβίκεις. She was gone. In this sense, the aorist is generally used; but the pluperfect seems to indicate the sudden and instantaneous result of an action, which had been previously performed. See Matt. Gr. Gr. § 505. III. 2. Compare H. in Apol. 186.

223. ἀπαρτηροῖς. The same with ἀτηροῖς, angry, revengeful.
Oinoobaris, κυνὸς ὅμοιος ἤχων, κραδίην ἔλαφοι, 225
Οὔτε ποτ' ἐς τὸλμον ἀμα λαβάθηδομαι,
Οὔτε λόχουν ἴεναι σύν ἀριστήσοις Ἀχαίων,
Τέτλικας θυμῷ τὸ δὲ τοι κῆρ εἴδεται εἶναι.
Ἡ πολὺ λοίφον ἔστι, κατὰ στρατὸν εὐφόρ Ἀχαίων
Δῶρ' ἀποσφεύζοι, ἵππως σέθεν ἀντίστρο ἕπιη,
Διμοβόρος βασιλεὺς, ἐτεὶ οὐτεθανοῦντι ἀνάσεως.
Ἡ γὰρ ἄν, Ἀτρείδη, νῦν ὑστατὰ λυβισάιο.
'ΑΛΛ' ἐκ τού ἔρωτ, καὶ ἐπὶ μέγαν ὀρκὸν ὁμοῦμαι
Ναι μὰ τὸδ θείτρπον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους

225. oinoobaris. Overpowered with wine. Od. 1. 139. Οἱ δ' ἤλθον οὖν βεβαιη-
ντες τίς Ἀχαίων. Hence it appears, that although innumeration was regarded as
highly disgraceful in the heroic ages, it was not altogether without example; but
the politeness of Achilles, in thus branding Agamemnon with drunkenness, impudence,
and cowardice, has been called in question both in ancient and modern times. Thus,
Plato de Repub. 111. 8. in reference to this passage: τι δὲ τὰ τοιτέ: ἄρα καλῶς
οὐ καλῶς. But freedom of speech seems to have been in repute in the heroic ages;
and this piece of inventive is highly characteristic of the impetuous Achilles, as
described in Hor. A. P. 121. Impiger, trucnandus, inexorabilis, aer, Junta non sitb
nata, nil non arrogat armis. This line is parodied by Timon, in Athenaeus, lib. IV.
Δειπνομένης, μερόδοματ' ἤχων, κραδίην ἔλαφον.

227. λόχουν ἴειναι. Eustathius observes, that Homer represents an ambuscade as
the most enterprising manner of fight; for which a few men only, and the most
intrepid, were selected. See, especially, the speech of Iphiclus in Ili. N. 275.

228. τὸ δὲ λοίφον ἔστι. This is ironi-
cal. In the following, the construction must be thus supplied:—δὸρ' ἀποσφεῦ-
ζωι, ἵππως ἀορίστῳ κ. τ. λ. See on v. 182.

232. ἵ γάρ ἄν. Viger, Hoogeveen,
Hayne, and others, take these three parti-
cles in conjunction, considering them as a
formula equivalent to adiopin, 'other-
wise'; and understanding, with Eustathius,
an ellipse which must be supplied from the
preceding clause. Thus, ἵ γάρ ἄν, εἰ μὴ
οὐνανοῦν ὡςςας, νῦν ὑστατὰ λα-
βῆται. For doubtless, unless it were so,
you would now for the last time, &c. Here,
however, every particle evidently retains its
proper import, and the formula is to be
rendered proprio snia, and not adiopin.
And so again in Ili. B. 242. Where the
conditional clause is not omitted, as infra
v. 293, the sense of otherwise, as Hooge-
veen observes, would be inadmissible (de
Particulis, p. 228).

235. εἴ ὁρκὸν ὁμοῦμαι. Schol. ἐπό-
νονθαί ἔστι, τὸ ὑπαικυνομένον ὀμά-
νον ἐδὲ, τὸ ἀποφάσεως. Of the
latter, with reference to a negative decla-
ration, see examples in Od. K. 345. Herod.
Arist. Nab. 1232.

238. ναι μὰ τὸδ θείτρπον, κ. τ. λ.
See on v. 66. supra. Eustathius observes,
that Achilles, hurried on by his passion,
swears by the first thing that presents
itself. But it was customary with kings,
as he himself notices, to swear by the
secreter, as an emblem either of power or
of justice. See the note on Ἀσεχ. Theb.
525. Pent. Greec p. 444. Somewhat simi-
lar is the oath of Nebuchodonosor by his
throne and kingdom, in Judith i. 12. It
may be doubted, also, whether this de-
scription of the secrer is symbolic,—
at least, in the degree which Eustathius
understands it,—of the utter impossibility
of any reconciliation between the two
princes, represented in the impossibility
of re-uniting the secrer with the tree
from which it was originally taken, so that
it should again shoot out with leaves and
branches; or, whether it is simply orna-
mental. At all events, it will be sufficient
to adopt Clarke's interpretation: Quan-
certo hoc legum nanquam repetiuit, tam
certo ingenii mei desiderium Achivos, Hecli-
posthac succumbentes, affictet, neque tu eis
opulitari velatis. And this is all that Virgil
seems to have understood by the descrip-
tion, which he has almost: transcribed for
the secrer of Latinus: Æn. XII. 206. Ut
secrerum hoc—secrerum dextra nam forte
gerebat —Nanquam fronde lori fundis vir-
gulta nos umbrae; Ovin, sonel in systis ino
de stirpe recidet, Mater caret, positaque
comas et brachia ferro; Olim arbus, nunc
artefice mansus crur decoro Inclusit, patribus-
quod dotit gestare Latinus. Compare also
Valer. Place. 111. 707.
30 ΟΜΗΡΟΥ ΙΔΙΑΔΟΣ A'.

Φύσει, ἐπειδὴ πρῶτα τοιμὴ ἐν ὀρεσσὶ λέοπεν, Οὐδ' ἀναθλητῆς περὶ γὰρ μὰ ἐς χαλκὸς ἔλευε Φύλλα τε καὶ φλοιῶν νῦν αὐτὲ μὲν νεῖς Αχαίων Ἐν παλάμης πορεύοσθε δικαστόλαι, οἴτε θέματα Πρὸς Δίως εἰρύταται ὁ δὲ τοῖς μέγας ἔσσεται ὀρόκος· 'Ἡ ποτ' Ἀχιλλῆος ποθῇ ἠξέταν οίας Αχαίων Ἐξυπναίτας, τοῖς θ' οὐτὶ δυνήσεις αὐχνθένεις περὶ Χρασαμεῖν, εὖτ' ἀν πολλοὶ ὑρ Ἐκτόρος ἄνδροφόνου Θυνίκαντες πίπτωσιν σὺ ἐνέσθθη θυμὸν ἀμύξεις Χωρόμενος, ὁτ' ἀριστον Ἀχαίων οὖνεν ἔτιςας.

235. ἐπειδὴ πρῶτα. Curn semed; as in the passage cited from Virgil in the note above: and so again II. T. 9. and elsewhere.—τομή. Properly, a section, from τίμα. Hence, the trunk of a tree, from which a bough is lopped. Some, however, would read κόμμα, to agree with the parallel from Virgil.

236. χαλκὸς. The ancients had brought to great perfection the art of giving a degree of hardness and polish to this metal, which we translate brass, so as to enable them to employ it for military weapons, and cutting instruments of every description. Pausan. Lacon. III. 3. ὅτι ἐπὶ τῶν Ἰερέων τὸ ὀψαλ οἰμος χαλκὸν ἦν πάντα, μετατρεπτο μα καὶ Οἰμος· ζεβαί εἰ καὶ ἄλλως μοι τῶν λόγων, ἐν Φασοληγέ οἰκείων, ἐν Ἀρμαίῃς ἱκόν, τὸ δόρον Ἀχίλλως καὶ Νικομηδέως. Ασκείτιον ναρ, μάχαιρα Μέμνονος. Καὶ τοῦ μὲν ἢ τα ἀχίμι καὶ ἡ σαμωτήρ, ἡ μάχαιρα ἦν καὶ ἄδα πάσης, χαλκὸν πεποίηται. Τάτα μὲν ἢς ἴσεν ἐχυνόνα οὕτως. The metal, however, so employed, was, most probably, a simple metal (copper, perhaps); and not the compound which is now in use under the name of brass. See Od. A. 99.—περιπλεί. A Sunesis.


238. δικαστόλαι, οἴτε θέματα κ. τ. λ. The ancient Greek princes were invested not only with the prerogatives of religious supremacy and military command, but also with judicial power. Aristot. Polit. III. 14. Κύριοι εἶ ἑσάν τις τε κατὰ πλεῖον ἡγεμονίας, καὶ τῶν θυσιῶν, ὅσα μή ἱεραικαὶ καὶ πρὸς τοῦτος τῆς δίκαιας ἱερων. Τότε θ' ἐποίουν μὲν οὐκ ὁμόφωντες, οἱ θ' ὁμόφωντες οἱ θ' ἀφόκος ἦν τοῦ σκήπτρου ἐπανίσταται. (v. 234.) In the exercise of these functions, Homer takes frequent occasion to attribute to them a kind of divine right to respect and authority. Thus, in II. B. 204. ἐς κορανὸς ἐστο, Ἕλε βασιλέας, ἥδη ἐκ λιόν ταῖς ἀγκυλομεῖν Ἐκκρεφόν τ' ἤκε θέμαστα, ιΣΑ σὺν ζῴεισθευν. Hence it further appears that the poet was also a warm friend to the monarchical government of the Grecian states; which, however, was not absolute, but limited by established laws and customs. Dion. Halicarn. Ant. Rom. lib. V. Κατ' ἄρας μὲν γὰρ ἄπασα πόλις Ἑλλάς ἐξαιρετείπληνointments, ὥστε τὰ βάρβαρα ἔθνη, διεσπαρτικός, ἀλλὰ κατὰ νόμους τε καὶ θρησκείας πάρτιοι καὶ κράτιστοι ἦν βασιλείας, ὃ οἰκοδότατος τε καὶ νοτιομοσσας. See Milford's Hist. of Greece, vol. I. p. 124. and on v. 273. infra.—Of the forms παλάμης and θέματα, see Prelim. Obs. Sect. IV.

239. πρὸς Δίως εἰρύταται. See on v. 159. The verb εἰρύνω, or εἰρύα, signifies generally, to draw; hence, to derive, to recite; which may be the meaning here. Compare II. 1. 99. It is, however, more usually rendered to defend, to guard, to protect; as in II. Z. 403. Α. 363. and elsewhere. Schol. εἰρύτατα στύνονται, φαλάσιον. It may be added, that εἰρύταται is put Ioniē for εἰρύνται. And so ἐφιάλω for ἐφήνται, v. 251; συνθάλω for πῦθονται, v. 257; and κεφαραίω, with the Ionic reduplication, for χάρωνται, v. 256.

242. Ἐκτόρος ἄνδροφόνοι. Hor. Epod. XVII. 12. Homeidam Hectorum. The adverb εἰτέ is generally a particle of time, signifying when; as in II. E. 396. Z. 392. 515. M. 373. and elsewhere. With ἄν subjoined, it has the same construction with ἔτιν and ἔπειδαν. See on v. 163. Its primary use, however, seems to be in comparisons; as in II. Γ. 10: in which sense Homer more frequently employs the Ionic form ἕητε. Compare infra v. 359. B. 87. 445. Π. 3. Δ. 243. εττειν; and see Zeume on Viger, p. 323.

243. θυμῶν ἀμφίξεις. The verb ἀμβύσεισι properly is, to tear, to lacerate: as in II. E. 425. T. 284. It is here used metaphorically. Eustath. ἀμβύσεισι εἰς κυρίον τὸ ἔεν ὡς καὶ αἰμα, ρηθεκασθαι τὸ τὴν ψυχήν ἀμβύσειν μεταφορικὸν ἐστιν ἀπὸ τοῦ σώματος. Theocr. XIII. 71. χαλεπὸς γὰρ ἐς όμος ἦπ' ἄμφιστη.

244. οὐδέν ἔτιςας. See below on v.
It is to be observed that ἐτι, not ἐτο, is the particle here employed, in the sense of quoadmodum; as in v. 412. 516. See Matt. Gr. Gr. § 548.

245. ποτὲ δὲ σκυπτρον βάλε γαίη 245. Xρυσείους ἱλοισι πεπαρμένον, ἵζετο δὲ αὐτός.

Ἀτρείδης δὲ ἐτέρωθεν ἐμίπρος τοίσι δὲ Νέστωρ Ἡδυπείς ἀνόρουσε, λεγὼς Πυλίων ἀγορήτης, Τοῦ καὶ ἀπὸ γλόσσης μελίτως γλυκιῶν ῥέων αὐτή. Τῷ δὲ ὑδὲ δῶο μὲν γενεὰ μερόπων ἀνθρώπων Ἐφήθαθ', οὐ οἱ πρόσθεν ἁμά τράφεν ἦς γένοντο Ἰν Πύλον ἡγαθέν, μετὰ δὲ τριτάτοισιν ἁνάσσεν.

"Ο σφυν εὑρονέον ἀγορήσατο, καὶ μετέτευνεν "Ω θόποι, ἢ μέγα πένθος Ἀχαιάδα γαῖαν ἰκάνειν"

330. It is to be observed that ἐτι, not ἐτο, is the particle here employed, in the sense of quoadmodum; as in v. 412. 516. See Matt. Gr. Gr. § 548.

245. ποτὲ δὲ σκυπτρον βάλε. Timesis, for πρόβασις, Homer uses ποτὶ, and the Doric πότι, indifferently for πρόβ. Telemachus, in the same manner, throws his spear upon the ground in Odyssey, B. 80. Compare also Esch. Agam. 195.


249. τοῦ καὶ ἀπὸ γλόσσης κ. τ. Λ. Plutarch (de Vita Hom.) observes, that this is the highest encomium which could have been passed upon an orator. Hence Eurip. Fragm. Inert. Εἰ μοι τοῦ Νεστορίου εὐλογόσων μίλι, Ἀντήμορφος τε, τοῦ θρυγός, δούλι θεός. The same comparison has been frequently adopted both in sacred and profane writers. Psalm cxviii. 103. LXX. ἥν γλυκία τῷ λάργῳ μοι τά λάγια σου, ἵπτα μίλι τοῦ στόματι μου. Compare Ps. xviii. 10. Theoc. Idyll. I. 146. πάλης τοῦ μελίτως τοῦ καλὸν στόμα, θάρσος, γένοτο. VIIII. 83. κρίσσων μελιπαυκών των αἰκονίμων ἡ μίλι λίγχυ. Pind. Nem. XI. 23. μελίζεντον τοῦ αἰαίνας. Isth. II. 46. μελικότων αἰαίνας. Esch. Prom. 179. μεληγολούσος πτιθθές ὑποεισάγεται. So Hor. Epist. I. 19. 44. Poetica mella. Calphurn. Eclog. IV. 49. Verum quas imperibus modo concinCLUSitas avenis, Tam libidum, tum dulce sonant, ut non ego malum. Quod Peloyn solent examina, lambere nectar. See also on v. 254. It seems that, even in Homer's age, the art of eloquence was greatly studied, and to be a good public speaker was esteemed among the most admired qualifications. The ἀγόρι, or public assembly, was then known; whence Nestor is here called λαγίς ἀγορητής. See Mitford's Hist. of Greece, udi supra; and on II. Π. 212. Compare also v. 490. infra. It is a canon of Dawes (Misc. Crit. p. 449. ed. Kidd), that the penultima of comparatives in ὅς is always long in Attic. On the contrary, in all other poets, it is universally short. Mr. Gaisford has illustrated this difference by parallel examples, in a learned note to his edition of Markland's Eurip. Suppl. 1101—1111. p. 206.

250. δέος μὲν γενεὰ κ. τ. Λ. By the three ages which Nestor is said to have lived, Ovid understood three centuries; and with him agrees the old poet Accius, who calls him triscisici senes. So Hyginus, c. 10. Chloris in urbe Seti, Amphibios filia, que ex septem superaverat. Πάντα ἡμῖν in conjuges Nelenus Hippocontis filia; ex qua procerari libertos movendos ducendos. Herculea cum Pythum exnuquaret, Nelenum interficiet, et filios ejus decem, Undecim autem Periclemonem, beneficio Neptuni ari in aqua efficiam commutavit, mortem effugit. Duodecimus Nestor in Illia erat, qui tria secunda vixisse diebatur Apollinis beneficio. Nam quos annos Chloris et fratrum Apollo erupserat, Nestori concessit. It seems better, however, on the score of probability, to understand γενεὰ, as signifying a generation, or period of thirty years, which is the time in which one generation of men is computed to succeed another. Hence Herodotus (II. 142.) remarks that a century contains three generations; and, in fact, this is the only acceptance consistent with the addition of the words μερόπων ἀνθρώπων. It seems probable that the two generations are not to be counted from his birth, but from his accession to the sovereignty of Pylos; since otherwise the age of 90 years would be nothing so peculiarly remarkable. The epithet μερός is applied to man, as endowed with the power of speech. Eustath. μερότοις de οἱ ἀνθρώπων παρὰ τὸ φύσις μερισμένην ἑχουν την ὅπα τις τε λέξεις, και τις συλλαβές, και τις στοιχία. From μύω, dívido, and ὕφ, τοι.

251. τράφεν ἦδι γένοντο. This is an instance of the figure called ὠστεριόν πρότερον, of which see on II. Ε. 118.

254. ὅ πετοι, κ. τ. Λ. Hor. Epist. I. 2.
'H kev γνηθίσαι Πρίαμος, Πριάμοι τε παίδες,
'Αλλοι τε Τρώες μέγα κεν κεχαροιατο θημα, 
Ει σφοίν τάδε πάντα πυθοιατο μαρμάμοιν, 
Οἱ περὶ μὲν βουλὴν Δανάων, περὶ δ' εστὶ μάχεσθαι.
'Αλλὰ πιθεσθ'; ἀμφω δὲ νεωτέρω ἐστὸν ἔμειον.
'Ἡνὴ γὰρ πτότ' ἐγώ καὶ ἀρέοσιν, ἥπερ ὑμῖν,

11. Nestor compose lites Inter Pelidem festinat et inter Avidem. This speech of Nestor has been greatly admired for its judicious and eloquent language of reconciliation; for the earnest yet inoffensive manner in which he urges the public good, as a motive for unanimity; and for the general wisdom and equity of his advice. Some of the moderns however, particularly Scaliger, have objected to the freedom with which he talks of his own merits, as futile and disgusting. But it does not seem to have been so considered by the ancients. Plutarch, in his treatise on Self-Praise, defends it, as intended to excite the emulation of his hearers; and he even considers it justifiable in Achilles, in order to remind those who were forgetful of his services, and reproach them with their ingratitude. Hence, also, Cicero de Senect. 10. Vitellius, ut apud Homerum sepissima Nestor virtutibus suis praedicet? Tertium enim iam exato hominem erebat: nec erat ei verenum, ne, vera de se praedicare, nimirum victorem aut insensum aut laugem. Etenim, ut ait Homerus, ex ejus lingua multe dulciore floruit oratio; quam ad avocatum nullis egredit corporis viribus: et tamen duxe ille Graecia nusquam opatit, ut Ajax similes habeat decem, ut ut Nestoria; quod si accidisset, non dubitaret, quin brevi Trojan sit peritura. See II. B. 372.—The expression ὦ πτόσα, used repeatedly as an interjection in Homer, seems to be equivalent to the Latin Proh Dii! Plutarch, vol. II. p. 22. C. Δριθεῖτε ἐκ πόσους τόις δαίμονας καλοῦσι. A different origin of this word is given in the Etym. M. p. 823. 30. oί Σκύθαι, ἀγάλματα πιὰ ἔχοντες ὑπόγια τῶν θεῶν, πόσους αὐτὰ καλοῦσι. The word occurs in the nominative case in Lycophr. Cassand. 943. τοιγάρ πόσα φύξειν ἠμέρωσαν σπάρων.

255. ἡ κεν γνηθίσαι κ. τ. λ. In conditional propositions, where a consequence is adduced as the probable result of an event which may or may not happen, the optative is used, as in this passage, with ει in the premises without ἀν, followed by the optative with ἀν in the conclusion. See Matt. Gr. Gr. § 523. 2. Parallel with the sentiment is the following line of Theognis: ὅμα ἠγώ ἔκλεις, καὶ ἐς κατ-άραμα μὲν ἔχθροις. Demosth. de fals. Lopat. φησὶ εἰ γα ἡ μαυτεία ἀεὶ δεῖν, ὡτε μὴ χαίρωμαι οὐ ἔγχρωι, ποιεῖν. Aristotle also (de Rhetor. I. 6.) has quoted the passage of Homer in illustration of a similar sentiment; and Virgil has expressed it in Ἀν. I. 104. Ποι ἐθεκας τοι, et magno mercenaria Achiri. Compare also 2 Sam. i. 20. Ps. lxxxix. 42.

258. In the construction of this line, the preposition κατα must be supplied: οἱ περὶ αὐτες Δαναῶν κατά βουλὴν κατά μάχην. See on v. 115. Many of the older editions read βουλῇ in the dative after Eustathius: in which case the meaning would be, in the council; as in II. B. 202. and elsewhere. Compare, however, II. N. 631. Od. A. 66. Σ. 247. The infinitive is used without the article, as a noun in the accusative. See the note on Soph. Antig. 1050. Pent. Grac. p. 279.

259. ἀλλὰ πιθεσθ' ἀμφω εἰ κ. τ. λ. The respect for old age, amongst the ancients, would give Nestor's counsel peculiar weight. Ovid. Fast. V. 57. Magna fuit quondam capitis reverenda candida; Inque suo prato nulli seculis erat. Martius opinus iunices, οὗ. Hence, also, the advice of Cyrus the Elder to his sons, in Xenoph. Cyrop. VIII. 7. 10. Ἕπαινηθάντες εἰ καὶ αὐτὸς οὖσιν ὑπὸ τῶν ἑκὰς τῆς ἑκάς τε καὶ ἡμι-τίρας πατρίδος, τοὺς πρεσβύτερους οὖν μόνον ἀδέλφοις, ἀλλὰ καὶ πολῖτις, καὶ οὖν καὶ θάκον καὶ λόγον ὑπείκιν καὶ υμὰς εἰ, ω ἑπείς, οὖσις ἐκ ἥρκες ἐπιέκαξεν, τοὺς μὲν γεραιότερους προσμαίνων, τῶν δὲ νεωτέ-ρων προτετημήθαν' ως οὖν παλαί καὶ εἴθυμα καὶ ἐνομοὺ λέγοντος ἐμῶν, οὖν ἀπόκεισθαι. See also on II. Ω. 788; and compare 1 Pet. v. 5. The particle εἰ is here used for γάρ, as in v. 200. See also on v. 24.

260. ἥν ὑγ' γάρ πτότ' ἐγώ κ. τ. λ. The adverb ἥν differs from νῦν, in describing an action on the eve of being performed; thus denoting a time closely bordering on the present, though not actually arrived. Suidas: τὸ ἥν δήτι τοῦ ἔγγος τοῦ παρώντος. Like νῦν, however (v. 27), it is constructed with past tenses also, as just above (v. 251), where it defines the time with less precision than νῦν; and in the present line, with τοῖς annexed, it may refer to a time indefinitely remote. With the future, it indicates a time which
will be shortly present; as in II. Ψ. 20. The two adverbs together, as in v. 456, exclude every idea of delay, as Denied nunc in Latin. It is proper to observe also, that the enclitic περί, in composition with the comparative adverb ἦ, is not redundant, but limits the comparison. This will clearly be seen by considering the expression as elliptical: ἦ μέν καίπερ εκπληκτισθὼς οὖν. See Hoogeveen de Par tieulie, pp. 221, 236.


262. πεși ἄρωμα. The subjunctive is here put for the future indicative, the particle ἄρω, as is sometimes the case, being omitted. See on v. 184; and compare II. Θ. 350. Χ. 418.

263. ποιμένα λαῶν. This appellation, which frequently recurs in Homer, will remind the student of the language of Holy Writ, in which kings and prophets are designated by the title of shepherds. Ps. lxxvi. 20. LXX. ὁδηγόρος ὡς πρόβατα τῶν λαῶν σου ἐν χειρὶ Μωίσει καὶ Ἄρωπε. Compare 1 Chron. xxi. 17. Ezek. xxxiv. 2. et alibi. See also D. Chrysost. de Regn. Orat. IV.

264. Καυσία. Clarke and Heyne would pronounce the two final syllables of the accusative of nouns in εὐς, as coalescing into one; because the last syllable is always long in the Attic poets. The reason, however, is not valid, since there are instances to be met with in the Tragic writers and Aristophanes, where the last syllable is necessarily short. See Prelim. Obs. sect. V. § 5. The next verse is rejected by Knight as spurious; on the ground that Thisbeus is a name of little note in the Homeric Poems. Hence also he would cancel Od. Λ. 630.

265. Φιλίτριν ὑρατρόφωσι. By mountain-beasts. Here and at II. Β. 743, Eustathius, the Scholiasts, and the generality of commentators, understand the Centaurs; and it is true that the heroes, whom Nestor has just enumerated, assisted the Lapithæ in their quarrel with these people, who seem to have been the early inhabitants of Thessaly, at the nuptials of Pirithous and Deidamina. Hence Madame Dacier takes occasion to point out the accuracy of Homer as to the age of Nestor; since, if we suppose him to have been twenty years of age at the date of that event, which happened about fifty-six years before the Trojan war, he must have been in his eighty-sixth year at the time of the opening of the Iliad, in the tenth year of the war. All this might be very true; and yet there would be no necessity for the above interpretation: since the common acceptation of the words is sufficiently obvious, and the traditions respecting the Centaurs are not altogether consistent with the appellation of mountain monsters. The hospitality with which Hercules was treated by Pholus, and the education of Achilles under Chiron, exact two, at least, of the community above such a designation: and in Od. Ψ. 295, the epithet ἀγαλευτός, applied to Eurytion, is altogether at variance with it. Suidas, indeed, calls them ἄγαλων τι φύλων, but assigns no reason for the expression, and none of the commentators seem to know what to think of them. The fable respecting them seems to have arisen from the circumstance, that Thessaly was early famous for its breed of horses, and from the skill of that people in horsemanship; and Palephatus relates, that they pursued on horseback a herd of wild bulls, and destroyed them with their javelins; whence, ἀπὸ τοῦ κεντεῖν τὸς ταύρου, the etymology of the name. See Mitford's History of Greece, vol. I. p. 45. note. Of the adjective δρακόφως, see Lex. Pental. Græc. in vocc.

270. τυλάθην εἰς Ἀτηίας γαίης. Apis, a Pelasgian adventurer, crossing the Corinthian Gulf from Εἰολία, first rendered Peloponnesus habitable, by destroying the
wild beasts; and thence it was originally called Ἄφια. Some suppose this Ἄφια to have been a physician. See Tzetzes on Lyceoph. 176; the note on Soph. C. 1301. Pent. Græc. p. 181; and Stephan. Byzant. in loco. The grammarians, however, and Strabo (p. 371. D.), explain it, absurdly enough, by τῆς μακρὸν ἀποφυγῆς.

271. καὶ μαχόμεθα κατ' ἐμ' αὐτόν ἐγὼ. Schol. κατ' ἐμαυτὸν ἐναμμένος, πρὸ τίριλθ. But Heyne properly observes that this would be κατ' ἐμί, not κατ' ἐμαυτόν. The meaning seems to be, I fought by myself; i. e. apart from the rest; as Virgil says in Ἀν. V. 260. validis incurrant tirobis arcus. Pro se quisque tiri. Compare II. B. 366. It is to be remarked, that Homer never uses the compound pronouns ἐμαυτὸ, ἐμαυτός, as one word, but always separate. Thus in II. I. 124. οἱ αὐτῷ. They are transposed in Herod. II. 10. IV. 134. VII. 38. αὐτὸν ἐμεῖ, αὐτῷ μου. See Matt. Gr. Gr. § 148. Obs.—In the next line the verb μάχεσθαι implies, to be equal in fight. Eustathius: ἐστι τί τοῦ μάχεσθαι αἵτις τοῦ ἱρίσου καὶ ἔξωσθη τα ἕως μάχην.

273. ἐξήν. For ἐνίεσαν, imperfect from ἐνίνουμ. Dr. Clarke, after Madame Dacier, interprets this line and the following thus: A uscutilate vos mihi seni iuvenes, cui etiam iuveni auscultaverunt senes. Such was the reply of Augustus, preserved in the apophthegmata of Phutarch, with which he silenced the murmurs of certain young men against some of his imperial edicts: ἀκούστα νέοι γέροντος, νέοι γέροντες ἤκουν.

276. ἀλλ' ἐα. Seil. αὐτών ἐχειν τὸ γέρας. Ηνεκεν.

278. ἐπὶ οὕτω ὁμοίας κ. τ. λ. Seil. τοῦ Ἀγαμέμνονος τιμῆ. Agamemnon, as general of the whole united Grecian army, was superior in power and influence to the other princes of the several petty states into which Greece was, in those early times, divided; each having its own independent government. In this and the following lines, Nestor inculcates the duty of allegiance is enforced on higher authority than that of Homer, in Ν. Τ. I Pet. ii. 13. ὑποτάσσετε ὑμῶν πάσην ἀνθρωπίνην κύριον εἰς τὸν Κυρίον. ἔστω βασιλεῖ, ὡς ὑπερεχοντος εἰς ἡγεμόνα, κ. τ. λ. Compare also Rom. xiii. I. Tit. iii. 1; and see on v. 238. supra.

282. Ἀτρεΐδης, σὺ ἐς παῦε κ. τ. λ. The impropriety of the old interpretation of this passage was first pointed out by Henry Stephens, in his Thees. Ling. Gr.; and the proper acceptation of it is vindicated by Porson on Orest. 663. against the unsatisfactory arguments of Bellanger. It is well known to every tyro, that the verb λέγομαι governs only the accusative, as in vv. 75. 173; and therefore, Ἀχιλλῆς cannot be referred to it, but must depend upon χόλον, thus: Do thou, Ἀτρείδης, require your rage; and then (ἀκαθαρσία) I entreat you, to give up your anger with respect to Achilles. The common rules of grammar will not admit of the latter clause being rendered, but I entreat Achilles to dismiss his anger: and the sense of ἀκαθαρσία, which this passage requires, is not infrequent in transitions from one part of a subject to another. Compare infrav. 458. 464. 467. 469. There is the same construction with ἀδιέξοδοι in Demosth. de fals. Leg. § 116. ἀλλ' ὃμοια ἀδιέξοδοι Ἀδείξοδοι τὰ ἔννοια ταῦτα. See also Bruckn on Arist. Rau. 851. That the latter part of the exhortation is not a mere tautological repetition of the former, will be evident from the use of
the word χόλος, which is altogether different in signification from μένος. See on v. 78. supra. Nestor first endeavours to check the violence of Agamemnon's burst of rage (μένος), and then entreats him to give up his anger entirely, and not to harbour a spirit of revenge, χόλον καταπιπτεῖν (v. 18), against his adversary. In the sense which this passage requires, μένος is used in v. 103. 207. Eurip. Hippol. 907.

284. ἔρκος. Properly, a fence, or enclosure; II. E. 90. Also, a court-yard; II. P. 251. Ω. 306. Hence, metaphorically, applied to persons, a defence, a bulwark. Compare II. Π. 229. Ζ. Η. 211. and elsewhere. See Ἀσθ. Agam. 247. Ἄπασα γάες μονόφρου ἔρκος.

286. κατὰ μοτραίν. That is, according to reason, justice, or propriety. The expression recurs frequently in Homer, in reference to a variety of actions. Compare II. Ο. 146. Κ. 163. P. 257. Ω. 497. Δ. 783. Ι. 245. Ἀθ. κατὰ τὸ πρόσωπον, καὶ τὸ πρόσωπον. The affirmative adverb οὔ, yes, certainly, is used in answer to questions, and in asserting to the opinion of others, or confirming one's own. The particle ἃ, annexed, strengthens the assent or affirmation. It is also used in adjudications with μᾶς and πῶς, but never alone, as Eustathius supposes. See on v. 86. Viger, p. 336. 288. πάνω μὲν κρατέει κ. τ. λ. See above, on v. 180.

289. ἃ τιν' ὦ πεισθέαν διώ. For καθ' ὃ. In which respect I do not think that any one will obey him. The verb ὄντω, to think, is frequently used in Homer to imply a degree of confidence and certainty as to the issue of the supposition. Thus again, in v. 296, where Achilles retorts the same expression upon Agamemnon. Compare vv. 204. 242. 556. 501. Heyne reads ἄτιν', but the sense is improved by separating the compound, and considering τιν' as the accusative singular. See Matt. Gr. Gr. § 476. a. and § 467. 2.

291. τούνεκα οἱ προβίωσιν κ. τ. λ. Enstathius: τούνεκα οἱ προφέρουσιν δυνάσθαι τουτοίσιν, ἐπὶ δὲ ἀνθρεῖος ἐστι, εἰ δὲ τοῦτο αὐτῷ πιστικόν τὸ λέγων προφέρουσιν. So also the Scholiast explains προβιῶσι, evidently mistaking the drift of the passage, and destroying the grammatical construction. The verb is the old form for προφεθείνα, from βείω, the obsolete root of τίθημι, and it is evidently employed to follow up the idea, which is conveyed in the simple verb ἔθανα, in the line above. If Herodotus is correct in his derivation of ἔθως from βείω, the use of these words in connexion with ἔθως is peculiarly expressive. These are the historian's words: Π. 52. θεώς ἐπὶ προφοράς σαμαν αὕτῳ τοῦ τουτοῦ, ἐπὶ κόμῳ διότι τὸ διώτι προμαγα καὶ πᾶσας νομὰς εἴπων. Others, however, have assigned a different origin to the word. Still it is not correct to render the verb to permit, with Heyne, Clarke, and others; but to ordain, to dispose.

301. τὸν ὁμὸν ἐν τῷ φέροις ἐν ἠλών.; The repetition of ἐν with the same verb occurs, for the most part, only in the Attic poets, whence Dr. Clarke and other editors read ἀνέλοντον. But this particle is not unfrequently joined with participles, to which it gives the same signification as if they were resolved by means of the finite verb. Hence, therefore, in this and other passages, where it appears twice, it may be considered as once referred to the participle, and once to the finite verb. And so, also, when it occurs with an infinitive. See Matt. Gr. Gr. § 597. I. and § 599.  

302. εἰ δ’ ἀνελήσῃ. It is usual in this and similar expressions, where the particle εἰ stands without any government before imperatives, to supply the verb ἀνέλοντος or ἀνέλοντος, in ἠλών. Thus again in III. 1. 46. εἰ δ’ καὶ αὐτοὶ κ. τ. λ. Where Eustathius notes: αὐτῷ τοῦ, εἰ δ’ ἀνέλοντα. Others understand no ellipse whatever, considering the particle as an abbreviation of the interjection ἢ. Heyne on II. 2. 376. observes, that the form may have been originally elliptical, and afterwards have extended itself into a regular idiom. See Schefer on Lamb. Bos. p. 366. Hermann on Viger confines the idiom to the epic poets.  

303. ἐφώσει. See on II. 179. II.  

302. ἐναλέσῃ ἀναλέσῃ. The epithet ἀναλέσῃ, employed repeatedly by Homer with the nouns ναῦς and ψάρις and occasionally with ἄστις and ἀφρός, has been variously interpreted. Eustathius explains it by ποιμένικος καὶ ταξιάς, as if from εἰναι, το γα; but this signification, though it may apply here, will not suit its usage elsewhere; and it probably arose out of the words νεός ἱόνιας, infra v. 482. Heyne and Ernesti, after Zenodotus, cited by Clarke on v. 463, consider it the same as ἀγάθος. It seems better to adopt the interpretation of those who receive it as a poetic form of ἰσος. Scholiast: ἰσιοτικοῦς. In the only instance, indeed, in which it occurs in Homer apart from the nouns before mentioned, it must signify ἐμαῖ: viz. in II. 1. 765. See also on v. 466. The epithet is found in the feminine gender only.  

306. The particle ἀρά is not redundant; but it refers, as Clarke observes, to the determination expressed by Agamemnon, v. 141. supra.  

312. κέλευθα. This is one of the class of nouns, which, being masculine or feminine in the singular, are neuter in the plural. Of the same kind are, ἐδρός, ἐδροῦ κίλκος, κίλκα, ἐδρός, ἐδραῖος, σταμάτη, στάθμη, θρόνος, ἱππος, ἱππατος, θάρασσα, θάρασσας. Perhaps, however, there were, in fact, two forms of the same substantive, of which only one remains in use in the singular, and one in the plural; for we occasionally meet with an instance of both usages. Thus, we have κέλευθα, in II. 1. 580. ἐδραίον, Od. 6. 724. &c. See Porson on Eur. Med. 494. Blumfield on ἀσεκ. Prom. 6. Matt. Gr. Gr. § 96.  

314. ἄναμα. The word comes from ἀνω, ἀνα; the same verb from whence ἀπελευμαίνοντο, which precedes in the line, is derived. Perhaps this illustration might be used as a physical remedy in cleansing them from the contagion of the plague: as Pausanias tells us it was by the Arcadians. Pope.
315. τελείωσας. Φορ τιλείας. See on v. 66.
316. ἀτρυγέταιον. Unfruitful. This seems to be the proper meaning of the word; from προγύ, fruit. See the note on Eur. Phoen. 216. Pental. Gr. p. 316. The earth, on the other hand, is called σκούφος. Eustathius mentions other interpretations, but their derivations are not satisfactory. See on II. P. 425.
321. θεράπωντε. In Homer, θεράπων does not convey the idea of servility, but companionship. Patroclus, for instance, who in v. 345. is called the ἄτατος of Achilles, is elsewhere his θεράπων; and so Merion is described in II. Ψ. 528, as θεράπων ἐπὶ τὸ ἤδομένιος. It was the custom of warriors, in the heroic ages, to attach to themselves companions of more humble birth, or less honourable pretensions. The word ἑολος does not occur in Homer, by whom ἑοξ is used to denote a base, or servile. There is a like distinction between the term ἀρσίπολος and δοῦλη in the feminine. Once only, in Π. 409, the feminine δοῦλη occurs. From ὀτρύνων, the adjective ὀτρύνης signifies proper, zealous.
322. ἵρχεσθαι κλίσιν. Supply ἐπὶ, as in v. 139. Compare v. 328.
326. κρατεροῦ ἐπὶ μύθον ἔττελλε. See on v. 25. In προτίε, μείλε, the proposition is redundant. See on v. 3.
327. τῷ ἐπὶ βάτην κ. τ. λ. The duals of this and the following line are interchanged in vv. 329, 332. for ἐθνον, προσφώνοι, and ἐβόωντο, in the plural. See Matt. Gr. Gr. § 300; and note on v. 567 infra.
330. ὀδὴ γύθησαν. Eustath. ύπερελυ-πηθα ἐγαλον. An observation of Her- magenes, πεπαθὸν δενότητος, c. 37, is cited by Clarke, that the negation of the contrary is frequently stronger than a positive assertion. Thus, supra v. 244. οὐδεὶς ἵππος for νῃμίας. Virg. Æn. VI. 392. Nec vero Alciden me sum latetius eumten Accessisse. See also on II. O. 11.
331. τῷ μὲν ταρβήσαντε κ. τ. λ. There was required a very remarkable management to preserve all the characters which are concerned in this nice conjunction; wherein the heralds were to obey at their peril, Agamemnon was to be gratified by an insult on Achilles, and Achilles was to suffer so as to become his pride, and not have his violent temper provoked. From all this the poet has found the secret to extricate himself, by only taking care to make his heralds stand in sight and be silent. Thus they neither make Agamemnon’s majesty suffer by uttering their message submissively, nor occasion a rough treatment by Achilles by demanding Bρι- σίδα in the peremptory air he ordered: and at the same time Achilles is gratified by the opportunity of giving her up, as if he rather sent her, than was forced to relinquish her. The art of this has been taken notice of by Eustathius. Pope. Hence it appears that βασιλῆς, i. e. Agamemnon, must only be referred to αἰδομίου, and that μιν, sc. Achilles, must be understood after ταρβήσαντε. In adopting this suggestion of Mr. Jones, a writer in the Classical Journal (Τ. III. p. 376), there seems to be no necessity for referring to
some other of his illustrations of Homer, wherein he enters too deeply into minutiae, from which his deductions are not equally satisfactory.

334. κήρυκες, διός ἄγγελοι. The κήρυκες, or heralds, usually attended the ambassadors: but in the earlier ages they were themselves employed in embassies or missions of importance, and their office was accounted sacred, as being descended from Mercury. Schol. ἄστυν καὶ θεῖον τὸ γένος τῶν κηρύκων. Ἐρμής γὰρ μητέρας Παινδόσφος, τῷ Κέκροπος θυγατρὶ, ἵσθεν νῦν ὑόμαι στρώνει κήρυκα, ἀφ' οὗ τὸ τῶν κηρύκων γένος, ός ἵστοι Πτηκλέως ἢ τοῖς ἐσφόρας τῶν θεῶν αὐτῷ θυάτερος, ἡ δὲ ἀρχή ἡ ἔρωτας ἡνίοχος, ἤ τις ἀπό Ερμών εἴση, ὑπὸ τοῦ ἄγγελον ἔλεγον. Hence Eurip. Suppl. 129. κήρυξιν ἔρωμεν. A degree of sanctity was afterwards attached to the office, implied in the name of πρεσβύτης, and continued to the Roman legatus. Status: Legatus sanctum populis per eacula nomen.

335. ἐπαιτία. See on ν. 153.

336. τὸ δὲ ἀρτῶ καρπήρων ἔτων. Namely, of the insult passed upon Achilles by Agamemnon. Such is, doubtless, the sense of the passage; for the insertion of the particle δὲ, after ἐπαιτία in ν. 340, and the general tenor of the speech, evidently require a pause at ἀρτῶς.


341. λογον ἀρμύναι Τοῖς ἄλλοις. An apophasis. Achilles breaks off suddenly in the middle of his address, probably from an unwillingness to include the rest of the Greeks in the consequences, with which he was threatening Agamemnon. Heyne supplies the sense thus: Tus sen-
tiet ulla quam et cui injuriain hanc fecerat.—On the metrical construction of ν. 342. see Prelim. Obs. Sect. V. § 2.—The verb θῶ, in Homer, signifies to rage: in which sense it occurs very rarely in later writers. Ἐσχ. Agam. 1206. θυσίας ἄνθρωπος. See Bloomfield's Gloss. in loc.

343. πρὸςσαν καὶ ἀπίσσαν. These words are generally translated presentia et futura. But Heyne is undoubtedly right in rendering τὰ πρὸς, the future; and τὰ ὀπί-
σα, the past. The meaning is: He has not sense to judge of the future from the past. Agamemnon had frequently witnessed the past services which Achilles had rendered to the Greeks; and yet he deprived him of his future support, by provoking him to withdraw from the field.—The expression ἀπίσσαν is a periphrasis, similar to the common forms ἐφ' ἄρχειν, Soph. Aj. 768. Herod. III. 156. ἖νδηκτες ἢπιον, Aristid. Orat. p. 248. E. So also, II. B. 71. ψιτοκτήτων. 666. βη φεύγων, and the like.

347. παρά νήμας. To or towards the ships. This is the general signification of παρά with the accusative. Herod. 111. 15. ἑον παρὰ Καμπυσίᾳ. Thucyd. I. 115. παρ' Ἀθηναίους ἐδόντες. See Matt. Gr. Gr. § 588. e.

348. αὐτῶ 'Αχιλλεύς, Δαρκύσας, κ.τ.λ. Eustathius observes on this passage, that it is no weakness in heroes to weep, but the very effect of humanity, and proof of a generous temper; of which he offers several instances, and takes notice, that if
Sophocles would not let Ajax weep (v. 580), it is because he is drawn rather as a madman than a hero. But this general observation is not all we can offer in excuse for the tears of Achilles. His are tears of anger and disdain, of which a great and fiery temper is more susceptible than any other: and even in this case, Homer has taken care to preserve his high character, by making him retire to vent his tears out of sight. **Pope.** The instances cited by Eustathius are those of Agamemnon in **II. 1. 14**, and of Patroclus in **II. 11. 7**, introduced by the proverb ἀγαθὸν ὤρα δὲ ἀφθινοὶς ἀφῆς. To these may be added that of Hercules in **II. Θ. 364**, and of Ανέκες in **V. 1. 463. κατά σιν.** Also thus, in **Xen. Cyk. I. 7. Εὐκρέας (Tigranes), ἠπατεί εἰκός.** See also **Soph. Phil. 277.**—The adverb ἀφαίνει, forthwith, immediately, must be referred to λισθεῖς, and the genitive ἔτως is governed by νέμει. But Achilles immediately hastened to the shore, and sat weeping, apart from his companions.

350. οἶνος πόντων. The Homerian epithet οἶνος, and μέλας also, as applied to the sea in the **II. 1. 79**, may be illustrated by the following passage from **Cic. Qnst. Acad. iv. 33. Mare illud, quod nunc Favo- nion naseante purpurum ridicet, nobimet ipsis cerulium eidebatur: mine flavum, mine, quia a solo collute, alsebinc et ebrat. Thus also οἶνος, from which it is derived, is found with the epithets ἐρυθρός and μέλας, in Homer; so that οἶνος πόντων may be regarded as identical with κάμα πορφυρόν, infra v. 482; and ἄρας πορφυρή in **II. 11. 391.** Hence Virg. **Geor. IV. 373.** In mare purpurum eidebatur inquit annis.

351. χείρας ὀρέγνως. The Scholiast observes, that in offering their prayers, the ancient heroes stretched forth their hands towards the gods whom they addressed: whether in heaven, upon earth, or in the sea. **So Virg. Ἐν v. 233. Nī, palmas ponto tendens utrasque, Cloanthus Eulissidique preces, Divoque in tota vocat; Dis, quibus imperium est pelagi, quorum aevo cura, Vobis latus ero, &c.**

352. μινυνθάδιον περ ἑύστα. This alludes to a story which Achilles tells the ambassadors of Agamemnon (II. I. 411), that he had the choice of two fates; one less glorious at home, but blessed with a very long life; the other, full of glory at Troy. The alternative being thus proposed to him, not from Jupiter, but Thetis, who revealed the decree, he chose the latter. **Pope.** The plaintive exposition of Achilles has been imitated by Virgil, in **Georg. IV. 321. sqq.**

356. ἐδων γὰρ ἔγει γῆρας. The verb ἔχω is often joined with an active participle, where the latter, as a finite verb, would have been sufficient: in which case, ἔχω shows the possession of an object, and the participle the manner of arriving at it; or the verb may simply express the continuance of the action indicated by the participle. Sometimes, however, it only forms a circumlocution. See the examples cited in **Matt. Gr. Gr. 559. b. and the note on Soph. Εὐδ. Τ. 557.** **Pent. Gr. p. 44.**—It is undecided whether the participle ἄποιησα is put by syncope for ἄποιησας, Ἰονίδε for ἄποιησας, from ἄφοιτοι, or whether it be for ἄποιησας, Aor. I. Ἰονίδε from ἄποιησα. The latter is certainly more agreeable with the sense and the usage of Homer. Compare II. Ζ. 17. K. 495. Λ. 115. with φ. 296; and Λ. 344. with v. 432. **But see Matt. Gr. Gr. § 223.—αἱτῶς ἄποιησας.** For δ ἄποιησαν.

359. ἤντ' ὀμίχλη. See on v. 242. 'ΟΜΗΡΟΥ ἩΛΙΑΔΟΣ Α'.
Τέκνων, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος; Ἑξαῦθα, μὴ κεῦθε νόθ, ἵνα εἰδομεν ἀμφῶ.

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὡς κυς 'Αχιλλεύς'
Οἰσθα' τί τοι ταύτα ἵδυη πάντ' ἀγορεύων;

Ὡμοῦθε' ἐς Θήβνην, ἱερήν πόλει 'Ηνεύνων, Τὴν δὲ διεστραβομένε τε, καί ἱερόμεν ἐνδάκε πάντα.
Καὶ τὰ μὲν ὑ ἐς ἄσσαντο μετὰ σφίσιν νύσε 'Ἀχαιών, Ἐκ δ' ἐλον 'Ἄτρειδὴ Χρυσίδα καλλιπάρρον.

Χρύσις δ' αὖθ' ἱερεύς ἐκατηβόλου 'Ἀπόλλωνος

Ἡλθε θοᾶς ἐπὶ νήσας 'Ἀχαιών χαλκοχιτῶν, Λυσόμενός τε θύγατρα, φέρων τ' ἀπεφεί' ἀπόνεια,

Στήμα τ' ἔχον ἐν χερσίν ἐκβόλου 'Ἀπόλλωνος
Χρυσίω ἀνὰ σκήπητρι, καὶ λίσσετο πάντας 'Ἀχαιών, 'Ἀτρείδα δὲ μάλιστα ἑδώ, κοσμήτορε λαῶν.

Ἐνθ' ἄλλοι μὲν πάντες ἐπενθήμισαν 'Ἀχαιοῖ,

Ἀδισεβαί θ' ἱερή, καὶ ἀγλαὰ δέχθαι ἀπόνεια:

Ἀλλ' ὄνκ 'Ἄτρειδὴ 'Ἄγαμέμνον ἤνδαιε ϑυμῷ,

Ἀλλὰ κακῶς ἀφίς, κρατερὸν δ' ἐπὶ μύθον ἔτελε.

Χωμένονς δ' ὁ γέρων πάλιν ὕψιστο τοῖο δ' 'Ἀπόλλω

Εὐξαμένου ἱκουσεν, ἐπεὶ μάλα οἱ φίλος ἤνε.

Ἡκ δ' ἐπ' Ἀργελώσι κακών βέλος' οἱ δὲ νυ λαοὶ

Θυμίσκον ἐπασσύτεροι τὰ δ' ἐπώχεστο κῆλα θεῖο

Πάντε ἀνὰ στρατόν εὐρύν 'Ἀχαιῶν ἀμμὴ δὲ μάντις

Εὐ εἰδᾶς ἀγορεύει θεοπροσίας 'Εκάτοιο.

Ἀυτίκ' ἐγώ πρῶτος κελόμην θεῶν ἴλασκεσθαι

'Ἀτρείδα δ' ἐπειτα χόλος λάβειν ἀνή πα' δ' ἀναστάς

363. ἵνα εἰδομεν ἀμφω. We should say, that I may know as well as you. Heyne accounts for the use of ἵνα with the indicative, whereas the construction requires the subjunctive, by observing that the rules of grammar were not so strictly fixed when Homer wrote, as they were afterwards; so that he frequently makes them subservient to his metre. But εἰδο- 

365. ἵδυη ἀγορεύων. So Π.Κ. 250. The expression is so frequent, as to have become an idiom. Ἀς. Προμ. 460. 'Αλλ' αὐτά στγό' καὶ γαρ εὐθύνισαι αὐν 'Τινὶ λέγου' αν. Τυχρ. 11. 36. μακρυγο- 

366. ἵδυν. Πραξελαμ. See the note on v. 92 ; and of the situation of Thebè, and other particulars relating thereto, see the notes on the Catalogue, Π. Β. 691.

371. ἢλθεθ θοᾶς κ.τ.λ. These lines are repeated from v. 12 supra ; and similar repetitions abound in Homer. See Prelim. Obss. Σεκ. 11.

382. οὶ δὲ νύ λαοὶ. And hereupon, &c. See on v. 27.

383. ἐπασσύτεροι. Hesych. ἄλλοι ιπ' ἄλλοις. Dr. Blomfield, in his Glossary on Ἀς. Χοέφ. 429, derives this word from ἐπανασσύτους, and not from ἄσσων, with the grammarians.

384. ἀμῖα δὲ μάντις κ.τ.λ. See on v. 59.—Heyne observes, that ἀγορεύειν θεοπροσίας is nothing more than ταιοιαρι, as εἰστιν θεοπρίπων, in v. 85. No oracle had been actually delivered from Apollo ;
Hpeil[se]n mhdov, 6i tetelesoméno 6ist.

Thn mén 6apr sýn yph th6i élikwpes 'Achayoi
'Ec Khúson pémpousai, ággouai 6i dýwra ánakti'

Thn 6e néon klisýthen ébav kírmikes ágontes
Koýrhen Briag6os, tinh moi dôsan 6ies 'Achayon.

'Alla 6w, ei ëvýnasa ge, períscheo pайдos énos'
'Elðouo' Oúliplóndeo Ïa lúsa, ei pote òi ti

'H ëpe òwnpasa káudn Bíos, 6i kai ëgrw.

Polláki 6apr 6e pайдos évi megáforois akousa
Euvxoménhs, ót 6epntba kelainvefi Krouíouw
Oin ëv ãthánavoiain áneikia loigyn ámwnia,

'Opótoe mwn òwnpasa 'Olímpioi hblwov allou,

'Hr] t', ëde Poseidáwvn, kai Pallács 'Aðhm

'Alla 6w 6ov y' ëlðoua, thea, òpelýasa ðesmón,

'Óm x' ekatógychein kálésas' ècs makroú 'Olímpov,

'Òun Bpárewv kálóusv òheoi, àndres ëv te pántes

and, therefore, thespouia 'Ekatóo is the
declaration of the prophet, as inspired by
his god.

303. ë. For òcs. See on v. 125.

303. élikwpes 'Achayoi. Supra v. 98.

303. pайдos énos. Wolf, Heyne, Bek-
ker, and most recent commentators, read
ènos with the soft breathing, taking it as
the Ionic genitive for ènos, from the ad-
jective èn, brate. In the first edition, the
old reading ònos was retained, and ex-
plained as the Ionic genitive of the pos-
sessive pronoun ènos, eun.6 Besides this
place, this derivation would suit well with
II. O. 153. `5. 422. 550. But there are
three other passages in Homer, in which
that from ènos is infinitely preferable, if,
indeed, any other can be admitted: viz. II.
T. 342. Od. `5. 305. 4. 450. Nor indeed
is it altogether certain that the passages,
adduced to prove that a pronom of the
third may be used instead of those of the
first and second, will substantiate the point.
See on II. T. 174. True it is that there
is no similar instance of the change of ènos
into ònos, in the genitive of adjectives in
ènos; but the declension of ònos is, in other
respects, irregular. Thus we meet with
the genitive plur. fem. ènov, as if from
ènos, òn, òn. See Koen. ad Gregor. p. 204;
and the note on II. O. 528.—it õuýnasa
eye. For õuýnasa. See Hermann on
Viger, p. 643. § 410.

306. pайдos évi megáforos. Schol. ëv
tócs tov pайдov mou, Pílews, óikous évi
báláoùv gar Pílewv katakevn òn ëv
nývata. The pronom òno must be under-
stood of Thetis, and construed with èvxo-
ménhs.

308. òn ëv ãthánavoi k. t. l. Te
solam pernicion ab eo depulisse. On this
construction of the infinitive, with its sub-
ject in the nominative, see note on Eurip.
Phoen. 488. Pent. Gr. p. 331.—Eustathius
takes occasion to point out the nicey with
which the persuasive, which Achilles sug-
gests to Thetis, is adapted to the exigence
of the occasion. The three deities, who
are mentioned in v. 400 as being the ene-
mies of Jupiter, when Thetis effected his
deliverance, were those who principally
favoured the Grecian cause; so that, by
calling their ancient enmity to his recol-
lection, he would be more readily induced
to comply with her wishes, in thwarting
their intentions. In v. 400, for Pallács
'Aðhm, some read Píleos 'Atrapolws, and
others reject the verse altogether. Heyne
seems to favour the latter opinion, object-
ing to the specific mention of three deities,
after the indefinite expression 'Olímpioi
allou. But it should seem that Juno,
Neptune, and Minerva, are more particu-
larly named, for the reason above given
by Eustathius.

401. õpelýasa ðesmón. You rescued
him from the chains, viz. with which they
intended to bind him; since they did not
effect their purpose. C. compare v. 406.

403. òv Bpárewv k. t. l. Besides the
assistance here afforded to Jupiter, Bri-
reas is related by Hesiod (Theog. 734.) to
have given his powerful support against
the Titans; and hence, perhaps, origi-
nated the mistake of the Scholiast, who
refers this account of Homer to the same
transaction. But the expression 'Olímpioi
allou, which he explains by ói Ttáo-
most probably relates to the difference which exists in poetical and common
times.
The poetry of Homer has been frequently denominated
the language of the gods. The appellations
themselves are precisely similar in signification:
the first being deduced from the
intensive particle βαι, and ἄρις, strength;
the latter from ἄιςα, to rush imprudently,
and thus implying strength; the excess of
which in the giant seems to have given
rise to the fable of his century of hands,
in strict analogy with the early custom of
giving life to abstract ideas, so peculiarly
prevalent in the East.

404. ὅ γὰρ αὕτη. For he, on the other

407. παρίζω, καὶ λάβε γούνων. To
throw themselves at the feet, and embrace
the knees of the person to whom they
addressed themselves, has been the custom
of suppliants in all ages. Hence Pliny
justly observes (N. H. XI. 45):—

Genibus quaedam religio inest, observatione gentium: hoc superius attingunt: hoc ut aras adorant: fortasse quia ipsis inest vitalitas. See Potter's Archeol. Gr. B. II. c. 5. Sometimes they touched the knees with one hand and the chin with the other (v. 501); and sometimes kissed the hands and knees (II. Ω. 478). The verb λαμβάνω is here joined with a genitive, being used in the
same sense with ἄπτομαι, infra v. 512. O. 76. Φ. 65. Ω. 357. and elsewhere.

409. τοῦς Ἀχαιών. See on v. 11. The
preposition ἄμφι does not govern ἄλα, but
ἀμφιλισά is separated by Thmesis; being
the aor. 1. infin. by syncope for ἄλασσα, from ἐλάω, or ἐλαῖνω, ἀφιθ. Compare II.
H. 450. Σ. 564.

410. ἵνα πάντες ἐπαύρωνται βασιλῆς.
Some understand ἵνεκα, but the verb ἐπαύρωθαι, to enjoy, is properly followed
by a genitive; as in Η. Ω. 17. See Matt. Gr. Gr. § 301, 4. The expression is ironical,
and has a parallel in Holy Writ:—

Prov. i. 31. τοιαγαρον ἔσσασι τῆς ἄνω
τῶν ὄνοι τοὺς καρποὺς, καὶ τῆς ἄνω
ἀσβεσίας πιθηκονομον. The strict sense
might be obtained by supplying ἄνγες,
from v. 412. The case of the object is
wanting in II. Z. 353. The active form, ἐπαρναία, is also in use in the sense of to taste, to feel, to experience; and is constructed with the accusative. See II. Α. 572. N. 649.

412. ἦν ἄτην. His folly. The word ἄτην, in its primary signification, implies the folly or madness into which a person is hurried by any unrestrained passion, which was frequently attributed to the vengeance of some offended deity. Hence ἄτης is personified as the daughter of Jupiter, in II. Τ. 91. From its primary signification, it was easily transferred to the effects which it produced; whence it may sometimes be rendered by calamity, misfortune, and sometimes by insolence, or injustice, according as it affects the doer or the sufferer. Compare II. Β. 111. Ζ. 356. Ο. 237. I. 115. 500.

414. τί νῦν σ’ ἔστρησον, αἰνᾶ τεκόδοσα; So ἔστι νῦν, in v. 416. See on v. 27.—αἰνᾶ. For αἰνῶς, i.e. κακὴ ἀἴας, v. 418. Adjectives are not only used adverbially in the neuter plural, but in the singular also, and in the masculine and feminine, provided they are referred to substantives. Thus in II. Ρ. 361. τοι ὁ ἀγαθοτάτου ἑπιτετον, for ἀγαθὸς ἄλληλον. This construction, however, is more frequent with adjectives derived from adverbs of time, and used for substantives in the dative. Infra v. 423. χυτὶς ἢ βῆ, for χυτίς. 472. πανημηρίου λάσκανον. 497. ἡμέρα ὁ ἀνήβη, for ἡμέρα, mane. See Matt. Gr. Gr. § 4. 416. 7. 8.

415. αἴθ' ὀφελεῖς κ. τ. λ. In expressing a wish, the optative is frequently used alone, as supra vv. 13. 42; and often with the particles εἰ γάρ, εἴ, εἴδε, prefixed, as in Latin, utinam; II. Δ. 178. Π. 722. Ρ. 561. Od. A. 217. B. 183. Π. 295. See also the note on Soph. Οἰδ. T. 363. Pent. Gr. p. 61. But the more common form of expression in Homer is by the addition of the several persons of the imperfect or aor. 2. of the verb ὀφίλλω, or ὀφίλει, ὀδηγεῖ, with an infinitive. See II. Γ. 40. Ζ. 48. Ω. 253. Compare also Eur. Med. I. Arist. Vesp. 730. Platon. Crit. § 3. Xen. Mem. I. 2. 46; and see Matt. Gr. Gr. § 513. Α.

416. αἴα μὴν θάνῃ πέρ. Suband. ἐστι. Adverbs are not unfrequently used instead of adjectives after the verbs ἔμι, γίγνομαι, and the like. Compare II. Ζ. 131. 139. The addition of a negative assertion to a positive affirmation in the same sentence is frequent in Homer, as also in the Tragic poets. II. Γ. 59. ἐστι μὲ κατ' αἴαν ἐνίκησας, ὦ ὄντι ἀιάν. See on Soph. ο. Τ. 58. Ant. 637. Pent. Gr. pp. II. 252; and compare note on II. Ο. 11.

418. τῷ. For ὅ, and that for ἓν. Some understand it in the sense of οὕτως, so; as τῷ must generally be rendered, when it denotes the consequence of the attainment of a wish, which has been previously expressed. But in this case it is usually followed by ἄν, as in II. B. 373. T. 61.

423. Ζεὺς γὰρ ἐς ᾿Ωκεανόν κ. τ. λ. By the Ocean some have supposed that a river is intended; perhaps the Nile; upon the authority of Diod. Sic. I. τοῖς Ἀλκιππίσσας κατὰ τὴν ἱδών ἐνέλκη τὸν Ὀκεανόν λίγεις τὸν Νίλον. But it seems more proper to understand the Southern Ocean, near the western extremity of which was the country of the Αἰθiοπιανοι. Virg. Αen. IV. 480. Oceanis itis amica, sodalis qui retulit,Ultimis Αἰθιοπίην locis est. And so Strabo, lib. I. τὸν Ὀκεανόν τὸν καθ' ὅλον τοὺς μεσοβραχίων κλίμα τεταγμένον. Compare Hom. Odys. A. 22. Herod. II. 23.—Of the epithet ἀμφιμορισμάς, which may be rendered pious, see on v. 92. According to Diodorus Siculus (lib. III. p. 144), pompoms and sacrifices, and ceremonies to the gods, are said to have originated with the Αἰθιοπιανοι; and the simplicity and innocence of the manners of these people,
are sufficiently observable in their reply to Cambyses, in Herod. III. 20. Eustathius attributes the mythological account of Homer to a yearly festival at Diospolis, which lasted for twelve days, during which the statues of Jupiter and the rest of the gods were carried in procession throughout Libya, and banquets spread in the temples before the shrines. A similar practice prevailed in the Roman Lestiteria. A very early opinion prevailed that the gods were wont to honour with their presence the festivals instituted in honour of themselves. Compare II. Ψ. 205. It was also a popular belief that they occasionally visited individuals deserving of their favour and protection. See Hom. Od. A. 103. Γ. Ι. Virg. Æn. Vili. 319. Ovid. Met. Vili. 618. Fast. IV. 507. Macrob. Sat. I. 7. Hygin. Fab. 130. Compare also Hom. II. Γ. 440. Κ. 278.

426 χαλκοβατές δώ. For δώμα. Madame Dacier observes, that the epithet χαλκοβατές, which Homer frequently applies to the palace of Jupiter, gave rise to the opinion of Aristotle and other ancient philosophers, that the heavens were a solid mass. But it was the opinion of the earlier ages, which may be traced in the sacred writers, that the heavens were a fluid, but immovable, substance; so that Homer, if he alluded to any opinion of this nature, rather intended their stability than their solidity. It seems most probable that the word is nothing more than a descriptive epithet, in allusion to the decorations of the palaces of princes in the heroic age; the floors, doors, walls, &c. of which were usually inlaid with brass. Compare Odyssey. A. 99. Δ. 71. Η. 86.


433. ιστία μην στελαντο, κ. τ. λ. In this and the following lines is contained the whole process of the early Greeks upon disembarking after a voyage. Upon reaching the harbour, the sails were furled, and placed in the vessel to secure them from the weather; the mast was then taken down, and placed upon the ιστοδόκη, which, according to Suidas, was a case in which it was deposited; but Eustathius understands it to have been an upright pole of wood, against which it was reared; and this meaning seems to accord with that of the cognate word δωροδόκη in Od. A. 126. See Potter’s Archæol. Grec. vol. II. B. ΙΙΙ. c. 16. The sailors then took to their cars, and moored the vessel, which was secured, before the invention of anchors, by a weight, either of stone or wood inlaid with lead, and let down from the prow into the sea; their sterns being drawn up on shore, and fastened by cords, called προμονήσια, to stones erected for the purpose. These weights were called εύνα, as Eustathius observes, παρά το εύναζων την γαών χαλκομένος ες το ένωρ, και ποιέων ιστθεία. Τρία ει σημαίνα η λέξις παρά το ποιυτρ' την κοίηντι την άγκυφαν, ως γαών την ειστροπήν. Compare II. Β. 783. Α. 115. Ξ. 207. Hence Virg. Æn. III. 277. Ανχόρα de prora jactant; stat litoris puppes. Compare Od. Ν. 77. If their stay at any port was likely to be of long duration, the ships were drawn up entirely on shore, and fixed upon props placed under them, to prevent them from being carried by the waves into the water. Compare infra vv. 405, 6. The contrary to all this took place before setting sail (v. 481). Of the verb στελλαντο, see on II. Δ. 294. It here signifies to fasten. 434. προτόνοιαν ψφέντες. Having lowered it by means of ropes. See Matt.
Καρπαλίκως τήν δ' εἰς ὅμοι προέρχοσαν ἔρεμοις
'Εκ δ' εὕνας ἢΣαλον, κατὰ δὲ πρωμνηῆς ἕδησαν
'Εκ δὲ καὶ αὐτοὶ βαίνον ἐπὶ ῥήγμιν θαλάσσης
'Εκ δ' ἰκατομβήν βῆσαν ἐκβόλω Ἀπόλλωνι
'Εκ δὲ Χρύσης νῦς βῆ πουτοῦριοι.

Τὴν μὲν ἔπειτ' ἐπὶ βωμῶν ἄγων πολύμητις 'Οδυσσέως
Πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μὴν προσέπετεν.

'Ω Χρύση, πρὸ μ' ἐπεμβεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
Παιδὰ τε σοι ἄγεμ, Φοῖβῳ θ' ἔρην ἰκατομβήν
Ῥέξαι ὑπὲρ Δαναῶν, ὀφρ' ἵλασομεσθὰ ἄνακτα,
'Ος νῦν Ἀργείουσι πολύστονα κηφ' ἐφίκεν.

'Ως εἰπὼν, ἐν χερσὶ τίθει: δ' ἐδέξατο χαῖρων
Παιδὰ φίλῳ· τοι δ' ὅμω πρὸς κλείθην ἰκατομβήν
'Εξεις ἑστησαν ἐνυμητον περὶ βωμῶν.
Χερυφαυτὸ δ' ἔπειτα, καὶ οὐλοχύτας ἄνελοντο.
Τοῖσιν δ' Χρύσης μεγάλ' εὐχέτος, χεῖρας ἀνασχών'

Gr. Gr. § 401, 2. The πρότονοι were ropes passing through a pulley at the top of the mast, and extending (προτεινοντας) from the prow to the stern, so as to keep the mast firm, or to displace it as occasion might require. Schol. Apoll. Rhod. I. 564. πρότονοι τὰ ἐκατόρθυ του ἱστου ἐπὶ τήν πρώκην καὶ τάν πρόκην ἰκατομύν μενα σχοινια. Bos understands πρότονοι and προτομήσια (v. 436.) to be neutral adjectives, with an ellipsis of the noun σχοινια; but the substantive πρότονος is in use. Aeschn. Agam. 870. σωρήρα ναος πρότονοι. See also on v. 476.

435. ὅρμον. The landings-place. Schol. τόπος λιμένος, ἐνθα ὠνας ὅρμος. Hence λιμίνι ἐνθαμος in ll. 23, Od. 358. I. 136. In ll. 401. ὅρμος signifies a necklacce; in which signification the grammarians derive it from εἰρω henot.

444. οἰλοχύτας. The vulgar reading is οἰλοσωμβη ἀνακτα. That which the text exhibits is required by the metre, and sanctioned by the authority of several MSS. See Dawes's Misc. Crit. p. 249. ed. Kidd.

449. χερυφάτον. From the use of this verb in Eurip. Iph. T. 662, it has been explained by ἄγνισαί ο' νέατο χερυφάτο ἐπίθας καὶ ἀλας. Such, at least, is not its meaning in Homer; where it always signifies, according to its derivation from χεῖρας νιττίους, to wash the hands. The washing of hands was a frequent ceremony both among the Greeks and Hebrews; not only before the offering of sacrifice and every other religious exercise, but before and after meals. According to the Talmud, it was as criminal to eat with unwashed hands, as it was to lie with a harlot: and there is a tradition of a Jewish Rabbi who died of thirst in prison rather than drink the water which was only sufficient to wash his hands. Compare Matt. xv. 2; and see also on I. Z. 266. The basin used for these purifications was called χείρημον, and the water χείρηψ. See on ii. O. 304. Compare also Od. A. 136. Δ. 48. E. 905. Athen. Deipn. I. 15. XV. 27. IX. 18; and see Heyne on Virg. Aen. I. 701.—οἰλοχύτας ἄνελοντο. The οἰλοχύται were cakes of barley mixed with salt, mola salis, which were thrown upon the altar, and upon the victim previous to the sacrifice. They first raised the mola above the head of the victim (ἀνέλοντο), and, after their prayers, cast it (προβαλόντο, v. 458.) upon the altar, and between the horns of the animal. This ceremony, with the purification and prayers, were the chief προθύματα, or offerings before the sacrifice, in the age of Homer. Most of the old Scholastics and grammarians derive οἰλοχύται from οἰλος, whole; alleging that, before the invention of mills, unbroken barley was scattered upon the altar. Such an interpretation would introduce an essential distinction between the practice of the Greeks and Romans; but as no such distinction is recognized by any ancient writer, and was clearly unknown to Dionysius Halicarnassensis (vii. 72), it is preferable to derive the word from the old verb οίλω, to bruise. Thus the οἰλοχύται of the Greeks and the mola of the Latins will precisely correspond. See Buttmann's Gr. Gr. Gr. § 26. n. 17.

ad sidera tendit. The two following lines are repeated from vv. 37, 33.

453. ἢδi μέν ποι' ἐμεῦ πάρος ἐκλυες εὐξαμένου,
Τῖμισας μὲν ἐμὲ, μέγα δ' ἵσαο λαδ' Ἀχαῖων.
'Ἡδ' ἐπὶ καὶ νῦν μοι τόδ' ἐπικρήμηνον ἐέλθωρ
'Ἡδ' νῦν Δαναόσιν ἀείκεα λογίδν ἄμμων.

455 'Ὄς ἔφασ' εὐχόμενος' τοῦ δ' ἐκλυε Φοίβος Ἀπόλλων.
Αὐτάρ ἐπεὶ ρ' εὐξαντο, καὶ οὐλοχύτας προβάλλοντο,
Αὖ ἔρυσαν μὲν πρώτα, καὶ ἔσφαξαν, καὶ ἔδωραν,
Μηροὺς τ' ἐξέταμον, κατά τε κνίσῃ ἐκάλυψαν,
Διπυχα ποίησαντες, ἐπ' αὐτῶν δ' ὁμοθέτησαν.
Καὶ δ' ἐπὶ σχίζεις χ γέρων, ἐπὶ δ' αἴθσα ς αἶνον

456. μηροὺς τ' ἐξέταμον, κ. τ. λ. There is some difference of opinion as to whether μηροὶ and μηρία are synonymous terms. From the fact that Homer, when speaking of the part which was consumed, always uses μηρία, as in v. 40 supra; it should seem that these were the portions cut out from the entire thūs, μηρὸς, and set apart for the gods. Apollon. Lex. in v. μηρία: τὰ ἐκ τῶν μηρῶν ἐξαιροῦμεν καὶ ἱεροθυ- ροῦμεν. That the syntax of μηρους ἐκτίμησιν does not preclude this interpretation is clear from such forms as ἐκτίμη- ναι ἄνθρωποιν and ἐκτίμησιν γῆν, where the verb does not signify to cut off, but to cut out of. Compare Xen. Cyr. V. 2. 13. These μηρία, then, were the parts belonging to the gods, which were covered with double caulis of fat, that they might be more readily consumed; this being essential to their acceptance. Upon them were skewered small pieces of flesh, cut from all parts of the beast, as the ἀπαρχαῖ, or first-fruits of the whole. This was called ὠμοθετίν, i. e. as explained by Eustathius, ὡμὰ πάντωσιν ἄκρογραμμά- ξεν, to place thereon raw pieces of flesh cut from all the other parts. Compare Od. Σ. 427. In the next verse ἐπ' αὐτῶν must be referred to μηρίων, which is implied in μηροὺς ἐξέταμον. It will follow also that μηρία, in v. 464, is not an heterodite from μηρος, similar with those enumerated at v. 312 supra; but a synonym of μηρία. So the Scholiast. Some have supposed that the entrails also were offered to the gods. If so, it was after the age of Homer, who tells us that they were feasted upon (v. 464); and it appears from Dionysius Halicarnassensis, that the ἀπαρχαῖ only of the entrails were sacrificed. (Ἀν- τιq. Rom. p. 478. ed. Lips.) See Potter's Archael. Gr. B. II. c. 4.

462. ἐπὶ σχίζεις. On split wood, or chips. In Il. B. 423, the epithet ἀφόλλως indi-


463. περιβόλα. Αναλύει για πιντώβολα. Περιβολοφόντες. Περιβολοφόντες. Περιβολοφόντες.

464. αὐτάρ ἢ. See in v. 262. On the verb παύομαι, see the Lexicon to Pout. Greco. in voce. Ernesti understands two distinct words, πάομαι and παίσομαι.

465. μιστυλλόν τ' ἀρα τάλλα. Hence the point of Martial's epigram, I. 50. Si tibi Mistyllus coquus, Æmilianae, vocatur; Dicatur quare non Taratalla niki? Schol. mistullin eis méista kóttwn.

466. ὁπτησίαν τε κ. τ. Λ. Eustathiius observes, that in the heroic ages the manner of dressing food was always to roast it. It is to be remarked, also, that thecook's

was not a menial office; but even chiefs and princes dressed their own victuals. See on II. 1. 206.

468. διατρίβη ἓσης. Schol. ἓσης, πάσιν ἵνα ἀγαθά καὶ μαρτυρίης. Clarke cites the following from Athenaeus: Καὶ τῶν κρίων ἐξ μοίραι ἐνέμοντο ὅδε ἴσας ἐφη τὰς ἐστίνας, ἀπὸ τῶν ἱστήμων. Ἐπιστήθη ὡς Μήνδρος, εἰκάτο ἴσην τὴν ἀγαθήν λίγοσθαι. See the note on v. 306. Ernesti, indeed, objects that II. Δ. 48. is decisive in favour of rendering ἵσης by φιλία: but as διατρίβη properly signifies the banquet, which accompanied the sacrifice, and thence was taken for the sacrifice itself, there seems to be no ground for his objection. The true import of διατρίβη is sufficiently manifest, from the ancient custom of distributing to every guest his portion, which was set before them with the greatest equality; except in those instances where persons of high character received a larger share. This primitive custom at entertainments, hence called διατριβη, from διατρίβω, was, in after times, discontinued, and observed only at sacrifices, or by those who still adhered to primitive temperance and simplicity, after the arts of luxury had been introduced. See Athen. Deipn. I. 10. 11. Plut. Sympos. I. 10. It may be added, that the custom of dividing to the guests equally, except in cases of marked distinction and favour, is recognized in Holy Writ. When Joseph set before Benjamin a mess five times as large as those of his other brethren, it is fairly inferred that theirs were equally apportioned. See Gen. xliii. 31; and compare II. Δ. 321.

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470. ἐπετέθεαντο. Filled to the brim.

Athen. Deipn. I. 11. Ἐπιστεύονται ν ἐποτοῖο οἱ κρητηρεῖς, ὡσι τερμαλίστες οἱ κρητηρεῖς πουώνται, ὡστε εἰς τὸν ποτοῦ ἐπιστεφάνονται. Again; XV. 5. τὸ ἐ στάθειν, πληρώσαν τινα σημαίνει. And so the Scholiast. The custom of adorning the cups with garlands is of a later age. In the same sense, therefore, unless Virgil be guilty of an anachronism, we must understand the imitation of this passage in Ἀε. I. 723. Postquam prima quies opulit, mensaeque remota, Crateros magnos statuim, et tina coronant. Still we should rather, in this case, expect tinas coronant; and there can be no doubt that Virgil refers to the more recent custom in Ἀε. I. 11. 525. magnum cratera corona Induit, implentique mero. So in Georg. II. 528; and the custom of crowning the cups is mentioned in Soph. (Ed. C. 474. See also Athen. Deipn. xi. Thoc. 314. II. 2. Tibull. Eleg. II. 5. 98. Stat. Theb. VIII. 225. As a further proof, however, that this is not the sense here, Homer would scarcely have written κρητηρίας ποτοίο, whereas the regular construction of verbs of filling is with a genitive. See Matt. Gr. Gr. § 330. b. It seems that the κρητηρίας were a larger kind of cup, so called παρὰ τὸ κερασσάσαι; the wine being usually mixed with a portion of water. From these it was poured into smaller cups, and handed to the guests by the attendants, κοῖφος or κύριως. Compare Odys. Α. 109. 110. After the guests were satisfied, an additional goblet was handed round, for the purpose of a libation, with prayers and hymns to the gods. See Plat. Symp. c. 4.

471. νώμησαν δ’ ἀρα πάσιν, κ.τ.λ. Athen. Deipn. I. 11. τὸ ΠΑΣΙΝ οὖ τοῖς ποτηρίοις, ἀλλὰ τοῖς ἀνάφορις. Of the verb νώμησαι, which here signifies to hand about, to distribute, see Blountfield’s Gloss. on εἰσχ. Theb. 3. Schol. νώμησαι διεμερίζαν, διηδόκην. The word ἐπαρξάμενος has been variously interpreted. Some understand it in the same reference to libations, which ἀπαρχάσαι bears to sacrificial; i.e. offering the first-fruits: and so Buttmann (Lexil. I. p. 100), who explains the preposition εἰς of the successive delivery of the wine to each guest. But the act of libation would thus be referred to the attendants; and it is therefore better to take it in its proper sense, beginning, viz. the distribution; which is implied in νώμησαι. Heune understands ἐνδέια, as in v. 597, since the cup passed from the right hand. See Matthiae on Ηυμ. Hom. p. 433. Hence the construction will be ἐπαρξάμενοι νωμάζω τὸν οἶνον ἐν ἐπιστέφει. 472. οἱ ἐκ πανημέρου. See on v. 414. 473. παίνοντα. Of the word παίνων, which is the same with παίων and παίδων, see the Lexicon to Pent. Gr. in τε. 475. ἡμος. When. A poetic particle, equivalent to ἦτα; and accordingly followed by τότε, for which, however, the poetic τῆμα is also in use. See II. Ψ. 228.— Of the expression ἦτα τότε, see on v. 6.

476. προμηνίσας νησίς. The προμηνίσας were the ropes by which the ships were tied to the shore. Eustath. on v. 436, supra: προμηνίσας τὰ ἀπόγευμα σχοινία, οἷς ἐκ τῆς προμήνης προστάσιμαι ἤ νομίζεις πρὸς τῇ γῇ καὶ οἷς ὄσερ πέπλεται, εἰό τὰ αὐτὰ καὶ πιέσατα λέγονται. These ropes were called in Latin retinaeula. See Virg. Ἀε. I. 11. 639. Lamb. Bos considers the word as an adjective with an ellipsis of σχοινία; but it is never used as such, except perhaps in the Etym. Mag. p. 177, 46; where ἁμαρτάνει προμηνίσας occurs. 477. ροδοδάκτυλος Ἡ ως. See on 11. ο. 1.

478. ἀνάγοντο. As opposed to each other, ἀνάγοντα and καταγάζοντα are nautical terms, signifying to set sail, and to make for land, respectively. See Od. Γ. 10. 178. K. 140. Π. 322. Τ. 202. In Homer, the verb is so used in the middle voice; but in other writers the active is more usual, with the accusative ναῦν expressed or understood. Horod. VII. 100.
This is a page from a classical Greek text, discussing the differences between certain prepositions and the use of certain verbs in Greek. The text appears to be discussing the nuances of prepositions and verbs in Greek grammar, emphasizing the importance of their correct usage in different contexts.
Πάντες ἄμα, Ζεῦς δ' ἦρηκε· Θέτις δ' οὐ λήθετ' ἐφετεύων 495
Παιδὸς ἔοι, ἀλλ᾽ ἦγ' ἀνεκύσατο κύμα θαλάσσης,
'Ἡρίη δ' ἀνέβη μέγαν οὐρανοῦ, Ὀὐλυμπόν τε.
Εὐρέων δ' εὐφύσα Κρονίδην, ἄτερ ἤμεον ἄλλων,
'Ακρωτάτη κορυφή πολυειράδος Οὐλυμπίου.
Καὶ ρὰ πάροιϲ' αὐτοῦ καθίζετο, καὶ λάβε βουνῶν
Σκαίη' δἐξιτερῷ δ' ἄρ' ὑπ᾽ ἀνθρεφένων ἔλοςα,
Λισσομένη προσέειπε Δία Κρονίωνα ἀνακτα.

Τίν πάτερ, εἰ ποτε δ᾽ σε μετ᾽ ἀθανάτοιον ὑνῆσα,
'Ἡ ἑπει, ἦ ἐργος, τὸδ ἦ μοι κοῆμον ἔλλωρ'
Τῆματον μοι νῦν, ὄς ὑκυμορώτατος ἄλλων
'Επλευ' ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν 'Αγαμέμνων
'Ἡτήμενον' ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπὸ ράς.
'Αλλὰ σὺ πέρ μιν τίσου, Ὀλυμπίεις μεγίστας Ζεῦ,
Τόφρα δ᾽ ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἄν Ἀχαιοι
Υῖον ἐμοῦ τίσωσιν, ὑφέλλωσι τὲ ἐ τιμῆ·

'Ὡς φάτο τίν δ᾽ οὔτι προσέβη νεβελήγηρέτα Ζεῦς,
'Αλλ᾽ ἀκέων δὴν ἦστο· Θέτις δ᾽ ὡς ἦματο γούνων,
'Ὡς ἔχει' ἐμπυφυία, καὶ εἴητο δευτέρων αὐτισ'
Νημεοτες μὲν δὴ μοι ὑπόσχεοι καὶ κατάνεεον,

'Ἡ ἀποικά', ἐπει οὐ τοῖς ἐπὶ δέος, ὄφρ' εῦ εἰδῶ,
"Οσον ἐγὼ μετὰ πάσιν ἀτιμοτάθε θέος εἰμι.
Τίν᾽ δὲ μεγ' ὀχθήσας προσέβη νεβελήγηρέτα Ζεῦς'

497. ἦμειν δ᾽ ἄνεβη. See on v. 414, supra. There is a question respecting the derivation of ἦμειν. In Od. I. 52, compared with v. 56, it clearly signifies early in the morning, and so also in this place and in v. 557. Hence it will be derived from ἦμη, mane. Some, however, deduce it from ἄρη, so as to signify, on high; and in the only place where it again occurs in Homer (II. 1. 7), it will bear this sense, though it is not, perhaps, necessary.

498. εὐφύσα Κρονίδην. Either late tonantem, from δῆ, τοι; or late propriicen-

tem, from δῶτοικ, video. Heyne prefers the former derivation; and Damm insinuates that Homer purposely adopted an epithet of ambiguous formation, in order to convey the compound idea of Jupiter's all-seeing and omnipotent attributes.

501. δἐξιτερῷ δ᾽ ἄρα κ.τ.λ. See on v.

407. An instance of a similar custom will be found 2 Kings xx. 9.

503. εἰ ποτε δὴ κ.τ.λ. Compare vν. 394

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510. 'Ὡς φάτο τίν δ᾽ οὔτι προσέβη νεβελήγηρέτα Ζεῦς,

505. ἂλλ᾽ ἀκέων δὴν ἦστο· Θέτις δ᾽ ὡς ἦματο γούνων,

515. Οὐσον ἐγὼ μετὰ πάσιν ἀτιμοτάθε θέος εἰμι.

517. μῖγ' ὀχθήσας. The sigh, which followed the silence of Jupiter, was an
520 additional proof of his reluctance to reply, and betokened an inward sentiment very different from that of a simple assent to the wishes of Thetis. See Penn on the Primary Argument of the Iliad, chap. IV.

518. ἐχθροτηταία. To quarrel, to use hard words; from ἐχθρός and ὑψ, voz. The verb is ἄταξι λέγειν.

523. ἐμοὶ δὲ καὶ ταῦτα κ. Ρ. Τhese matters shall be understood, until I have effected my purpose; as it was said in v. 5. Δίως δὲ ἐπιλίστα τειλή. This response, as Mr. Penn observes (Primary Argument, uii supra), is reserved, vague, and indefinite, and as equivocal as the response of an oracle. If the usual interpretation, which understands no more by this passage than ταῦτα τειλή, were the true one, there would be no room for the addition of μελετάται, which is clearly a word of doubtful import; as in II. P. 515. Ψ. 724. and elsewhere.

526. οὗ γὰρ ἐμὸν παλιναγρέτον, κ. Ρ. Τheseus supplies ἔπος. The same commentator observes, that there are three things which prevent the performance of human promises; change of mind, an original intention not to perform them, or the want of power; none of which can influence the operations of the Deity. The same is expressed in Eurip. Alcest. 999. Καὶ γὰρ Ζεῦς, δὲ το νυφί, Ἐξὸν οὐκ τοῦτο πεπιεύ̣—παλιναγρέτον, to be retreated, or repented of; from αἰχέρι.

528. ἢ, καὶ κανάντας κ. Ρ. Τhere is something exceedingly grand and majestic in this description of the nod of Jupiter. It is said, that when the sculptor Phidias was asked whence he had derived the idea of his great work, the Olympic Jove, he replied by reciting this passage. Macrob. Saturn. V. 13. Phidias, cum Joren Olympium fangeret, interrogatus de quo exemplo dicitam mutuaretur effigiem, respondit: Archetypum Jovis in se tribus Homerici versibus incipiat. The same account is given by the geographer Strabo (VIII. p. 128. ed. Tzetz.); and a similar story is told of the painter Euphranor. See Valer. Maxim. VIII. 11. 2. 5. Virgil, also, has given the nod of Jupiter with great solemnity in Ξεν. Χ. 115. Ανανίτη; et nutu tautom tremescit Olympum. This nod, therefore, which was the signal of Fate, could not be merely a courteous assent to Thetis, but betokened the certainty of the final accomplishment of the divine purpose. See Pтол. Obiv. sect. III. Hence Ovid. Met. I. 179. Terificam capitis concussest terque quaterque Casariem, cum terram, mare, sidera, morit. Compare also Catull. Car. lxiii. 203.

529. ἐπιφάνειαν. Shoak, named. From φῶρα, proper, rno. Eustath. μετανήθη ἀπὸ ἀνέφωρον ἐρώμενον εἰς τὲ ἐρω τινομενω ρωμασα δὲ καὶ ξποι, ὡτε εἰς ἄρχων συντίθεται. Compare II. Α. 50. Π. 166. Σ. 411. et alibi.—The epithets ἀμβρόσιος, ἀμβροσίας, and ἀμβροσία, are different forms of the same adjective, and express any quality appertaining to the gods. Their primary signification is immortal, or divine; whence the former, more particularly, is commonly used to imply excellence generally. Thus, ἀμβροσίας ἐπισφόρος, sweet sleep, in II. B. 19; and ἀμβροσία γείως, in II. B. 57. Compare v. 71; and see on Π. A. 131. Some derive ἀμβροσίας from ἀμβροσία, which last, however, is only the feminine adjective with ἑωθήν, or ἑφή, understood.

530. Ἀλλιζέν. The verb Ἀλλιζέν signifies properly to whirl round, as in II. B. 316; and hence to shake. Cicero de Repub. I. 36. has connected.
Τῶ γ' ως βουλεύσαντες ἐδέμαγεν ἤ μὲν ἐπείτα
Εἰς ἅλλα ἀλτὸ βαθθέαν ἀπ' αἰγάλειμντος 'Ολυμποῦ,
Ζεὺς δὲ ἐν πρός δόμα. Θεοὶ δὲ ἀμα πάντες ἀνέσταν
'Εξ ἐξίων, σφόν πατρὸς ἐναυτίον' οὔδε τις ἔτη
Μείναι ἐπερχόμενουν, ἀλλ' ἀντίοι ἐσταν ἀπαντες.
"Ὡς δὲ μὲν ἐκαθαζητ' ἐπὶ θρόνον' οὔδε μν "Ἡρη
'Ἡγονοῦν εἰσόδῳ', ὡτι οἱ συμφράσσατο βουλάς
'Ἀγνορόπτεζα Θέτις, θυγάτηρ ᾿Αλλοιο γέρωντος.
Αὐτίκα κερτομοίας Δία Κρονίωνα προσημεραν
Τίς δ' αὖ τοι, ἀσολυματα, θεῶν συμφράσσαστο βουλάς;
540
Αἰεὶ τοι φίλον ἐστίν, ἐμὲν ἀπὸ νόσφιν εὖντα,
Κρουπάδια φρονεύντα ἐκαζήμευν' οὔδε τι πώ μοι
Πρόφων τέτληκας εἰπεῖν ἐπος, ὧ, τι νοῆσχε.
Τὴν δ' ἡμιέβετε ἐπείτα πατηρ ἀνδρῶν τε θεῶν τε'
"Ἡρη, μὴ ὅ πν αντάς ἐμοὺς ἐπείλειτο μύθους
Εἰδήσειν' χαλεποὶ τοι ἔσοντι, ἀλόχω περ ἐνώσῃ.

531. ἐδέμαγεν. Eustath. δειγραφθησαν. For δειμάγχανσαν, stor. 2 pass. from δειμάγκασσον.
532. ἀλτὸ. By syncop for ἀλτῶ, Ionice for ἴλατο, ἀλόμαι, to leer; with the soft breathing, Eolice for ἀλομαι.
Eustathius observes, that this word cannot strictly apply to ἐν πρός δόμα, in its proper sense, but is there used simply in the sense of ἱθα. So again II. Π. 327. έκειτο will only properly apply to τείχα, though equally referred to ἐπιτοι. See the note on Soph. Εδ. Τ. 270. Pent. Gr. p. 26.
535. The verb μεύνα seems, in this place, to be used in the sense of nonere sedens, to keep one’s seat, with an oath, of the preposition πρός, before ἐπερχόμενον. The two words, μεύναι ἐπερχόμενον, however, are repeatedly used in conjunction by Homer; but always in a sense widely different from the above. Compare II. Θ. 536. IV. 472. X. 252. The Scholiast understands ἐπερχόμενον as the accusative, for ἐπερχομένων; i.e. as he advanced.
537. συμφράσσαστο βουλάς. See on v. 83, supra.
538. ἀλίον γρόνος. Nereus; and not either Proteus or Phorcys, as the Scholiast supposes. See Hesiod. Theog. 234; and compare II. Σ. 52.—The allegorical notion affixed by some to ἄργυροτέχα, and the various epithets applied to the gods, has something too refined in it to be natural. The interpretation of the Scholiast is more simple, and equally probable: ἄργυροτέχα λαμπρότως, ἀπὸ μέρους ἐδὴ καλή. See above, on vv. 37. 194.
539. κερτομοίας. Scil. ἔπεις. Compare v. 519. The ellipsis of this word is very frequent in this and similar expressions. Thus, in II. Δ. 256, with μελείος; and so P. 431. See Bos. Ellips. Gr. p. 96. Schol. κερτομοίς ἱεροτυπίκοις i. e. pro-voking, taunting. The derivation is ἀπὸ τοῦ κιαρ τήμων.
540. τίς δ' αὖ. The particle δ' is frequently used at the beginning of a sentence, without μὲν preceding; where it indicates an abruptness expressive of the speaker’s indignation. Compare II. Φ. 481. In the same manner the Latins employ erro. Liv. XXVI. 21. Id vero adeo superbium atque indignum, &c. See Zeune on Viger, p. 437. ed. Oxon.
541. Eustathius points out the change in the construction by which the participles ἵντα and φορούντα are taken in the accusative in reference to the infinitive δικάζειν, instead of the dative to agree with σοι. Instances of the same kind are very common. Herod. I. 37. τὰ κάλλιστα πράττερον κοτ καὶ γεινώσατα ἥμιν ἡν, ζε το πόλιμος καὶ ἐν ἀγας φοινότας εὐδοκείμενης. See Matt. Gr. Gr. § 535. Obs. Hemerhthus on Lucian, vol. III. p. 470. Compare also II. Χ. 109.
542. οὐδὲ τι πω. See on vv. 106. 124. supra.
543. εἰπεῖν ἐπο. See Pental. Gr. p. 247. on Soph. Antig. 551. Here ἐπος is consilium; and so μένος in v. 545.
546. χαλεποὶ τοι ἔσονται. They will become
hand for you: for χαλεπὸν ἔσται σοι ἐξίσον ἀνθρώπον. Thus the prophet says of the true God:

Isai. xi. 28. οὐδεὶς ἑστιν ἐξωτερικὸς τῆς φρονήσεως αὐτῶν. Compare Job xi. 7. Ps. xxi. 13. Rom. xi. 34. The future form εἰσέχονται occurs only in this place in the Iliad; in Od. ζ. 267. H. 327; and some few times in the Hymns. In II. H. 226, and elsewhere, the Attic εἰσίμαι is used.

54. οὕτως ἔπηκα Οὔτε θεῶν κ. τ. λ. Νο one shall know it before thee; i. e. thou shalt know it before all others. Thus, in II. Θ. 253, οὕτως πρῶτοι Δαναοί, πολλῶν περὶ λόγων, ἔθετο Τυδείς, i. e. Τυδείς ἔθετο πρῶτος πάνων, antevit cortes, as Heiney interprets it. Compare P. 14. The Scholiast supplies οἴ in before ἐκοιμήσει, instead of which Mr. Penn affirms that the context requires θεῶν καὶ άνθρώπων. This, however, seems to be of little importance. In either case, the words of Jupiter are a sufficient assurance that Thetis had not gained an unequivocal assent to her prayers, and that she had not been made acquainted with the divine counsels. For according to this declaration, Juno was first to be instructed in the plans of Jupiter; and, accordingly, those plans were gradually developed to her, first, partially, in Θ. 473, and fully and finally in II. Θ. 61. See the notes on these places.—The adjective ἐπικής denotes fitting, proper. Eustath. αὐτῇ τοῦ πρᾶπον καὶ λοικός. Later writers employed this adjective in the sense of παράδεισος, but this use of the word was wholly unknown to Homer. See Koen, ad Gregor. Corinth. p. 520.

550. τάδα ἔκαστα. Eustath. κανόνιζον ἦν συγκρατηθέν μετίππες γὰρ ἀπὸ ἀρσενικῶν γένους εἰς οὐδέτερον. It is not unusual for the demonstrative pronouns to be put in the neuter plural, although the word to which they refer is of a different gender, and in the singular. See Matt. Gr. Gr. § 439.—The verb μεταλλάχθω, to scrutinize, is metaphorically applied from the searching for metals; and signifies properly, like metalleuēn, to dig metals from the mine. Hesych. μεταλλάχθη εἶπεν, ὅτι ὅμηρος, ἀνασκάπτει. Eustathius explains the metaphor οἷα τῶν μεταλλῶν, ἐπι μηνὶ περιφρόντερον τῆς μεταλλουργίας. Although the verb is sometimes used of imperative curiosity, it as commonly denotes simple enquiry, as in II. Θ. 177. K. 125. θ. 231. Θ. 69. εἰ ἄδικα. See also Pierson ad Motor. p. 239.

551. βοώτης. Using large eyes. Ernesti: μακρίνης οὖν ἡμεῖς. Hesych. μεγαλαφθάλμος, εὐφόραλμος. It was observed on v. 98, that large eyes were looked upon as a mark of peculiar beauty among the ancients. The translators render this epithet absurdly enough by ἐκτίσις οὐκέν; as if the eye of the ox were larger in proportion than that of other animals. The words βουλαίους, Θ. 8. 24. βοώτροτος, Θ. 5. 32. and βοώτης, are all of the same class, and are compounded of the intensive particle βοῦς ὁ βοῦς, in reference to the same size of the animal. With the same force, ἰππός also is used in composition. Etym. Μμ. ἐποθεί γὰρ ἡ προσθήκη τῶν τοιούτων ἄνω τοῦ μεγέθους τοῦ ὑποκειόμενου ὁμολογίων, σίθων, βοῦλωμος, ὁ μίγας λιμίσμιος καὶ τούτων, ὁ μίγας πάξ. So Eustathius in II. Θ. 824. Hesych. βοῦ τοῦ μίγα καὶ πολλὸ ὁμολογία.

552. πάρος γ' οὐτ' εἶρομαι. The present is frequently joined with πάρος, in reference to a past action; the adverb itself sufficiently denoting the time. Compare II. Δ. 264. M. 347. Θ. 257. Π. 23. Σ. 336. and elsewhere. In like manner the Latins use dudum with a present tense; as in Virg. Αen. 11. 103. Iamadum sum, et uenas.

553. εὐκήλος. Ἐξελεί σοι ἐκήλος, quies, tranquillity. In Homer, the word is generally used of mental, and by others of bodily, tranquillity: so as to mean at ease, or careless. Such is also, probably, the sense in Od. Θ. 263, Φ. 259. and elsewhere; but not necessarily so.—τάς. For τάσης, as in v. 125,—ἀσθον. For ἀνίσω, from the Doric σᾶ, for τινά. It is frequently used in Homer and Herodotus. Hence σᾶ μᾶν, in the Megarensian dialect, for τι μῆν; Aristoph. Acharn. 757. See Zeno in Viger, p. 28.
'Nýn ð' aínws deídóka kátà phréiá, mú sê sarpeiýp' 'Argynópæza Théis, thyáçh phúlio gýroutos' 'Heríphi ýár soi ge parèxeto, kai lábë geówon. Òu soi ð' ótw katanévna étýmoum, òs 'Axiλía Túmpa, ðlásos ðe pòlías épì ñ̇naiw 'Achaíwn. Têny ð' ápaméiðónyns proßefi nêfeleígereta Zeów' Daimóni, aîei mú oýeai, ouðê sê lêbôw. Prízai ð' émpis ð' óutì ðwònaìm, álî' ápó thýmôw Mâllon émû ñ̇san't ð' ðe toì kai rígoni ñ̇sai. Ei ð' óútì tòut' estîn, émû múllêi fílôn ñ̇vai. 'Áll' ákëousa káðhys, émû ð' íptepiðô mouðw' Mý nû tò ðu õw õraíøwòsin, õsor ðeoi eíor' ên 'Ollwûw, 'Asôn íñôw', õte kîn tò àáptonw xêíras ñ̇fëiws. 'Wè ñ̇frat' ñ̇dëiswe ðe bòwptîs pòtvna 'Hêì,
Καὶ ῥ’ ἀκέουσα καθῆστο, ἐπιγνάμφασα φίλον κηρ. Ὀχθησαν δὲ ἀνὰ δῶμα Δίως θεοὶ οὐρανίονες·
Τοίσιν δ’ Ἡφαιστος κλυστότεχνης Ἰχ’ ἀγορεύειν,
Μητρὶ φίλῃ ἐπίφρα φήμων λευκωλέων Ἡγὴ·
Ἡ δὴ λοίγια ἔργα ταῦτ’ ἐσεται, οὐδ’ ἐτ’ ἀνεκτὰ,
Εἰ δὴ σφώ ἐνεκα θυτην ἐριδαίνετο ὁδὲ,
Ἐν δὲ θεοὶσ κολῶν ἐλαύνετον οὐδε τι δαιτὸς
Ἐσθλῆς ἐσεται ἡδος, ἐπεὶ τὰ χερείων νικά,
Μητρὶ δ’ ἐγὼ παράφημι, καὶ αὐτὴν πέρ νοεοῦσῃ,
Πατρὶ φίλῳ ἐπίφρα φήμειν Διὸ, ὡρα μὴ αὔτε
Νεικείσαι πατήρ, σὺν δ’ ἡμῖν δαιτα παράξη.
Εἰπέρ γὰρ κ’ ἐθέλησιν Ὀλυμπίος ἀστεροπητὴς
Ἐξ ἑδῶν στυφελεῖας—δ’ γὰρ πολὺ φέρτατος ἑστιν.
Ἀλλὰ σὺ τὸν γ’ ἐπέσει καθάπετασθαί μαλακοῦσιν
Αὐτ’ ἐπειθ’ Ἰαος Ὀλυμπίος ἐσεται ἡμῖν.
Ὡς ἀρ’ ἐφη, καὶ αναίνας δέπας ἀμφικύπελλον

569. ἐπιγνάμφασα φίλον κηρ. Curbing her passion. Eustath. ὑπογραφάσθει αὐτῷ 
ἀτενοῦς ὡς’ ἐν μεταφορά ἐκ τῶν καπνίκων σωμάτων. The verb ἐπιγνάμφασιν 
is used in the same sense in II. 14. 5. 510. In Φ. 178. it signifies, properly, to bend.
572. ἐπίφρα φήμειν. So again in ν. 578. 
The derivation of the word ἐπίφρα is 
matter of considerable doubt among 
the commentators; some deducing it 
from ἐφρα, others from ἀφρος, or ἀφάκα, 
and others again from ἦρ. Apollonius 
and the Scholast explain ἐπίφρα by τὴν 
μετ’ ἐπικονρίας χάριν, from ἦρ, ἤρος, explained 
by ἐπικονπρία in Herodian, cited by Eustathius. 
And so Heyne. Damm observes that 
the word never occurs in Homer except 
in the neuter plural; and that always 
πρὸ οὗ ὑπάκει αὐτὸς 
ἤσυχ. ἐπίφρα 

573. ἦ δ’ λοίγια ἔργα κ. τ. λ. Truly 
there will be sad doings. So above in ν. 518.
573. κολῶν. A tumult. The Scholast 
derives the word from κολοῦς, ὁ ἡγο, 
or ἀω; in allusion to its chattering. Damm, 
however, considers this etymology as alto-
gether absurd, and deduces it immediately 
from κλαῦω, clamo. Hence the verb κα-
λωμῖσα, to be clamorous, to prate; I. 14. 5. 212. 
See the passage from Gellius, there cited.
576. ἐπεὶ τὰ χερείων νικά. Euripides 
has borrowed this expression in Phæn.

903. ἐπεὶ δ’ εἰρείσου τὸ κακὸν ἐστὶ τάγα-
θον. And with greater latitude in Suppl. 
193. ἔλεξε γὰρ τις, ως τὰ χείρονα Παλω 
βροταίσιν ἐστὶν τῶν ἀμελείων. Compare 
also Soph. Philoct. 455. "Οπον γ’ ὁ χείρων 
tάγαθαν μεῖκοι σθενεί, Καπροβίνα 
τὰ χρηστὰ χω ἔνδοκο κρατεῖ, Τοῦτον ἐγὼ 
τούς ἄνερας οὕ οὐ στρεφὼ ποτέ. In 
this passage, however, τὰ χείρονα is simply 
walum; viz. the disturbance which in-
terrupted the tranquillity of the gods. 
The same hemistich is repeated in Od. Σ. 404.
580. ἐπείρ γὰρ κ’ ἐθάλεσα κ.τ.λ. This 
sentence closes with an elegant aposiopesis, 
similar to that in ν. 135. The sense may 
be filled up with τοῦτο δύναται τοῖν.
This is much better than understanding 
στυφελεῖάς in the optative; and more 
suitable to the custom of the ancients, who 
frequently intimated their intentions by 
gesture instead of speech. The verb στυ-
φελεῖας, from στυφέλας, asper, signifies 
to treat or handle roughly; hence, to hurl 
down, to dethrone. Schol. στυφελεῖας ἀπο-
κινήσαι, ἀναστρέψαι.
592. καθάπετασθαί. Infinitive for Impe-
rateive. See on ν. 20.
584. ἔπας ἀμφικύπελλον. The ἀμφι-
κύπελλον, according to Damm, is the same 
as the κύπελλον (ν. 906), in which place 
Eustathius quotes a passage from Aristotle 
(Hist. Animal. IX. 40), proving, by a 
comparison from the honeycomb, in which 
the little cells appear back to back, that 
the ἀμφικύπελλον, called also ἀκτέπηλλον, 
was a double cup, having a bottom in the 
middle, common to each cup. Others 
distinguish between the ἀμφικύπελλον 
and the ἀκτέπηλλον, assigning Aristotle's
description to the latter, and describing the former as a cup with two handles, and wider in the body than at the mouth. Cups with one and two handles are preserved in our museums, but no antiquarian collection contains a cup of the kind described by Aristotle. As ἐπίπας and ἀμφιστέπλοβοι are both substantives, the one must be in apposition with the other.


589. ἀργαλεῖος γὰρ Ὁ. ἀντιφράσεωι. For ἀργαλεῖον ἔστιν Διτ ἀντιφράσεωι. This construction is very common.

590. ἥν γὰρ με κ. τ. ἦν. The occasion upon which Vulcan had formerly interfered in behalf of Juno, in consequence of which he received the punishment here mentioned, is that related in II. O. 17. sqq. Compare II. Σ. 249; and see also on v. 403, supra. It is a different fable to which allusion is made in II. Σ. 395. Some have considered the descent of the God from the skies upon the volcanic isle of Lemnos as an allegorical description of Lightning shot from the clouds. See, however, on v. 194.

604. ἀμειβόμεναι ὑπὶ καλὴ. See on v. 84. supra.

606. κακκείοντες. For κακκείοντες, from κακτακιῶ, decumbere cupio.

610. ὅτε μὴ γλυκὸς ὑπνός ἴκανος. Whenever sweet sleep came over him. The optative is used with the adverbs of time ὅτε, ἵππεσθ, ὑποτε, in reference to a past action frequently repeated. See Matt. Gr. Gr. § 521.

611. ἐνθα καθεύθω ἀναβάς. Eustathius makes a distinction between καθεύθων and ὑπνοῦν, the verbs which are used at the end of this book and the beginning of the next, with regard to Jupiter's sleeping. He says, καθεύθων only means lying down in a disposition to sleep; which solves the contradiction which else would follow in the next book, where it is said, Jupiter did not sleep. It has been remarked by the Scholiast, that this is the only book of the twenty-four without any simile; a figure in which Homer abounds everywhere else. The like remark is made by Madame Dacier on the first of the Odyssey: and because the poet has observed the same conduct in both works, it is concluded he thought a simplicity of style, without the great figures, was proper during the first information of the reader. This observation may be true; but I cannot think the book had been the worse, though he had thrown in as many similes as Virgil has in the first Αἰνείδ. Pope.
THE

'ΟΜΗΡΟΤ 'ΙΛΙΑΔΟΣ

ΡΑΣΩΔΙΑ, Ἡ ΓΡΑΜΜΑ, Β'.

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Ἐπιγραφαί.

'ΟΝΕΙΡΟΣ, καὶ ΚΑΤΑΛΟΓΟΣ Ἡ ΒΟΙΩΤΙΑ.

"Αλλως.

ΒΗΤΑ δ' ὄνειρον ἔχει, ἀγορῆν, καὶ νῆας ἀριθμεῖ.

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THE ARGUMENT.

THE TRIAL OF THE ARMY, AND CATALOGUE OF THE FORCES.

Jupiter sends a deceitful vision to Agamemnon, persuading him to lead the army to battle (vv. 1—34). The General, deluded with the hopes of taking Troy without the assistance of Achilles, but fearing that the army is discouraged by his absence and the late plague, as well as by the length of time, determines to make trial of their disposition by a stratagem; and he first communicates his design of proposing a return home to the princes in council, in order that, if embraced by the soldiers, they might interfere (35—83). Then he assembles the whole host, and upon moving for a return to Greece, they unanimously agree to it, and run to prepare the ships (84—154). They are detained by the management of Ulysses, who chastises the insolence of Thersites (155—277). The assembly is recalled, several speeches made on the occasion, and, at length, the advice of Nestor followed, which was, to make a general muster of the troops, and to divide them into their several nations, before they proceed to battle (278—483). This gives occasion to the poet to enumerate all the force of the Greeks and Trojans, and in a large catalogue (484—877). The time employed in this book consists not entirely of one day. The scene lies in the Grecian camp, and upon the sea-shore: towards the end it removes to Troy.

"ἈΛΛΟΙ μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταί

Εὗδον παννύχιοι, Δία δ' οὐκ ἔχει νύξυμος ᾧπνος.

1. ἵπποκορυσταί. From ἰππος and κρόσσω, amm. It cannot, therefore, signify, as some have imagined, ἵχνος ἑπι
tιας τρίχας ἐν ταῖς κόροισι. In this place, it is nothing more than an ornamental epithet: so that ἀνέρες ἵπποκορυσταί may be rendered simply warriors; the word properly signifying those who fight

from a chariot. Schol. έφ' ἰππῶν ὀπλι

ζώμενοι, ἡ ἰπποὺς κορόσσων τηνίστι τολείκει, ἡ ἰφ' ἰππῶν μαχώμενοι.

2. εὗδον παννύχιοι. Aristotle tells us

Ῥωθ. c. 26, that this place had been objected to by some critics of those times. They thought it gave a very ill idea of the military discipline of the Greeks, to repre-
sent a whole army unguarded, and all the leaders asleep. They also pretended it was ridiculous to describe all the gods sleeping beside Jupiter. To both these Aristotle observes, that nothing is more usual or allowable than the figure which puts all for the greater part. One may add, with respect to the latter criticism, that nothing could give a better image of the superiority of Jupiter to the other gods, or of the Supreme Being to all second causes, than the vigilance here ascribed to him over all things divine and human.

Pope. Of the construction see on II. A. 414. The adjective χρυσός is a constant epithet of sleep in Homer, and from the context it is clearly synonymous with ἔνως. Now there is also another adjective, ἀράμηνος, employed in the same sense and connexion in Hom. II. in Merc. 241. 449. Apoll. Rhod. II. 402. and other writers: whence it is probable that there are different forms of the same derivative: if, indeed, the former has not arisen from an error in transcription, since it generally follows a word of which οὐ would otherwise be the final letter. It has even been proposed to read here ἕχεν ἡγυμος ὑπνος, and apply similar corrections elsewhere; but, supposing an error in the first instance, the usage was subsequently retained, and therefore cannot, in the face of all the MSS. and the authority of recent writers, be arbitrarily set aside. See Quint. Smyrn. II. 63. It recurs in II. K. 91. 187. Σ. 354. II. 454. Od. Δ. 793. and elsewhere. Some have derived it from νη ρηθεν, in the sense of unde exire negot, i. e. deep, sound; but this will seldom suit the context.

4. τιμησθε, διδος δι. Some MSS. have τιμησθαι. Hence it has been proposed by Voss, Hermann, and others, to read τιμησαι, δισαι, in the optative; and it is admitted that this syntax would be more regular. Thus, II. Φ. 137. ὑμνισει δια ναι θυμον, δης για σα κ. τ. λ. See, however, on II. Ε. 128.

5. ἔδει δι οἱ κ. τ. λ. Virg. Εn. IV. 287. Ηασ alternanti potior sententia visa est.

6. πανται ει το Ατρειδη κ. τ. λ. For ηπιμερσιαι.—Damn understands οὐλος in this place to be Ionics for δος, so that οὐλον οὐνορ would mean nothing more than a complete, i. e. a coherent, dream. But although the Ionic form of δος repeatedly occurs in Homer (e. g. II. Κ. 134); still the more usual signification of the epithet is destructive. Compare II. E. 461. 717. P. 576. F. 536. Schol. οὐλος τον οὐλκερων τον Επι οὐλκερ ημπομένων.—For the mythology of dreams, compare Od. Δ. 800. T. 560. Ω. 112.

8. βάσκ ιδι. Adv. Gall. XIII. 23. Quis tam obtuso ingeni est, quin intelligat, βάσκ ιδι, etsa duo idei significativa non frustra posita esse in parallηλου, ut quidam nuncut; sed hortamentum esse acer imperative celeritas. The verb βάσκω is formed from βαναι οι βαι, as φασκω from φανον οι φαιμι, γρασκνοι from γράφων, and the like.

10. οὐρομεν. Infinitive for Imperative. The adverb ἐπικεφαλω is to be rendered accurately, word for word.

11. κάρη κοιμοωνται Άχαιοι. For κατα κάρηνα. It is more common, however, to read καρκοκομοωντας in one word, which is less correct. The indeclinable noun κάρη is formed by apoecome, from κάρηνον; or the plural κάρηνα. Long hair was regarded by the ancient Greeks as a mark of strength, and a sign of liberty. See Herod. I. 82. Arist. Rhet. I. 9. Xen. Rep. Lac. c. 11. For other national customs in this respect, see II. B. 542. Δ. 553. Ρ. 51. Of κελεύων, and like verbs, the construction is more regular with the dative, as in ν. 50. infra; but they also take an accusative, followed by an infinitive, as in this place. See Matt. Gr. Gr. § 360. 1.

12. παννυχ. Omni impetu. The dative of the noun παννυχ (Apoll. Rhod. III. 195), used adverbially. From παν and σειω, moreo. It is sometimes written πανσυβ'.
The more usual signification of the adverb ἀμφίς, derived from the preposition ἀμφί, is, around, on both sides; and sometimes between, as in II. Ρ. 115. Hence, differently; as in this place. Eustath. ἀμφίς φράζοντας διόγγυμονοσιν. So also in II. Ν. 345. τω ἀμφίς φρονιοντε.

15. Τρόσσα τε κηδε ὑφηθαν. And troubles have been connected with, i.e. hang over, will befall, the Trojans. It seems that these words were not in the text of Homer in the time of Aristotle, but were inserted, instead of the clause εἴωμιν εἰ οἱ εἴχον ἄρσαθα, by certain critics, who conceived that the original made Jupiter guilty of a lie in promising glory to Agamemnon. Hence, Plato de Rerum III. sub fin. Δια περὶ θεῶν καὶ λέγει καὶ ποιεῖν, ως μήτε αὐτοῦς γήγοις τῷ μεταβάλλει εἰσούσις καὶ μήτε ημᾶς φεύεσι παράγειν ἐν λόγῳ ή ἐργῷ. Πολλά ἄρα ὅμορον ἐπαναφέρειται ἀλλα, τούτο οὖν ἐπαναφέρειται, τὴν τοῦ ἐννυπτίην πομήν ἐνδώ τοι τῇ Ἀγάμεμνον. To remove this imputation, Aristotle informs us (Poet. 20), that Hippias proposed to bring forward the accent to the penultima, so as to read εἰδόμενην for εἰδόμεναι, the infinitive being used instead of the imperative. But although the Dream would, in this case, upset the promise of success to Agamemnon, the falsehood would equally attach itself to Jupiter as its author. Macrobius in Somn. Seip. I. 7. denies that there is any lie in the case; because Agamemnon, in neglecting to summon Achilles into the field, did not call out all the forces, and, consequently, in not complying with the conditions, absolved Jupiter from his promise. There is a striking resemblance between this dream and the lying spirit, which the Almighty permitted to lure Ahab to his destruction; 1 Kings xxii. 20. LXX. Καὶ εἶπεν Κύριος, Τίς ἀπαίτησι τὸν Ἀχαβᾶ βασιλεῖ Ἰσραήλ, καὶ ἀναβήσηται, καὶ πεσίται ἐν Ρημᾶδι Γαλαάδ; Καὶ εἶπεν οὗτος οὕτως, καὶ οὗτος οὕτως.

13. Τοῦ ὁµών οὐ γὰρ ἔτ’ ἄµφις ὁ λύµπια δόµατ’ ἔχοντες Ἀθάνατοι φράζονται ἐπέγναμψε γὰρ ἀπαντάς Ἡρη λισσοµένη, Τρόσσα τε κηδε ὑφηθαν. 15. Ὡς φῶτο γῆ ὅ ὁν ὁ Οὐνιρός, ἐπεὶ τὸν μῦθον ἀκονε, Καρπαλλως δ’ ἵκανε θοᾶς ἐπὶ νήσας ἡ ἀκαίνων. Βῆ δ’ ἀρ’ ἔτ’ Ἀτρείδην Ἀγάµεµνον’ τὸν δ’ ἐκχάνεν Ἐὐδούν ἐν κλώσι, περὶ δ’ ἀμβρόσιος κέχυθ’ ὑπνος. Σῦ δ’ ἀρ’ ὑπὲρ κεφαλῆς, Νηλών νυ ἤιοκως, Ἕστορι, τὸν ρά μάλιστα γερόντων τί Ἀγάµεµνων. 

Τῷ μν ἐσάμανος προσφέρεν τεοοο οὐνιρός” Ἐνδεις,’ Ἀτρέως νεὶ δαφρόνενο, ἐπιποδαίο: Καὶ ἔξηθαι πνεῦμα, καὶ ἐσθη ἐνόπιον Κυρίων, καὶ εἶπεν Ἑγώ ἀπατήσω αὐτῶν. Καὶ εἶπε πρὸς αὐτῶν Κύριος, Ἔν τινι; Καὶ εἶπεν, Ἐξελέσθομαι, καὶ ἐρωμαν πνεῦμα ψεύδης εἰς τὸ στόμα πάντων τῶν προφητῶν αὐτῶν. Καὶ εἶπεν, Ἀπατήσως, καὶ ἐν δυνατί Εὔθης, καὶ πόλυν οὖνος. The same is repeated in 2 Chron. xvii. 19. Thus it frequently happens that the Deity accomplishes his judgments by means of the perverse wickedness of his creatures

19. περὶ δ’ ἀμβρόσιος κέχυθ’ ὑπνος. The verb περιγενεῖν τα περιγενεῖν, εἰσεφυλάκω, frequently signifies to embrace; and so ἀμφικαίων, in II. Σ. 314. Od. II. 214. Hence these verbs are beautifully applied to sleep, so as to denote its complete possession of the mind. Compare II. Σ. 253. Ψ. 63. The application of the word is precisely similar in v. 41.—Οδ’ ἄμβροσίας, see on II. Α. 529.

20. στῇ δ’ ἀρ’ ὑπὲρ κεφαλῆς. Ἀν. IV. 702. Dereliat et supra caput astutil. Eustathius points out the strict correctness of the action of the dream. It rests upon the head, as the seat of the imagination; it assumes the similitude of the person most esteemed by Agamemnon, and, therefore, most likely to occupy his sleeping thoughts; and, just at the instant of his waking, it leaves an impression upon his senses, as of one having just ceased speaking.

22. μν. This must be the accusative after προσφέρεν, not εἰσάμανον: for, to denote himself, αὐτόν would have been added. See Butt. Gr. Gr. p. 296.

23. δαφρόνος. It is worthy of remark, that throughout the Iliad, with the exception of the last book, this adjective signifies bræce; in the last book, and throughout the Odyssey, prudent. In Hesiod it is used as in the Iliad. Τοῖποσάμος is to be referred the equum domitor, of Virgil passim.
Οὐ χρῆ παννύχιον εὔδειν βουλησθόρον ἄνδρα,
"Ω, λαοὶ τ' ἐπιτετράφαται, καὶ τὸσσα μέμηλε.
Νῦν δ' ἐμέθεν ξύνες ὅκα' Διὸς δὲ τοι ἀγγελός εἴμι,
"Ος σεν, ἀνευθεῖν εὖν, μέγα κίδεται ἥδ' ἑλεάρει.
Θωρήσαι σε κέλευσι κάρη κομώντας 'Αχαίος
Παννυθί', νῦν γάρ κεν ἐλοις πόλιν εὐρυάγουν
Τρώων; οὐ γάρ ἐτ' ἀμφὶς Ὁλύμπια δῶματ' ἔχοντες
'Αθάνατοι φράζονται ἐπέγναμφε γὰρ ἄπαντας
"Ηρῆ λιοσομέθ, Τρώεσσι δε κίθη' ἐφήπται
'Εκ Δίος' ἀλλά σὺ σήσιν ἐχε φρεσί, μηδὲ σε λήθη
Αἰρείτω, εὗτ' ἀν σε μελίφωρον ἔπνου αἴνηρ.
"Ως ἁρὰ φωνήσας ἀπεθάνεστο· τὸν δ' ἐλπί' αὐτοῦ
Τὰ φρονέσσων' ἀνά θυμὸν, ἂ' ρ' οὐ τελέσθαι ἐμελλε.
Φῇ γὰρ ὣγ' αἰρήσειν Πριάμου πόλιν ἡματί κεῖνης,
Νῆπιος' οὐδὲ τὰ υἱὸν ἣ βασίς κεφάλ' ἐργά.
Θήσειν γὰρ ἐτ' ἐμελλεν ἐπ' ἀλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖς διὰ κρατεράς ύσμίνας.
"Ἐγέρτο δ' εἴξ σῶν, θείη δὲ μίν ἀμφέχυντ' ὀμφή'
"Ἐξετὸ δ' ὄρατωλίς' μαλακῶν δ' ἐνώνε χιτώνα,
Καλὸς, νηγάτεον, περὶ δὲ μέγα βάλλετο φάρος,
Ποσὶ δ' ὑπὸ λαπαροῦσιν εἴδοστο καλὰ πέλλα,
'Αμφὶ δ' ἀρ' ὄμοιοι βαλετὸ ἐξόρισε ἀργυρόλον,
Εὔετο δὲ σκηπτρὸν πατρῶιν ἀφθιτον αἰτί,
Σὺν τῷ ὕμη καθὰ νῦν 'Αχαίων χαλκοχιτοῦνων.
"Horaς μὲν ὃθε προσεβῆσετο μακρὸν 'Ολυμπον,
Ζηaría φως ἐρέωσα καὶ ἀλλοις ἀθανάτοις.
Αὐτὰρ δ' κηρύκεσαι λυγυρθόγγοιοι κέλευσ
Κηρύσσειν ἀγορῆνδε κάρη κομώντας 'Αχαίος.


25. ἐπιτετράφατα. For ἐπιτετραμμένῳ αἰτί—μήκης. By Syncope for μεµέλη. See Prelim. Obs., sect. IV.


35. ἀπεθάνετο. Imperfect, from ἀποθάνασις. A new class of verbs arises, particularly in the Poets, from the future of the first form. Thus ἀκοπάμα, from ἀκύρωμα, frequently occurs. So also λέγω, II. I. 613; ἀρεο, from ἀρω, II. Δ. 204. 264; and others.

36. α' ρ' οὐ τελέσθαι ἐμελλε. See on II. Δ. 8. 92. So also immediately below v. 38. It is proper to record a favourite reading, ἐμελλεν. Upon the principle of giving the preference to the less regular form, it should be adopted; but here the vulgar diction cannot be easily displaced. See, however, on v. 87.

38. οὐδὲ τὰ γῆς κ. τ. λ. For τὰ ἔργα, ἂ ρα κ. τ. λ. It happens not unfrequently that the noun, which should precede the relative, follows it in the same case. Compare II. II. 187. I. 131. P. 641. See Matt. Gr. Gr. § 474, a.

39. δῆσαι γὰρ ἐτ' ἐμελλεν ἐπ' ἀλγε. For ἐπιθεδανον.

41. ἀμφίζωται ὀμφή. See above on v. 19; and on II. A. 105.

43. νηγάτον. Æst.; from γίγνομαι. The word recurs in II. Ε. 185.

46. πατρώιον ἀφθιτον αἰτί. See on v. 93. infra.
Οδ μὲν ἐκήρυσσον, τοῖ δ᾽ ἱγείροντο μάλ' ὄκα. 55
Βουλή δὲ πρῶτον μεγαθήμων ἢζε γερόντων
Νεστορέα παρὰ νηθ Πυλογενέος βασιλέος
Τοὺς ὁγε συγκαλέσας πυκνῶν ἠρτύνετο βουλήν
κλάτε, φίλοι' θείος μοι ἐνύπνιον ἤλθεν Οὐνερος
'Αμβροσίαν διὰ νόκτα, μάλιστα δὲ Νέστορι διὼ
Εἰδές τε, μέγεθος τε, φυῖν τ', ἀγχίστα ἐφεκτέ
Στῇ δ᾽ ἁρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μὐθὸν ἐσπευν
ἐὐδέκεις; 'Ατρέος υἱε δαιφρόνιος, ἵπποδάμιοι;
Οὐ χρῆ πανύχιον εὐδεῖν βουληφόρον ἄνδρα,
־Ω, λαοὶ τ' ἐπιτετράφαται, καὶ τόσα μέμπελε.
Νῦν δ᾽ ἐμεθην ξύνες ὦκα' Δίως δὲ τοῦ ἄγγελος εἰμι,
'Ος σε, αἰευθέν τοι ἐνών, μέγα κιήται ἕδ' ἔλεαιρεν.
Θωρηξαί σε κέλευσε κάρη κομόντας 'Ἀχιοῦ
Πανυώρι' νῦν γὰρ κεν ἐλοίς πόλιν εὐφρνάβαν
Τρώων' οὐ γὰρ ἐτ' ἀμφίς 'Ολύμπια δὁματ' ἔχοντες
'Αθάνατοι φράζονται ἐπέγναμφε γὰρ ἄπαντας
'Ηρὴ λισσομένη, Τρώεσι δὲ κύδε' ἐφηταί
Ἐκ Διὸς' ἄλλα σὺ σήμιν ἔχε φρέσιν. 'Ως δ μὲν εἰπὼν
'Ωμέτ' ἀποτπάμενου, εἰμὲ δὲ γλυκὺς υπνός ἀνίκειν.
'Αλλ' ἀγέτ', αἰ κὲν πως θωρῆξομεν νιᾶς 'Ἀχιών.
Πρώτα δ' ἐγὼν ἔπεσε πειρόσωμα, ή θέμων ἐστι

53. βουλή. So the best MSS. The vulgar reading is βουλήν, in the accusative; and in later writers ἕκαν is generally active; but nowhere in Homer, except in II. Ο. 555. Compare ν. 96.
54. Νεστορέα παρὰ νηθ Π. βασιλέος. The genitive βασιλέος is in apposition with Νεστορεος, implied in the adjective Νεστορέα. So Π. Ι. 741. Γραφεῖ κήφειλα πελάριον, for Γραφεῖς πελάρον. The same construction is used in Soph. Ελ. Τ. 267. Antig. 1137. Compare also II. Ι. 558. Od. Δ. 634; and see Matt. Gr. Gr. § 431. 1.
55. ἠρτύνετο βουλήν. Consilium proposit.—πυκνών. Schol. συνετά, σύφρονα. Properly this adjective signifies compact, dense, solid; as in Ι. Δ. 281. Η. 61. and elsewhere; and in a secondary sense, prudent, sage, cunning; but there is some difficulty both in tracing the origin of the metaphorical meaning, and in adjusting its application to different passages. For the good sense, see II. Γ. 202. Ι. 76. O. 461. and elsewhere; and for the other, II. Ζ. 187. Herod. VII. 141.
56. ἐνύπνιον. For κατὰ τὸ ἐνύπνιον.
57. ἀμβροσίαν νύκτα. See on II. Α. 529. E. 287. The epithet is applied to the night as devoted to sleep, rather than, as some suppose, because men are refreshed in the night-time.
71. φυετ' ἀποτπάμενος. See on II. Δ. 343.
73. πρώτα δ' ἐγὼν κ. τ. λ. The best commentary upon the first part of this book is in Dionysius of Halicarnassus, who has given us an admirable explication of the whole conduct of Agamemnon in his second treatise, περὶ ἐγχειμασίαιν. He says: This prince had nothing so much at heart as to draw the Greeks to a battle, yet knew not how to proceed without Achilles, who had just retired from the army; and was apprehensive that the Greeks, who were dis-
pleased at the departure of Achilles, might refuse obedience to his orders, should he absolutely command it. In this circumstance, he proposes to the princes in council to make a trial of arming the Grecians, and offers an expedient himself; which was, that he should sound their disposition, by exhorting them to set sail for Greece; but that then the other princes should be ready to dissuade and detain them. If any object to this stratagem, that Agamemnon's whole scheme would be ruined if the army should take him at his word, which was very probable; it is to be answered, that his design lay deeper than they imagine; nor did he depend upon his speech only for detaining them. He had some cause to fear the Greeks had a pique against him, which they had concealed; and whatever it was, he judged it absolutely necessary to know it, before he proceeded to a battle. He therefore furnishes them with an occasion to manifest it, and at the same time provides against any ill effects it might have, by his secret orders to the princes. It succeeds accordingly; and when the troops are running to embark, they are stopped by Ulysses and Nestor. Pope, ἐπίθετοι ἐστὶ. The common reading, ὄ πειροι ἐστὶ, was retained in the first edition; which, if correct, must, doubtless, be rendered, as there stated, quo j suis est (seil. In ἀγορᾷ); inasmuch as much as quo always signifies qua in Homer, never quemadmodum. Compare also II. I. 33. It is clear, however, from II. I. 134. and elsewhere, that the true import of the phrase is quod fieri solet; and hence it is more than probable that the true reading is that now exhibited, more especially as it is actually so written in Od. I. 268. Ο. 286. Compare also Od. Δ. 691; and see Hermann on Hom. H. in Merc. 241. The relative thus refers to the entire clause τῶν α' ἡγίω κ. τ. λ.; and it was the custom for the prince, who summoned the assembly, to open the business, by declaring the object which he had in view. In the Venetian MS. the reading is ἐπίθετοι ἐστὶ.

74. φέευειν. Simply, to depart; and so in v. 140. The epithet πολυκλήσας, having many benches of rovers, is not derived from κλάω, frango, according to the explanation of Eustathius: but from κλής, Ionic for κλῆς. Schol. πολυκλήσας: πολυκλήσας, ἢς πολύκλησας κλέδες γάρ καλοῦνται αἰ τῶν ἰρεύσιον καθέραι. 75. ἐπίθετοι ἐστὶ. Simply, to depart; and so in v. 140. The epithet πολυκλήσας, having many benches of rovers, is not derived from κλάω, frango, according to the explanation of Eustathius: but from κλής, Ionic for κλῆς. Schol. πολυκλήσας: πολυκλήσας, ἢς πολύκλησας κλέδες γάρ καλοῦνται αἰ τῶν ἰρεύσιον καθέραι. 79. Supply μένησθε before ἐπίθετοι. See on II. Δ. 20; and the note on Eurip. Phen. 1263. Pental. Grec. p. 375. 80. νοσθεύομεθα μᾶλλον. See. ἐπίθετοι ἐστὶ. HEUSE. The sentiment of this passage is nearly allied to the following from Arrian. Expedit. Alex. VII. Ου γάρ χρημασιν οὐν οὐν τῶν βασιλείᾳ ἀλλ' ἢ ἀληθείᾳ πρὸς τοὺς ὑπηκόους, οὐτέ τῶν ἀφρομίϊων τίνα ἀλλ' τί ἢ ἀληθείᾳ δοκεῖ τῶν βασιλείᾳ. So also Quintil. Inst. Orat. IV. 2. Ne illud quidem prateribo, quantum affaret fidem expositioni narrantis auctoribus. On the other hand, compare Eccles. ix. 16. Of the construction see Matt. Gr. Gr. § 524. 2. 82. ἐπίθετοι ἐστὶ. See on II. A. 91; and of the expression μεί' ἰρήνεα, on II. A. 69. 84. Vulgo ἐξήρχε, and so Eustathius. The compound verb, however, is always in Homer, with the single exception of v. 273. infra, followed by a genitive of the thing begun; as II. Σ. 51. θεῖς δ' ἐξήρχε γύοια. Compare II. 2. 316. 605. X. 430. Ο. 747. Wolf and Heyne, therefore, have
properly separated the preposition from the verb.

87. Ἡντε ἐθνεα ἐσι κ. ἄ. The similes of Homer have been universally admired for their beauty and correctness, and for the intensity of feeling and accuracy of perception which they exhibit. This is the first of above two hundred, which occur in the Iliad; and, like most of those which succeed, has been imitated by Virgil. En. I. 434. Qualis apes adeste nova per florae rura Exercet sub sole labor, cum gentis adulteris Elaeant futas, aut cum lignae aetate sitipant, et ulvae diisuntos necare cellis: &c. Again in En. VI. 707. Ad valut in pratis, ubi apes adestae serena Floribus insident variis, et condita circum Litia fundantar; strepoid omnis narrurare campos. The similes in each poet have their peculiar beauties, though the design of them is very different. Macrob. Saturn. V. 11. Vide descriptas apes a Virgilio opifex, ob Homero vagas. After discursum, et solam volatius variitatem; alter expressum navis artis officium. Virgil intended to describe the diligence of the builders of Carthage; Homer the multitude of the Greeks issuing from the ships. The similitude is threefold; viz.—the number of troops expressed by the swarm of bees; their egress from the ships in a continued troop, by the bees poring out of the rock; and their dispersion over the shore, by their settling upon the flowers. Spondanus, therefore, as Pope correctly observes, was mistaken in confining the whole of the comparison to the single word ἐθνεαν, exterminant. But, although the similes of Homer are for the most part rigidly exact in their resemblance to the action, which they are chosen to illustrate, they frequently involve a series of minor particulars, suggested to the poet’s mind, without any connexion with the main points of the similitude. Compare v. 469, Π. 3. Δ. 130. Θ. 551. Κ. 5. M. 278. Ν. 137. Ζ. 16. With such passages as these before him, Cicero might fairly ask, in Tuscul. Disp. V. 39. Quae species ac forma magna, quae acies, quod reminiscit, qui notis hominum, qui ferarum, non ita expetere est, ut quae ipsae noniderit, nos ut eideremus efficerei?—Eustathius affixes five distinct significations to the adjective ἐθνεας, viz. ἐθνος, σικπρος, ἔθνος, πνευμωνικός, ἡμέρα. Damm comprises all these into one simple notion, denus cum delectione aliqua; so that έθνεα μελισσων δινων may be rendered, examinata opera frequentia et dulcia sectantium. The construction of ἐθνεα, with ἐθνεα, is a violation of the well-known idiom, by which nouns in the neuter plural take the verb in the singular. This idiom is almost invariable in Attic, except when persons or animate creatures are signified. See Porson on Eurip. Orest. 596. It may be said, perhaps, in the present instance, that ἐθνεα is joined with μελισσων, and therefore can hardly be called an exception to the rule. Homer, however, does frequently violate it. Compare infra vv. 135. 469. and elsewhere; and see on Matt. Gr. Gr. § 299.


90. ἐθνεα. Eustath. ἄθρωμοντως.

93. μετα κε σφιων οὐσα διέγει. This assembling of the army is full of beauties. The lively description of their overspreading the field; the noble boldness of the figure, when Famo is represented in person shining at their head; the universal tumult succeeded by a solemn silence; and lastly, the graceful rising of Agammenon; all contribute to cast a majesty on this part. In the passage of the sceptre (v. 101), Homer has found an artful and a poetical manner of acquainting us with the high descent of Agammenon, and celebrating the hereditary right of his family; as well as finely hinting the original of his power to be derived from heaven, in saying the sceptre was first the gift of Jupiter. It is with reference to this, that in the line where he first mentions it (v. 46), he calls it ἄθρωμον αὐτί. Porz. This sceptre is mentioned by Pausanias, as still in the possession of the Chersonaeans, by whom it was held in the highest veneration. See Pent. Græc. note on ἄστα, Theb. v. 525. p. 444. The verb διέγει is the pluperf. mid. of ἔγω, to burn; and its figurative application is expressive of great energy.
Τερήχει δ’ ἄγορῆ, ὑπὸ δὲ στεναχύζετο γαία,  
Λαῶν ἵζοντων, ὡμάδος ἐ’ ἤν’ ἐνεία δὲ σφάς  
Κήρυκες βοῶντες ἔρημου, ἐποτ’ αὐτῆς  
Σχοιαι’, ἀκούσεαν δὲ Διοτρεφέων βασιλέων.  
Σπουδ’ ἐ’ ἔξετο λαὸς’ ἔρημθεν δὲ καθ’ ἔδας,  
Παυσαμενοι κλαγγίσ’ ἀνά δὲ κρείων’ Ἀγαμέμνων  
‘Εστη, σκύπτρου ἔχων, τὸ μὲν Ἡφαιστός κάμε τεύχων.  
‘Ἡφαῖστος μὲν δῶκε Δί’ Κρονίων ἄνακτι  
Αὐτάρ ἁρὰ Ζεὺς δῶκε διακτόρι Ἀργειφόντι’  
‘Ερμίεις δὲ ἀναξ δῶκε Πέλοτι πληξῖππω’  
Αὐτάρ ὦ αὐτε Πέλοψ δῶκ’ Ἀτρέΐ, ποιμένι λαῶν’  
‘Ατρέως δὲ θνήσκων ἐλπε πολλαρμε Θέυστη’  
Αὐτάρ ὦ αὐτε Θυίστ’ Ἀγαμέμνοι λεπτο φορήναι,

So Od. Y. 353. σιμώγη ἐδόρε. Virg. Æn. I. 436. Ferret opus. It has a different import in II. E. 4. Of the construction, see on II. A. 221; and of the noun ὅσα, on II. A. 165.

95. τερήχει. Pluperfect from the un-used verb τρίχεω, which is the same as τραχύνω, to be rough; hence, to be tumultuos; as applied metaphorically to an assembly. Schol. ἵστραχύνετο ὑπὸ θρόνου, δορυφόρου ἤν. So II. H. 345. ἀγορῆ, δείνη, τερεχυ. Others, however, regard τερήχι as the Ionic perfect, used intransitively, of θράσσει, an Attic form of ταράσσεις. The MSS. vary between τεράχυζεω and στεναχύζεο. Both forms are found in Homer; but the former, according to Wolf, is alone correct.

96. δμάδος. Schol. ὁ ὅμοι αἰδη. Hence also, an assembled multitude, as in II. H. 306, where, as Damn observes, we have λαὸν de Graecio, δμάδον de barbaris.


103. Ἀργειφόντυ. Mercury, the slayer of Argus; the monster employed by Juno to guard Io, whom she had changed into a cow. See Dion. Perieg. 140. Pausan. I. 25. Ovid. Met. I. 624. The fable is nowhere recorded in Homer; but the name is found again in II. Φ. 497, and frequently in the Odyssean. In form and derivation it is analogous to the noun ἄνθρεφόντις in v. 661 infra, II. H. 166 P. 259. On the supposition that the fable is posterior to Homer, Eustathius would derive the word from ἄργας φῶνων, so as to imply free from slaughter, i.e. merciful, benevolent. The epithet ἐπικρήος is applied to Mercury as the messenger of the gods. Schol. ἐπικρήος ἐπικρήος τὰς ἀγγελίας τῶν θεῶν. This explanation is much better than that of Eustathius, who reads ἐπιστρφω with the following interpretation: σαφές ἐν ταῖς ἀγγελίαις, τοῦτο γάρ τὸ τριας καὶ σαφές. See Hemsterhuis on Lucian, T. I. p. 489. It is true, indeed, that Iris is the messenger of the gods throughout the Iliad, with the exception of the last book; and that Mercury fills that office in the Odyssey. Still the epithet may refer to him in that office, which he bore in common with Iris; and at all events his character of ψυχοςτρόφως, to which some refer it, is equally unrecognized in the Iliad, though it is mentioned in Od. Ω. 1. 994.

106. πολλαρμεν Θεύστη. By syncope, for πολλάρωμεν, from πολλαρμῆς, multas oves habens. In the ruder ages of society, before the use of coined money, the necessary of life were exchanged for one another, and wealth was accordingly estimated by the number of flocks and herds. Hence the epithet πολλήρης, πολυβοῦντις, II. I. 154. 296; πολυποτις, N. 171. So Virg. Eclog. II. 20. Quam dices pecoris nici, quam lactis abunda. Hence also, as some think, the origin of several Greek verbs, which refer, in their primary signification, to the custom of exchanging commodities. Thus, ἄρνημαι, from ἄρξ, ἄρως, a lamb; ἄντιαμαι, from ἄντις, an ass; πωλεῖμ, from πωλεῖμος, a sale. It was this, perhaps, that suggested to Servins Tullins, who first issued a stamped coinage, to mark the pieces with images of cattle, pecudes, hence called pecunia. See Plin. XXXIII. 3. Ovid. Fast. V. 281.

107. Θεύστ,’ Ἄγ. ἀπε. It is altogether uncertain whether Agamemnon was the son or grandson of Atreus. Ἑσχύλος in his Agamemnon, Strabo (lib. VIII.), and Pausanias (III. 1), make him and Menelaus sons of Atreus; and the Scholiast on this place relates that Atreus, at his death, bequeathed his kingdom to his brother.
Thyestes, upon condition that he should resign it to his son Agamemnon, on his attaining manhood; which Thyestes faithfully performed. Others have supposed them his grandsons, by his son Plisthenes, who died young. Homer mentions the death of Ægisthus, by the hand of Orestes, to avenge the murder of his father, Agamemnon (Od. Λ. 29. 298); but takes no other notice of the numerous domestic horrors in this family, which, in after ages, furnished matter for the Tragic poets.

108. "Αργεί παντί. By the kingdom of Argos, Homer seems to have intended that part of the Peloponnesus afterwards called Argolis, comprehending the district which lay between Arcadia and the Ægean. The seat of government had been removed from Argos to Mycenae by Perseus, and this was the capital in Agamemnon's reign; Argos being still governed by its own chief magistrate, under the title of king, but dependent upon the king of Mycenae. At the time of the Trojan war, Diomed was king of Argos. See infra v. 570. Some, however, have supposed that the many islands and all Argos, mentioned in this place as subject to Agamemnon, included the whole of Peloponnesus. See Mitford's Hist. of Greece, vol. Ι. p. 36; and compare v. 681. infra.

110. ὁ ὕδωρ, κ. τ. λ. The exquisite art displayed in this speech of Agamemnon, wherein he attempts to prepare the Greeks for battle by arguments, to all appearance, directly at variance with his purpose, is noticed by Dionys. Halicarn. περὶ τίχωνς, ch. 8, 9. See also Quintil. Inst. Orat. Χ. 1. 47. The same words, and for the same purpose, are again put into the mouth of Agamemnon, in Ι. Ι. 16. sqq.

111. ἅτρ ἰνύσις. Calamitate irretit. Clarke compares M. Antonin. Χ. 428. οἰμακών τὴν ἰνύσιν ἤμων. Of the word ἅτρ, see on ΙΙ. Λ. 412. — μίγα. For μεγάλως.

112. σχέδιος. This adjective is used sometimes in an active, but more generally in a passive, signification. In the former, it implies qui mineras imposeat, and may be rendered cruel, severe; as in this passage. In the latter, mineras oppressat, i.e. un-happy, unfortunate; as in ΙΙ. Λ. 414. Hence also, it occasionally signifies, active, persecuting; at the same time including the idea of difficulty in the exertion; ΙΙ. Κ. 164. And so, generally, brave, resolute, obstinate; Ε. 403. It seems, originally, to combine the notion of injustice, as in this passage; whence it is sometimes found in the sense of injustus, socleus; as in ΙΙ. Λ. 150, and more particularly in later writers. The grammarians are not agreed as to the etymology of the word. Damm considers it as a compound of the verbs σχέδιασαι and ταλάνειν, observing, that its true import is expressed in ΙΙ. Ε. 382. τέταλαι, τέκνοι ἤμων, καὶ ἀνάσχεν.—πρῶν μὲν ὑπήκοον. Seil. at Aulis. See the note on ΙΙ. Λ. 97.


117. ζε ἥξ κ. τ. λ. Ezek. xxxv. 4. LXX. Καὶ ταῖς πόλεις σοὺ ἐρήμουν πόλισι, καὶ συν ἐρήμου ἑσθ, καὶ γνώς ὑπὶ ἑγὺ εἰμὶ Κύριος.

122. πιστασαι. Perf. pass. 3 sing. from φαίνομ. This must be distinguished from πιστασαι, in ΙΙ. Ε. 531. O. 563; which is from φαίω, to kill. There is a change in the construction, in which τέλος οὐπω τι
Eίπερ γάρ κ' ἐθέλοιμεν Ἀχαιόι τε Τρώες τε, ὁ Ὀρκια πιστὰ ταμοῦντες, ἀριθμηθήμεναι ἀμφότεροι ἡ Ἡμέρας μὲν λέξασθαι, ἐφέστοις ὅσσοι ἔσαυν, Μηδέν τε ἡ ἐνκάθες διακοσμηθηκέναι Ἀχαιός, Τρώων δὲ ἄνδρα ἐκαστὸν ἐλοίμεθα οἰνοχοείνε. Πολλαὶ κεν ἐνκάθες δευόμετο οἰνοχόοι. Τόσον ἐγὼ φθιν πλέας ἐμεναί νιὰς Ἀχαῖον Τρώων, οὐ ναοὺς κατά πτόλὶν ἀλλ᾽ ἐπίκουροι. Πολλαίον ἐκ πολλῶν ἐγχείπτὼν ἄνδρες ἔσαυν, Οὐ μέ μέγα πλάξουσι, καὶ οὐκ εὐδόκει ὅθελον Ἴποισιν εὐ ναομένων πτολεῖθρον. Ἔννεα δὴ βεβάασι Δίως μεγάλον ἐναυσίων. Καὶ δὴ δοῦρα σέσπετε νεῶν, καὶ σπάρτα λέλυνται.

faνίων should properly have followed in conjunction with πολεμίζων and μάχεσθαι. Compare ν. 418 infra.

123. ἐκτὸς γὰρ κ' ἐθέλοιμεν. Of this construction, see on Ι. 13. 32.

124. ὅρκα πιστὰ ταμοῦντες. In solemn covenants a victim was usually sacrificed for the ratification of the treaty, and the contracting parties passed between the portions of the divided carcasse. Compare Gen. xv. 10. 17. Jerem. xxxiv. 18. 19. The phrase ὅρκα τέμνων, therefore, literally means, to slay and divide the victim, in order to confirm a covenant. So θυσίων γάμους, to offer a sacrifice, in order to solemnize a marriage. Precisely similar is the Latin phrase ferire focus: whence the English, to strike a bargain. See further, on ν. 341. Γ. 275.

125. Τρώως μὲν λέξασθαι. We must supply καὶ εἰ θέλοιμεν from the preceding clause. Si celèmus Trojanos solos, i. e. exclusive of their allies, sejuncere, sejuncere. Schol. ἐφέστοι ἐπίκοου, ὃ ἐστὶν αὐτοχθόνες, πολίται. See also the Lexicon to Pent. Gr. in loco. Infra ν. 130. οἰ ναοὺς κατά πτόλῳ, in opposition to ἐπίκουροι.

126. ἐς δεικάδας. Eustathius observes, upon the authority of Jamblichus, that at the table of Pythagoras the guests never exceeded ten, to which number the ancients usually limited their συσσία, or ordinary entertainments; and that, in reference to this custom, Agamemnon divides the Greeks into decades. It may be observed, however, that the number of guests varied; some inviting three, four, and, in early times, never more than five. Athen. Deipn. I. 4. XV. 3. In later times, the number increased indefinitely; and even in Homer we find Agamemnon banqueting the whole of the Grecian princes. Scaliger objects to the mode of enumeration here adopted, as low and vulgar; and designates this part of the speech by the term tabernaria oratio: but there is, doubtless, great art in representing the Trojans as cup-bearers to the Greeks, and thus reducing them to the level of slaves. Madame Dacier instances a similar image employed by the king of Syria, to represent the inferiority of number of the people of Samaria: 3 Kings xx. 10. LXX. Τάς ποιήσαι μοι ὁ θεὸς καὶ τάς προσβείς, εἴ ἐκποιήσαι ὁ χῶς Σαμαρίας ταῖς ἀλώπεξι παντὲ κυλφ τῶν ταῖς πελάξαι μοι. 129. πλάξουσι. By Syncopre, for πλόνας. From II. Θ. 562, it appears that the number of Trojans were 50,000; but in that enumeration the auxiliaries were included. The number of men in the Greek army being, as will be seen on ν. 494, about 102,000, the Trojans will be reduced to about 10,000.

130. πλάξουσι. Divert me from my purpose. Eustath. ἀποπλανᾶσθαι τοῦ σκοτοῦ. Agamemnon has evidently an hidden object in attributing greater consequence to the auxiliaries than to the Trojans themselves.

134. ἐννέα δὴ βεβάασι κ.τ.λ. Eustathius observes, that in advertive to the failure of the expedition for nine years, Agamemnon would insinuate that Troy was not to be taken till the tenth year, which had now arrived; and in speaking of the ruinous state of their shipping, he hints at the danger of returning.

135. δοῦρα νεῶν. The planks of the ships. Sometimes δοῦρῳ is used for the ship itself, as in Eurip. Cyc. 14. Rhes. 458; and so trado, in Latin. Virg. Æn. III. 191. eavemque oceo trado currimus aequor. Hor. Od. I. 1. 13. trado Cypria Myrtoin parvius nauta sect mare. Of σπάρην, which is a general name for hamp, and other materials produced from plants, the use in shipping is described by Varro, in
Aί δέ τοὺς ἡμετέρας τῷ ἀλοχοί καὶ νόηται τέκνα
Εἰσά' ἐν μεγάροις ποτιδέγγενενα' ἀμιμε δὲ ἐγγον
Αὐτως ἀκρίαντον, οὐ εἶνεκα ἐδήρ ἰκώσεθα.
'Αλλ' ἀγέθ', ὡς ἄν ἐγών εἶπω, πεθώμεθα πάντες.
Φεύγωμεν σὺν νησὶ φιλήν ἐς πατρίδα γαίαιν.
Οὐ γὰρ ἔτι Ῥώπην αἱρήσεμεν ἑυφάγοις.
'Ως φάτο τοίς δὲ θυμῶν ἐν στήθεσιν δρινε,
Πάσι μετὰ πληθυν' ὅσοι οὐ βουλής ἐπάκουσαν.
Κινήθη ε' ἄγορη, ὡς κύματα μακρὰ ἀθαλάσσης
Πόντον Ίκαρίοι, τὰ μέν τ' Ἔφυος τε Νότος τε
'Ομρο, ἱπαίξας πατρός Δίως ἐκ νεφελῶν.
'Ως' οὖτε κινήσει Ζέφυρος βαθὺ λήμον, ἐλθὼν
Λάβρος, ἱπαγίζων, ἐπὶ τ' ἠμε ταύταχέσσων.'

Aul. Gell. XVII. 3. Liburni pleurisque

ναυκοι τοις συνων; Τυρκοὶ τα πεταλοι τα τὰ
κατά πεταλοι τὰ

σαυρα σαφτοι νηθεον. Σαλμανιους καλεις τα

τα ραμματα των υπων. Ου της περιουσίας

περιουσίας ου της περιουσίας

συν νησι φιλη συν πατριδα γαιαν.

Ου γαρ ετη Τροιην αιρησαμεν ευφαγιναι.

'ως φατο τοις δε θυμον εν στηθεσιν δρινε,

πασι μετα πληθυν, δοσι ου βουλης επακουσαν.

κινηθη δε αγορη, ως κυματα μακρα θαλασσης

ποντον ικαριοι, τα μεν τ εφυος τε νοτος τε

'ομρο, ιπαιξας πατρος διως εκ νεφελων.

'ως ουτε κινησει ζεφυρος βαθυ λημον, ελθων

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'ως ουτε κινησει ζεφυρος βαθυ λημον, ελθων

λαβρος, επαγιζων, επι τε ημε αυταχεσσων.'

character of mildness attributed to it in more
current modern times. This difference is
more easily explained by the remark, that the
Zeephyrus of Homer's country, who seems to
have been a native of Ionia, blew from the
Thracoan mountains over the Aegean
sea, with great violence and severity (II.
1.5); and that, consequently, Homer would
have been incorrect in speaking of it in an-
other character. For a more full account
of Homer's winds, see Wood's Essay on
Homer, p. 48. Of the metrical anomaly
in this line, see Prelim. Obs. sect. V.
§ 3.

146. ἵππαξ. Singular for dual.

It frequently happens that, when two or
more substantives are united by a con-
junction, the verb is governed in number
by the substantive nearest to it, whether
it be a singular or a neuter plural. Com-
pare II. E. 703. H. 336, and elsewhere.
So Eurip. Suppl. 146. Τούς τοὺς μάχης ξύν-
ῄσαι Πολεμικῆς θ' ἀμα. Diol. Sic. XX.
72. ἔκαμε καὶ ἔσωσας καὶ θρησκεύο-
ντο συμφωνητός. Sometimes also, though
more rarely, the verb is governed by the
more remote substantive; as in II. P. 387.
§ 390. See D'Orovilla on Chariton, p. 271.
Matt. Gr. Gr. § 303.—The verb ὑπερεῖ
is Perf. mid. Ionicē for ὕπερι, from ὑπερ, used
in a transitive signification; to raise, to
excite. It is used intransitively, infra v.
797. Ι. 87. A. 657. A similar form is
ὑπερ, used also actively and passively.
Compare II. Δ. 110. Α. 13.

147. κινήσει. Moveo soleat. In
this sense all the tenses are occasionally em-
ployed, and frequently interchanged in the
same sentence. See note on Soph. Ant.
351. Pent. Gr. p. 236. At the same
time, κινήσει, the reading of the Venetian
MSS., should probably be preferred.

148. λάβρος. Violent, tempestuous.

Hesych. πολές, σφοδρός. Thus, in II. O.
'ΟΜΗΡΟΥ 'ΙΔΙΑΔΟΣ Β'.

'Ως τῶν πᾶσι' ἀγορῇ κινήθη τοι δ' ἀλαλητῷ
Νῦν ἐπ' ἐσεῖνοντο, ποδῶν δ' ὑπὲρερθε κοινή
'Ιστατ' ἀειρομένη τοι δ' ἀλλήλοις κλέενον,
'Ἀπεσθαὶ νηὺν ἦ' ἐλκυμεν εἰς ἀλα διαν,
Οὐροὺς τ' ἔζεκάθαμον' ἀυτὴ δ' οὐρανὸν ἤκεν
Οἰκαὶ ἑμῶν, ὥπο δ' ὑρσον ἔρματα νηὺν.

'Ενθα κεν Ἀργείοισιν ὑπέρμορα νῦστος ἐτύχθη,
Εἰ μὴ Ἀθηναῖν Ἡμὴ πρὸς μύθον ἔπειν
'Ω Πύθοι, αἰγόχοιο Δίως τέκος, Ἀτρυνώνη,
Οὕτω δὴ οἰκύνυ χίλην εἰς πατρίδα γαῖαν
'Ἀργείοι φεῦξονται ἐπ' ἐυρέα νῦτα θαλάσσης;
Καθ' ἐν εὔχωλην Πριάμῳ καὶ Τρωϊς λύποιν
'Ἀργείην Ἐλενήν, ἢς εἴνεκα πολλοί Ἀχαίων
'Ἐν Τροίῃ ἀπόλουντο φίλης ἀπὸ πατρίδος αἰών;
'ἈΛΛ' ῶθι νῦν κατὰ λαύν Ἀχαίων χαλκοχιτῶνων,'

624. κύμα λάβρον. Φ. 271. ποταμός λάβρος. Εὐρίπ. Ορεστ. 588. πῦρ λάβρον. Ηρωδ. VIII. 12. ὄμβρος λάβρος. And frequently in Pindar. Compare Ol. VIII. 47. Πυθ. 11. 159. IV. 435. Νεμ. VIII. 79. and elsewhere.—Heyne explains ἐπαινιζοις by τὰς αἰγὰς, i.e. μεγάλα κύματα κυνίων. It seems more agreeable with the passage to adopt the interpretation of Damn, desquer irruens; nearly in the sense of ἐπαίνεσαι, in v. 146.—ἐπὶ τ' ἡμῖν.

We must supply τὸ λήιον, in the nominative. The verb ἡμῖνιν has not an active, but a nenter signification, to bend, to stop; and hence, to fall. Compare infra v. 373, where there is no necessity for understanding κάρην. In II. Θ. 308. κάρη is not the accusative, as the versions make it, but the nominative; which is evident from the construction employed in II. T. 405. ἡμῖνε καρησατ.

153. φόροι. These were channels, cut for the purpose of launching the vessels. Scholiast: ταφοτείχε ὄρυγμα, εἴ ὄν
αι νῆς καθίσταται εἰς τὴν ἀλάσαν
η τὰς ἀντιλάν. These channels are called ὄρκοι in Apoll. Rhod. I. 371.

154. ἔρματα νηὺν. See on II. Α. 486.

155. ὑπερμόρα. In spite of fate; contrary to the decree of fate. The same as ὑπέρ μορόν, II. Τ. 30; ὑπερ μοίραν, Υ. 336; ὑπερ αἰσχ.Ζ. 487. Schol. ὑπερ τὸ ἐμαμφίαν.—It may be proper here to observe, that the true Homeric notion of Fate is that of an original purpose of the almighty power of Jupiter. Thus Damn, in v. αἰσχ. Quatennus quidam antiquorum id extra Deum posuerunt, errarunt: ρὸς ἰσχ. certa est; et Fatum sensu sano nil aliud est, nisi decretum divinum de existentia mundi,

rerumque omnium quae in eo sunt. Hence Macrobr. V. 16. Fortunam Homerus necesse maluit, et soli Deo, quem Moeran vocat, omnia rependit committit; adeo ut hoc vocabulum τόχυ, in nulla parte Homericorum locutionum nominetur. Contra Virgilius non solum novit et meminit, sed Omnipotentiam quoque ei tribuit. The word τόχυ occurs, however, both in Hesiod (Theog. 360), and Pindar (Ol. XVI. 3); but not as indicating an unproriedential government of the world, ἀπρονήστος κόσμῳ δικηγησις, in which sense, according to Suidas, it was subsequently employed. At the same time, it should seem from this and similar passages, that the decrees of fate, though finally irreversible, were liable to be set aside, by provisional or temporary causes. Compare II. Ρ. 321. The above remarks equally apply to φόσις, which is likewise a term altogether unknown to Homer, and is only another name for the same imaginary agency. Thus Laetant. Inst. Div. 111. 23. Eundem interdum naturam, interdum fortunam vocant. Hence it was not till a period long subsequent to Homer, that the fortuna gubernans, natura creatrix, of Lucretius, were known among mankind.

157. Ἀτρυνών. Indeitigible, insignificile; from ἀτρυνος, and that from α, πριν. and τρυν, teto. Hayesch. ἁγατάποντος, ἁκο-
πιαστος, ἀτρυνος εν μάχῃ. The formation of the word is similar to that of female patronymics. See on II. A. 111. As applied to Minerva, the appellation may be indicative of mental energy and decision. It recurs in II. E. 115. 714. K. 284. Od. Δ. 762. and elsewhere.

160. καδὲ κεν λίποιεν. For καταλι-
Σοις ἀγανοῖς ἔπεσσιν ἐρήτου φῶτα ἑκάστων,
Μηδὲ ἐὰν νῆς ἀλαδ' ἐλκεμέν ἀμφιέλλοσας.
"Ὡς ἐφατ" οὖν ἀπίθηκε θέα γλαυκώπις 'Αθήνη
Βῇ δὲ κατ' Οὐλύμπου καρήνων ἄξισα,
Καρπαλίμως δ' ἰκανε θόας ἐπὶ νῆς 'Αχαϊῶν.
Εὐρεν ἐπει' 'Οδυσσῆα, Δι' ἡμῖν ἀτάλλαντον,
'Εσταότ' οὖν ὅγε νῆός ἐυσέβειοι μελαίνης
"Ἀπτε" ἐπεῖ μιν ἄχος κραδήν καὶ θυμὸν ἰκανεν.
"Αγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις 'Αθήνη'
Διογενὲς Λαστράδη, πολυμήχαν' 'Οδυσσέα,
Οὐτω δὴ οἰκόνε ἕλθην ἐς πατρίδα γαῖαν
Φεδέσσθ', ἐν νῆσσι πολυκλῆσι πεσόντες;
Καθὲ κεν εὐχωλὴν Πρᾶμω καὶ Τρισὶ λίποιτε
'Ἀργείν' Ἕλενην, ὅς εἶνεκα πολλοὶ 'Αχαϊῶν
'Ἐν Τροίᾳ ἀπολούτοι φίλης ἀπὸ πατρίδος αἴας;
'Αλλ' ἰθι νῦν κατὰ λαδὺ 'Αχαϊῶν, μηδὲ τ' ἱρώει:
Σοῖς ἀγανοῖς ἔπεσσιν ἐρήτου φῶτα ἑκάστων,
Μηδὲ ἐὰν νῆς ἀλαδ' ἐλκεμέν ἀμφιέλλοσας.
"Ὡς φαῦ" δὲ ἐξουνεκε θεᾶς ὅπα φωνησάτης,
Βῇ δὲ θείων, ἀπὸ δὲ ἥλαμναν βάλετ' τὴν δ' ἐκμύσσε
Κήρυξ Εὔρυβάτης Ἰθακάσσιος, δός ὅπηδεις.
Αὐτὸς δ' Ἀτρείδεω Ἀγαμέμνονος αὐτὸς ἑλθὼν

ποιν ἂν, and that for καταλιπότης. The optative is frequently used, and, as in the present instance, interchanged with the future indicative. See Matt. Gr. Gr. § 514. 3. This is particularly the case in the Tragic writers. Compare Soph. (Ed. T. 95. 282. Ed. C. 507. 580. Antig. 1108. Aj. 88. Elect. 1491.—The noun εὐχωλή is, properly, a τοῦ, as in Il. Ά. 65. 93. Hence, that for which a τοῦ is made; that which is greatly wished for. Eustathius explains it by καῦχμα.
165. νῆας ἀμφιέλλας. Schol. ἀμφιέλλας ταῖς κώταις ἑλανυμένας. Erneste, on v. 175, renders this epithet coleres.
175. ἐν νῆσσι πεσόντες. For νῆσσιν ἐμπεσόντες, in nave irruentes. So II. I. 235. Λ. 823.
179. μηδὲ τ' ἱρώει. Do not debit. Heschyl. μη ὑποχώρει. So II. N. 776. P. 422. T. 170. The same verb is used in A. 303. in the sense of βρω, from which it is derived; and in N. 57. it has an active signification; to draw off, to restrain. See also on II. I. 302. The primary import of the word is celerity; thence to cease instantly; and so, generally, to cease. Voss would adopt the reading of some MSS. μὴ δ' ἵρωει, which is probably correct. Compare II. I. 407. Od. A. 289. B. 220. See, however, Hermann on Soph. Trach. 356.
183. βῇ δὲ θείων. See on II. A. 343.—ἀτὸ δὲ χλαίναν βάλε. Eustath. ἰνα ἐν τῷ θείων ῥοῖν τρέχω. As the outer garments of the ancients were loose and flowing, it was usual to throw them off in order to greater speed in running, or to activity in any laborious employments. The same practice is frequently mentioned in Holy Writ. Compare I Kings xviiii. 46. Mark x. 50. Acts vii. 58.
186. δέξατό οἱ σκιήτρον. Received it of him. For αὐτῷ, or autóv, So again Π. Ο. 87. οἷομεν ἔτη καὶ καλλαρρίμενον οὖν ἔτος. Od. Π. 40. οἱ ἔδεσατο χάλκους ἵχος. See Brunck on Soph. Elect. 422. Matt. Gr. Gr. § 395. 2.—Agamemnon lent his sceptre to Ulysses, as a pledge that he had his authority in re-assembling the army.

188. ὅτι ταῖς καὶ τ. τ. Λ. If the relative refers to definite persons or things, it is joined with the indicative. But if the reference be indefinite, and analogous to the Latin quae, the verb is placed in the optative, without ἂν, when the whole proposition affirms something of past time, as in this instance, and again in v. 193: and in the subjunctive with ἂν, if it affirms something present or future; as infra v. 391. See Matt. Gr. Gr. § 527. 1.

189. κακὸν ἐς διεύθυναν. It is usual to compare Virg. Ἐκ. IV. 13. Doennis arminos twnor arvxt. Lucan. Ph. Πλ. 119. Μετάς διέρρην. These citations, however, are not parallel; since the notion of fear does not suit the sense. The Scholiast explains διευθυνασθαι by εὐλαβεῖσθαι, which also does not give the precise meaning. The verb always occurs in the middle voice, with an active significance, to frighten, to menace; from δέοι. Compare II. Δ. 184. Ν. 810. O. 196. Σ. 164. and elsewhere. See Elmsley, in the Edinb. Review, vol. Π. 314.

192. οὐ γὰρ τὰ Π. τ. τ. Λ. The sense is: Nobody has yet spoken but Agamemnon, and therefore it is impossible to know of what nature his sentiments are, and whether it is proper to adopt them.

194. ἀκοῦσαμεν. Ulysses identifies himself with those of the princes who were not present at the council, which consisted only of the Elders (v. 53).

195. μὴ τι χολωσάμενος ρέξυ. Supply ὀδέωκα, or ὄφλασε, as in II. Α. 26.


198. διήμον ἄνδρα. Eustath. τὸν ἐνυστήριν λέγει. Xenophon informs us (Mem. I. 2. 50), that the accusations against So- crates were partly grounded upon his frequent citation of this passage; which he was maliciously declared to have perverted into an argument for inflicting corporal punishment upon inferior citizens,
'ΟΜΗΡΟΥ ῬΩΙΑΔΟΣ Β'.

200. άτρέμας ἦσος. Sit still; i.e. remain quiet. So II. N. 220. The more common expression in later writers, is ατρέμα ἔχε, which occurs in II. N. 537, and repeatedly in Aristophanes. See Thesm. 239. Nub. 261. Αν. 1200. 1572. et passim. The two forms, ατρέμας and ατρέμα, are both in use; the latter, however, which is found in II. Θ. 318, is never used in Homer, except when the metre requires it. Herodotus also employs ατρέμας. VIII. 14. ατρέμας ἦτος τός νίς.

201. σὺ οὖν ἀπόλομος κ. τ. λ. ἔσχε. Suppl. 218. θρασυτομόν γὰρ οὐ πρίτει τοις ἠσσονας.


†


205. αγκυλομέτωος. Schol. αγκύλα καὶ σκολία βουλευμασύνον κατὰ τοῦ πατρὸς καὶ τῶν παιδῶν. The epithet seems rather to mean simply, ἴνθε, i. e. ἴλα habens consilia. Anglicē, inscrutabile. See also on ν. 863. infra.

206. This verse is generally looked upon as spurious. Eustathius has no reference to it in his commentary, but supplies τὸ βασιλείαν after ἐσσε, in the preceding line. Neither is there any allusion to it in the Scholia of Didymus; and it is omitted in several MSS. It is observed, also, that there is nothing to which σφία may apply, as in II. 1. 99, where nearly the same line recurs, and the pronoun is referred to λαῷ. If it retains its place here, σφία must be understood in the sense of ἵμνην. See on II. A. 393.

207. κοιμάνων. Schol. τὸ τοῦ κοιμά-

νοῦ ἐργον ἐπιστήλου. This participle is usually taken absolutely, as again in II. Δ. 250. et aliis; and therefore Heyne would separate the compound verbs ἐπικυρανίν in II. Δ. 230; and κατακυρανίν in I.E. 332; so as to connect the prepositions with the substantives. Compare ι. E. 824. M. 318. Od. A. 247. The best MSS., however, join the verb and preposition; and perhaps there is no great reason to alter the text. Madame Dacier here understands the word as expressive of the authority which he had derived from holding the secpet of Agamemnon; but its obvious signification, commanding, directing, is quite sufficient.—ὄψε. Ordinavit, i. e. in quietem redit.

210. μεγάλῳ. Bentley would read μεγ-

γάλα, adverbially.

212. θεορεῖτο δ’ ἔτι κ. τ. λ. Aristotle in his Poetics (c. 4) states, that Homer afforded the first model of Comic poetry in
his Marginotes; a poem which bore the same relation to Comedy, that the Iliad and the Odyssey bear to Tragedy. Of this poem, only three verses now remain; but there is no doubt, from the character of Thersites in this place, and of Iris in Odys. Σ, that the genius of Homer was equally capable of ludicrous and serious writing. But objections have been raised to the authenticity of this satirical piece,—which is, nevertheless, upon the strongest evidence attributed to Homer,—on the ground that a production of so light and trivial a description, could not be conceived to have occupied the mind of so great a poet; and, upon a similar principle, several critics have questioned the propriety of introducing such a character as that of Thersites, into a poem of such grave and lofty matter as the Iliad. On the contrary, it is observed by Dionysins Haliernassensis, that this artifice was the best that could have been devised for recalling the troops to their duty; since nothing could more readily deter them from proceeding in their intentions, than seeing them supported by so mean and contemptible an advocate. If Nestor had opposed himself to Agamemnon, and defended Achilles, the Greeks would have persisted in embarking, and would have been pressed in vain to continue the siege. Heyne considers it probable, that, as there would, doubtless, be many who would be exasperated with Agamemnon, and unwilling to return to their duty, it was the poet's intention to represent these malcontents in the character of a single individual, remarkable alike for his contempt of his superiors, his seditious designs, and his incessant attempts to render every thing ridiculous which would tend to preserve unanimity and subordination. There is something similar in the character of Thersites to that of Shimei, in 2 Sam. xvi. 5.—ικόλφα. See on II. A. 575. Aul. Gel. I. 15. 

So ἔπιτα γῆς is used for ἔπιταν.
Instead of ἀκοσμά τε πολλά τε, the more usual construction would have been πολλά καὶ ἀκοσμα. See Matt. Gr. Gr. § 444. 4.

214. μᾶς, ἄταρ κ. τ. λ. These words are referred by some to ἱκολφα, the intervening line being taken parenthetically: but the construction would thus be harsh and interrupted. The order is: δὲ ἔπινα γῆς, (ὡστε) ἵπτεινα βασιλεύσων μᾶς, ἄταρ ὑπὸ κατὰ κόσμων, ἄλλα δ’, τι κ. τ. λ. Schol. ὑπὸ κατὰ κόσμων ὑπὸ κατὰ τὸ πάντο, ἄτακτος τοιοῦτος, ὑπὸ δικαιῶς ἱφιλονείκει τοῖς βασιλεύσων. The Scholiast explains the following line as if it was to be understood, that the words of Thersites appeared ridiculous to the Greeks. The evident meaning is, that Thersites said what appeared to him calculated to excite laughter in the Greeks.

217. φολέος. Squinting. Eustath. ο τοὺς ὀφθαλμοὺς μὴ ὀφθαλοὺς ἤχων, ἄλλα ἵπτειμόνισον. Such is the sense which has been attached to this word, which is to be found in no other writer, by the ancient grammarians generally, and most modern critics, who derive it from ἤχων, trokare. Butmann, however, deduces it from φελκω, which is the same as παίκω, δεκτεη. It will thus coincide with the Latin valvis, and signify bow-legged.

218. συνοχωκότε. For συνέχοντε, drawn together, contracted. Hesychius has συνοχοκότε, which he explains by ἐπισυμπεττωκότε: and this form is approved by Ernesti, and by Vellucner on Ammon. p. 23. Heyne, however, gives the preference to the common reading, which is supported by Suidas, Eustathius, and several MSS. In some obsolete forms ε ἦν changed into ο; whence from ἤχω, of which the old perfect was ἤχη, Atticè δύκω, came δύκη, which Ernesti considers as the root of the old form, συνοχώ. See Etym. Mag.

219. Schol. φολέος ἵππεφαλός. Eustath. φολέος δὲ κεφαλῆς λέγεται ὁ εἰς δὲν λήγοντα ἤχων αὐτήν, i. e. having the upper part of the head terminating in a point; viz. like a cone. The word is ἀπαξ λεγόμενον in Homer, but is frequently employed by medical writers.—Respecting the derivation of the verb ἐπινεῦθο, there is great disagreement among the commentators;
some deriving from δῶο, moreo, others from θήω, cupto. The more usual opinion is that of Damm; viz., that ἔπηρθα, perf. mid. of ἔπαινετο, by the insertion of ο, becomes ἔπηνετα, and with the Attic re-
duplication ἔπανετα. Heyne also, but by a different and more correct process, since the sense requires the imperfect, derives it from ἐπήθω, of which the forms ἐπάθω and ἐπάνω seem to have been also in use; whence, imperfect ἐπήθων, Attic ἔπηνοθα. The word recurs in II. 134. Od. θ. 363; καταπενετο, Hesiod, Scut. H. 269; παρεπνετα, Apoll. Rhod. I. 664. Schol. ἐπηρέθη, ἐπίκειτο.


221. νακιέσες. Ili he was wont to abuse. See on I. A. 37.

222. Μῆν ὄνεισε. See on v. 515, infra.

223. ἔραγε. See on I. A. 118. This and the following line are ridiculously addressed to Agamemnon, in allusion to the speech of Achilles, in II. A. 163; and so again, vv. 240, 242. are also the words of the same hero, in I. A. 356, 232.

223. ἀπό αἰτίας, κακῷ ἐπίγεχα, Ἀχαϊδες, οὐκ ἐτ' Ἀχαίοι. 225. Oikade peri wun nupsi neumetha, τὸν ὄδομεν Ἀττοῦ ἐν Τροῖς γέφα πεσαμέν, ὡρα ἦντατ, Ἡ ῥά τι οἱ χ' ἕμεις προσαμύνομεν, ἦν καὶ οὐκ'
The text appears to be a continuation of the previous page, discussing ancient Greek literature and philosophy. The passage includes references to Greek names, terms, and possibly a continuation of a previous discussion. The text is readable but requires a good understanding of Greek literature and philosophy to interpret accurately.


260. ἦτι Τηλεμάχου πατὴρ κεκλημένος εἶν, 260. áρτοιν ἤδω. Looking foolish, silly. This significance of áρτοιν is abundantly sanctioned, &c. Eurip. Med. 301, where it is opposed to σοφός. Thus also in Od. Σ. 163. áρτοιν ἢ ἐγκλαβίστα, Eustath. ἄκαρος ἀποβλέψας καὶ ἐπὶ συμβίᾳ κρίει, Compare Hesiod. Op. D. 297. Theoc. Idyl. X.XX. 71; and see Passov. Lex. in v. Dr. Clarke has produced several examples of a similar use of the Latin ineptities, but they do not convey the idea of áρτοιν in this passage. The construction is that of the neuter adjective, used adverbially. The old editions have ΔΣΤΟΡΟΣ; but the reading of the text, which is agreeable with the Ionic dialect, is sanctioned by several MSS.; and the forms μικρόν and μικρόν are both extant. In the same manner were written κήλλω and σκίλλω, ἔφτασαι and διέφυγαν, κρυός and κρυός, and the like. See Porson on Hec. 728. and Praefat. p. 23. (ed. Schoef.)

261. εἰ μὴ ἐγώ κ. τ. λ. The particles εἰ μὴ are usually, in H-mmr, followed by the indicative. The only example of their construction with the subjunctive is Od. Σ. 373. With the optative they are found in ll. 213, and three times in the Odyssee: E. 137. K. 314. II. 103.

266. ἐνωθή, He bent back his head; as is usual with those who have received a violent blow on the back. Eustath. ἀπὸ τοῦ τὸ ἐνωθή, i.e. occupat rect., bent back. In ll. 618, we have ἐνωθή τε πεσόν, which is supposed to be expressed in Virg. Aen. XI. 444. Latios huic hosta per armos Acta tremit, duplicatique virum transfixa dolore. See Heyne in loco. The idea is, perhaps, more clearly marked in Ovid. Met. 111. 68. Ille, dolore feros, caput in sua tena retorci, —θαλάρων. Properly, virens, florens. Thus, θαλάρων αἱζομαι, Π. T. 26. K. 259; θαλάρων παρακτίη, Π. 53. Hence, θαλάρων ἐκεῖνος, the starting tear. It is explained τὸ ἀπαλλάθη, in the Etym. Mag. p. 441. 32. Eustathius: τὸ ἀκμαίον, ἢ τὸ ἐνυμαν' ἐκ μεταφοράς τῶν ἐμβλημάτων ὄντων. 268. σκόπησιν ύπο χρυσοῦ. That is, ἀρτόριος ἦλοσι πεταρμένων, ll. 246.
Ov ὥθν μιν πάλιν αὔθες ἀνήσει θυμῶς ἀγὴνωρ 
Νεικείειν βασιλῆς ὀνειδείοις ἐπέσεσαν. 
"Ὤς φάσαι ἢ πλῆθος" ἀνά δὲ πτολίπορος Ὁδυσσεύς 
Ἑστη σκῆπτρον ἔχων παρὰ δὲ γλαυκώτις Ἀθήνη, 
Εἰσόμεν κήρυκι, σωπάν λαύν ἀνώγει, 
"Ὡς ἁμὰ θ' οἱ πρῶτοι τε καὶ ύστατοι νῖς Ἀχαίων 
Μῦδον ἀκούσειαν, καὶ ἐπιφρασσαίασι βουλήν. 
"Ὁ σφιν ἑφρονεὸν ἀγορήσατο καὶ μετέετεπν" 
Ἀτριέδην, ὑν' ὄθ' σε, ἀναξ, ἐθλοῦσιν Ἀχαιο 
Πάσιν ἑλέγχουσαν θέμεναι μερόπτησι βρωτοῖσιν 
Οὐδ' τοί ἐκτελέουσιν ὑπόσχεσιν, ἤπερ ὑπέσταν 
'Εὐδάδ' ἐτι στείχοντες ἀπ' Ἀργεός Ἰπποβρῶτοι, 
'Λιον ἐκπέραστ' ἐπείχεον ἀπονέσθαι. 
"Ὡς τὰγ ϊ ἃπαξς νεαρό, χήρα τε γυναίκες, 
Ἀλλῆλοισιν ὀδύρονται οἰκόνε νέεσθαι. 
"Ἡ μιν καὶ τὸν οὖς ἀνηθέντα νέεσθαι\n
λωβάσθαι, for ύβρίζων, in v. 242. 
Eustathius understands ἐπεβολῶν in the 
sense of ἵπποι βάλλονται, i.e. verbis 
insinctant. In the next line, ἀγήνωρ, 
which properly signifies mainly, intrepid, brave 
(II. K. 220), is used in a bad sense, as 
implying, haughty, proud, arrogant. Schol. 
αὐθαδῆς, ὑβριστῆς, καὶ θρασεῖς. Compare 
II. I. 695. Ψ. 443. Of the particle ἥν, 
the import is always ironical in Homer. 
See on II. Θ. 448. 
278. πτολίπορος Ὁδυσσεύς. Cicero 
ad Famil. Epist. X. 13. Qui M. Antonium 
appresserit, is belam confercit. Piace 
Homerus non Aias nec μελλόν, sed Ulyssen 
appellavit πτολίπορον. Thus Minerv 
Ulysses in Od. X. 220. Ζη ἢ μῶ 
βολὴ μπρόα τόλας εὐφυράνω. And so 
Ulysses himself in Ovid. Met. XIII. 349. 
Περιγειν τινι τειν, οὖν τινι ποσε σοφιτ. 
The same epithet, however, is applied to 
Achilles in II. Θ. 372. Ψ. 530. In the 
former part of the line, the collective noun 
πλῆθος is followed by a plural verb. So 
also in II. O. 305. Δέσχ. Agam. 588. 
Herod. IX. 23. Xen. Mem. IV. 3. 10. et 
pasim. 
282. ἐπιφρασσαῖασι βουλήν. The verb 
ἐπιφραζόω, indicet, signifies, in the middle 
voice, to understand, as in II. Σ. 93; or to 
weigh, to consider, as in II. N. 741. 
Heyne prefers the former meaning in this 
passage. See also on II. 83. 
284. Ἀτριέδη, λυ' ὄθ' σε, κ. τ. λ. Quinti 
lian, speaking of the various kinds of 
oratory which may be learned from Ho 
mer, mentions among the greatest in 
stances the speeches in this book. Nome 
vel unus liber quo missa ad Achilles lega 
tio narratur, vel in primo inter duces illa 
contentio, vel dicte in secundo sententia, 
ocnes lithum ac consiliorum explicat artes? 
Affectus quidem vel illus mites, vel hos con 
citatios, nemo erit tam indocet, qui non in 
sua postestate hunc autorem habuisse fatcatur? 
It is, indeed, hardly possible to find any 
where more refined turns of policy, or 
more artful touches of oratory. We have 
no sooner seen Agamennon excel in one 
sort of eloquence, but Ulysses is to shine 
no less in another directly opposite to it. 
Homer. The passage from Quintilian is in 
his Institut. Orat. X. 1.—θλοῦσι τίθημι. 
For μέλλοσι θίνα, ποισθαι. Schol. 
Δέξχουσιν ἑπονείδιστον, ἐφάσρωτον. 
285. μερόπτησι βρωτοῖσι. See on II. Λ. 
250. 
287. ἵτι. The Scholiast explains ἵν τὸ 
στείχον, i. e. on their march. So Od. 
Δ. 736. ἐν μια ἑωκε πατήρ ἔτι διήθρα κιοναρ. 
Probably the true reading is ἵπται 
στείχοντες, which is not altogether without 
authority. 
288. ἐκτέρσαντα. Scil. στ, i. e. Agam 
nemon. Compare v. 113. supra. Barnes 
and others understand ἐκτέρσαντε, which 
must be incorrect. See on II. Λ. 567. 
289. ὅσε γὰρ ᣬ πᾶς. Since the 
particle ἃ is always repeated in the second 
clause, Heyne, after Beuctly, would read 
ὅσε γὰρ ἀ, in a form analogous to ὧσι, 
ὦστερι. As there is no similar example 
to be found, it would be better, perhaps, 
to read ὧσι γὰρ πᾶτεσ. 
290. ἀλλῆλοισιν ὀδύρονται. See Por 
291. ἡ μιν καὶ τὸν οὖς ἀνηθέντα νέε 
σθαι. There is considerable difficulty in the 
con-
struction of this line. Eustathius explains it as follows: έστι τόσον ἐπίτον· τὸ τόσατς τῶλος, ὥστε εἰληφός ἥν τινα ἀνήθηνα τρίγραφον τοῦ νόστου. To the same effect Heyne: *Et sane talis bellum fictile atque, tali orih, optare possit redimunt in patriam. May not a line have been lost, which would render the passage complete? As it stands, it can only be thus rendered: *Hard it is, indeed, that one having been thus harassed should return, i.e. without accomplishing his purpose.

293. ἀσχαλά. Ιωκίδες for ἀσχαλα, from ἀσχαλαῖον, to grieve, to lament. So again in v. 207. II. X. 412. Ω. 403. The later writers used ἀσχάλλα. The old form, however, occurs in Eurip. Iph. A. 925. Archiloch. ap. Stobæum, p. 107. Εἰσχ. Proem. 107. Persön would restore it also to Eurip. Orest. 775, where he cites the above instances, to which Dr. Blomfield adds Εἰσχ. Proem. 251. Bion. Idyll. II. 7. Homer uses ἀσχάλλῳ in Od. B. 193.—For σῦν, many editions have παρά, which has slipped into some MSS. from the copyists not understanding the latter as a marginal explanation. The epithet πολύγεις has the same signification with πολυκλήσις in v. 74. The ζψάδα were the seats of the rowers. See Pent. Gr. p. 308. note on Eur. Phoen. 72.

296. θελεὶς μυκόντις. Since we have been here. In definitions of time, the dative of a participle is frequently added, which may be rendered by an adverb of time. Compare II. 2. 414. with Φ. 151. A similar construction is also used in reference to the distance or situation of a place. See Matt. Gr. Gr. § 390.—μυκόντις for μύκωνα.

298. αἰγάρον τοῦ δηρόν κ. τ. λ. This afterwards became proverbial. See Eras-
expression prevailed also among the Hebrews; whence Gen. xxxi. 2. LXX. ωσι χθες κατά τρίτην ἡμέραν. Compare 1 Sam. xix. 7.

305. ἀμφι περὶ κρήνης. Round about the fountain. The prepositions ἀμφι and περὶ, joined with an accusative, signify indifferently circa. Hence, Hoogeveen on Viger (p. 524. ed. Oxon.) supposes that one of them is here redundant; and so again II. v. 10, where ἀμφι is understood after περὶ. But it should rather seem that the first of the two, ἀμφι, is left without its case, adverbially; just as the same preposition frequently occurs twice, once adverbially, and again with a case, or in composition with a verb. Thus in Herod. II. 176. ἐν δὲ καὶ ἐν Μησρ. II. Ψ. 709. Ἀν δ' Ὀνέατες πολέμησαν ἀνάστασο. See Matt. Gr. Gr. § 594. 1. Hermann on Viger, p. 567. In Oppian, Haliect. I. we have ἀμφιτερι in one word.

307. καλὴ ὑπὸ πλατάνυστον. From this passage, Ernesti observes, Plato (T. III. p. 229.) drew the beautiful description which follows: Νὴ τὴν "Προς καλὴν γε ἡ καταγωγή. Ἡτε γὰρ πλατάνυσος αὐτή, μᾶλα ἀμφιλόφρος τε καὶ υψηλή, του τε ἄγου τὸ ἔψος καὶ σύμπων, πάγκαλον, καὶ ὡς ἀκινὴν ἔμμε τῆς ἄνθης, ὡς ἀν εὐδίστατον παρέχει τοῦ τόπου. "Ἡν ἀν πηγὴ χαριστάτη ὑπὸ τῆς πλατάνυος μὲν μᾶλα ψυχρῶν ἐδάσω, ως γε τῷ ποιῆ τεκμηρία. Νυμφών τε τῶν κ. τ. λ. To this Cicero alludes (de Orat. I. 7. 28): Cur non imitandum Socratam illum, qui est in Phaedro Plato? Nam me haec tua platanus admonuit, quae non minus ad oracionem hunc locus patuit est diffusa ramis, quam illa, cujus umbro secatum est Socrates; quae mihi videtur non tam ipse aqua, quae descriptur, quam Platonis oratione crevisse. Pansanius informs us, that in his time the trunk of this plane-tree was still preserved in the Temple of Diana, at Anulis; and that the fountain was still shown, by the side of which it grew. Heyne suggests, that there was a stone near the place, upon which a serpent was graven; and that hence the tradition of the prodigy arose. Ἀσεχύλος has invented a different appearance in Agam. 110. sqq. There is a great similarity between this portent, and that of the seven full ears of corn, and the seven fat kine in Pharaoh's two dreams (Gen. xii. 2. 5). It is clearly indicated that, after the first year, in which the prodigy was displayed, and which was occupied in assembling the allied army, eight more were to be devoted to the subjection of the several states dependent upon Troy, and that the tenth would be crowned with the capture and destruction of the metropolis.

308. δαφοινώς. There is a great difference of opinion as to the true meaning of this epithet. Schol. ποιρός κατά νύμφα, ὡς ἀναίρων. The Etym. M. p. 250. 21. also gives both interpretations, deriving the latter from the intensive particle ἐς and φῶς. Dr. Blomfield, in his Glossary on Asch. Prom. 1056, renders it eruentus; and the Scholiast on II. K. 23. explains it by δαφοινώς, φωνευτικός. It occurs, however, in Eur. Acest. 508. λέοντως ὁ δαφοίνως Λα, where, from the epithets βαλός and παικλοδρίς, with which it is accompanied, it seems undoubtedly intended to designate color. As to the passage before us, and generally in Homer, either interpretation will meet the sense. The adjectival σμεράλδος properly signifies aspectus terribilis, from σμύρνος, or σμύρνιος, or σμύρνιον, and thence, generally, terribilis. Schol. ὁ καταπληκτικῶς τύ νῦμα. It is the same with σμερόνδας, II. E. 742. The σ prefixed has the same force as the intensive particle ζα; and the formation is similar to that of σμήραδος from σμύρα, and the like. See Damm in tονε.

310. πρὸς ρα πλατάνυστον. The particle ρα, both in this line and the preceding, is strictly inferential: in the first instance, declaring that the appearance was divine; and in the other, that Jupiter himself was the author of the prodigy.

311. στρογυλὸς νεσσοί, νήπια τέκνα. Homer frequently uses τέκνα for the young of birds and animals, in the same manner as νεσσοί, on the contrary, is used to signify children. Thus again, vv. 315. 317. Λ. 113. T. 400. and elsewhere. See the note on Soph. Ed. T. 17. Pent. Gr. p. 9. Valck. on Herod. IIII. 109. Ευστα-
thius observes, and after him Vossius de Idol. III. 86, that στρονθός is a general term signifying either a πατάς, or any other bird. In the latter case, however, στρονθός is never found without an epithet. Thus Elian. Hist. Animal. XIV. 13. στρονθοί χρησιμοί. Herod. IV. 175. στρονθοί καταγαίο, ostriches. See Blomfield on Ἕσχ. Agam. 143.

312. πετάλας ύποπτητοῖτες. Sub frondibus considerantes, latitantes. Heyne. The most probable formation of the participle πεταλώς is from the old form πέτω, or πέτω (whence πέπτης), of which the perfect was πεπτήκε, part. πεπτητής, for which Homer again uses πεπτητής in Od. N. 98. Σ. 354; and πεπτέως, II. Φ. 503. See Matt. Gr. Gr. § 245.

315. μήτηρ δ' ἄριστοτάτου κ. τ. λ. Hence the beautiful illustration in He- lidii. Ἐθ. II. p. 100. ὅπερ, ὁμα, τις ὑμος, ὁμας ἀπό τήν καλαίν πορ- θοῦντος, ἐν ὅφαλμος τε τήν γονήν θη- νομένου, προσδεδον μὲν ὅκεν, φεύγουν δὲ ὦ φόβι, πόθος γάρ ἐν αὐτῇ καὶ πάθος ἀνταγωνίζεται τεραμούσα καὶ περιποτάται τήν πολιορκίαν, εἰς ὅτα ἀνήμερα, καὶ ὦς ἔλεος οὐκ ἐγγυότερα ἢ φύς, ἀνήμερον κεινητίαν τοῦ μητρὸν εἰσάγουσα θρή- νον.

316. τήν δ' ἐξελειάμενος πτέρυγος. Implicans se ei (κατά τής) πτέρυγος. Heyne. —ἀμφιαχυσ. Part. perf. mid. from ἀμφι- αχυσ. sive amphi
cus.

318. τών μεν. Scil. δράκοντα.—ἀριζη-

λον. Conspicuous; i.e. so as to indicate that the appearance was portentous. From the intensive particle ἄρι, and ἄριον, the two letters ζ and δ being convertible. It appears from the Scholiast that there was another reading, ἀτζηλον or ἀδζηλον, according to which the meaning will be, that Jupiter, who had sent the omen, afterwards caused the serpent to disappear. This, however, is quite at variance with v. 319. Cicerio, however, had plainly this reading before him, when he thus translated the passage, de Divin. II. 30. Qui luci ediderat Jupiter Saturnius idem Aedelit, et duro farinarit tequina sacco.—οὐσιπ υφις. Scil. μητιτα Ζεβε, v. 324.

319. λαξαν. See on v. 307.


323. ἄνω. Silent, dumb. Damm considers it a poetic form for ἄνως, from ἄ, priv. and ἄνω, clamo. Schol. ἄνωρ άφωνο, κατά σκόψειν τής ὑμής, δ' ὅσπερ τῆς φωνής. The word occurs in II. Γ. 84. I. 30. 691. In Od. Ψ. 93. it is used adverbially; whence many have inferred that it should always be so understood, as ἄκρην ἐγένεστα, in II. Γ. 95. It certainly never appears in any form but the present; and hence it is better written, as Buttmann directs, without the ε subscribed. Vulgo ἄνωρ.

325. δου. For ὅς, the genitive of the relative ὃς. In the feminine, we meet with ἔς for ἢς, in II. Π. 208.
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330. τὸ ἐπίσκεψην τῆς ἐκκλησίας ἐν τῇ ἐκκλησίᾳ

335. τῷ χριστίανι πάντως τῷ γιον θεοῦ

340. τῷ αὐτοῦ πάντως τῷ γιον θεοῦ
the particles will be evident from an inversion of the clauses, as in II. A. 113. The substantive μήχος, remedium, should properly be followed by a genitive of the evil to be averted. Eurip. Andr. 536. κακῶν μήχος. Herod. II. 181. IV. 151. κακῶν μήχος. Theoc. Idyl. II. 95. χαλέπας νόσω μάχος.

Here, then, we must understand any remedy for the delay, which is clearly implied in what follows. The construction is different in II. I. 249. Eustathius observes, that Nestor indirectly alludes to the quarrel between Agamemnon and Achilles, as the cause of the protracted duration of the war.

346. ένα καὶ δύο. This is intended to insinuate the extreme paucity of the number of those who wished to return; and more especially directed, as Eustathius thinks, against Thersites, and, perhaps, indirectly against Achilles. On the repetition of πρίν in vv. 348. 354, see note on II. A. 97.

350. καταμύθασα. Ann tên: Scil. nos Τοῦτον ἐρμημαγανωσ esse. HEYN.

353. αστράττων ἐπίθετα, κ. τ. λ. So II. I. 356. ζωός δὲ σφόν Κρονίδης ἤνεκα σήματα ψαυνῶν Αστράττη. It is observable that lucky omens were supposed to come from the right by the Greeks, and from the left by the Latins. Cie. Div. II. 36. Sinistrum, quod bonum sit, nostri nominarunt: extern dextrum. It seems, however, that both Greeks and Romans considered the East to be the lucky quarter of the heavens; so that the above difference consists in the words alone, arising from the situation of those who took the auguries. In doing this, the former stood with their faces towards the North, the latter towards the South. Plin. N.H. II. 55. Compare II. M. 239. Virg. Æn. II. 693. IX. 63. Still the Latins themselves frequently use dexter for favouable, and sinister for unfavourable, in imitation of the Greeks. See Virg. Æn. IV. 579. Ecl. IX. 15.—The syntax of this passage is an instance of anaclathion, since αστράττων in the nominative refers to Κρονίδων in the accusative, v. 350. Changes in the construction, of a similar nature, will be found in v. 681. infra, II. T. 211. Z. 369. 510. K. 224. 437. See also Matt. Gr. Gr. § 610. 355. τίνα. For αὐτόν, ορ ἑκαστὸν.—So again v. 392. sqq.

356. Ἐλευθ. That is, Ἐλευθ. καριν. If Ἐλευθ. be understood to depend upon ὀρμήματα τε στοναχάς τε, Nestor will be made to insinuate that Helen was carried off against her inclination, which does not accord with the traditions respecting her. Eustathius, indeed, understands the former of the two substantives of her departure, and the latter of her subsequent repentance. But they seem rather to indicate the expedition undertaken by the Greeks, and the miseries which they endured on her account.

359. βάνατον καὶ πότιον ἐπισπ. This is an Homeric idiom, equivalent to the Latin oppetere mortem. So II. Z. 412. O. 495. T. 204. Y. 337. Φ. 100. X. 39. The common form would be βάνατος ἐξίπτωται, or κεκαλοί, τιμ. Thus Simonides: 'Ο δ' αὐτος ἐνεκε καὶ τὸν φυγάδαχον.
'Αλλά, ἀνάξ, αὐτός τ' ἐν μίδεο, πείθο τ' ἄλλως.
Οὐτοὶ ἀπόβλητον ἔτος ἔσσεται, ἢ, τιν κεν εἴτω.
Κριν' ἀνδράς κατά φύλα, κατὰ φρόντιας, 'Αγαμέμνον,
Ὡς φροντὶς φροντισθείν ἀρήγη, φύλα δὲ φύλοις.
Εἰ δὲ κεν ὃς ἔρξες, καὶ τοι πεῖθονται 'Αχαιοι,
Γυνώρ ἐπεθ', ὡς θ' ἡγεμόνων κακός, ὡς τ' ἐν λαῶν,
'Ήδ' ὃς κ' εσθλὸς ἔρσι κατά σφέας γὰρ μαχόταν
Γυνώται δ', εἰ καὶ θεσπεσία πόλιν οὐκ ἀλατάξες,
"Η ἀνδρῶν κακότητι καὶ ἄφρατῇ πολέμου.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων 'Αγαμέμνων
"Η μαν αὖτ' ἀγορῇ νικῆς, γέρων, νίας 'Αχαιών.
Αἰ γὰρ, Ζεύ τ' πάτερ, καὶ Ἀθηναία, καὶ 'Απολλών,
Τοιοῦτοι δέκα μοι συμφράζομεν εἰν 'Αχαιών.
Τῷ κε τάχ' ἠμύσετε πόλις Πραιμών αὐνάκτος
Χέρων ὑφ' ἡμετέρησιν ἀλοῦσα τ' περιθομένη τε.
"Αλλά μοι αὐγίοχος Κρονίδης Ζεὺς ἄλγ' ἐδοκεν,
"Ος με μετ' ἀπρήτους ἑρώτας καὶ νέικα βάλλει.
Καὶ γὰρ ἐγὼν 'Αχιλλεὺς τ' μαχησάμεθ' εἶνεκα κούρης
'Αντιβίους ἐπέσσειν, ἐγὼ δ' ἤρχον χαλεπαίνων.'
Ei de pot' ec ge mian bouleusomev, ouk et' etepita
Trowain anabakhis kakkou eisetai, ou'di 2mavon.
Nun d' epxevoth' epi diepnon, 'ina xinagwmen arpa.
Ei men tis doio thezasis, eis d' apostia theswon,
Ei de tis eptposi diepnon dovi omyptudesasun,
Ei de tis armatos amphi iowv poliumo muvedswon,
"Oc ke panimirioi stynag' kritymwth' armpn.
Ou' yar' panwlosi ge metesasetai, ou'di 2mavon,
Ei mu' yu' eloussa diakrinwtei menos andhron.
'Idroswi mien teu telamwv amphi sththesoun
'Asiptdos amfibrqton, peri d' epxeix xepa kamaita
'Idroswi de teu eptpos, eu'xoou arma titaivn.
"Ον δε κ' ἐγών ἀπάνευθε μάχης ἵθελοντα νοήσω
Μμινάζεων παρὰ νυσοι κορωνίσιον, οὗ οἱ ἐπεττα
Ἀρκιον ἐσείται ψυγέων κύνας ἢ τὸν όινονος.

"Ὡς ἐφατ': Ἀργείου δὲ μέγ' ἱαχον, ως ὦτε κύμα
Ἀκτῆ ἑφ' υψηλῆ, ὅτε κωνής Νότος ἐθάλον,
Προβλήτη σκοπέλω, τὸν δ' ὀὕτοτε κύματα λείπετ
Παντοῖοι ἀνέμων, όταν ἐνθ' ἡ ἑνθα γέωνται.

"Ἀνταύτες δ' ὀρέουντα, κεφασθεντες κατὰ νήσας,
Κάτινισσαν τε κατὰ κλίσιας, καὶ δεύτυνεν ἐλυντο.

"Ἀλλος δ' ἄλλῳ ἐρέζε θεὸν αἰεγενετάων,
Εὐχόμενος θάνατον τε φυγεῖν καὶ μῶλον Ἔρημος.
Ἀυτὰρ ὁ βοῦν ἱερευσαν ἀνάξ ἀνδρῶν Ἀγαμέμνων
Πίονα, πενταέτηρον, ὑπερμενεί Κροιώνι
Κύκλιςκε δὲ γεροντας ἀριστήμας Παναχαῖων,
Νέατορα μὲν πρώτιστα, καὶ ἱδομενή ἀνακτα,
Αὐτὰρ ἐπει' Άιαντε δῷ, καὶ Τυδέος κῦν,
"Ἐκτον δ' αὐτ' Ὅδυσσα, Δίι μὴτιν ἀτάλαντον.
Αὐτόματος δὲ οἱ ἦλθε βοῦν ἀγάθος Μενέλαος.
"Ἡ,δεε γαρ κατὰ θυμὸν ἀδελφέων, ως ἐπονεῖτο.

cannot refer to the shield, but to the warrior. The sense must be supplied thus: καὶ καμεῖται τις κατὰ χειρα περὶ ἔχει, i. e. περικαμεῖται. Προβλήτης ψυγεῖν καὶ κυνάς Νότος ἐθάλον. Αὐτὰρ ὁ βοῦν ἱερεύσαν ἀνάξ ἀνδρῶν Ἀγαμέμνων Πίονα, πεντάετηρον, ὑπερμενεί Κροιώνι. Κύκλιςκε δὲ γεροντάς ἀριστήμας Παναχαῖων, Νέατορα μὲν πρώτιστα, καὶ ἱδομενή ἀνακτά. Αὐτὰρ ἐπει' Άιαντε δῶ, καὶ Τυδέος κῦν. Ἐκτον δ' αὐτ' Ὅδυσσα, Δίι μὴτιν ἀταλάντον. Αὐτόματος δὲ οἱ ἦλθε βοῦν ἀγάθος Μενέλαος. Ἡ,δεε γαρ κατὰ θυμὸν ἀδελφέων, ως ἐπονεῖτο.
Βοῦν ἔδε περιστίσαντο, καὶ οὐλοχύτας ἀνέλυτον. 410
Τοῦσιν ἐξ ἐνχόμενον μετέφη κρεῖων 'Αγαμέμνων'
Ζεὺς κύδιστο, μέγιστο, κελανερές, αἴθρει ναῖων,
Μή πρὶν ἐπ' ἡλίου ἑπναί, καὶ ἐπὶ κνέφας ἐλθεῖν,
Πρὶν με κατὰ πρηνεῖς βαλέειν Πριάμου μέλαθρον
Αἴτθαλον, πρῆσαι δὲ πυρὸς ὅπιοι θῷστοι' 415
'Εκτὸρον δὲ χιτώνα περὶ στίθησαι ἐδέξαι
Χαλκῆς ῥωγαλέων' πολέες ἕκριψε αὐτοῦ ἔταιροι
Πρησεῖς ἔν κούφον ὄδαξ λαξιότα γαῖαν.

"Ως ἔρασ', οὐ δ' ἄρα πώ οἱ ἐπτεκραίανεν Κρυών
'Αλλ' ὑγε δέκτο μὲν ἱρἀ, πόνον δ' ἀμέγαρτον ὀφελλεν.
Αὐτὰρ ἐτεί β' ἐξαντο, καὶ οὐλοχύτας προβάλαντο, 421
Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἐσφαξαν, καὶ ἐκεῖραν,
Μηροῦς τ' ἐξέταμον, κατὰ τὲ κυλὴ ἑκάλυψαν,
Δίπτυχα ποίησαντε' ἐτ' αὐτῶν δ' ἰώμθηταν' 425
Καὶ τὰ μὲν ἄρ' συξήσαν ἀφόλλοις κατέκαιμον.
Σπλάγχνα δ' ἀπ' ἀμπεράντες ὑπέρεξεν Ἡφαιστοῦ.
Αὐτὰρ ἐτεί κατὰ μήρ' ἐκάη, καὶ σπλάγχνα πάσαντο,
Μίστυλλον τ' ἀρα τάλλα, καὶ ἀμφ' ὀβελοῖαν ἐπειραν,
Ωπτησοῦν τε περιφράδεως, ἐρύσαντο τε πάντα. 430
Αὐτὰρ ἐτεί παύσαντο πόνον, τετύκουτο τε δαῖτα,
Δαίνυντ' οὖν ὄ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
Αὐτὰρ ἐτεί πύσιος καὶ ἐδήτος ἐξ ἔρον ἐντο,
Τοῖς ἄρα μὺθων ἥρξε Γερμήνων ἱππότα Νέστωρ.
'Αγρείδη κύδιστο, ἀναξ ἄνδρῶν, 'Αγαμέμνων,
Μηκέτι νόν δῆθ' αὐθὶ λεγόμεθα, μηδ' ἔτι δηρὸν 435

410. οὐλοχύτας ἀνέλυτον. See on 11.
A. 449.
413. μή πρὶν ἐπ' ἡλίου ἑπναί. Eu-
stathius: λαῖστα τὸ ὡς, ἢ ποιῆσαι. In
invocations of this nature, this ellipsis is
very usual, particularly in Ionic writers.
Thus again in 11. Η. 179, and in Herod. V.
105. ὧ Ζεὺ, ἐγκενθαῖσα μοι Ἀθηναίους
τίσασαι. The sense is complete in Xen.
Cyrop. VI. 4. 9. ἀλλ', ὧ Ζεὺ μέγιστε, ἐδός
μοι θανίνει δέιν μὲν Παννείας ἀνέπ. 421
Compare VI. 3. 11. The ellipsis is sup-
plied also in Hom. Η. 2. 307. 476. See
Vackner on Herod. I. c. and Bos, Ellips.
Gr. p. 372. A similar construction is often
employed in the Attic poets; where, how-
ever, it is more usual to supply ἐφ' ὐγαί.
75. 239. Arist. Ran. 914. See Markland
on the passage of the Supplices; and com-
pare Arist. Ran. 884.
415. πυρὸς ἁπλοῦ. The preposition ἐδα
must be supplied; and so again Η. 3. 331.
H. 410. I. 242. This use of the genitive,
however, is more usual in reference to the
agent, than the instrument. See Matt.
ἐμπρῆσαι is followed by πυρὶ in the da-
tive. Of the metre, see Prelim. Obs. sect.
V.
418. λαξιότα. There is here a change
in the construction, somewhat similar to
that noticed above on v. 122.
420. ἀμέγαρτον. Simply μαγιν: in
which sense also ἀμέρος is sometimes
used. Compare Od. Δ. 400. P. 219. He-
siod. Theog. 666.
421. This and the following lines are
repeated from Η. 4. 458.
426. ὑπερεξεν Ἡραίστοιο. Schol. ὑπερ-
ήνου ἐκχόν τοῦ πυρὸς.
435. λεγόμεθα. Different interpreta-
tions of this verb have been proposed by
the critics. The Scholiast explains it by
διαλέγομεθα, and Clarke renders it by tem-
pus colloquendo teramus; nor is it unnatural
to suppose that the chiefs may have pro-
longed the banquet by conversation.
If
437. αἰγίδ' ἵχουσ' ἱρίτημον. It is a great doubt among the learned, whether the aegis was a breast-plate or a shield. That of Minerva, however, was certainly a shield, as is evident from the description given of it in II. E. 738. sqq. The θύσαποι were rows of fringe, or golden tassels, attached to the edge of the shield, for the purpose of striking terror into the enemy by their dazzling motion. Herodotus (IV. 189), speaking of certain images of Minerva, says, οἱ θύσαποι οἱ ἐκ τῶν αἰγίδων ὄμοι ἦν. See Lobeck on Soph. Aj. 846.

439. ἐκατομβίοιο. Valued at a hundred oxen. See on v. 40.

450. παράσπασσαν. Schol. ἐνθυνθεὶσα, ὀρνώσα. Properly, facing the eyes eagerly upon an object.


455. ἧπτε πῦρ κ. τ. λ. Homer, on the sight of the march of this numerous army, gives us five similes in a breath, but all entirely different. The first regards the splendour of their armour, as a fire, &c. The second, the various movements of so many thousands before they can range themselves in battle-array, like the swans, &c. The third respects their number, as the leaves, or flowers, &c. The fourth, the ardour with which they run to the combat, like the legions of insects, &c. And the fifth, the obedience and exact discipline of the troops, ranged without confusion under their leaders, as flocks under their shepherds. This fecondity and variety can never be enough admired. Pope; from Dacier. With the first of these similes we may compare Virg. Georg. II. 302, sqq.—αἰβήλον. Causing to disappear: i. e. destructive. Schol. αἰβηλοῦν, ἀφαίρετον.

459. τῶν δ'. Scil. Ἀχαϊῶν. The genitive is here placed without any govern-
ment, and repeated in v. 464, after the subject of the simile. So again in v. 474.

461. Ἀσιώ. Ioniué for Ἀσίου. It appears from Strabo (XIV. p. 361. C.), that there was a meadow on the banks of the Caýster, so called from Ἀσιώ, a king of Lydia, from whom the Lydians suppose that Asia derived its name. See Herod. IV. 45. It seems to be of little consequence, whether we read Ἀσιώ in the genitive, or the adjective Ἀσιω in the dative, as it is in most editions. The latter is sanctioned by Virgil, who has beautifully imitated this simile in Æn. VII. 639. Σεα quondam increp liquida inter nubila ecyp, Cum sese e posta referant, et lupa canoros Dani per solis modos; sonat annis et Asia lond Pulsæ pulsa poetas. So again in Georg. I. 339. Jam varias pelagi volemur, et qui Asia circum Dädibus in stagnis rimon secus Caýstrari. Some grammarians have thought that this adjective is derived from ἀσι, dry mud; and others would render it Ἀσίατι, but the metre is decisive against either interpretation. There are two heroes of this name Ἀσιώ, mentioned in the Iliad (B. 307. Π. 715). The Caýster was a river, near Sardos, famous for the number of swans by which it was frequented. See Ovid. Met. II. 352.

χαίροντας τοῦ πτηνοῦ καὶ ἐντυφώσας τοῖς πτερυγίοις. Virg. Æn. I. 393. Saudant stri- dentibus alitis. III. 335. magnis quamquam duagoribus alis. The vulgar reading, ἀγαλ- λόμενai, may be equally correct, since it sometimes happens that an adjective agrees in gender with the latter of two substantives, and in case with the former; as in Soph. Ant. 1001. So also Aj. 163, πτηνών ἄγλαια Μιγαν ἀγίην ὑποτισιανεῖ. See Matt. Gr. Gr. § 434, b. The reading of the text, however, is supported by the best authority. In the following line there is a change in the construction, which involves the passage in some obscu- 

463. πετοὺν Σκαμάνδρινον. See on II. Z. 431. The beautiful accordance of the words with the sense in the following sentence, has been frequently noticed. It has been imitated by Virgil. Æn. VIII. 396. Quadrupedante pelsum sonitü quasi anguilla campa. A variety of instances of a similar nature are produced by Clarke, on II. P. 363.

464. νεῶν ἁπα καὶ κλισιών. Scaliger is greatly mistaken when he accuses this simile of impropriety, on the supposition that a number of birds, flying without or- der, are here compared to an army ranged in array of battle. On the contrary, Hom- er in this expresses the stir and tumult the troops were in before they got into order, running together from the ships and tents. But when they are placed in their ranks, he compares them to the flocks under their shepherds. Pope. It is to be observed, with regard to the syn- tax, that in the Ionic writers generally, and also in the Attic poets, the prepositions are frequently placed after the cases which they govern. So Theog. 34. Ἐσ- θλων μὲν γὰρ ἀπ' ἐσθλὰ μαθητέα. So also in Latin: Ovid. de Pont. III. 3. 46. Divisiuu perit solus ab ipse meo. Sometimes also the preposition is separated from its case by the intervening words of the sentence; as, in the next line, ὑπὸ τοσῶν. See Matt. Gr. Gr. § 593. 3. Zeune on Viger, p. 493.

465. πετοὺν Σκαμάνδρινον. See on II. Z. 431. The beautiful accordance of the words with the sense in the following sentence, has been frequently noticed. It has been imitated by Virgil. Æn. VIII. 396. Quadrupedante pelsum sonitu quasi anguilla campa. A variety of instances of a similar nature are produced by Clarke, on II. P. 363.


469. ἤτοι μιμῶν καὶ λ. The tameness of this image, in comparison with those which precede it, would scarce be forgiven in a poet of these times. Another follows of the same kind, in the simile of Agamemnon to a bull, just after he had been compared to Jove, Mars, and Neptune. This, Eustathius tells us, was blamed by some critics; but Milton, who was a
close imitator of Homer, has often copied him in these humble comparisons. He has not scrupled to insert one in the midst of that pompous description of the rout of the rebel Angels, in the sixth book, where the Son of God, in all his dreadful majesty, is represented pouring his vengeance upon them. As a herd of goats, or timorous flocks, together thronged, Drove them before him thunderstruck. Pope. Heyne observes, that the whole of the comparison consists in the concluding words διαφάνεια μεμάωτης, and is directed to the ardour and resolution of the men rushing to the combat. Schol. τό δὲ τοῦ ἔποιημα τοῦ αἰματος. Compare II. II. 641. P. 570. And so, in the simile of the bull (v. 479), the similitude is confined to the strength and majestic appearance of the animal. Hor. Sat. I. 3. 110. Viribus edito aedebat, ut in grege taurus. It will be seen that the construction is changed in v. 472, since τόσοι should properly be referred to ὅσοι, or ὥστε to ὃς. So again in v. 480. The verb πέτονται, or the like, must be understood after μετα καθεν. 470. ἡλάσκουσι. This verb seems to be a poetic form of ἀλάσκασαι. Schol. περὶ τὸν αὐτὸν τόσον εἰλοῦναι, κύκλῳ πλανώμεναι. Eustathius remarks upon the propriety of this epithet as applied to flies. See Louthw de Sacra Poesi Hebr. p. 231. Of σταθμός, see on II. E. 140. 473. διαφρόσυαι. Selll. αὐτοῦς. HETNE. 477. μετὰ ἐ. Supply τοῦτος. See Bos Ellips. Gr. p. 304. 479. Ἀρα ἐκ ζώον. The ζώον, more usually called μύρις (II. A. 137), was generally of brass, lined with wool, and worn next the skin, beneath the coat of mail. It was so essential to the equipment of a warrior, that it is frequently used as a general word for the whole armour, as in this place. Hence also ζώωνσθα, to arm, in II. λ. 15. Pausan. Beot. IX. 17. τὸ δὲ ἐγείραν τὰ ὑπελα, ἐκάλουν οἱ παλαιοί ζώωνσθαι. Καὶ δὴ Ὠμήρος Ἀρα τῶν Ἀγαμέμνονα ποίησαντα εἰκάζων τοῖς ζώοις, τῶν ἐπιλών τῶν σκεφής σαφει εἰκάζων. See Robinson’s Antiq. of Greece, p. 360. It seems, however, from the analogy of the other parts of the comparison, that the armour is here used metaphorically to denote the strength and prowess of the wearer. It is observed by Pope, that the character of majesty, which is here assigned to Agamemnon, is preserved throughout the Iliad. It is thus that he appears in his ship in the Catalogue; in the eyes of Priam, in II. Γ. 166; and so throughout. 480. μύρις ζωο. See on II. Α. 69. The passage is imitated in Quint. Smyrn. I. 793. 484. Ἠστεθε νῦν μοι, Μοῦσαι, ὡς κ. τ. λ. There is great tact and beauty in introducing the Catalogue with an invocation to the Muses, as alone able to supply the correct materials for compiling it. See note on II. Α. 1. Virgil has opened his enumeration of the leaders with an exact imitation of it, in Ξέν. VII. 414. Paudite nunc Heleno. Duce, cantusque motete: Qui bello excitis reges; quae quoties secutae Complurum campos acies; quibus Italia jam tum Floruerat terra alma viris, quibus ars erat armis. Et meministis enim, Dixet, et memorare potestis: Ad nos vix tenuis famae perlustrat aura. Compare Val. Flac. Argon. VI. 33.
486. κλίος ὁδόν. Report alone. This signification of κλίος is found again in II. Α. 227, and elsewhere. So Soph. Phil. 251. Όδ' ὄγρα ἄρ', οὖθε τών ἵμων κα- 
κών κλίος ἣ ν φηθον πατ' ὀδέν.  
488. παλαιόν ἡ ὄδ' ἀν ἐξω κ. τ. λ.  
Virg. Georg. II. 42. Νον οερ,cuncta neis 
amplècti versibus opto: Νον, niki si linguis 
centum sint, oracu centum, Ferrea vox, &c. 
Compare Αν. VI. 625. Of the Ionic sub- 
Junctive aorist, μνήμοσαι, see on II. Α. 
62. 
494. Βοιωτών. In the age of Homer, 
Greece was divided into a number of 
small states, governed by their respective 
princes, and totally independent of each 
other. In the Catalogue of ships, which 
had acquired the title of Βοιωτία from its 
first word, the relative position and extent 
of these principalities is marked out with 
an historical exactness, which, in addition 
to its being the most ancient specimen of 
early topography, has rendered it, in all 
ages, the most valuable, and, indeed, the 
only authentic source of information, re- 
specting the geography of Greece, before 
the Trojan war. For the Poet does not 
pass in his enumeration, from one state to 
another, without order or design; but 
every kingdom is mentioned with the 
strictest adherence to its relative position 
on the map. Beginning at Aulis, the most 
noted promontory of Greece, where the 
fleet was stationed at the outset of the 
expedition, we are conducted in a direct 
route to the Peloponnesus (v. 559), and 
therefore, from place to place, to Thessaly, in 
the order in which a traveller would natu- 
 rally visit them. Strabo I. p. 47. ἐν τῷ 
Κα- 
tαλόγῳ τᾶς μὲν πόλεις οὐκ ἱερείς λέγει 
οὐ γὰρ ἀναγκαίον τὰ δὲ ἐθνή ἱερεῖς. 
In this respect, the Catalogue of Homer 
is considered by Macrobius (Saturn. V. 15), 
as infinitely superior to that of Virgil (Æn. 
VII. 647. sqq.), who passes from one place 
to another, without any regard to its rela- 
tive situation. In fact, the former seems to 
have been intended by the Poet to fur- 
nish an exact geographical account of his 
country; and this will at once remove the 
objectio which has sometimes been urged 
against it, with respect to its length. It 
should be remembered, however, that the 
cities in the early ages were not regularly 
inhabited, but consisted of detached cot- 
tages, scattered across the plains, or upon 
the hills, and peopled by one or more 
families, whom relationship, and sometimes 
chance, had thrown together. Hence Ho- 
mer repeatedly uses the verb ἄσφησινον, 
in reference to their population. So great 
was the reputed authority of this piece of 
history, that the number of works, which 
are said to have been written upon it, is 
almost incredible. Demetrius of Scæsips, 
who lived within sight of Troy, is said to 
have devoted sixty-three books to that 
part relating to the Troade; and besides 
the valuable remarks of Strabo, Menogenes 
and Apollodorus composed several volumes 
upon the subject, which are now lost. 
Indeed, so high was the respect which was 
paid to it, that a law was enacted in some 
of the states, to compel their youth to 
learn it by heart; and Solon is said to 
have appealed to it at the time when Sa- 
lamis was contested by Athens and Me- 
gara, and succeeded in establishing the 
claims of the former. See on v. 557. 
intra. Several instances also are collected 
by Eustathius, in which disputes respect- 
ing the boundaries of states were set- 
tled upon the authority of the Catalogue; 
the accuracy of which has been attested 
even by modern travellers. See Wood's 
Essay, p. 40. On the other hand, Eratos- 
thenes maintains that the poet's geog- 
ographical knowledge was chiefly confined 
to Greece, and that his description of distant 
countries is altogether fanciful and errone- 
ous. Strabo labours to refute this opinion, 
and is doubtless correct in drawing a line 
between an excessive confidence, and a 
total want of faith in the accuracy of the 
information to be derived from the Iliad 
and the Odyssey, respecting the regions 
of which they speak. There seems, indeed, 
to be an anachronism in the very opening 
of the Catalogue; for, according to Thucy- 
dides (I. 12), the Boeotians did not migrate
from Thessaly into Boeotia until 60 years after the Trojan war; though the historian admits that an earlier colony may probably have preceded the entire immigration. See Arnold ad loc. At the same time, there is no reason to suppose that Strabo would have so generally received the authority of the Catalogue, without sufficient grounds for believing its statements to be correct. With respect to the number of the Grecian army, Plutarch, reckoning the ships at 1200, places it at 120,000 men; and Thucydides, with much greater accuracy, at about 102,000. For the Boeotian vessels, carrying 120 men each, and those of Philoctetes and Achilles (II.Ψ. 297.) only 50; if we consider these as the largest and smallest respectively, the mean will be 85 for each vessel. Upon this calculation, Thucydides obtains his aggregate (I. 10); whereas Plutarch must have allowed 100 men to each ship. Still, neither estimate can be exactly correct, since the vessels in Homer's fleet amount only to 1186. And it is curious to remark, that the number has been variously given by different authors. The Poets, in general, fix it at 1000, most probably as a round number. Eurip. Androm. 106. χελωνας 'Ελλαδος οκέας 'Αργος. And so Órest. 352. Iph. A. 174. Iph. T. 140. Rhes. 260. Elect. 2. Æsch. Agam. 44. In this agree the Latin poets in a body. Virg. Æn. II. 197. Quos neque Typhides, nec Larissaeus Achilles, Non anni donumque decon, non mille carinar. Ovid. Met. XII. 6. conjurataque sequuntur Mille rates. See also Propert. II. 26. 38. Senec. Agam. 40.

As to the poetic merits of the Catalogue, it should seem almost impossible that there could be any beauty in the enumeration of a list of proper names of people, princes, and countries, Dionysius of Halicarnassus, however, in his Treatise de Structure Verborum, is full of praise of the harmony of the versification; and the several mythological histories, and other digressions, which are interwoven with the narrative, are well calculated to relieve the tediousness of the main subject. The various repetitions of the same form of expression, with which the different divisions are introduced and closed, may fairly be attributed to the early state of the language, and the simplicity of the age. Precisely the same usage is observable in the numbering of the children of Israel in the plains of Moab (Numb. xxvi.); and in the scaling of the twelve tribes. (Rev. vii.) At all events, the Catalogue has been imitated by the Poets of all ages and countries. Euripides has an enumeration grounded upon it in the first choral ode of the Iphigenia in Aulis; and besides the Catalogue of Virgil above alluded to, Statius has almost translated part of it in his Theaid. Among the moderns, it is sufficient to notice Tasso's catalogue of Heroes, and Milton's, of the fallen Angels. See Pope's Observations.

496. Αἴλιδα. The port at which the Grecian fleet assembled before they set sail for Troy. Compare v. 303, where the Scholiast derives the name ἀπὸ τοῦ αἰτίστη, αἰτισθήσαν, ὁ ἐντὸν ἀφροδισίαν, τῶν Ἑλληνικῶν στρατῶν. See on II. A. 106.


499. Ἀρμα. This place was so called from the circumference, that the earth opened in its neighbourhood, and closed upon Amphiaras and his chariot (Ἀρμα). Hence it was sometimes called λίκτρα Ἀρμιάραν. See Strabo IX. p. 279.
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'ΟΜΗΡΟΥ 'ΙΔΙΑΔΟΣ Β'.

Κώπας, Εὐτρησίν τε, πολυτρήρωνα τε Θλιβήν
Οἱ τε Κορούνεια, καὶ συμφθ' Ἀλαρτον,
Οἱ τε Πλάταιαν ἔχον, ἢδ' οἱ Γλύσαντ' ἑνέμοντο,
Οἰ θ' Ὑποθίβας εἴχον, ἐκτίμεισιν πτολέμοιον,
"Ογχαστὸν θ' ἔρων, Ποσιδίουν ἁγλαὸν ἀλοσς"
Οἱ τε πολυστάφυλον "Ἀρνην ἔχον, οἱ τε Μέδειαν,
Νίαν τε ζαθέναν, 'Ἀνθηδόνα τ' ἐσχατώσαν.
Τῶν μὲν πεντήκοντα νεῖς κίουν' ἐν δὲ ἐκάστῃ
Κούροι Βοιωτῶν ἐκατόν καὶ εἴκοσι βαϊνον.
Οἱ δ' 'Ἀπαληδόνα ναίον, ἰδ' 'Ὀρχομενῶν Μινύεων,
Τῶν ἤρχ' 'Ασκαλαφος καὶ 'Ιαλμενος, νεῖς 'Ἀρμος,
Οὔς τεκν' 'Ἀστυνή δόμων "Ἀκτορος 'Αζείδαιο,
Παρθένος αἰδοί, ὑπερώιν ἐσαναβάςα,
"Ἀρηί κρατεῖρι" δ' ὥς οἱ παρελξατο λάβρη.
Τοῖς δὲ τριήκοντα γλαφυραὶ νεῖς ἐστιχώντο.
Αὐτὰρ Φωκίων Χεδείος καὶ 'Επιστρόφοις ἤρχον,
Υἱές 'Ἰφίτον μεγαβῆμον Ναυβολίδαο.
Οἱ Κυπάρισσον ἔχον, Πυθανά τε πετρήσανα,
Κρίσαν τε ζαθέναν, καὶ Δαυλίδα, καὶ Πανοπῆα,
Οἱ τ' 'Ἀνεμώρειαν, καὶ 'Υμπολολιν ἀμφενέμοντο,
Οἱ τ' ἄρα πάρ ποταμῶν Κηφισῶν διόν ἐναίον,


505. Ὑποθίβας. A town not far from Thebes, as indicated by the derivation. Compare Od. 1. 81. Thebes itself had been recently overthrown by the Epigoni; and thence, as Eustathius observes, the Thebans are not mentioned in the Catalogue. See on II. Δ. 406.

506. ἀλόγος. In this place, simply an enclosure. See the note on Soph. Ant. 845. Pent. Gr. p. 267. According to Strabo, Onchestus was situated upon a hill, and the Temple of Neptune was wholly unshaded, and without a sacred grove. Pausanias (in Bosotici) mentions this temple, and a statue of the god, as still in existence in his time. See also Hom. H. Apol. 250. H. Merc. 88. 186. Pind. Isthm. IV. 33.

508. 'Ἀνθηδόνα τ' ἐσχατώσαν. Stat. Theb. VII. 834. quaerite ultima tracta Athedon. Antheon was situated at the extremity of Boeotia, towards Euboea.

511. 'Ὀρχομενῶν Μινύων. So called in contradistinction from the town of the same name in Arcadia, v. 603. Homer has separated this place and Aspeldon from the rest of Boetia, because the Minye were headed by their own princes. See on ll. 1. 381. Strabo IX. p. 616. Herod. IV. 145; and Valckmer in loc.

514. ὑπερώιν. The upper part of the house, immediately below the flat roof or terrace, on which were the apartments of the women.

515. παρελξατο. Clarke would wish to form this verb from the unusual form λέιων, accumb; and some have gone so far as to assert that λέιω never signifies to speak, to say, in Homer; but this is manifestly contradicted by v. 222. supra. Still, however, it not unfrequently means to lie down; as, for instance, in II. Δ. 131. I. 662. Σ. 350. and elsewhere. In the present passage either interpretation will meet the sense.

518. Ἰφίτον. This has been produced as an example of a short syllable lengthened in thesis; but the penultima may be long, as in Ἀμφος, in v. 830. E. 612.

519. Πυθανα. The region in which Delphi, which is not mentioned either by Homer or Hesiod, was afterwards situated. There was, however, a temple of Apollo in the neighbourhood, of which see on ll. 1. 404. From this verse, Philomelus, during the sacred war, maintained that the sovereignty of Delphi originally belonged to the Phocaeans.
526. ἐμπλημ. Near close to; from ἐμ-
πελάζειν. It is used without a case in
528. μείων, ὅστις τόσος γε κ. τ. λ. These
lines are in a parenthesis; and it has been
supposed that they are an interpolation;
perhaps, however, without any sufficient
reason, though they somewhat impede the
connexion.
530. Πανέλληνας καὶ Ἀχαιοὺς. Pro-
perly, the Ἀχαιοὶ were the inhabitants of
that narrow tract of country which ex-
tended westward along the bay of Corinth;
and the Ἕλληνες of Thessaly. Some-
times, however, Homer uses the former as
a general appellation; seldom, if ever, the
latter. Thucyd. I. 5. ὁμορός ὀξείμαστος
toις ἐξέχυσαντας ἄξιομασεν Ἕλληνας, ὄδ
ἄλλους ἄτοις μὲν Ἀχαιλίως ἐκ τῆς Φθυ-
ώτητος, ὁπερ καὶ πρῶτος τῆς Ἕλληνος ἦν.
Δαναοὺς δὲ ἐν τοῖς ἐπιστέα, καὶ Ἀργιοὺς,
cαὶ Αχαίον ἀνακάλεσε. It appears, from
v. 562, that in Homer’s time Αχιςca in-
cluded Argo and all the north-eastern
coast of the Peloponnese.
535. πέρην Εὐβοίας. Opposite Euboea:
for κατὰ πέρην. See Blomfield’s Gloss
ad Ἑσχ. Agam. 183.
536. μένει πνεύματε. Fureorm, i.e.
bellum spirantes: “eager for war.” The ex-
pression is repeatedly adopted in the Tragic
Ευμ. 338. So also κότων πνευμ., Ἑσχ.
Choriph. 31; θυμῶν πνεύμ., Eurip. Baec.
620. Ῥη, 789; Ἀργον πνεύμ., Ἑσχ.
Agam. 366, and again v. 1206, where Dr.
Blomfield extracts the following observa-
tion of an ancient grammarian from Vil-
loison (Aneed. Gr. Π, p. 84):—αὐτῷ τοῖς
ἐπίστευν μάχῃ ἐπιστευμένη, μάχῃ πνεύμη λι-
γύσα. Again:—αὐτῷ τοῖς ἑπιστίν ἄργης καὶ
ἀνήμερος Ἀργον πνεύμη λγύσαι.
540. ὰδε Ἀρης. Properly, a branch;
hence, metaphorically, an offspring of Mars.
Euripides has borrowed the term in Ιπh.
A. 201, and similarly in Hec. 122. τῷ ὀρ.
σείδα ὅδ. ὥσιν Ἀργών. The expression is
of Eastern origin, and several of a like
kind are found in the Sacred Writings.
Thus in Isai. xi. LXX. ἐξελέβαται ράβδος ἐκ τῆς ρίζας Ἰσακαί. Compare
Isai. iv. 2. xxv. 5. Jerem. xxiii. 5. Dan.
xi. 7. Hos. xi. 6. Job viii. 17. The meta-
phor is not always preserved in the Sep-
tuagint version.
542. ὀπέλει κομόμεντες. A tergo com-
antes. It was the custom of these people to
shave the fore part of their heads, which
they did that their enemies might not
take the advantage of seizing them by the
hair; the hinder part they let grow, as a
valiant race that would never turn their
backs. Plutarch tells us this in the life
of Theseus, and cites, to strengthen the authority of Homer, some verses of Archilochus to the same effect. Pope. The same custom seems to have been prevalent in many early nations. Of the Arabians, we have the following account in Herod. III. 8. κειρονται περιτρόχια, περιξυρούντες τοὺς κροταφοὺς. The same is confirmed by the testimony of Holy Writ. See Jerem. ix. 25; and compare ch. xxv. 23, 24. xlix. 32. From the same custom, the Solymæi, a colony of Phœnicia, were called θριοκοφωράδες, Roundheads (Joseph. in Apion. c. 1). It should seem, however, that this was not only a warlike, but a religious practice. Herodotus informs us, that the Arabians did it in imitation of Bacchus; and from the interdiction of its use among the Israelites (Levit. xix. 27), it was most probably a rite, by which the Heathens dedicated themselves to some of their gods. See Louth on Jerem. ix. 25.

543. δρικτῆς μελίσσης. Hence ἐγχυτὴ δρεῖζων, in I. Δ. 307. See note in loco. The principal offensive weapon of the early Greeks was the spear, the body of which was generally of ash, and the head, αἰχμή, of brass. This was used sometimes in close fight, though it was generally thrown from a distance; the Abantes being the only warriors, mentioned by Homer, as fighting hand to hand with the δρικτή μελίσση, or extended spear, in a manner similar to our pike-men. Strabo, lib. X. The usual method was to throw the javelin, and retreat immediately into the ranks; and the great force with which the heroes are reported to have hurled these weapons, which were exceeding weighty, seems almost incredible. Mr. Mitford, however, has produced an instance of a Persian soldier, whose exquisite skill and strength in throwing a stick substantiates the truth of Homer’s descriptions. Hist. of Greece, vol. I. p. 162. note.—The substantive μελίσση is properly an ash-tree (II. N. 178); and thence easily transferred to the espar, διάτι ἀπὸ ξύλου μελίος ἐκφόρειται. Schol. So Ovid. Met. V. 192. Nam Cythii per utrunque græci librata lacerto Praxinus acta femur. 547. εὔκμον. Umbrem; and in the same sense citius is frequently used in Latin. Aul. Gell. XVIII. 7. Civitas dictur et pro loco, et pro oppido, et pro jure quoque omnium, et pro homium multitudo. Erec- theus is the same prince, whom Pausanias and some other writers call Eriakhonius. See Mitford’s Hist. of Greece, vol. I. p. 56. 548. ζειδώρος. Fruitful: from φώνα, corn, rye. Plin. N. H. XVIII. 19. Zea, proper quam Homerus ζειδώρος ’Ἀρουρα διεύθυνε: non ut aliqui arbitrantur, quoniam vitam donaret. 549. ἐν πιόνι νησὶ. So Virg. Æn. IV. 62. pinques spatiatur ad aras. VII. 764. pinquis ubi et placabitis ara Dianae. Schol. πιόνι ἀντὶ τοῦ πλουσίω καὶ εὐδαίμονι. In allusion to the sacrifices offered there. See Æl. A. 40. Erechtheus was deified in the Temple of Minerva as a hero of the country, and one of the αἱρόχων; and a periodical festival was instituted in honour of his immortality. See Herod. V. 82. VIII. 55. Pausan. I. 5. 2. Of the high antiquity claimed by the Athenians, see Müller’s Dories, I. 274. The following lines, however, are supposed, by Eustathius and others, to refer to the feast of the Panathenaic, which were celebrated every five years. They were supposed to have been instituted by Orpheus, and renewed by Theseus, and were, therefore, in existence before the Trojan war. The Athenians looked upon this passage as a noble testimonial to their existence as an abori- nial race. 550. μῦν. Erechtheus. 551. περιτελλομένων ἐναυτῶν. Virg. Æn. I. 234. solecithus annis. See Lexicon to Pent. Gr. in v. περιτελλομαι.
554. κοσμήσαι. Schol. διατάξαι, καθ-
οπλίσαι. By ἵππους we must understand
the chariots, which make a principal figure
in Homer's battles. Compare II. E. 227.
et passim. Riding on horseback had not
yet been generally applied to military pur-
poses, though it does not appear to have
been unknown. See on II. K. 513. O.
679. and Mitford's Hist. of Greece, vol. I.
p. 159.

555. Νέστωρ οἷος κ. τ. λ. Nestor's skill
in charioteering may be inferred from II.
Ψ. 306. sqq.

557. Αἰας δ' ἐκ Σαλαμίνος κ. τ. λ. Upon
the authority of these two lines Salamis is
said to have been assigned to Athens, in
the contest alluded to in the opening note
on the Catalogue. It has been strongly
suspected, however, that Solon substituted
them in the place of two others which he
had erased, and which favoured the cause
V. ΙΙ. Νέκτας εἰς ἱσομόν exemplum, Megareos
ab Atheniensibus, cum de Salamice con-
tenderent, victos Homeri vers.; qui tamen ἐνυπο
non in omn. editione repetitur, significans

\[ \text{Ajacem naves suas Atheniensibus junxisse.} \]
See also the last chapter of Aristotle's
Rhetoric, lib. I.; Laertius and Plutarch,
in Vita Solonis; and Strabo, lib. IX. A
different account of the recovery of Sal-
amis is given by Demosthenes, de falsā
Legatione, § 72. The lines, as quoted by
the Megareans, stood thus: Αἰας δ' ἐκ
Σαλαμίνος ἅνει νιάς, ἐν τε Πολίκης, ἐκ
τ' Ἀττικῶνες, Νεάποις τε, Τρισοῦς τε.

570. Κόρινθον. With the exception of
this place, and II. N. 664, Corinth is al-
ways mentioned in Homer under its more
ancient name Ἐφιῆα; as in II. Z. 132.

572. "Αἴων πρῶτοί ἐμβασίλευσαν. According
to Pausanias, Adrastus was the seven-
teenth king of Sicily. Hence Scaliger
understands πρῶτος in the sense of πρῶτο-
ρον, so that Adrastus is said to have
reigned in Sicily before he reigned at
Argos; which Servius asserts to have been
the case, on Virg. Æn. VI. 480. Other
interpretations have been given, but they
are all equally uncertain.

573. αἰγιάλον. The sea-coast between
Sicyon and Elis.
Lambdai εποντ': εν δ' αυτός ειδύσατο νόροτα χαλκόν, Κυδιώνω, ὅτι πᾶσι μετέπρεπεν ἠρώσεσιν, Οὐνεκ' ἀριστος ἤν, πολὺ δὲ πλείστους ἄγε λαοὺς. 580
Οἱ δ' εἰχον κολιν Λακεδαίμονα κατώσαν, Φάνης τε, Σπάρτην τε, πολυτρήμων τε Μέσσην, 
Βρυσείας τ' ἐνέμοντο, καὶ Αὐγείας ἐρατεινάς 585
Οἵ τ' ἀρ' Ἀμικλάς εἰχον, Ἑλος τ', ἐφαλον πτολιέθρον, Οἱ τε Δάνα εἰχον, ἡδ' Οἰτυλον ἀμφενέμοντο
Τῶν οί ἀδελφεῖς ἦρες, βοην ἀγαθὸς Μενέλαος, 'Εξίκοντα νεῶν, ἀπάτηθε δὲ θωρύσσωνο. 590
'Εν δ' αυτὸς κέν ᾧς προθυμιήσατε πεποίθος, 'Οτρυώνων πόλεμον' μάλιστα δὲ ἴτετο θυμί  
Τίσασθα Ἑλήνης ὀρμήματα τε στοναχάς τε.
Οἱ δὲ Πύλον τ' ἐνέμοντο, καὶ 'Αρήνην ἐρατεινήν, 595
Καὶ Θρόνον, ᾿Αλφειώνο πόρον, καὶ ἐκκτιτον Αἰτν, Καὶ Κυταρίσηντα, καὶ Ἁμφιγένειαν ἕνανον, 
Καὶ Πτέλεον, καὶ ῾Ελος, καὶ Δώρον,—ἐνθα τε Μοῦσα  
'Αντομέναι Θάμυρν τὸν ῝ρήμια πάυσαν ἀοιδῆς, Οἰχαλῆθεν ἱόντα παρ' Εὐρύτον Οἰχαλῆδος.
'ΟΜΗΡΟΥ ΙΔΙΑΔΟΣ Β'.

Στείφτο γάρ εν'χόμενος νικησέμεν, εἴπερ ἀν αὐταί
Μοῦσα ἀέιδοιεν, κοῦραί Δίως αἰγίχοιοι'

Α' 'δὲ χωλωσμέναι πηρὸν ὑθέαν, αὐτάρ αὖδην
Θεσπέσιν ἀφέλοντο, καὶ ἐκλέλαθον κιβαριστῶν —

Τῶν αὐτ' ἤγεμύνευε Γερήμυνος ἤπτοτα Νέστωρ'

Γ' δ' ἐνενύκουτα γλαφυρὰ νέες ἐστιχώντο.

Ο' δ' ἔχον Ἀρκαδόν, ὑπὸ Κυλλήνης ὅρος αἰτὺν,
Αἰτίπτων παρὰ τόμβοιν, ἐν' ἀνέρες ἀγχυμαχηταί
Ο' Φένεον τ' ἐνέμοντο, καὶ Θρημενὸν πολέμηλον,

Ῥίπτην τε, Στρατήν τε, καὶ ἤγεμύεσαν Ἐνίστην,
Καὶ Τεγέμυν ἔχον, καὶ Μαυτίνεν ὦρατεν,
Στύμβηλον τ' ἔχον, καὶ Παρράσαιν ἐνέμοντο'

Τῶν ἤρ' Ἀγκαιοῦ παῖς, κρεῖων Ἀγαμήνωρ,
'Εξήκουτα νεών' πολέες δ' ἐν νη ἐκάστη
'Ἀρκάδες ἄνδρες ἦβαινον, ἐπιστάμενοι πολεμίζειν'

Αὐτὸς γάρ σφιν δόκεν ἀναξ ἄνδρον Ἀγαμήμονα
Νῆς ἦσσελήμους, περάν ἔπι ὁνύπτα πάντων,
'Ατρείδης, ἐπι οὐ σφι θαλάσσα ᾱγρά μεμίλει.

Ο' δ' ἄρα Βουτράσιόν τε, καὶ 'Ηλίδα ἦταν ἔναιων,

"Οσσον ἔφι 'Ὑμινή καὶ Μύραινος ἐσχατώσα,
Πέτρη τ' Ὀλενίω, καὶ 'Αλέσιον ἐντὸς ἐφίεινεν'
Τῶν αὐ τέσσαρες ἀρχοι ἔσαν, δέκα δ' ἄνδρι ἐκάστυ
Νῆς ἦποντο θοῖαν, πολέες δ' ἦμβαινον Ἐπειοί'

Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θᾶλτιος ἡγοσάθην,
Υἵς, δ' μὲν Κτεάτον, ὦ δ' ἄρ' Εὐρύτον Ἀκτορίωνος'

Τῶν δ' Ἀμαρυγκείδης ἤρχε κατερός Διώρης."

609. στείφο. See on II. Π. 83.
609. ψηλόν. Blind. This adjective signifies, generally, δ' κατά τι μέρος τοῦ σώματος βεβαλλόμενος, but it more commonly indicates loss of sight.—περιάρ. And then. See on II. Α. 282.
609. ἐκλέλαθον κιβαριστῶν. The construction of λανθάνειν is usually with the genitive, though it is sometimes found with the accusative. Λυσια, p. 231. ρ' γάρ αὐτός, ὁ δ' ἄνδρες διάκαιται, εἰ ἡμεῖς βούλεθος τὰ τότε πέποιμεν ἐπιλαβόμεθα, καὶ τοῖς θεοῖς ἐπιλήσομαι. So also μέμνημαι, which takes the genitive upon the same principle, is found with the accusative. See Matt. Gr. Gr. § 325. Musgrave on Eur. Alex. 196.

612. αὐτὸς γάρ σφιν κ.τ.λ. The Arcadians, being an inland people, were unskilled in navigation, for which reason Agamemnon furnished them with shipping. From hence, and from the last line of the description of the seuttre, where he is said to preside over many islands, Thucydides (I. 9.) takes occasion to observe, that the power of Agamemnon was superior to the rest of the princes of Greece, on account of his naval forces, which had rendered him master of the sea. Φοῦκα.

614. μεμήλα. Properly μέλε is followed by a genitive of the thing, as in II. Φ. 360. Sometimes, however, it is preceded by the nominative; or, in the infinitive, by the accusative. Compare II. E. 490. Od. Α. 159; and see Matt. Gr. Gr. § 326. Obs. 2.
621. Ἀμαρυγκείωνος. Both Ceteaus and Eurytus were sons of Actor. See II. N. 185. Ψ. 638.
623. τῶν τετάρτων. The fifth leader of the Epeans, who is here omitted, was Oteus; as it appears from II. O. 518.


629. πατρὶ χολωθείς. Indignant at the conduct of his father Aegeus; to whose treachery, in refusing to give the promised reward to Hercules, he bore witness. The account will be seen at length in Apollod. Biblioth. II. 5. 5.


635. αὐτίπφαρα. The continent opposite to the islands above enumerated.

637. μυλοπάφρα. Having red cheeks; i.e. proues. From μύλος, vermilion. Eustath. μύλος χρωμά ἐστιν ἐρυθρόν. Herod. III. 58. τὸ δὲ παταλιῶν ἀπασάι αἱ νῆς ἠσαν μεγαθύμους. Hence Virg. Äen. VIII. 93. picias invar carinas. It has been suggested, however, that παροι δε not indicate the proue only, but the sides, i.e. the entire vessel; and that from it is derived the Latin paries, whence the French paroi.

641. οὐ γὰρ ἐτῇ ἡσαν. Were no more; i.e. were dead. So again II. X. 384. Εκτόρος εἰκὸν ἐτῇ ἱόντος. This use of the verb εἰκόν for ἱόν, to live, is very common; more especially in the Tragic writers. Compare Eurip. Hipp. 357. 666. 1157. Suppl. 1146. et passim. So also in N. T. Matt. ii. 18. Ραχῦλ κλάοντα τὰ τίκνα αὐτῆς, καὶ οὐκ ἔμει παρακληθῆναι, ὅτι οὐκ ἔικε. The idiom is precisely our own. This short glance at the death of Meleager, and the unhappy catastrophe of the family of Æneas, is exceedingly beautiful, and marked with that pathetic simplicity for which Homer is singularly remarkable. For the stories of Tydeus and Meleager, the sons of Æneas, see II. Δ. 371. sqq. I. 525. sqq.

643. τῷ δὲ ἐτῇ κ. τ. λ. The construction is, τῷ δὲ ἐπιστέταλτο πάντα, i.e. πάντως, ἀν. Αἴγ.
Οἱ Κνωσσοί τ' ἔχουν, Γόρτυνά τε τειχίσσεσαν, Λάκτουν, Μίλητον τε, καὶ ἀργυνεῦντα Λάκαστον, Φαιστόν τε, Ὑπάτθι τε, πόλεις εὖ ναισταῦσας, "Ἄλλοι ἰ', οἱ Κρήτην ἐκατόμπολοι ἀμφενέμουσιν. Τών μὲν ἀρ' Ἰδομενεῖς δουρικλυτὸς ὑγείμονε, Μηριώνης τ' ἀτάλαντος Ἐνυαλίων ἀνθυείφωντ' Τοίσι δ' ἄρι ὀγδώκοιντα μελαναὶ νῆες ἐποντο. Τληπόλεμος δ' Ἡρακλείδης, ἱὸς τε μέγας τε, Ἐκ Ῥόδου ἐννέα νῆας ἀγγεῖον, Οἱ Ῥόδον ἀμφενέμουσι διὰ τρίχα κοσμηθέντες, Λάινου, Ἡλιασθαν τε, καὶ ἀργυνεῦντα Κάμειρον. Τών μὲν Τληπόλεμος δουρικλυτὸς ὑγείμονε, Ὄν τέκεν Ἀστυφέλεια βία Ἡρακλείη, Τήν ἀγετ' ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Σελήνευτος, Πέρασας ἀστεὰ πολλὰ Διοστρεφῶν αἰζην. Τληπόλεμος δ', ἐπεὶ οὖν τράφη ἐν μεγάρῳ ἐὑπήκτε, Αὐτίκα πατρὸς ἐδο φίλον μῆτρωα κατέκτα Ὁνδα γνῶσκοντα, Λικῦμνον, Ὁζον Ἄρης Ἀἴγα δὲ νῆας ἐπήξες, πολὺν δ' ὧγε λαὸν ἀγέρας Ἐφ θεύων ἐπὶ πόντου ἀπελήρασαν γὰρ οἱ ἄλλοι Υἱὲς νύμνοι τε βίης Ἡρακλείης. Ἀὐτὰρ ὅγ' ἐς Ῥόδου ἔξω ἀλώμενος, ἁλγεία πάσχων. Τριχῆδα δ' ὥκηθεν καταφυλαδόν, ὃς ἐφήληθεν Ἐκ Δῶος, ὡστε θεοῖς καὶ ἀνθρώποισιν ἀνάσατε, Καὶ σφυνθείον πλουτὸν κατέχειν Κρονίων. Νερείδος αὖ Σύμηθεν ἀγε τρεῖς νῆας ἔσας,
is mentioned as a superior excellence in the former, that all the heroes, therein enumerated, appear afterwards on the field of action. There is an exception in the case of Nireus; who, being merely remarkable for the beauty of his person, and wholly deficient in courage and warlike acquirements, seems to have gained sufficient glory, as Demetrius Phalareus observes (τετρί Ερμυρείας, § 61), by the threefold repetition of his name. Virgil had his eye on this passage in Æn. VII. 649. Filius haue iuxta Lausus, quo pulchrior alter Non fuit, excepto Laurentis corpus. Turni.

677. Εὐρυτήλαο πόλιν. Eurypylus was the son of Neptune by Astyochea. He was killed by Heracles, who afterwards married his daughter Chalciope, by whom he had Thessalus, the father of Pheidippus and Antiphus. See Apollod. Bibli. II. 7. 1.

681. Πελασγεύον "Αργος. As distinguished from the Achaian Argos in Peloponnesus, v. 559. See also on v. 108. The name Pelasgia was, in very early times, a general name for the whole country of Greece (Herod. II. 56); but the northern parts appear to have been overrun by the various hordes of Pelasgian wanderers, long before Apis passed into the Peninsula. See on II. A. 270. We find, however, Argos in Peloponnesus with the epitheta Pleasagikos, in Eur. Phoen. 263.

684. Μυρμύδων εἰς καλύψτω. From Myrmidon, an ancient prince of the country. A fabulous origin has also been assigned to the name, founded upon its apparent derivation from the word μύρμηκες, signifying ants or plinieres; for which, however, there seems to be no foundation. See Ovid. Met. VII. 634. The names "Ελλήνες καί Αχαιοι are not here applied generally, but designate properly those portions of the country to which they originally belonged. See on v. 530. supra.

685. τῶν αὑτ. κ. τ. λ. An anaeolothon. See above on v. 353. Barnes has the following examples of the same usage in Latin. Cicero: Diutius commoramus Athenis, quoniam venti nequeant solvensi facultatem, erat animus ad te scribere. Virg. Æn. I. 241. Pollicitus, quae te, genitor, sententia venti?

686. ἦξείλητο. Carried off by force; as captives, or booty. The construction, with the preposition repeated, is found again in II. I. 330; and with the dative in Od. II. 217.

691. Λυρνεύς and Θῇδε were cities, one in Cilicia, and the other near it in the southern part of Troas, which was also under the dominion of the Cilicians. At the sacking of the Trojan cities by Achil-
les, Brises fell into his hands at Lynnes-
sus, after witnessing the slaughter of her
brothers; and Chryseis at Thebes. At the
capture of this latter place also, whereat
Eeion, king of the country, was killed,
some valuable booty seems to have been
found; among which was the lyre of Achil-
les, II. I. 186; his horse Pedasus, II. 133;
and the discs which was given as a prize
at the funeral games of Patroclus,
Ps. 327. See also II. Z. 395. T. 291. Y. 92.
192.
692. ἐγχεισμώροις. See on II. Δ. 242.
700. ἀμφίδροφης. L AGAINNTA genis; from
ὁρύττω, to lay. II. Δ. 393. Τοῦ ἑ γυναι-
κός τῆς ἀμφίδροφοι εἰς παραι. See
Hygin. Fab. 103. 1.
701. δόμος ἡμιτελὴς. Schol. ἦτοι ἰτε-
κος, ἄφθορος τοῦ ἐτέρου ὄν ἐπιστο-
τών, ἡ ἀτελείωτος; βιλίτων ἐὰν εἰρήσατα
ἡμιτελὴ διὰ τὸ μὴ γεγενηκότα παῖς
πλείσα. It has been matter of great dis-
cussion which of these interpretations is to
be adopted. Certain it is, that marriage
is frequently called τήλος, and married
persons οἱ τήλειοι. Eustath. τήλος ὁ γάμος,
ὦθεν τῆλειος τοῖς γεγενηκότα. Εὐσταθ. Τοῦ Ὠ. Υ. 74.
τήλος Καλερότα γάμου. Αἰσχ. Αγαμ. 945. ἀνθός
τῆλον ὄβου. Hence, perhaps, ἡμιτελῆς may be
rendered containing only half the marriage; viz, the
husband or wife being absent or dead.
Thus, in allusion to this passage of Homer,
Protesilaus says in Lucian: D. M. XIX.
p. 470. ἀπίθανον, ἡμιτελὴ μὲν τῶν δόμων
καταλιπών, χήρων ὃν τὴν νυγαμορ γυ-
ναία. See Hemsterhuis in loc. and Timeei
Lex. Platon. v. προτέλεια, who understand
the expression δόμος ἡμιτελῆς to mean
dόμος χήρος, unde maritus abierat ad bellum
Trojanum; which coincides with the sec-
ond interpretation offered by the Scho-
liast. So also Hesychius: ἡμιτελῆς ἡμῖ-
γαμος. Thus Eurip. Acest. 878, στραγγα
ἐφεσι χήρων μελαθρῶν. In the same
sense Ovid. Epist. Heroid. VIII. 21. aula
vidua. ΙΧ. 35. domus vidua. The Ho-
meric expression is retained by Valerius
Flaccus: coniux minerva Caeco Linquitur,
et primo domus imperfecta cubili. Heyne.
however, understands the expression lit-
erally of a house unfinished; suggesting that
in the heroic ages, when a young man
married, he set about building a house, as
is the custom in some parts of Germany
and Flanders at the present day. Eusata-
thius supposes that Euphorbus, who is
called Δάρδανος ἄνδρος in II. Π. 807, was
the Trojan who killed Protesilaus as he
landed. But this is altogether uncertain.
According to the Carmina Cyprica, he was
killed by Hector. His sephulchre, in the
Tracian Chersonese, is mentioned in He-
rod. IX. 116. sqq. See also Philostr. He-
roic. II. Ι. Hygin. Astr. II. 40. Pansan. I.
34. Plin. Ν. Η. XVI. 44.
703. πολέτων ἐν μὲν ἀρχῶν. For καὶ πολ-
τείνοντες. So v. 726; and so also the
Venetian MS. in v. 709. The MS. col-
lated by Bentley, has ἐν μὲν for μὲν. Wolf
proposes ἐτε μὲν.
707. ὄπλοτατος. Properly arma optioris; and
thence Younger. Eustath. ὁ νίος, ὡς
ὀπλος προτήκων. The superlative ὀπλό-
τατος occurs in Od. I. 465. Η. 58. and
elsewhere.
"Ωρικος Πρωτεστάλασ ερήμος" οὐδὲ τι λαοὶ
Δεύονθ' ἡγεμόνος, πόθεν ἔμεν ἐσθολὸν ἑώντα.
Τοῦ δ' ἁμα τεσσαράκοντα μελαινα νῆς ἑτοντο.

Οἱ δ' Φεράς ἐνέμοντο παραὶ Βοιβήδα λύμνην,
Βούβην, καὶ Γλαφύρας, καὶ ἑυκτιμένοι Ιαωλκῶν.
Τῶν ἡρχ' Ἀδημίτοιο φίλος πάις ἐνεκα νηὼν,
Εὐμηλος, τῶν ὑπ' Ἀδημίτῳ τέκε διὰ γυναικῶν
Ἀλκῆς, Πελίαθο πυγαρών εἴδος ἀρίστη.

Οἱ δ' ἀρα Μηδώνην καὶ Θεσμακῆν ἐνέμοντο,
Καὶ Μελίβοιαν ἔχον, καὶ 'Ολιζῶνα τρηχείαν
Τῶν δὲ Φιλοκτήτης ἡρχε. τῶξον εὐ τείως,
Ἑπτὰ νεῶν ἐρέται δ' ἐν ἐκάστῃ πετυκόντα
'Εμβίβασαν, τῶξον εὐ τείωτες, ἰσι μάχεσθαι.

Ἀλλ' δ' μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεα πᾶσχων,
Λήμνῳ ἐν ἡγαθήν, ὠθῆς μὲν λίπτων νῖες 'Αχαιῶν,
"Ελκεὶ μοχθίζουτα κακῷ ὀλοόφρονος υδρον.

"Ενθ' ὦτε κείτ' ἄχεων' τάχα δὲ μνήσεσθαι ἐμελλον
'Αργείων παρὰ νηῷς Φιλοκτήταν ἀνακτος.
Οὐδὲ μὲν οὐδ' ὠθ' ἄναρχοι ἔσαν, πόθειον γε μὲν ἄρχον,
Ἀλλα Μέδων κόσμησε, 'Οιλήνος νόθος νιός,
Τῶν γ' ἐσκε Ρήμη ὑπ' 'Οιλήη πτολιπώρθης.

Οἱ δ' εἶχον Τρίκηκην, καὶ 'Ιδώμην κλωμακέσσαν,
Οἱ τ' ἐχον Οἰκαλῆν, πόλιν Εὐρώτου Οἰκαλῆς.
Τῶν αὖθ' ἡγεσίθην 'Ασκληπιοῦ ἐνο παίδε
'Ητηῆ' ἀγαθώ, Ποδαλείριος ἵδε Μαχάω.
Τοῖς δὲ τριήκοντα γλαφυράτα νέες ἐπαίκωντο.

Οἱ δ' ἐχον 'Ορμέμον, οἱ τ' κρῆμνην Ὑπέρειαιν,
Οἱ τ' ἐχον 'Αστέριον, Τιτάνοι τε λευκὰ κάρνα
Τῶν ἡρχ' Εὐρυτολος, Ευαμίνονος ἀγλαὸς νιός.
Το' δ' ἁμα τεσσαράκοντα μελαια νῆς ἑτοντο.

Οἱ δ' "Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,

718. τόξων εὖ τείωσ. Adjectives and participles, which express an idea of relation, are usually followed by a genitive, to denote the object of such relation. Compare v. 623. Π. Ζ. 488. Π. 511. το. 5. Χ. 219; and see Matt. Gr. Gr. § 322. Sometimes, however, an infinitive, is employed, as in v. 611. ἐπιστάμενοι πολεμίζειν. In the same sense also εἶδος sometimes occurs with the accusative; as in Π. Π. 202. Π. 273. and elsewhere. In v. 720, where the same form occurs, δώστε must be supplied before μάχεσθαι.

721. ἀλλ' δ' μὲν ἐν νηών κ. τ. λ. Sophocles seems to have had this passage before him in the opening of his Philoctetes. It has been thought that the necessity of the presence of Philoctetes in order to the destruction of Troy, is an invention subsequent to the age of Homer; and, consequently, that vv. 724, 725, are spurious.

723. ὀλοόφρονος. Malignant, noxious. It seems to bear a different signification in Π. Π. 52.

'Ομηρος υ'Iλιάδος Β'.

742. κλαυθος ἵπποδιμεια. Several adjectives, which have properly three terminations, are found in Homer, as well as in the Attic writers, as common: and, on the other hand, many adjectives which are properly common, are frequently Declined with three endings. Thus we have ἄδανατη in II. A. 447. B. 447. et passim. This the grammarians call a schema Atticum; but it appears that it is not confined to the Attic writers. See Monk on Eur. Hipp. 437. Matt. Gr. Gr. § 116. 6. Obs. and § 118. 3. Of the power of the particle ἡ, see on II. A. 8.

743. Φήρας. See on II. A. 268.

751. The Tityræus seems to have been the same with the Euratas, of which there is the following description in Pliny, N. H. IV. 8. Accipit autem Eurotam Peneus, nec receptat tamen; sed olei modo supernatantem, ut dictum est Homerò, brevi spatio portatum ablurat, paenales aquas, Diriginque genitas, argenteae eius miscrii recusans. Heyne observes, that this river may be called an arm or branch of the Styx, from the fact that it took its rise from some spring in the bowels of the earth. It appears, however, from Herod. VI. 74, that there was a fountain named Styx, in Arcadia, by which the people of the country used to swear, in imitation of the great oath of the gods by the Tartarean lake. Near this fountain, which discharged itself into a basin, the Tityræus probably had its source; and the words ἄρατος, wch are in asposition with Στυγὸς, in v. 755, will relate to the oath of the Arcadians. See also Strabo, lib. VIII. Pausan. VIII. 19. The epithet ἵπποδιμος refers to the country through which the river flows.

761. ὄχι ἄριστος. In v. 769. πολύ φίλος τατος. See on II. A. 69.

765. ὄτριχας, οἰότες. Εἰς ὄμοιστροχος, ὀμόετας. Πατείρην manes of the same
colour, and being of the same age.—σταφίλη, accented on the penultima, is a plumb-line, a perpendicular rule. The Scholiast thus explains the passage: οὖτως ἵπποι καὶ ἀναλόγοις τοις νότοις, ὅπως στάθη. Of the adjective ἵπποι, see on Il. A. 306. 463. Of Εἰκεμένως, and the horses of Admetus, see H. 287. sqq.

765. Τελαιόμοιος Ἀιας. Hence Soph. Aj. 1310 "Εὔναν ἄλος ἥλιον ἄρχειν, ὅσοι Τροίαν ἀφείμεθα, πόλιν Ἀγίλλως. 772. ἀπομνήσια. This compound is generally understood merely in the sense of the simple verb; but Ernesti supposes the preposition to imply continuance or duration. Of the general usages of ἀπό in composition, see Zenne on Viger, p. 467.

774. There is nothing in this line upon which ἵπποι immediately depends, so that it must be taken absolutely, referring the words οὖτως καὶ ἀναλόγοις τοῖς νότοις, ὅπως στάθη. They amused themselves with the quoits, &c., hurling them. Milton has imitated this passage in his description of the diversions of the angels during the absence of Satan: P. L. II. 526. Parton the plain, or in the air sublime, Upon the wing, or in swift race contend; Part curb their fiery steeds, or shun the goal. With rapid wheels, or pointed trojades form. Others with vast Typhonian rage, &c.

775  ἵπποι ὀπίς κ. τ. λ. It frequently happens that ἵκαστος is found not only with a verb in the plural; but, as in this instance, in apposition with a noun in the plural, in order to make a fuller definition. Compare II. E. 873. H. 175. 185. Σ. 496. Sometimes the verb is found in the singular, though the noun is in the plural. In the same way τάξις is used in Il. II. 265; and so also quiœque in Latin.

782. γαίαν ἵμαρσι, i.e. πλύσῃ. Fulmine percussit. Hesiod, Theog. 856. ἵπποι μὲν ἐμάμισε πληγῆς ἵμαρσι. HEYE. It appears from Strabo, Josephus, and others, as well as the more modern traveler Bochart (Geog. Sacr. II. 5), that the Ἀρμεία, among whom Homer has fixed the scene of the defeat and imprisonment of the giant Typhon, are the same as the Syrians. Hence it is conjectured by Mr. Wood, in his Essay on Homer, that the story is a mythological invention, built upon the fate of the cities of Sodom and Gomorrah; and he is confirmed in his opinion by the striking similitude in the Greek and Jewish accounts of the impiety which drew down the divine vengeance. See note on II. A. 403. Virgil, &c., and after him the generality of Latin poets, have removed the scene of the fable to the vicinity of Naples, though their mythology is formed upon this passage of Homer. Virg. Æn. IX. 715. Tum sonitus Procytha alta tremuit, darseaque cubile Inarime Jœcis imperius imposita Typhoe.—Inarime is formed from the two words εἰν Ἀρμεία of the Greek poet; somewhat in the same man-
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Β'.

'Ερομένων' μάλα δ' ὅκα διέπροσον πεδίοιο. 785
Τρωσίν δ' ἀγγελος ἥλθε ποδίμενος ὤκεα 'Ιρις
Πάρ Δίως αἰγιόχοι τον ἀγγέλης ἀλεγειν.
Οὐ δ' ἀγορᾶς ἀγόρευον ἐπὶ Πριαμοῦ θύρῃ
Πάντες ὁμηγερέες, ἡμῶν νέοι, ἱδὲ γέροντες.
'Ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὀκεά 'Ιρις,
Εἰσάγα δὲ φθογγον ἐπὶ Πριαμοῦ Πολιτὴ,
"Ος Τρώων οκοτός ἰδε, ποδκείρησε πεποιθως,
Τύμβῳ ἐπ' ἀκροτάτῳ Λισνήταο γέροντος,
Δέγμενος ὀπτότε ναύφιν ἀφορμηθεῖν 'Αχαιοί.
Τῷ μιν ἐσταμένῃ μετέρη πόδας ὀκεά 'Ιρις
"Ὡ γέρον, αἰτὶ τοῦ μύθοι φίλοι ἀκριτοὶ εἰσών,
"Ὡς τοτ' ἐπ' εἰρήνης' πόλεμος δ' ἀλλάστος ὀρφεῖν.
Ὁ μὲν δὴ μάλα πολλά μάχας εἰσήλυθον ἀνδρῶν,
'Αλλ' οὔτω τοιύντε τοσάντε τε λαὸν ὑπώπτα
"Λίνη γὰρ φύλλοισιν ἑοκότες ἢ ἵμμάθοισιν
'Ερχονται πεδίοιο, μαχησόμενοι περὶ ἀστυ.
"Εκτορ, σοὶ δὲ μᾶλιστ' ἐπιτελλομαι, ὡδὲ γε βέζαι
Πολλοὶ γὰρ κατὰ ἄστω μέγα Πριαμοῦ ἐπίκουροι,
"Ἀλλὴ δ' ἂλλων γλῶσσα πολυστέρων ἀνθρώπων
Τοίσιν ἔκαστος ἄνηρ σημαίνετω, οἷεὶ περ ἄρχει,
Τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιτῶς.

...
"Ως ἔφαθ"

"Εκτωρ δ' οὕτι θεάς ἐτος ἡγοινήσεν,
Αἴπα δὲ λύσ' ἀγορίν' ἐπὶ τεῦχεα δ' ἐσσεύντον.
Πάσαι δ' ἄγνυντο πῦλα, ἵκ δ' ἐσσυτο λαῶς,
Πεζοὶ θ', ἱππής τε' πολὺς δ' ὄρμαγκός ὄρῷε.
"Εστι δ' τις προπάροιθε πόλεως αἰπτία κολώνη,
Ἐν πεδίῳ ἀπάνευθε, περίδρομος ἑνθα καὶ ἑνθα'
Τὴν ἤτοι ἄνδρες Βατίειαν κικλήσκουσιν,
Ἀθάνατοι δέ τε σῆμα πολυσκάρβημοι Μυρίνης.
"Ενθα τότε Τρωῖς τε διέκριθεν ἥδ' ἐπίκουροι.
Τρωϊ δέν ἡγεμόνες μέγας κορυθαίλοις "Εκτωρ
Πριαμίδης' ἀμα τόγε πολύ πλείστου καὶ ἀριστου
Λαώ θυρήσσουτο, μεμαότες ἐγχεῖσα.
Δαρδανίων αὐτ' ἦρχεν ἕως πάις 'Αγχίσαο,
Αἰνείας, τὸν ὑπ' 'Αγχίσῃ τίε ἐδ' Ἀφροδίτη
'Iδης ἐν κην/query,
'Οὐκ οἶως' ἀμα τόγε ἑώρ 'Ἀντήνωρος νείε,
Ἀρχέλοχος τ', Ἀκάμας τε, μάχης εὖ εἴδοτε πάσθε.
"Οἱ δὲ Ζέλειαν ἐναίον ὑπατ οῦδα νείστου 'Ἰδης,
'Αφνειοι, πίνοντες ὑδῶρ μέλαν Άισάποιο,
Τρώης τὸν αὐτ' ἦρχε Δυκάνονς ἄγλαος ϊώσ,
Πάνδαρος, ὦ καὶ τόξον 'Απόλλων αὐτὸς ἐδωκεν.
"Οἱ δ' ἀρ' Ἀδρήστειαν τ' εἴχοι, καὶ δέμον 'Ἀπαίσου,
Καὶ Πυθείαν ἔχον, καὶ Τηρείης ὅρος αἰτῆ.
Τῶν ἡρ' Ἀδρήστος τε καὶ "Ἀμφίος λινὐθώρηζ,
Ὑί δ' Ὑδ Μέρστοτος Περκωσίουν, ὄς περὶ πάντων
'Η, ἐνε μαυτουάνας, οὔτε οὔς παίδας ἔσσκε
Στείχειν ἐς πόλεμον φθισήνορα' τῶ δὲ οἱ οὐτὶ
Πειθέσθην, Κήρες γάρ ἄγον μελανος θανάτου.
"Οἱ δ' ἄρα Περκώτην καὶ Πράκτοιν ἀμφενέμουτο,
Καὶ Σηστὸν καὶ 'Αβυδον ἔχον, καὶ Διαν 'Ἀρίσβην.
809. πᾶσας πῦλα. See on II. Π. 143.
813. τὴν ἦν άντε κ.τ.λ. See on II. A. 403.
814. πολυσκάρβημοι. Schol. πολυκιντ-του, ταχίαις σκαρφαῖς γὰρ ἐτὸς πολέων κινήσεις. From καίρως, salio. According to the Scholiast, Myrina was one of the Amazonas; of whom, see on II. Π. 189.
816. κορυθαίλοις. Σφῆ, actite. Porphyri, Quest. Hym. 3. ὁ συνέχισας κινῶν τὴν κάρυθα. This seems to be the real meaning of the epithet, which is continually applied to Hector; and it is thus explained by the Scholiast: διὰ τὰς ἐν πολέμῳ συν-εχέις καὶ σφόδρας ἐνέγρασιν. Others refer it simply to the variegated plume of the helmet. But see on II. Δ. 186. For an account of the several places mentioned in the ensuing enumeration of the Trojans and their allies, the student is referred to Wood's Comparative View of the ancient and present State of the Troade. 819. Δαρδανίων. See Heyne's Sixth Exeir. on Virg. Αεν. III.
823. Ἀρχύλογος. The name, thus written in the best MSS, assimilates with 'Ἀρ-χύπνους, Ἀρχύτημος, Ἀρχέλοχος, Ἀρχύκεις, Ἀρχύκεις, Ἀρχύτημος, and other compounds of the same class. Vulgo Ἀρχύλογος. 833. τῷ δὲ οἱ οὗτι κ.τ.λ. Ι Sam. ii. 25.
834. Κήρες θανάτου. See above, on ν. 302.
836. "Ἀβυδον. Abydos, famed for the

841. Λάρσασαν. There were many towns of this name. See Strabo IX. Steph. Byz. in loc. That which is here meant lay about 1000 stadia south of Troy.

845. ἄγαρρος. Swift-flowing, rapid. Schol. ἄγαν βωδη, δ᾽ ἐπὶ σφεδρὰ ρεῖματα ἔχουσα. This adjective seems to imply, that Homer considered the Hellespont merely as a river, and so it is actually called by Herodotus; for, though really a sea, it is narrower than many rivers. Hence Enstathius and others have endeavoured to explain away the epithet πλατέος, broad, which is applied to the Hellespont in II. H. 86. and elsewhere. But it should seem that the scenery and the surrounding objects conveying the idea of a fine river, rather than a sea, its breadth is estimated in reference to this circumstance; and, though a narrow and confined sea, it may still be considered as a broad and rapid river. See Wood's Description of the Troade.

846. Κικύνων. See Herod. VII. 59.

848. ἄγκυλοσέξις. Hastingcrocked bones. Thus we have ἄγκυλα τόξα, in II. E. 209. Ζ. 322. Some derive it from ἄγκυλος, a string or thong, which was fixed to the middle of the shaft, in order to draw it back again; in which case, the dart was called μεσαγκύλον, as in Eur. Phoen. 1157. But this is less probable. The similar compounds, ἄγκυλομήτης and ἄγκυλοχείλης, occur in II. B. 205. II. 428. Of the Pannonians, see Herod. V. 13.

850. Ἀξίου, οὐ κάλλιστον κ. τ. λ. According to this reading, the verse should mean that Aριus diffuses its beautiful waters over the land. But we are assured by Strabo, that Arixus was a muddy river, and that the ancients understood it thus: Ἀριός, that receives into it several beautiful rivers. The criticism lies in the last word of the verse, αἰγ, which Strabo reads Ἀηγ, and interprets of the river Ais, whose waters were poured into the Arixus. However, Homer describes this river agreeably to the vulgar reading in II. Φ. 158. Ἀξίου δὲ κάλλιστον ἤδω ἐπὶ γαϊαν ἔτην. Pope. This line, however, does not appear in some MSS. Another reading is ἄλαν.

851. Πυλαμίνεως λάσιον κήρ. This is a pleonasm similar to that noticed in ν. 658. Of Pylæmones, see II. E. 576. sqq.

852. Ἐξ Ἕνετῶν, οὕτων κ. τ. λ. These people were the first inhabitants of Paphlagonia. After the Trojan war, they passed, with Antenor, into Italy, and built the city, now called Venice, upon the Adriatic Gulf. See Virg. Æn. I. 242. Liv. I. 1. In Homer's time, they seem to have been remarkable for a breed of mules; and in after times the Venetian horses were the most celebrated in the Grecian games. Hesych. Ἐνετίας: πῶλων στερνανθρώπων, ἀπὸ τῆς περὶ Ἀρδιαν Ἐνετίως ηδονομακρους γαρ ἐκεῖ. Compare Eur. Hipp. 231; and seeMock ad l.
Κρόμηνάν τ’, Αιγιλόκτιστον καὶ ὑψιλότον Ἔρυθινονς.

Αὐτᾶρ Ἀλιζώνων Ὀδίος καὶ Ἐπιστροφοὺς ἤρχον, Τηλόθεν εἴ τ’ Ἀλίβης, ὧν ἄργυρου ἑστὶ γενέθλιον.

Μυσῶν ἐξ Χρόμος ἤρσε, καὶ Ἐννυμοῦς οἰωνισίης

Ἀλλ’ οὐκ οἰωνισιόν ἐρῶσατο κήρα μελαιναν,

Ἀλλ’ εἷδόμη ὑπὸ χειρί ποδόκειον Αλακίδαο

Ἐν ποταμῷ, ὦ ἑυς Τρόας κεραίηκε καὶ ἄλλους.

Φόρκος αὖ Φύγας ἤγε, καὶ Ἀσκάνιος θεοειδῆς,

Τιλ’ ἐξ ’Ἀσκανίας’ μέμιαν δ’ ὑσμῖν μάχεσθαι.

Μύσαν αὖ Μέσθλης τε καὶ ’Ἀντίφος ἧγησάθην,

Τύτε Ταλαμένευας, τῷ Γυγαῖν τέκε λήμνην,

Οἴ καὶ Μύσαν ἤγον ὑπὸ Τμώλῳ γεγαώτας.

Νάστης αὐ Καρόν ἤγισσατο βαρβαροφώνων,

Οἱ Μιλητῶν ἠχον, Φυρόων τ’ ὄρος ἀκριτόφυλλον,

Μαΐανδρον τοβ ῥόας, Ἔκαλκης τ’ αἰτίων κάρφνα,

Τῶν μὲν ἄρ’ Ἀμφίμαχος καὶ Νάστης ἤγησάθην,

Νάστης, Ἀμφίμαχος τε, Νομίνον ἀγλάα τέκνα,

"Ος καὶ χρυσόν ἠχον πόλεμόν κ’ ἐν, ἦστε κούρη,

857. ἐξ ’Ἀλιβης, δευθ’ ἄργυρου κ.τ.λ.

855

860

865

870

872. ἦστε κούρη.

These people are the same with the Chalybes, on the Euxine Sea. The silver mines had failed in the time of Strabo; but he mentions that iron mines had then been opened, for which the country was afterwards celebrated. See Xen. Anab. V. 5. 1.

Ἀλλ’ ὀὐκ οἰωνοισία κ.τ.λ. Απολ. Rhod. II. 818. ἄλλα μὲν ὁπτὶ Μαντόναννα ἵπποισαν. Βιγγ. Χι. 328. Σεβ ναυγοῖρον ποταὶ δεπέλλερε πετεστ.

861. The verb κεραίζεσθαι seems to be nothing more than a poetical form of κεράζεινς, κατακόρασις. Damm and others, however, follow the Sorbonne in deriving it from κέρας, corona: ἄπ᾿ τῶν τῶν κερατῶν μαχομένων ἄθλων. In this case, therefore, it will properly signify currulina dejecer; and thence generally, to destroy. Suidas: κεραίζεσθαι ποταῖ, ἀναιρεῖ, ἐπαφαίζει. The reference is to II. Π. τῆς μυθ. 1053.

865. Γυγαῖν ἱμην. See Herod. I. 23.

866. Μύρανας. The Μαξιόνες were afterwards called Λυλιανοὶ (Strabo XII. Herod. VII. 74), and one of their kings, named Λυλιος, is mentioned by Paterculus. It could not be from him, however, that they changed their name, as he lived long before the age of Homer, who would scarcely have employed an appellation which had been for many years in disuse.

867. Καρόν βαρβαροφώνων. The custom of calling all nations, except themselves, Barbarians, did not yet prevail among the Greeks in the time of Homer.

Thucyd. I. 3. Οὐ μὲν οὐδὲ βαρβάροις εἶ-ρηκτισὶν ("Ομηρὸς), εἷδ’ ἀὖ μηλὶ Ἑλληνας ποι, ὥς ἴθι δοκεῖ, αὐτίπαλον εἰς ὑμᾶς ἀποκεκράθαι. In respect to the epithet which is here given to the Carians, Strabo (lib. XIV.), though he does not entirely agree with Thucydides, observes, that it applies not to the people, but to their language; which, from their being continually engaged in commerce with Greece, had been corrupted into a mixture of Ca- rian and Greek. Compare Herod. II. 57. 158. Soph. Α. Α. 1263. Arist. Av. 200. Apollonius thinks that it is intended as a sarcasm upon the Carians, against whom the Ionians, who were the countrymen of the poet, seem to have entertained a powerful enmity.

872. ἦστε κούρη. This at once fixes the poet’s meaning; which is, to mark the effeminacy and vanity of Amphimachus; since it was not unusual for the armour of the heroes to be inlaid with gold, as that of Glauceus for instance (II. Ζ. 236). The same custom seems also to have been continued in later times. Hence the exhortation of the consul Papirus, in Liv. X. 39. Νον κρίσταν vulnera facere: et per pieta atque aurata secta transire Romanum pilum, et candone tunicae fulgentem aceret, sui res ferro geratur, cruentari. To the same effect is the speech of Cal琉aus to the Britons, in Tac. Vit. Agric. 32. Ne terret tamus aspectus, et auris fulgor atque argenti, quod neque togit, neque vulnerat. With re-
spect to the comparison, there is one pre-
cisely similarly to it in the Apocryphal
Letter of Jeremiah (ver. 9. LXX.):—Καὶ
وحدة παρθένῳ φιλοκόσμῳ λαμβάνοντις
χρυσίον, κατασκευάζουσι στεφάνους ἐπὶ
tὰς κεφαλὰς τῶν θεῶν αὐτῶν. See also
on II. P. 52.
873. ἱπήρκεσε. See above on v. 393.
With the sentiment compare Prov. xi. 14.
THE ARGUMENT.

THE DUEL OF MENELAUS AND PARIS.

The armies being ready to engage, a single combat is agreed upon between Menelaus and Paris, by the intervention of Hector, for the determination of the war (vv. 1–120). Iris is sent to call Helen to behold the fight. She leads her to the walls of Troy, where Priam sate with his counsellors, observing the Grecian leaders on the plain below; and Helen gives an account of the chief of them (121–244). The Kings on either part take the solemn oath for the conditions of the combat (245–313). The duel ensues, wherein Paris, being overcome, is snatched away in a cloud by Venus, and transported to his apartment (314–382). She then calls Helen from the walls, and brings the lovers together (383–448). Agamemnon, on the part of the Grecians, demands the restoration of Helen, and the performance of the articles (449–461).

The three-and-twentieth day still continues throughout this Book. The Scene is sometimes in the field before Troy, and sometimes in Troy itself.

2. ἐνοπῇ. Anthol. Gr. XI. 338. τίνι φωνῇ ἐνοπῇ σὲ λέγειν ἐπιδίακεν ὁμήρος. In the construction there is an ellipsis of the preposition σὺν, which frequently takes place with the ablative, used adverbially: as in II. B. 149. 209, and elsewhere. So also σύγγ, in v. 8, which corresponds with the similar use of the Latin silendo. See Bos, Ellips. Gr. p. 463.

3. ἡπτε πέρ κλαγην κ. τ. λ. In this simile, the likeness consists in two points, the noise, and the order; the latter is so observable, as to have given some of the ancients occasion to imagine, that the embattling of an army was first learned from the close manner of flight of these birds. But this part of the simile, not being directly expressed by the author, has been overlooked by some of the commentators. It may be remarked, that Homer has
generally a wonderful closeness in all the particulars of his comparisons, notwithstanding he takes a liberty in his expression of them. He seems so secure of the main likeness, that he makes no scruple to play with the circumstances; sometimes by transposing the order of them; sometimes by superadding them, and sometimes, as in this place, by neglecting them in such a manner, as to leave the reader to supply them himself. For the present comparison, it has been taken by Virg. Aen. X. 264, and applied to the clowns of soldiers in the same manner. Quales eud nudibus atris Styrmoniae dant signa grises, atque aethera transant Cum sonitu, fragintque Notas clamore secundo, Pope. See Aristol. H. A. VIII. 14. It should be observed, however, that it does not refer to the general shout, with which Greeks as well as Trojans rushed to the onset, but merely to the tumultuous movement of the latter. See on II. B. 586. The reason of this disorder is explained at the close of a similar passage in I. D. 437. Ov γάρ πάντων ἡμῶν ὁμοίως θρόος, οὐδε τα γῆρες, Ἀλλά γλῶσσα μέμικτο, σαύληται ὁ ἴσον ἄνφιες. In the syntax, ὧντε is for ὥντε, in which sense εὑρε more generally occurs: and the relative is repeated in v. 5. So also Od. B. 327, Θ. 468. A similar usage is also found in Latin. Compare Virg. Georg. II. 433. Hor. Od. I. 9. 15. See also on V. 409. infra.—οἰρανθή πρὸ. Schol. πρὸ τοῦ οἴρανθοῦ; ὢ ἱστιν ἐν τῷ ἀπί. So II. Θ. 557. Πλευτή πρὸ. Δ. 50. ἠθήν πρὸ. See Matt. Gr. Gr. § 257.

6. ἀνδράσιν Πυγμαίουσι. It is very uncertain, and perhaps not very important, to discover, what people are meant by this name. They are placed by Aristotle and Strabo on the banks of the Nile, and the Scholiast describes them as a diminutive race of men in Upper Egypt, who assembled in their fields for the purpose of

scaring the cranes from their corn, at the time of their periodical passage to the warmer climate of the south. See also Plin. N. H. VII. 2. The derivation of the name from πυγμή, a span, and the fabulous notion founded thereon, that they did not exceed a cubit in stature, cannot be inferred from Homer. It may be observed, however, as a matter of curiosity, that the Gemnadm, a people of Phoenicia, mentioned in Ezek. xxviii. 7, from the circumstance that the Hebrew Gemnad signifies a cubit, are called Pygmaei in the Latin Vulgate.


10. εὐτ' ὄρεσ κ. τ. λ. Ευρ. Ἰπ. T. 995. Κλεπτῶν γάρ ὃς νεῖ, τῆς δ' οἰλθίας τό φῶς, Maximi. Τyr. Diss. IX. Φεύγων ἢλιον, ὑπέκειται καί ὀμίλην, ποιμένειν οὐτέ φίλην, κλέπτη δ' αγάθην. Ο μὲν ποιμένις οἰκεῖ, ο άρετῇ κλέπτῃ οἰκεῖ, καὶ γαρ λαθάναν εὑρεταί. Hence Horat. Epist. I. 16. 62. Nocem pecoris, et furores obici nullem. Homer represents a mist as more convenient to the thief, because the sheep are then dispersed abroad, and not folded as in the night.—κατήκεν. Offidernede sedat: see on II. A. 37. B. 147; and of the particle εὑρε on II. A. 242.

13. ἀλλής. This adjective does not occur elsewhere; and therefore some would read ἀλλάς, the genitive of the substantive ἀλλα. Böttmann merely suggests a change of accent, and explains ἀλλής by contraction from ἀλληλες, as τιμῆις for τιμήμε, and αἰγήλες for αἰγήλες. The passage is imitated in Æsch. Theb. 78. Virg. Aen. IX. 25.

14. διετήσσον τείσιος. See on II. B. 785.
Oī δ' οτε δὴ σχέδων ἦσαν ἐπ' ἀλλήλοις ιόντες, Τρωῶν μὲν προμάχιζεν Ἀλέξανδρος θεοεἰδῆς,
Παράδελην ὡμοίην ἔχων καὶ καμήλα τόξα
Καὶ Ἑφος· αὐτὰρ ὁ δοῦρε δῶν κεκορυμμένα χαλκῷ
Πάλλων, Ἀργείων προκαλίζετο πάντας ἀρίστους
'Αντίβιον μαχασθαι ἐν αἰνή ἐπιστήτην.
Τὸν δ' ὡς οὐν ἐνόησεν ἀρηψίλος Μενέλαος
'Ερχόμενον προπάροιθεν ὡμίλου, μακρὰ βιβώντα,
"Οστε λέων ἑχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
Εὐρών ἡ ἐλαφον κεραν ἡ ἄγριον αἶγα
Πεινῶν' μάλα γάρ τε κατεσθείε, εἴπερ ἀν αὐτῶν
Σεύωνται ταχεῖς τε κῦνες θαλεροὶ τ' αἰζηοί
"Ως ἑχάρη Μενέλαος, Ἀλέξανδρος θεοεἰδῆς
'Οφθαλμοῖσιν ἰδὼν φάτο γὰρ τίσεσθαι ἀλείτην
Αὐτίκα δ' εξ ὡχέων οὖν τεῦχεσιν ἀλτὸ χαμαζεί.
Τὸν δ' ὡς οὐν ἐνόησεν Ἀλέξανδρος θεοεἰδῆς
"Ἐν προμάχιοι πανέντα, κατεπλήγην φιλον ἤποφ
"Αψ δ' ἐτάρων εἰς ἔθνος ἐγάζετο, κηδ' ἀλεισέων.
"Ως δ' ὁτε τὶς τε ἐρακοῦτα ἱδὼν παλύνορος ἀπέστη
Οὔρεος ἐν βάσσῃ, ὑπὸ το τρόμος ἐλλαβε γυα, Ἀψ τ' ἀνεκάρωσις, ὀχρός τε μιν ἐπε παρείας:
"Ως αὕτη καθ' ὀμίλου ἐδυ Τρῶων ἀγερόχων,
justly reproach him as such: nor is he so represented by Óvid, who copied Homer very closely, in the end of his Epistle to Helen. The moral of Homer is much finer. A brave mind, however blinded with passion, is sensible of remorse as soon as the injured object presents itself; and Paris never behaves himself ill in war, but when his spirits are depressed by the consciousness of an injustice. Pope. Heyne also observes, that Paris, though engaged among the Ïpaìμαχοι, who were always heavily armed, was himself not so; which, though it might deter him from meeting Menelaus, was no proof of personal cowardice.

39. Δύσπαιροι. Unhappy Paris. A similar compound is aïνόπαιροι, in Eur. Hec. 332. The Venetian Scholiast has preserved the following fragment of the Poet Alcman: Δύσπαιροι, aïνόπαιροι, κακόν 'Ελλάδα βοωιανεύρω. Thus also in Eur. Orest. 1383. εὐσώλινα. Of the same class is κακόπλωλος, in Od. T. 260. Ψ. 19; also several nouns common, as εὐπατήρ, εὐφυιτή, the like: but more particularly adjectives, as εὐπάπτωμος, εὐσώλινος: &c. See Pent. Gr. Lex. ν. αïνόμορος.


41. καὶ κε τὸ βουλοίμην. Supply μᾶλ- λον, as in II. A. 117.

42. λαβίνη. A disgrace: Res pro peru- sana. The old reading, ἵπτομαι, is equivalent to conspiiciendus, which, as Ernesti observes, is sometimes used in a bad sense in Latin. But ἵπτομαι is supported by the best authorities, and is preferred by Heyne, who renders it inventus, rather than suspectus. Eustathius: οἱ δὲ ἵπποις ἦ τὸν ἄπωντον ἐκλόγα καὶ ὑποτὸν, ὅν τοῖς ὑποβλέπεται ὑποστράφη ἔκ τοῦ μίσου, ἦ τὸν τοὺς ἄλλους ὑποβλέπομεν ἔκ τοῦ διελίαν.

47. ἱρήσας. Strongly attached, closely connected: from the intensive particle ἐπι, and ἀφα, consipicuus. Damm regards the plural ἱρήσεις either as a metaphor for ἱρήσει, since the nominative is ἱρήσω, in II. Δ. 266; or as synonymous from ἱρήσει, from the form ἱρής. But as ἱρήσεω occurs but in this one place, and ἱρήσεις frequently, this assumption seems to be somewhat arbitrary. The Etym. M. recognizes another nominative ἱρή. Schol. ἱρήσας: ἄγαν εὐφαμώστους.

49. ἐξ Ἀτης γαίησ. See on II. A. 270. —νυν. Properly, a daughter-in-law. Pho- tius, however, remarks that the term is used by the poets in a variety of senses. So also nurus in Latin.

51. κατηψίησιν. Some read κατηψεῖν in the nominative, and so Heyne; supposing the reference more suitable to Paris than Helen. The fact is, that neither are intended, but there is an apposition, which is equivalent to ὅ ἐκτι πατρί κ. τ. λ., and embracing the whole preceding sentence. Compare II. Ω. 735. See note on Soph. Ed. T. 603. Pent. Gr. p. 46. Matt. Gr. Gr. § 432. 4.

52. οὐκ ἂν ἐν δὲ μείναις 'Α. Μ.; Couldst
"Thou not withstand him? The optative is thus used with ἄν or ἐκ in a negative interroga- tion, so as to imply a more gentle imperative. Compare II. E. 32. 466. K. 204. 303. In the following line, the sense must be supplied thus: If thou didst so, thou wouldst then perceive, &c. The conditional proposition with ὅς is frequently omitted in similar constructions, as in II. I. 245. 303; instead of which the genitive absolute is used in II. K. 216. See Matt. Gr. Gr. § 514. and 525. note.

54. ὅτι ἄν τοι χραιηγή κ. τ. λ. It is remarked by Dacier, that Homer, who celebrates the Greeks for their long hair (καρη κομμώνας Ἀχαίων), and Achilles for his skill on the harp, makes Hector, in this place, object them both to Paris. The Greeks nourished their hair to appear more dreadful to the enemy, and Paris to please the eyes of women. Achilles sang to his harp the acts of heroes, and Paris the amours of lovers. The same reason which makes Hector here displeased at them, made Alexander afterwad refuse to see this lyre of Paris, when offered to be shown to him, as Plutarch relates the story in his oration of the fortune of Alexander. Pope. See II. 1. 186. Plutarch. V. Alex. c. 16. Aelian. V. II. IX. 38. Hence Horat. Od. 1. 15. 13. Nequinquam, Veneris praelio feror, Poete sceariam, grataque feminis Iubelli cithara carmina dicas; tamen, heu! serus adulteros Crines pulvere colline. 57. λαίδων ἔσος χτιῶνα. You would have put on a coat of stone: a poetical expression, which implies stoning to death, which was a frequent mode of punishment among the ancients. See Ἀσχ. Eum. 180. Eur. Or. 529. Xen. Hell. I. 2. 13. It is so likewise used in Lucian. T. I. p. 574. The Scholiast, however, and others understand it simply to mean, sepul- tus esse, i. e. you would have been laid in a sepulchre of stone. Compare Apoll. Rhod. I. 691. Pind. Nem. XI. 21. Upon what authority Pope asserts that stoning was not the punishment of adultery among the Trojans, it does not appear: and that it was resorted to in common with other Eastern nations is far from improbable. This was certainly the penalty of the Jewish law. John viii. 5. "Εν ἔν τῷ νόμῳ Μουσῆς ἦν ἡ πεπερασμένη τοῖς τοῦ Αδαιμίου λόθ- βολεισθαι. Compare Levit. xx. 10. Deut. xxii. 22.

59. "Εκτόρ, ἐπεί με κατ' αἰσαν ἐνείκεσας, ὅτι υπέρ αἰσαν' Τούτο το κραδίνη, πελεκυς ὄς, ἐστιν ἀτείρης." Ος τ' ἐσι διὰ δούρος υπ' ἀνέρος, ὃς ὅ ρα τε τέχνη ὂν τῇ νεάνιοι ἐκτάμισιν, ὀφέλεις δ' ἀνέρος ἔρμην' Ὡς το ἐνι στήθεσιν αὐτάρητος νός ἔστι. Μή μοι δώρ' ἱπτατα πρόφερε χρυσέης 'Αφροδίτης'.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ι'.

65. οὖτοι ἀπόβλητη ἐστὶ θεών ἐρικυδέα δώμα, ὡς σας κευ αὐτοῖ δώσιν ἕκων δ' οὐκ ἂν τις ἔλοιτο.

70. Νῦν δ' αὖτ' εἶ μ' ἑθείες πολεμίζειν ἣδ' μάχεσθαι, Ἀλλους μὲν κάθισον Τρώας καὶ πάντας Ἀχαίους, Αὐτάρ εἶν' εἰ μὲν σέσοι καὶ Ἀρηήφιλον Μενέλαον Συμβάλλετ' ἀμφ' Ἐλένη καὶ κτύμαισι πᾶσι μάχεσθαι. Οπόπτερον δ' εἰς νυκῆς, κρέασσων τε γέννηται, Κτύμαθ' ἐλῶν εὖ πάντα, γυναῖκα τε, οἴκαν' ἀγέσθων. Οἳ δ' ἄλλοι, φιλότητα καὶ ὄρκια πιστὰ ταμώντες, Ναίοτε Τροίην ἐρίβωλακα τοῖ δ' νεόηθον Ἀργος ἦς ἱππόβοτον καὶ Ἀχαίες καλλυνᾶκα.

73. Ὡς ἐφαθ' Ἐκτωρ δ' αὖτ' ἔχαρῃ μέγα μῦθον ἀκούσας, Καὶ Ῥ' εἰς μέσον ἱδ' Τρώων ἀνέβη φάλαγγας, Μέσου δούρος ἐλῶν' τοῖ δ' ἱδωρύθησαν ἀπαντες. Τῷ θ' ἐπετείζομεν κάρη κομώντες Ἀχαϊοι, Ἰοίστι τε τιτυσκόμενοι λάεσι τ' ἐβαλλον. Αὐτὰρ ὁ μακρὸν ἄυσιν ἀναεξ ἀνδρῶν Ἀγαμέμνον

75. Ἰσχεσθ', Ἀργεῖος μη βάλλετε, κοῦροι Ἀχαἰοι. Στείρα τά ἔποι θεὸς ἄρα τοῦ κομμαίολος Ἐκτωρ. Ὡς ἐφαθ' οἳ δ' ἐχοντο μάχης, ἀνεὼ τ' ἐγένοντο Ἐσσυμένως: Ἐκτωρ δ' μετ' ἀμφότεροις ἐειπε. Κέκλυτε μεν, Τρώες καὶ εὐκνήμιδες Ἀχαϊοί,


72. ev πάντα. Ernesti renders omnia omnino; but, perhaps, ev implies that the victor will only take what he is fairly entitled to. It appears that Paris had carried off with Helen her treasures also. See II. Z. 291. N. 626. X. 114. sqq.

73. ὄρκα πιστὰ ταμώντες. See on II. B. 124.

78. μῆσαν δουρὸς ἐλῶν. Either to in- dicate a pacific intention, and that he was not about to hurl it; or, for the purpose of making the Trojans fall back into their ranks. Bentley would read, μῆσαν δου- ρὸς, that the expression may assimilate with that in II. A. 197. The form, how- ever, is either different in kind, or φάλαγ- gας must be repeated as the accusative. See Matt. Gr. Gr. §§ 365. 366.

81. δ'. See on II. A. 11.

83. στείρα. From στείραμαι, syncopated from στείραμαι, to affirm, also to determine. Schol. Venet. kata δίανων ὄρισσε. The word is purely Homeric, and is used in several significations, all of which, how- ever, denote an eager desire, or determina- tion of the mind. Compare II. B. 597. E. 832. I. 241. Z. 191. Φ. 455.

86. κέκλυτε μεν, Τρώες κ. τ. λ. It has been asked how the different nations could understand one another in these conferences, since we have no mention in Homer of any interpreter between them. Some reason may be offered that they both spoke the same language; for the Trojans, as may be seen in Dion. Halic. lib. I., were of Grecian extraction originally. Dardan- nus, the first of their kings, was born in Arcadia; and even their names were gen- erally Greek: as Hector, Anchises, Andromache, Astyanax, &c. Of the last of these, in particular, Homer gives us a de- velopment which is purely Greek, in II. Z. 403. But however it be, this is no more than the just privilege of poetry. Aeneas and Turnus understand each other in Vir-
gil, and the language of the Poet is supposed to be universally intelligible. *Pope. Homer has only made the Greeks and Trojans use the same language: the allies differed in speech, both from them and from each other. See on 11. B. 667.  
95. ἀκόα ἔγενοντο. See on 1. A. 34. The construction is similar with such as ἄρχον τοὺς μην, στὰς ἄστω, and the like.  
97. κύκλῳ τῶν καὶ οἷοι. We may observe what careful Homer takes to give every one his proper character; and how this speech of Menelaus is suited to the Laconic. *Pope. Ἱνά γ. 213. Ἰον τὸν μὲν Μενελάου Ἰππότοκαχεν ἄγουρον, Ποῦρα μὲν, ἀλλὰ μᾶλα λιγέας, εἶπεν τοὺς πολεμοῦντας, οὗ ἀφαμαρτοπηνίας.  
98. φρονίμω. Schol. Ἀπίζω.  
99. πίστοσθε. Eustathius explains this, by syncope, for πιστόνῇ, and others, with the Scholast, for πιστοῦσθε. But it is more probably put for πιστοῦσθε, from πίστα, perfect of πίστω, which is found in Epicharm. ap. Epin. M. p. 602. 11. and Stesichor. ap. Phot. Lex. The word occurs again in Od. K. 465. Ψ. 53. Compare 11. B. 657. E. 396. See Matt. Gr. Gr. § 245. At all events, either the derivation from πίστως is the correct one, or from πίνω, πίστον. See Schneider. Lex. ἡ ἐν ὑπ. Thus Eur. Orest. 1631. πίνων πολλοῖς μυρίων.  
100. Ἀλ. ἐνεκε ἄρχης. Heyne takes ἀρχῆς, scil. τῆς ἔρωτος, in apposition with Ἀλεξάνδρου: but the expression may equally mean, on account of the beginning of the quivered on the part of Paris. *Compare 11. E. 63. X. 116. Or we may understand ἀρχη, with Clarke, in the sense of the Latin incepit.  
103. ὡστε ὦ ἄρν, κ.τ.λ. The Trojans, says the old Scholiast, were required to sacrifice two lambs; one male, of white colour, to the sun; and one female, of black, to the earth: as the sun is the father of light; and the earth, the mother and nurse of men. The Greeks were to offer a third to Jupiter, perhaps to Jupiter Xenis, because the Trojans had broken the laws of hospitality. *Pope. The two victims were furnished by the Trojans, because the war was in their country. The verb ὡστε is the future indicative, instead of the imperative, and not a real imperative from the future form, mentioned on 11. B. 33. See on 11. K. 38. The idiom is the same in English. Thus we should say: You will bring two lambs, and we will bring a third.  
106. ὑπερφιάλω. It does not appear that this adjective necessarily conveys reproach, though it is generally used in a bad sense. In Od. A. 227. Σ. 71. the adverb ὑπερφιάλω simply means exceedingly. Com-
Μή τις ὑπερβασάῃ Διός ὅρκια δηλήσηται.
Αἰτεὶ δ' ὀπλοτήρων ἀνέφεν φρένες ἑρέθοντον·
Οἶς δ' ὁ γέρων μετέχας, ἀμα πρόσωπο καὶ ὀπίσω
Ἀνύσει, ὅπως ὧν ἀρίστα μετ' ἀμφοτέρους γένηται.

"Ὡς ἔφαβε"· οἱ δ' ἔχαρησαν ἂν Ἀχαῖοι τε Τριώνες τε,
 Erotμένου παῦσεσθαι οὐζμοῦ πολέμιο.  

Καὶ ρ' ἑποὺς μὲν ἔρμαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτὸς,
Τεῦχεά τ' ἐκεῖνον, τὰ μὲν κατέθισ' ἔτι γὰρ
Πλήσιον ἀλλήλων' ὁλγή δ' ἦν ἀμφὶς ἀρώμα.

"Εκτωρ δὲ προτι ἀστὶ δύω κύρυκας ἐπέμπε
Καρπαλίμως ἄρνας τε φέρεν, Πρίμαμον τε καλέσας,
Ἀυτὰρ ὁ Ταλθύβιον προῖει κρέον 'Ἀγαμέμνων
Νῆας ἐπι γλαφυρὰς ἴεναι, ἡδ' ἄρν' ἐκλεύειν
Οἰσεμέαν· ὁ δ' ἁρ' οὐκ ἀπίθησ' Ἀγαμέμνων δἰώ.

'Ἰρις δ' αὐθ' Ἐλένη λευκωλένθαι ἄγγελος ἤλθεν,
Εἴδομεν γαλάζω, Ἀντνυρίδαι δάμαστι,
Τήν Ἀντνυρίδης εἶχε κρέον Ἐλλικάνως,
Δασδακί, Πριμάμοι θυγατρῶν ἔδωκας ἀρίστην.
Τήν δ' εὖρ' ἐν μεγάρω· ἢ ἐδ' μέγαν ἵστον ὑφαίνε.
Δίπλακα, πορφυρέων' πολέας δ' ἐνπάσα ἀδελθοὺς
Τρώων θ' ἑποδάμους καὶ 'Αχαίων χαλκοστῶνω,
Οὐς ἐθέν εἶνεκ' ἐπασχον ὑπ' Ἀργος παλαμών.
'Αγχω' δ' ἵσταμεν προσέφη πῦδας ὑκέα 'Ἰρις
Δέει ώθ., νύμφα φίλη· ἴνα θέακελα ἐργά ἑδην
Τρώων θ' ἑποδάμους καὶ 'Αχαίων χαλκοστῶνω,
Οὐ πρὸν ἐπ' ἀλλάλους φέρουν πολύδακρον ἄρος
Ἐν πεδίων, ὀλοκληρώμενοι πολέμιοι.

pare also Od. Φ. 289. The derivation of
the verb from φαίλω, a verb, in the sense of
coverslipping, is scarcely probable. Butt-
mann supposes that the form is substituted,
by a dialectic change, for ὑπερφύς.

108. ἤµεθονται. Are light as air; i.e.
unstable. Fragm. incert. ari. Stob. "Πήγη καὶ
νόητης ἐπικοὐνότες νόμον ἄφρος. Theognis:
Τὸ νόμον ἄπαν ὑψίλων ἰστι καὶ θράσο.
Horat. Ar. P. 165. Immeribus jüvenis, tan-
dem custode remoto, Sublimis cupidisque, et
amata relinguere pernix. Compare also II.
Ψ. 589, and the parallels there cited.

109. ὀ. For ἐτ τις. See on II. Ξ. 81.

βραχῦ δ' ἴν τὸ μεταέθ τῶν στρατευμάτων
διεῖγον αὐτῶς χωρίων. Buttman (Lexil.
Π.100) gives another interpretation, which
is highly improbable. Compare Virg. Αἰν.
Χ.Π. 129.

122. ἐδάμαστι. Schol. γνωσικ, παρὰ τὸ
εἰδρῇσαι καὶ ὑποτεύχαι τῷ ἄνερ.

125. ἱστόν ὑφαίνε. See on II. A. 31.

126. δίπλακα. Enstath. λείπη φίλη, ἡ
τι τοιούτων τινες δὲ τὸ χλαῖναν λείπειν
φησίν. See Bos, Ellips. Gr. p. 330. The
commentators explain it by ὀίμων χλαῖ-
ναν. See Blomfield's Gloss. on Ἀσχ.
Pers. 282. That the word is properly an
adjective, is clear from II. Ψ. 243. For
πορφυρέων, the older editions read μαρφα-
ρέων, while as marble; but the text has
been restored by Wolf and Heyne, after
Aristarchus, Zenodorus, and the earlier
critics.—ἐνπάσα ἱστατη. She was sprinkling, i.e.
embroidering thereon. Schol. ἐνποίειλλε.
Compare II. Χ. 441.

130. νύμφα φίλη. This form of the vo-
cative, for νύμφη, occurs only here and in
Od. Δ. 743; and in these two places only
is the word applied otherwise than to a
virgin or bride. See Schneid. Lex. in ὑ.
Heyne ad Tibull. III. 1. 21.—θίσκελα ἐργά.
See on II. B. 367.

136. κεκλίμης. See on II. B. 269.

141. καλυφαμένη. Having covered herself: according to the strict and primary usage of the middle verb. So again II. Σ. 184. Properly ὀδὸν signifies fine linen (Od. Η. 107); whence it is applied both to veils and female clothing. Compare II. Σ. 595. Herod. II. 105. It is scarcely necessary to observe, that women never appeared abroad, in the early ages, unveiled. See below, v. 419. Od. Α. 331.

143. ἀμφιτόλοι. See on II. Α. 321.

144. The Scholiast informs us, that when Helen, who had been carried off by Theseus, was delivered by the Dioscuri, they brought away Ξεθρα, to whose care she was consigned at Aphidna. Others, however, suppose that this cannot be Ξεθρα, the mother of Theseus, as she could never have been an attendant of Helen. But there can be no cause to suspect the genuineness of the verse upon that account, since the custom of the time, which reduced Hebea and Andromache to this situation, would account for a similar usage in the present instance. See the Hebea of Euripides, and compare II. Ζ. 454. sqq. On the mythology, see Hygin. Fab. 79. Schol. Lycochr. Cass. 503; and compare Herod. IX. 73. Pausin. X. 25.

145. Σκαιαί πύλαι. The Scæan gates only are expressly mentioned by Homer, and on this ground Heyne denies the existence of any other. Dares Phrygius, on the contrary, tells us, that Troy had seven gates. Whether this was, or was not, the case, it is evident from II. B. 809, where the Trojans are said to issue from all the gates, that there were, at least, more than one; since it is not satisfactory to understand πᾶσα, with Heyne, in the sense of δόλαι. The Scæan gates were probably so called from being to the left or western side of the city, facing the Grecian camp.

146. οἱ ἀμφι Πρίαμον, κ. τ. λ. That is, Priam, Panthus, &c. with their companions, or attendants: in which sense the article is frequently used with the prepositions ἀμφι or περὶ, and a proper name. Compare II. Ζ. 435. Sometimes, however, the phrase merely implies the person himself, whom the proper name expresses, as in Herod. III. 76; but Matthie is certainly wrong in affirming that such is the case here, and that we cannot suppose any companions of Priam and the rest (Gr. Gr. § 271. 2).

149. δομογιέροντες. Τhe elders of the people; i.e. the heads of the principal families. Schol. οἱ τῶν ὑδόμων ἱπιστότητοι. 152. ὑπάρχοντας. Schol. ἔπιθυμημήν, ἢ δέσπα. Others render it weak, slender; and so Heuschius: Χειρῶς ἀπαλός. The latter interpretation suits best with the use of the adjective in II. Ν. 830;
but the former, perhaps, is more agreeable to the derivation of the word from Λίμων, a lily; and the grasshopper seems to have been generally considered by the ancients as a musical creature. We have also, in Hesiod, Theog. 41. νεάν ὁ περισσόρος. Virgil, indeed, applies the epithets ranae and querula to cicadae: but Anacreon praiës its melody in Od. 43; and so also Theocr. Id. II. 148. τίπτησις ἐπὶ τὰ γαρ φύτευτον φίλες. Lucian remarks in Herc. c. 4. ὅτι ἀγορητὰ τῶν Τρώων τὴν ὑπὸ τὴν λευκωσίαν ἀφίσαν εὐανθή πινα' λιρία γάρ καλεῖται, εἰγε μίμησις, τά ἀνή. Compare Nicand. Ther. 243. Of the sweetness of the voice in the old age, Nestor is a celebrated example. It should seem, however, that this does not embrace the whole of the comparison, which may extend also to the infirmities of age. Thus Solomon compares an old man to a grasshopper in Eccles. xii. 5; in which he seems to allude to the projecting limbs, and shrivelled appearance of the insect. And hence, perhaps, arose the fable of Thitonus, from which Homer is supposed by Eustathius to have derived his simile; who, after living to an extreme old age, was turned at last into a grasshopper.


157. ἀμφὶ γυναῖκι. The preposition ἀμφὶ with a dative signifies proper; and its use in this sense, though rare, is not confined to Homer, as some have thought. See Matt. Gr. Gr. § 583 b.


159. προεικα. Relations by marriage. Schol. τοὺς κατ' ἐπηγαμικὴν συγγενεια. 


166. ὡς μοι καὶ τόνδ᾽ ἄνδρα καὶ τ. α. Thus you will name him, &c. See Matt. Gr. Gr. §§ 511 5. 516 2. This view of the Grecian leaders from the walls of
Troy, is justly looked upon as an episode of great beauty, as well as a masterpiece of conduct in Homer; who by this means acquaints the readers with the figure and qualifications of each hero, in a more lively and agreeable manner. Several great poets have been engaged by the beauty of this passage to an imitation of it. In Stat. Theb. VII, Phorbas, standing with Antigone on the tower of Thebes, shows her the forces as they were drawn up, and describes their commanders, who were neighbouring princes of Boeotia. It is also imitated by Tasso in his third book, where Erminia, from the walls of Jerusalem, points out the chief warriors to the king, Pope. It should be observed, however, that the description of Statius is not taken immediately from Homer, but through the intervention of Euripides, who has introduced an aged attendant for the purpose of giving a precisely similar description to Antigone (Phoemiss. 86). To an old objection, which has been repeated by Scaliger, that it appears strange, how Priam should be unacquainted with the persons of the Grecian leaders in the tenth year of the war, and particularly with Ulysses, who had been on an embassy to Troy; it is fairly answered, that the Greeks do not appear, on any former occasion, to have advanced so near the walls of Troy; and Priam may be supposed to have forgotten the features of Ulysses, since the time of his departure.

173. ἀδείν. Had been preferred. Schol. ἀδέασαι.

175. παιδὰ τῇ τηλυγήτῃ. Properly, a child born in old age. 11. E 153. Schol. εὑρίσκει τηλυγήτοι καλοῦνται οἱ τὴν τὴν γυνήν ὀντες παιδείς, δε ἔστιν εν γεροντικῇ ἡλικίᾳ σπαρέντες. In this acceptance, however, it cannot possibly apply to Hermione, the daughter of Menelaus and Helen. Since in old age, therefore, there is less likelihood of many children, the word is generally taken in a secondary signification; in which some understand it to mean an only, others a beloved, and others a delicate child. (II. N. 470.) The former seems the more probable interpretation; since Homer says expressly in Od. Δ. 14. sqq. that Hermione was an only child, although others have maintained a contrary opinion. See Heyne on Apollo. Bibl. III. 11. 1. Compare: II. I. 143. 478. Mosch. Idyl. IV. 79. Dederlein considers the word as equivalent to θαλεύς γεγώς, in the bloom of life, as derived from τήνηλα, perf. of τηλε. 176. ἀλλὰ τὰ γ’ οὐκ ἐγένοντο τὰ καί κλαίοντα τέτικα. Toio δὲ τοι ἐφὼ, ὦ μ’ ἀνέρεα ἡδὲ μεταλλαύς. Ὀνόμας γ’ Ἄρτειδῆς εὐφυκρείων Ἀγαμέμνων. Ἀμφάτερου βασιλεὺς τ’ ἀγαθὸς κρατερός τ’ αἰχμητὴς.”
180. *διάρ ἄντι ἕμος ἐσκε κυνώπιδος, εἶ ποτ' ἐγν γε.

181. "Ὡς φάτο τὸν δ' ὁ γέρων ἤγάσσατο, φωνέσαν τε

182. Ωμάκαρ Ἀτρείδη, μορφηγενε, ὀλβιώδαιος,

183. Ἡ βά ντο τοι πολλοῖ δεδήματο κούριν Ἀχαίων.

184. Ἡδὴ καὶ Φρυγίνη εἰσῆλθον ἀμπέλοςπαν,

185. 'Ενθά ίδον πλείστους Φρύγας, ἄντρας αἰολοπόλους,

186. Λαοῦς Ὀτρήκος καὶ Μύγδονος ἀντιθέω,

187. Οἱ ρα τοῦ ἱστρατώσων παρ' ὀχας Χαγαρίων.

188. Καὶ γὰρ ἐγὼν ἐπίκουρος εῶν μετὰ τούτων ἐλέξθην

189. Ἦματι τῷ, ὅτε τ' ἥλθων Ἀμαζώνες ἀντιάνεψατ'.

190. ἄλλα οὖν ὦ τόσοι ἤσαν, ὅσοι ἑλκύσεις Ἀχαιοί.

191. Δεύτερον ἄντ', ἰδωνα ἐδών, ἢρείου ὁ γεραιος.

192. Εἴπ' ἄγε μου ἐκ τῶν, φίλου τέκοσ, ὡςτις ὄδ' ἔστι

193. Μείνων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαο,

They afterwards appear to have established themselves in Cappadocia, and, by degrees, to have overrun a great part of Asia Minor, extending their possessions along the Euxine, as far as the Caspian Sea. Various accounts are given of them by Herodotus, Justin, Q. Curtius, and Plutarch in Vit. Thesei: but, for the most part, so involved in fable, that many have been induced to doubt their existence: and Strabo considers their history as a proof of the credulity of mankind (lib. XI. p. 347). Plutarch also says of their wonderful exploits, περιφανοὺς ἑκούσ μέθη καὶ πλάσματο. Q. Smyrnaeus relates in his Post-Homeric, that they assisted Priam in the Trojan war; and Virgil describes their appearance, and celebrates their achievements, under their Queen Penthesilea, in Aen. I. 490. Ducit Amazoniam lunatis agminis petitis Penthesilea furens, multiaque in millibus ardéat, Auroes subiectis exercit sigundu manmar, Belisarius, annéque viris concurrens virgo. Homer mentions them once again in II. Z. 186, and with the same epithet. Schol. antianemvar' ίσα κατὰ ὅντα καὶ ἀνήθαι, ή ίσαν

Virgil has fully and beautifully expressed the idea of the epithet in the passage cited above. For a full account of these heroines, and the opinions respecting them, see Bryant's Heathen Mythology, I. 32. V. 110. It should seem that Priam, on this occasion, went into Phrygia to assist Octavius and Mydon, sons of Dyomed, and therefore brothers of Hecuba (II. II. 718), against the Amazons.

193. κεφαλὴ. This is the reading of the MSS., and accords with the construction in the next verse. Compare also v. 168. Heyne has adopted κεφαλῆ, the reading of Aristarchus: which, though
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Γ'.

122

'Ευρότερος δ' ὁμοιος ἦν ἰδ' στέρνοιοιν ἰδέσθαι.
Τεῦχα μὲν οἱ κεῖται ἐπὶ χθονὶ πολυβοτείρῃ,
Αὐτὸς δὲ, κτύλος ὦς, ἐπιπολεῖται στίχας ἀνδρῶν.
'Αρνεὼς μὲν ἔγγοιν ἔτσκῳ πηγεσμάλλῳ,
"Οστ' οὗω μέγα πῶς διέρχεται ἀργεννᾶν.
Τὸν δ' ἠμείβετ' ἐπειδ' 'Ελένη, Διός ἐκεγεαύα
Οὐτος δ' αὖ Δαυρείσας πολύμητι 'Οδυσσεὺς,
"Ος τράφῃ ἐν δόμῳ 'Ἰθάκης, κρανάκες περ ἐνύσες,
Εἰδὼς παντούσως τε δόλους καὶ μῆδεα πυκνά.
Τὴν δ' αὖ ' Ἀντήνωρ πεπνυμένος ἀντίοιν ἡυδα.
"Ω γύναι, ή μάλα τοῦτο ἔπος νημερίτης ἕεπες.
"Ἡδὶ γὰρ καὶ δεῦρο ποτ' ἥλυθε δῖος 'Οδυσσεὺς
Σεῦ ἐνεκ' ἀγγελίης σὺν 'Αρηίϕλω Μενελάω
Τοὺς δ' ἐγὼ ἐξεϊνσα, καὶ ἐν μεγάρους φίλησα,
'Αμφοτέρων δὲ φυλὶν εδαίν καὶ μῆδεα πυκνά.
'Αλλ' ὅτε δὴ Τρώεσσιν ἐν ἄγρομένοισιν ἐμιχθεῖν,
Στάντων μὲν Μενελάος ὑπείρεχεν εὐρέας ὦμους,
"Ἀμφώ δ' ἐξομένων, γεφαρώτερος ἦν 'Οδυσσεός,
'Αλλ' ὅτε δὴ μῦθος καὶ μῆδεα πάσιν ὑφαίνου,

followed in the earlier editions of this work, on the critical principle of its being the more weighty rejections, it seems advisable for weightier reasons to reject.

197. πηγεσμάλλῳ. Denso tellere prado - ditio. This is doubtless the true meaning, as it is properly explained by Apollonius; εὔπαγεῖς μαλλοῖς, τούτωσιν εὐτραφέσι, ἔχωντι. From πηγήνυμι, φεύγω, συμπίεμο. See on Il. 1. 124. This simile is considered very beautiful and natural; as the ram was generally considered a symbol of authority, from being trained to lead and conduct the flock. Arist. Hist. Anim. VI. 19. ἐν ἐκάστῃ γὰρ ποίμνῳ κατασκευάζουσιν ἡγαμών τῶν ἀρρένων, δό, ὅταν ὠνόματι κληθῇ ὑπὸ τοῦ ποιμόνος, προετέλει. Hence, the king of Persia is represented under the figure of a ram, in Dan. viii. 3. 20. In Exod. xv. 15, where the Hebrew word signifies a ram, the LXX. have ἄργοντες; and in Ezek. xvii. 13. ἡγαμών. The Latin Vulgate, however, in both instances, gives arietes. Compare Jerem. I. 8. Zech. x. 3.


202. εἰδὼς παντούσως κ.τ.λ. See on Il. B. 718.

203. τὴν δ' αὖ ' Ἀντήνωρ κ.τ.λ. In this view of the leaders of the army, it had been an oversight in Homer to have taken no notice of Menelaus, who was not only one of the principal of them, but was immediately to engage the attention of the reader in the single combat. On the other hand, it had been a high indecorum to have made Helen speak of him. He has, therefore, put his praises into the mouth of Antenor; which was also a more artful way than to have presented him to the eye of Priam in the same manner with the rest. Pope.

206. σεῦ ἐνεκ' ἀγγελίης. That is, περὶ σοῦ. So Thucyd. VIII. 15. ἀγγελία τῆς Χιοῦ, i. e. concerning Chios. 39. ἀγγελίαν τοῦ ἐμπαρακομίσθαι, i. e. respecting the concurrence. Compare I. 100. 140. This use of the genitive is very common, particularly after verbs of hearing, inquiring, and the like. See Pent. Gr. p. 287. on Soph. Ant. 1182. Matt. Gr. Gr. § 320.—This embassy of Ulysses and Menelaus is mentioned in Herod. II. 117. That of Ulysses in Od. A. 242. sqq. was performed on a different occasion.

210. ὑπείρεχεν. See on Il. B. 426; and on ν. 353, of the change of construction in the following line.

212. ἀλλ' ὅτε δὴ μῆθος κ. τ. λ. This passage concerning the different eloquence
of Menelaus and Ulysses is inexpressibly just and beautiful. The close laconic concreteness of the one is finely opposed to the copious, vehement, and penetrating oratory of the other; which is so excellently described in the simile of the snow falling fast and sinking deep. For it is in this the beauty of the comparison consists, according to Quintilian, Inst. Orat. XII. 10. 64. In Ulysses fuscundiam et magnitudinem junxit, cui oppositionem necessum fuisse et copia verborum atque impetu parum tribuit. Pope. Anl. Gell. VII. 14. Sed ea ipsa genera diversi, jam antiquitas tradit ab Homero, sunt tria in tribus: magnitudinem in Ulysses et Bertum; subtile in Menelao et cohibitum; mixtura modestiamque in Nestore. —paci. For in paci, in p. Homer. So II. § 295. ενι εμμ. —διανων. So II. H. 324. σφαιρινης μηνι. Hesiod. fr. 97. βασανους αισχιν. A like expression is πλεκτος λογος, which is frequently employed by Euripides.


214. λγεως. Clara voce. This is the more general acceptance of the word, as in II. T. 5. Ps. 218. and elsewhere; but the ancients seem to have understood it in the sense of suaviter. Cicero de Clar. Orat. c. 13. Menelaum ipsum, dulcem illum tradit Homerus, sed paucis loquentem. 215. γνεια. In age. Schol. της ηλικιας πιστος ἕν. 216. αλλα ει της κ. τ. λ. See on II. A. 610. and compare infra v. 233. A. 334. 344. I. 191. and elsewhere.


220. ζακοτον. Carried away by the violence of passion. The word does not occur elsewhere. Schol. παν ερυγων.


226. τις τα δε δε άλλος κ. τ. λ. These lines are imitated, with reference to Milo, in Lucian. Contempl. 8. Τις γαρ δε ιστι παχύς χρυσος ανιρ, ής τε μεγας τε, "Εξοχος ανθρωπων κεφαλι και ευρεις όμοιος;
Οὔτος δ' Ἀιαίς ἐστὶ πελώριος, ἕρκος Ἁχαίων.
'Ἰδομενέα δ' ἐπέρωθεν εἰς Κριτισσάς, θεός ὁς,
'Εστης' ἀμφὶ δὲ μὲν Κρητῶν ἀγοὶ ἤγερθόταν.
Πολλάκι μὲν ἐξίσσεσαν Ἀργήφιλος Μενέλαος
Οἶκῳ ἐν ἡμετέρῳ ὁπότε Κριτηθεὶς ἴκοις.
Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἁχαίων,
Οὐς κεν εἰς γυναῖν, καὶ τούνομα μυθησαίμην,
Δοὺ ὁ δ' οὖν ἐνάμι αἰδέω καταμυχτήρει λαῶν,
Κάστορα ὃ Πιπόδαμου, καὶ πυξι δ' ἀγαθὸν Πολυδέωκεα,
Αὐτοκαταγνήτω, τὸ μοι μέα γεῖνατ μήτηρ.
'Η οὔχ ἐσπισθήν Λακεδαίμονος εἶ ἐρατείνης,
'Η δῶρο μὲν ἐπούσο νέεσσ' ἐνα πνοῦτοπόροισι,
Νῦν δ' ἀυτ' οὐκ ἐθελοντο μάχην καταθυμεῖαι ανθρῶν,
Αἰτία δειδώτες καὶ ὅνειδεα πῦλλα', ἁ μοι ἐστιν;
'Ὡς φάτή' τοὺς δ' ἡμὶ κάτεχε φυσίζουσ' αἰα
'Εν Λακεδαίμονι αὐθίθα, φιλὴ ἐνα πταθεὶ γαϊς.
Κύρικες δ' ἀνα ἄστρο θεῶν φέρουν ὀρκία πιστᾶ,
'Ἄρνε δύω, καὶ οἶνον ἐφύρονα, καρπὸν ἀρούόρης,
'Ἄσκοι ἐν αἰγεῖν' φέρε δὲ κρητῆρα φαινῖν
Κήρου' ἕτα' ήδέ κρύσεια κύπελλα'
'Ὥτρυνε δ' ἑγέροντα παριστάμενος ἐπέεσσιν,
"Ορσεο, Λαομεδοντίδη' καλέονσιν ἁριστοι
Τρῶν 0' ἰππόδαμοι καὶ Ἁχαίων χαλκοχιτώνων
'Εσ πειὼν καταβίναι, εἰς ὀρκία πιστὰ τάμητε.
Αὐτάρ, Ἁλέξανδρος καὶ Ἀργήφιλος Μενέλαος
Μακρυγ' ἐγχείρισε μαχήσουν' ἀμφὶ γυναίκα.
Τῷ δὲ κε νικάσαντι γυνὴ καὶ κτῆμα 0' ἐποτῶ,
Οἱ δ' ἄλλοι, φιλότητα καὶ ὄρκια πιστὰ ταμώτες,
Ναϊομεν Τροίην ἐριζόεικα' τοῖ δ' νέονται
"Ἀργος ἐς ἰππόβοστον καὶ Ἁχαιάδα καλλιγυάνωπα,
"Ὡς φάτορ' ρίγησε δ' ὅ γέρων, ἐκέλευσε δ' ἐταῖρους
"Ἰπποὺς ζυγυνύμενα' τοῖ δ' ὀσμαλέως ἐπίθοντο,
"Ἀν δ' ἀρ' ἔβη Πρόμαος, κατὰ δ' ἡμία τεῖνεν ὀπίσσων".

229. ἕρκος Ἁχαίων. See on II. A. 284.
235. καὶ τούρσαμα. Supply ὅν. See on II. A. 79.
244. πατρίδι γαίη'. That is, at Therapora: Find. Pyth. XI. 95. Nem. X. 106. See Heyne on Apoll. III. 2. 2. Mr. P. Knight, in his Prolegomena, objects to Helen's ignorance of the death of her brothers as an improbable circumstance: but her long absence from her country will readily solve the difficulty.
247. κρητηριά. Of this, and the κύπελλον, mentioned in the following line, see on II. A. 470. 384.—The ἄσκος αἰγιαλὸς was a leathern bottle for containing wine, generally made of goatskin, as being more durable. Such were those mentioned in Matt. ix. 17. They are still used in Spain, and called borachas.
252. τάμχη. Vulgo τάμχη, and so Heyne. The MSS. vary, some also giving τάμωμεν. Authority seems greatly to favour the reading now restored to the text.
Πάρ δὲ οἱ 'Αντώνωρ περικαλλία βήσατο ἐδήμον. Τῶ δὲ διὰ Σκαίων πεδίνον ἔχον ὅκεας ἱπποῦ.

'Αλλ' ὁτε δὴ ρ' ἱκοντο μετὰ Τρώας καὶ 'Αχαιός,

'Eξ ἱππων ἀποβάντες ἐπὶ χθάνα πολυβότειραν,

Ες μέσον Τρώων καὶ 'Αχαιῶν ἐπιχώοντο.

'Ωρνυο νὰ αὐτή ἐπειτα ἀνάξ ἀνέδρων 'Αγαμήμων,

'Αν δ' ὁ Ὀδυσσέας πολύμητος ἀτάρ κήρυκες ἀγάνοι

'Ορκια πιστὰ θεὸν σύναγων, κρήτηρι δὲ οίνου

Μίσγον, ἀτὰρ βασιλέων ὠδῷρ ἐπὶ χείρας ἑχενοῦ.

'Ατρείδος δὲ, ἐφυσάμενος χείρεσα μάχαιραν,

'Η οἱ πάρ ἐξέφεσος μέγα κουλεδόν αἰεν ἀφότο,

'Αργνὸν ἐκ κεφαλῶν τάμιν τρίχας' αὐτάρ ἐπείτα

Κήρυκες Τρώων καὶ 'Αχαιῶν νέιμαν ἀφώτος.

Τοῖς δ' ἀτρείδῃς μεγάλ' εὐχέτο, χείρας ἀνασχὼν.

Ζεὺ πάτερ, Ἔνθεθεν μεδέων κύδιστε, μέγιστε,

'Ἡλίως θ', δὲ πάντ' ἐφορίς καὶ πάντ' ἐπακούεις,

Καὶ Ποταμοί, καὶ Γαία, καὶ οἱ ὑπίνερθε καμόντας

'Ανθρώπους τίνυσθον, οὕτως κ' ἐπίρορκον ὀμόσθῃ,

'Υμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὤρκια πιστά.

Εἰ μέν κε Ἐνελλαον Ἀλεξάνδρος καταπέφη,

Αὐτὸς ἐπείθ' Ἐλένην ἐχέτω καὶ κτήματα πάντα,

'Ημεῖς δ' ἐν νύσσα νεώμεθα ποντοπορίσουσιν

Εἰ δὲ κ' Ἀλεξάνδρον κτείνη ξανθὸς Ἐνελλαος,

Τρώας ἐπείθ' Ἐλένην καὶ κτήματα πάντ', ἀποδοῖναι,

Τιμὴν δ' Ἀργείως ἀποτίνεμεν, ἢμιν' ἑοκεν,

268. ἀν δ' 'Οδυσσέας. That is, ἀνώφρυτον.
269. κρήτηρι δὲ οίνου Μίσγον. See on Il. B. 341.
271. μάχαιραν. See on Il. A. 220.
272. ἀφότο. This seems to be the pluperf. pass. of ἀφώτο, formed from the regular form ἀφότο or ἀφότῳ by a change of vowels similar to that in ἔφρων, πίπτουκα, ἐσώθα, and the like.
273. ἀρνῶν ἐκ κεφαλῶν κ. τ. λ. Compare Virg. Aen. VI. 245. The ceremony of striking a covenant, of which Homer has here given a minute description, commenced with cutting a portion of hair from the forehead of the victim, and distributing it among the contracting parties, that all might share in the oath. Virgil has imitated this description of the ceremony in Aen. XII. 161. sqq.; and has given the adjuration with peculiar grandeur and effect in v. 176. Esto nunc sol testis, et hae miti terra vocant, quae propser tantos potui perferre labores, Et pater omnipotens, &c.
278. καμόντας. Those worn out with toil, i.e. the dead. Schol. τελευτήσαντας, ἀποθανόντας. Homer frequently employs the term; and so Ἀσχ. Suppl. 146. 227. Eur. Suppl. 756. Buttmann (Lexil. p. 103) observes, that the Attics more commonly use the perfect κεκαμότκες in this sense. Similarly the present κάμων is σαρκομ. 279. τίνυσθον. Since this is in the dual, the reference must be to Pluto and Prosperi. See on Il. A. 567. In Il. T. 259, the Furies are invested with the office of punishing those guilty of perjury. Of the construction of the relative ὅς in the singular, with the antecedent in the plural, see Pent. Gr. p. 267, note on Soph. Ant. 707.
281. εἰ μὲν κε Μ. Of this construction, which is repeated in vv. 284. 288, see on Il. A. 137.
285. ἀποδοῦναι. For ἀποδόντων. The infinitive for the imperative. See on Il. A. 20. This usage, however, is less frequent, when the third person imperative is to be understood. Compare Il. Z. 92. H. 79. 375; and see Porson on Eur. Hec. 876.
"He te kai èssonménousia met' anbhrótopoisa pélthai.

Ei ð' án iêmî tîmûn Príamos Príaámou te patèdes
Tînêves ouk éthelwvin, 'Alexándróio peóntos,
Aútâ' ëgô kai èpeita makísomai éinika poûnìs,
Aúthi ménon, éwos ke téloos polèmou kîchiw.

'H, kai àpò stömaçous árônûn tâmû nêlæi xalèkô
Kai tôus mîn kateîthesê èpti xhônous òspàróntas,
Thûmô dêvnoménous' àpò gâr ménon èlêto xalèkô's
Oînûn ð' èk khrîthôs àfrussámênoi èpêásis
"Ekhexeio, ÿd' èuchon teôiçs aieigêntêsèn.

"Òde ëx tîs èptêsewn 'Açhaiwn te Tôôswn te'
Zêv kûdôste, mègîste, kai òdànaton teôi ìllôi,
'Ôpòôtêroi próôteroî ùpêr òrkia píthûnaiv,
"Òde sô' ègêkèfaloç xamádis rêoi, òc òde oînûs,
Aútôv kai tekéwv, állosçi ð' ìllôsi miçèv.

"Òc èfàn ou' êrâ tîw sîfîn èptêráiainê Kronîwv.
Toîsi ëx Ðarðândîôs Príamos metà múthon èuète:
Kèklîte mev, Tôôces kai èukûnîmidès 'Açaiot
"Htôi ègôn èmi proûte "Plûon ënêmûsevain
"Af, èpëi ouýûn ðlîsou' ën ôphâlmaîoivn ðràðhâi

287. ëst kai ùssoménoi k. p. l. This)
Madame Dacier renders, The tribute shall be paid to the posterity of the Greeks for ever.
I think she is single in that explication; the majority of the interpreters taking it to signify, that the victory of the Greeks and this pecuniary acknowledgment should be recorded to all posterity. If it means more than this, at least it cannot come up to the sense Madame Dacier gives it; for a nation put under perpetual tribute is rather enslaved, than received to friendship and alliance, which are the terms of Agamemnon's speech. It seems rather to be a fine, demanded as a recompense for the expenses of the war, which, being made over to the Greeks, should remain to their posterity for ever; that is to say, which they should never be molested for, or which should never be demanded in any age as a case of injury. The phrase is the same we use at this day, when any purchase or grant is at once made over to a man and his heirs for ever. With this will agree the Scholiast's note, which tells us the mural was reported to have been half the goods then in the besieged city. Pope. Of the significion of tîlos in the preceding and following lines, which is equivalent with pòinv in v. 290, see on II. A. 159.

290. tîlos polèmou. See on II. I. 630. It may be remarked generally, that tîlos is not altogether pleonastic, but, followed

by a noun in the genitive, marks the precise time at which the result indicated is complete. Thus tîlos thânatou, in v. 309; and so tîlos ësas, tîlos gâmou, and the like.

En. XII. 212. Talibus ènter se firmabunt
cruces dictis, Conspectu in medio procurrem;
tum rite sacratæ in flavâmæ juxtagant praedit.
Eustath. ôt larmâvai tôn stômaçon
kata tîn vin svynthiav, allâ kata tîn
tôtî stômaçon gár ësia, tà kataî mori
toi lâvou.

293. ñspagròntaç. Panting, struggling.
Odys. ß. 526. 'H mîn tôn ðûksonkata ñspagrònta ñóîsa. This is the Homeric form, which is used also in Herod. I. 3.
III. 5. See Valckuer on the latter passage. The same commentator has also illustrated this and similar words,—such as ñlaspîzîw, ñlûgrîw, and the like, which in later writers omit the initial ù,—in his note on Theocrit. Adonis, p. 220. The form ñspàrow occurs in Apoll. Rhod. IV. 874. ñpàia ðilôn ñspàrowta diâ
ôlogòs.

297. tîc. For ðkastoc, as in II. B. 355.

299. ñtpî ðrûka píthûnaiv. Præter
jusjurandum. This use of the preposition
ùpîr is Homeric. So again II. D. 67. 236. The preposition is omitted supra, v. 107.
In the same sense we have in II. H. 351.

300. ën ôphâlmaîoivn. See on II. A. 587.
Μαρνάμενον φιλον νίν 'Αρνή Φίλω Μενελάω.
Ζεως μὲν ποι τόγε σίδε και άθάνατοι θεοί άλλοι,
'Οποτέρω θανάτου τέλος πεπρωμένου έστιν.

"Η ρά, και ες δίφρον άρνας θέτο ισόθεος φως·
'Αν δ' άρ' ἐβαίν' αυτος, κατά δ' άντι τίνευ ὑπόσσων'
Πάρ δ' οί 'Αντίωνω περικαλλέα βήσατο δίφρον.
Τω μὲν άρ' ἀφορροι προτέ 'Ιλιον ἀποικόντο.

"Εκτωρ δ'ε, Πριάμου πάις, και δίος 'Οδυσσεύς
Χώρων μὲν πρώτων διεμέτρεσαν, αυτάρ ἐπείγα
Κλύρους ἐν κυνέρ χαλκειρέ βαλλόν ἔλοντες,
'Οποτέρως δ' ι τρόθαν ἀφείν χάλκουν ἔγχος.
Λαοί δ' ἱήσαντο θεοίς, ἰδε χείρας ἀνέχον,
'Όδε δ' τες εἶπεσκεν 'Αχαϊών τε Τρώων τε·

Ζεῦ πατέρ, 'Ιδηθεν μεδέων, κόθοστε, μέγιστε,
'Οποτερως τάδε ἐργα μετ' ἀμφοτέρους εὔθηκε,
Τόν δός ἀποφθεύμεν εὔναι δόμον 'Αἴδος εἰςω,
'Ημῖν δ' αὐτ φιλότητα καὶ ὅρκια πιστὰ γενόθαι.

"Ως ἁρ' ἐφαν' πάλλε δ' ἑγας κορυφάιολος 'Εκτωρ,
"Αψ ὄροών" Πάριως δ' θοώς ἐκ κλήρους ὄρουσεν.
Οἱ μὲν ἐπείθ' ἦσον κατὰ στύχας, ὧν ἐκάστω
"Ιπποι ἀερόσποδες, καὶ ποικιλα τεῦχα κεῖτο.
Αὐτάρ δ' ἁμφ' ἁμοιώσει ἐδόσατο τεῦχα καλὰ
Δίος 'Ἀλεξάνδρος, 'Ελένης πόσις ἤκομοιο.
339. κνημίδας. *Greats,* of brass, or of tin, for the defence of the legs, and fastened about the ankles with buttons, which were sometimes of gold or silver. See II. Φ. 502. Hesiod. Scut. II. 122. Greaves of leather were worn by horsemen; as in Od. Β. 229. It should seem from the expression *εὐκήμειας Ἀχαιοί,* which so frequently occurs in Homer, that this piece of armour was in more general use among the Greeks, and, though worn by Paris, not universally adopted by the Trojans.

335. It appears from this passage, compared with v. 356, that the σάκος and ἀστίς, according to Homer, were the same. In fact, however, the σάκος was a barbaric shield, entirely distinct from the Greekian ἀστίς. See on II. Β. 389; and compare Eur. Phcen. 130, 139.

337. ἐξών ἐξ λόφος καθυπερθέν ἐνευεῖν. The most remarkable part of the helmet was the λόφος, or crest, which was fixed into the φάλος, or cowl; whence the helmet is sometimes called ἀθλόω, as in Ι. E. 182, from the orifice, αθλός, into which the crest was inserted. These crests were generally of horse-hair, whence the helmet is frequently distinguished by the epithets ἱππομορίς, ἵπποικτης, ἵπποδαίως. The like, Eustath. ἱππομορίς ή ἱπποικτής περὶ τοῦ λόφος τρίχης ἐξ ἰπποικτής ὀπρὶ ἱπποτηθείν εἶτα τὸ φασιδρότερον. Hence Virg. Αέρ. X. 869. *Αέρα ὑπότα ἄρετος* γείνεται ὡς οὐράς, κυκλικά. Virg. Αέρ. X. 869. *Aeae caput fulgens, cristataque hirsuta equina.* Compare Theocr. I. d. XVI. 81. Σ. Χ. 186. Sometimes three or more of these plumes were united, and the helmet was accordingly τρίλόφορος, τετράφακος, ἀμφιλοφος; but the form seems to have been most in use. S. Pent. Gr. p. 435. note on Αesch. Thel. 350. Hence the τριφαλίη, v. 372, is generally explained by the grammarians, ἡ τρις φάλος ἐγκυκλία. The nodding of the crest was supposed to render its appearance more terrific. Lucret. Ι. 632. Terrícias oplitum quatuorites numines cristas. Compare Ι. X. 132. It appears from the above passage, that the defensive armour of the ancients consisted of a helmet, a breastplate, and greaves, all of brass. The breastplate appears to have met the belt, which was a considerable defence to the lower part of the body, with an appendant skirt to protect the thighs, so that the forepart of the soldier was entirely covered from the throat to the ankle; exclusive of the additional protection of the shield. See Mitford's Hist. of Greece, vol. i. p. 158. Their offensive weapons, or at least the chief of them, were the spear, the sword, the bow, and the sling; with darts, ἄκωντα, of various descriptions.

342. ἵπποικτης. Looking terribly. The use of a neuter adjective, instead of an adverb, after the verbs ἵπποικτης and βλέπεις, is very usual in Homer; and it has been imitated also by the Latin poets. Thus Virg. Αέρ. VI. 467. torax tweatem. Lucret. V. 34. aecera tegit. Somewhat similar is the use of the accusative, put adverbially, after the same verbs. See Pent. Gr. p. 413. on Αesch. Thet. 53.

345. σιαυττ' Another reading is σίαν τ'; but, although the plural and dual are
intermixed in the construction, the former had been discontinued, and would scarcely be resumed, to be again dropped in the same clause.

347. πάντοτε ἔσην. That is, εἰκενεκλον. See on II. A. 306. B. 389.

348. χαλκόν. Heyne, with some MSS., reads χαλκῶς, in the nominative; and so again in II. P. 44; but in II. H. 259. χαλκόν. It should seem that the reading would at least be uniform; and, as the verb ῥίξεω is usually followed by the accusative, that case is probably the true one. II. Φ. 165. Καὶ ἢ ἐτρέψετο μὲν θυρίς σάκος βάλει, οὐδὲ ἐπανέρριξεν ῥίζει σάκος. Compare II. E. 307. N. 439. 507. ψ. 673. In II. M. 341. 411. O. 617. the accusative is clearly understood.

350. ἵππεισάμενος Διί πατρί. Homer puts a prayer in the mouth of Menelaus, the person injured and innocent, and may therefore apply to the god for justice; but Paris, who is the criminal, remains silent. Pope; from Spondanus.


352. διὸν Ἀλεξανδροῦ. An objection has been raised against the epithet διος, as applied to Paris by Menelaus. In the Venice edition the line is marked as spurious, and rejected by the Scholiast. P. Knight also regards it as superfluous. Surely, however, no great importance can be attached to the use of an epithet, which is applied indiscriminately to almost every king and hero in Homer. See on II. A. 92.

359. ἀντικρό. Properly, e régione; "over-against, opposite." Ἐστε ὑπὸ ὁδόν, διαμπερίᾳ, ὑμνον; ἔστε καὶ φανερῶς. Damn: who derives it by syncope from ἀντικρό, i.e. ἀντιπρόσωπον, after Eustathius and the Etym. M. p. 114, 28. In this place it should be rendered διαμπερίᾳ, right through; and so in II. Α. 481. E. 67. 100. H. 253. Α. 253, and elsewhere. In II. H. 362, it signifies, plainly, decidedly. See Viger de Idiom. p. 303. There seems, however, to be no room for the distinction which the grammarians have placed between ἀντικρό and ἀντικρό, which were probably used indifferently; precisely as we meet with εἴθες and εἴθε, εἴδος and ἔθε, μέσης and μεσηγίην. See Monk on Eurip. Hippol. 1192. It may be remarked, that ἀντικρό, which never occurs in Homer, seems to have been adopted by later writers.

362. ἀνασώμενος. Sei. τὸ ἔνεος. Virg. Aen. X. 179. Αἰτε sublatum consurgit Taurum in ensen, Et iunt. Virgil, accounts for the use of the Tribrach in the beginning of v. 357. But see Pre-
'Απρείδης, δ' ὑμιῶθεν, ἵδον εἰς οὐρανον εὑρὼν.
Ζεύ πάτερ, οὕτως σείο θεῶν ὀλοκληρος ἅλλος.
Ἡ Τ' ἔφαμην τίσεθαί 'Αλεξάνδρον κακότητος.
Νῦν δέ μοι ἐν χείροσσ' ἔγην ἕξιος, ἵκ δέ μοι ἐγχός
Ἡ ἱγθη παλάμηριν ἐτῶσιν, οὐδ' ἐβαλὼν μν.
Ἡ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείς,
'Ελκε δ' ἐπιστρέψας μετ' ἐβκόνημας Ἀχαιοῦς.
'Ἀγχε δ' μιν πολύκεστος ἴμας ἀπαλήν ὑπὸ δείμην,
"Ος οἱ ὑπ' ἀνθερεώνος ὑχεῖς τέτατο τρυφαλίες.
Καὶ νῦ κεν εἰρωσάτε τε, καὶ ἀσπετον ἁματο κύδος,
Εἰ μὲ ἄρ' ὀξυ νόσσε Δῖος θυγάτηρ Ἀφροδιτῆ, 
Ἡ ὁ ῥίζις ἐμάντα βοῦς ἰ sublicαμένοιο.
Κεϊνή δ' τρυφαλίεα ἀμ' ἐσπετο κεχρι παχείη.
Τὴν μὲν ἐπιθ' ἕρως μετ' ἐβκόνημας 'Αχαιοῦς.
'Ρύς' ἐπιδινήσας, κόμπος τ' ἐρήμες ἑταῖρον.
Ἀντάρ δ' ἄφρ ἐπιτώρουσε κατακτάμεναι μενεάμων
'Ἐγχεὶ χαλκεῖων' τὸν δ' ἐξηρταζ.' Ἀφροδίτη
'Ῥεία μάλ', ὥστε θεὸς ἐκαλυψε δ' ἄρ' ἥρι πολλῆ,
Κάδδ' εἰσ' ἐν θαλάμῳ εὐδοδῆ, κηρέντι.
Ἀντη δ' ἄδη 'Ελείνην καλέουσ' ἐς' τὴν δ' ἐκχανεν
Πύργῳ ἔφ' ὑσῆλα χ' περὶ δ' ἔρι Τρωαὶ ἄλες ἵςαν.
Χειρὶ δ' νεκταρείου ἐνανό ντίτυρε λαβοῦσα
Γρη' δ' μὲν εἰκνία παλαιγεινει προσείπειν
Εἰροκόμῳ, ὥ οἱ Δακεδαιμον ναιεταύση.
"Ἡσκειν εὑρία καλὰ, μάλιστα δὲ μὴν φιλέσκει. Τῇ μὲν εἰσαμένην προσεφώνει δὲ Ἀφροδίτη. Δέωρ Ἰδ'. Ἀλέξανδρός σε καλεῖ οὐκόνδε νέεσαι. Κεῖνος δὲ ἐν θαλάμῳ καὶ δινωτοίς λέχεσαι, Κάλλει τε στίλβων καὶ εἴμασιν· οὔδὲ κε φαίνῃς Ἀνδρὶ μαχεσάμενον τὸνγ' ἐλθεῖν, ἀλλὰ χορώνδε Ἐρεχθεί' ἡς χοροῦι νέον λύγουτα καθίζειν. ὡς φάτο· τῇ δ' ἀρὰ θυμὸν ἐνι στίθεσαι ὄριν. Καὶ ρ' ὡς οὖν ἐνύσοε θᾶς περικαλλὰ δειρῆν, Στιθέα θ' ἵμεροντα, καὶ ὁμάτα μαρμαροῦντα, Θάμβησε τ' ἀπ' ἑπετα, ἔπος τ' ἐφατ', ἕκ τ' ὄνομάζε. Ναιμονίη, τι μὲ ταῦτα λιλαέαι ὑπεροπεύειν;

Ἡ τῇ μὲ προτέρῳ πολίων εὐναομενὰν

Ἀξεὶς, ἡ Φρυγίνης, ἡ Μυοῦγτης ἐρατείνῃς,
Εἰ τίς τοι καὶ κτῖθι φίλος μερόπων ἀνθοῦσών, Ὀθύνεσκα δὴ νῦν οἰνων Ἀλέξανδρων Μενελάος
Νυκτάσας ἠθεῖλε στυγνήν ἐμὲ οἴκαδ' ἄγεσθαι, Τοῦτα δὴ νῦν δέυρο δολοφρονεύουσα παρέστης;

Ἡσο παρ' αὐτών ιούσα, θεών ἐ' ἀποίετε κελεύθους, Μηδ' ἐτί σοὶς πόδεσιν ὑπουρτέβης Ὀλυμπον,
Ἀλλ' αἰτὶ περὶ κείνον ὦζε, καὶ ἐ φύλασσε,
Εἰσόδε κ' ἡ ἀλόχον ποιῆσεται, ἡ ὦγε δούλων.


392. κάλλι στίλβων. Athen. Ι. 16. μύροις ἀλλιφόμενος. There seems to be no necessity for this interpretation. In Od. Σ. 191, we meet with the expression κάλλι χρίσθαι, where κάλλος is generally required to signify, metaphorically, an essence, or cosmetic. Hesych. κάλλι τ' τού μύρου τοῦ τῆς Ἀφροδίτης. But the proper sense will equally suit the present passage; though the other is somewhat countenanced by Virg. Εκ. IV. 215. Et nunc ille Paris cum semineuo comitatu, Mavonia mentum mitra orinenuque madenem Subinexus, rapto potitur.

400. προτέρῳ πολίων. Beyond the cities. The adverb is here constructed with a genitive, in the same manner as we have τον γης, and in Latin, uit gentium. See Matt. Gr. Gr. § 518. In Od. E. 91. Ψ. 400, it is used absolutely.

406. οὐδὲ ἐ' ἀποίετε κελεύθους. Responed the pathes, i.e. the abodes, of the gods. The reading of Aristarchus, θεών ἐ' ἀπόετε κελεύθους, is preferred by some critics.

409. ἡ ὦγε δούλων. Clarke, after Bentley (on Horat. Od. I. 9. 15), observes, that the repetition of the pronoun in the second clause is not redundant, but introduced for the purpose of emphasis. The following are instances of a similar usage. Od. B. 326. "Ἡ τίνος ἐκ Πίλου ἄχει ἀμύντορας ἡμαθάντως," ἡ ὦγε καὶ Σάρηθεν. Hesiod. Op. D. 221. "Ἡ τῶν ἱερῶν ιοὺν ἀπωλοῦν, ἡ ὦγε τίχος." In Latin, Virg. Εκ. Β. 447. Nunc dextra ingeniam incul, nunc ille sinistra. Ovid. Fast. II. 271. Et seu tamenivus, seu in pulsabere rastris. Compare also v. 5. supra; and see Wolf on Hesiod, I. c. This is the only place in which δούλος is found in Homer, either in the masculine or feminine. See II. A. 321.
'ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ Γ'.

Κείσε δ' ἐγὼν οὐκ εἰμι,—νεμεσθητὸν δὲ κεν εἰν,—

Κέινου πορσανέουσα λέχος. Τρωάι δὲ μ' ὀπίσω
Πάσαι μωμῆσονται ἐχω δ' ἀχε ἀκριτα θυμι.  

Τὴν δὲ χολωσμένη προσεφώνες δι' Ἀφροδίτη'
Μὴ μ' ἔρθε, σχέτλη, μὴ χωσιμένη σε μεθείω,
Τῶς δὲ σ' ἀπεχθῆρω, ἃς νῦν ἐκκαγλα φίλησα,
Μέσασ' δ' ἀμφότερων μετάσοιμα ἐξῆθε λυγρῷ,
Τρῶων καὶ Δαναῶν' σὺ δὲ κεν κακὸν οἴτον ὄληαι.
'Ως ἔφα', ἐδδείσε δ' Ἐλένη, Διὸς ἐκγεγαυαί,
Βῇ δὲ, κατασχομένη ἔανν' ἄργητι φαινι,
Σιγ' τάσας δὲ Τρωάς λάθεν ἠρχε δὲ δαίμων.

Αἴ δ' ὄτ', Ἀλεξάνδρου δόμου περικαλλ' ἰκοντο,
Ἀμφίπολοι μὲν ἐπείτα θῶς ἐπὶ ἔργα τράποντο,
Ἡ δ' εἰς ύφόροφον θάλαμον κὲ δία γυναικῶν.
Τῇ δ' ἀρα δήφον ἐλουσα φιλομιμεδὴς Ἀφροδίτη
Ἀυτῇ Ἀλεξάνδρου θέα κατέθηκε φέρουσα.

'Ενθα κάθις', Ἐλένη, κούρη Διὸς αἰγίοχοι,
'Οσρε πάλιν κλίνασα' πόσιν δ' ἠμίσπατε μύθω

'Ἡλυθες ἐκ πολείου ως ὁφελες αὐτοθ' ὀλέθσαι,
'Αμβρι δαμεις κρατερω, δο ἐμος προτέρους πούς Ἰς ἦν.

'Ἡ μὲν δὴ πρὸν γ' εὐχε' Ἀρηφίλου Μενελάου
Σὺ τε βῆ καὶ χερσὶ καὶ ἐγχεὶ φέρτερον εἶναι,

'Αλλ' ἢθν νῦν προκάλεσαι Ἀρηφίλου Μενελάου
'Ἐξαυτῆς μαχέσασθαι ἐναντίων ἄλλα σ' ἐγνυ
Pαύσασθαι κέλομαι, μυθε ἐκβελθ' Μενελαῦ

'Αυτίβιον πολείου πολεμίζειν ἢδε μάχεσθαι

'Αφραδέως, μήπως τὰς ὑπ' αὐτον οὐρι ἐμείης.

Τὴν δὲ Πάρις μνῃσίσιν ἀμειβόμενοι προσεῖπε

411. πορσανέουσα λέχος. The vulgar reading is πορσνένουσα, which does not affect the sense. But as the phrase πορσαινέλις λέχος, lectum parare, or participare, recurs constantly in Apollonius Rhodius, Heyne has properly admitted it into the text. On the construction of αὐ with a participle, see Matt. Gr. Gr. § 459, e.

412. ἀκρίτα. See on II. B. 246.
414. σχέτλη. See on II. B. 112.
415. τῶς. See on II. B. 330.
416. μέσων δ' ἄρροστων κ. τ. λ. The sense is still continued through these words, μητόναι being the Ionic form of the subjunctive. See on II. A. 62.
417. κακὸν οἴτον. A wrestled doom. Hesych. οἴτος' μόρος, ὀλέθρος, φθορά. Some derive the word, like όκτος, from the interjection οί; others from οίτων, as fors from fero.

418. δίφορον. A stool, or chair. It will not suit this passage, to understand it of a seat for menial's, to which sense it is sometimes restricted; though κλημοί and θρό

429. ἐμὸς πρότερον π. Heyne and others would read πρότερον, in order to avoid the homoeoteleuton.
432. ἀλλ' ἢθν νῦν κ. τ. λ. This is ironi
cal.
434. κέλομαι. I advise, i. e. seriously.
Μή με, γύναι, χαλεποίσιν ονείδεσιν θυμὸν ἐνίππε.
Νῦν μὲν γὰρ Μενέλαος ἔνκηραν σὺν Ἀθηνή.
Κείνον δ' αὐτῖς ἐγὼ παρὰ γὰρ θεοὶ εἰσὶ καὶ ἡμῖν.
 Ἀλλ' ἔγε δή, φιλότητι τραπεῖομεν εὐνυθέντε.
Οὐ γὰρ πῶς ποτὲ μ' ὀδὴ εἴρων φρένας ἀμφεκάλυψιν,
Οὐδ' ὅτε σε πρὸ τοῦ Λακεδαιμονὸς ἐξ ἐρατείης
'Επλεον ἀρπάξας ἐν ποντικόροισι νέσσοι,
Νήσῳ δ' ἐν Κρανάγη ἐμίγην φιλότητι καὶ εὐνυ.
"Ὡς σεο νῦν ἔραμι, καὶ με γλυκὺς ἔμερος αἰρεῖ.
 Ἡ ρά, καὶ ἀρχε λέοπος καίων, ἀμά δ' ἐπετ' άκοιτίς
Τὸ μὲν ἀρ' ἐν τριτοσία κατευνασθεν λεγέσσοιν.
'Ατρείδης δ' ἄν' ὀμιλον ἐφοίτα, θηρὶ ἐκνυκός,
Εἰ ποι ἐσαθράσσειν 'Αλέξανδρον θεοειδέα.
'Αλλ' οὕτως οὐκοτο Τρώων κλεῖτων τ' ἐπικύρων ἔν
Δείξαι 'Αλέξανδρον τότ' Ἀρμύφιλω Μενελάω.
Οὐ μὲν γὰρ φιλότητι γ' ἐκεθάνοι, εἰ τ' θολοτο.
'Ἰσον γὰρ σφιν πάσιν ἀπήχθεο κηρὶ μελαινη.
Τοῖς δὲ καὶ μετειπέν αὐαξ ἀνδρῶν 'Αγαμέμνων
Қέκλυτε μεν, Τρώες, καὶ Δάρδανοι, ἢδ' ἐπίκουροι.
Νίκῃ μὲν δὴ φαίνετ 'Ἀρμύφιλω Μενελάων.'

433. ἐνίπτε. Ὀδηγοῦ, or, rather, λα-
σον, from ἵπτε, ἱπό; not, with the
Etym. M. 342. for ἐνίπτα. Ἡ φυχ. ἐνί-
τεινε κακοὺς, ψέων, λοιπορέι. — Before
θυμὸν there is an ellipsis of the preposition
κατά.

440. κείνον δ' αὐτῖς ἐγὼ. Scil. νική-
σαμι αὖ. — παρὰ γὰρ τίοι εἰσί καὶ ἡμῖν.
Compare 11. Α. 174. Hence there appears
to have existed a belief among the an-
cients, that each individual was the pecu-
liar care of some protecting deity. Thus
also in Eur. Suppl. 602. ἐγὼ γὰρ δαιμόνος
tούμοι μετὰ Στρατηγάτησιν κλείνον ἐν
κλεῖνυ ἑρό. The idea, though in a very
inferior degree, is allied to, and was, per-
haps, originally derived from the Scrip-
ture doctrine of Guardian Angels (Matt.
xxviii. 10). See also on 11. Α. 423. Κ.
278.

441. τραπεῖομεν. It should seem the
more ready way to take this verb, by sys-
tole, for τραπεῖομεν, from τρέπω, to turn.
But since the expression ἐν διάλυτη εὐ-
νιήξιν occurs in 11. Ξ. 331. 360. and
elsewhere, it is more usual to form it, by
transposition for τραπεῖομεν, from τρέπω,

442. μ' ὀδὴ ἔρως φ. Heyne is disposed
to avoid the hiatus by reading ὀδὲ φρένας
ἐρος. See on 11. Α. 403. Ξ. 294.

445. νήσῳ ἐν Κρανάγη. There is great
doubt respecting the name and situation of
this island. According to Strabo (IX.
p. 275) it is the same which was after-
wards called Helena, opposite to the pro-
montory of Sainium, and near the coast of
Attica.

448. τρητοῖς λεγέσσωι. The τρητοῖ
λέχος seems to have been a bed, appro-
priated to the higher classes, which was
raised on supports, perforated for the
purpose of inserting the bedstead. The
bed of the poorer orders was called στρι-
βας, and generally consisted of straw, or
leaves, strewed on the ground. Compare
Theocr. Idyll. VII. 67.

453. ἐκεθάνοι. This poetic form oc-
curs only in this place. Heyne would read
ἐκ εδώρν ἄν, which the construction seems
to require. At the same time, the indica-
tive is sometimes used without ἄν, when
such a degree of certainty is expressed as
if the thing has actually occurred. Thus
also, in Latin, Liv. XXXIV. 29. Diffi-
cicult facit erat oppugnatio, ni T. Quinctius
supercensisset. Compare Hor. Od. II. 17.
27.

457. νηής φαίνεται. For φαινερά ἵπτα.
In this sense, φαίνεσθαι is frequent in
Homer. Eustathius compares Od. Δ.
605.
'Υμεῖς δ᾿ Ἀργείην Ἐλένην καὶ κτήμαθ ἥμι' αὐτῇ
"Εκδότε, καὶ τιμήν ἀποτινέμεν, ἴναν' ἔοικεν,
"Ἡ τε καὶ ἐσομένοισι μετ' ἀνθρώποισι πάληται.
"Ὡς ἐφαγ' Ἀτρειδῆς· ἐπὶ δ' ὑμεον ἄλλων Ἀχαιοί.

459. τιμήν ἀποτινέμεν. A change from the imperative to the infinitive, in the same sense. See on II. A. 20; and supra v. 285.
THE

'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ

'ΡΑΣΩΔΙΑ, ἦ ΓΡΑΜΜΑ, Δ'.

'Επιγραφαὶ.

'ΟΡΚΙΩΝ ΣΥΓΧΥΣΙΣ. 'ΕΠΙΠΩΛΗΣΙΣ 'ΑΓΑΜΕΜΝΟΝΟΣ.

"Αλλως.

ΔΕΛΤΑ, θεῶν ἄγορή, ὥρκων χύσει, ἄρεως ἀρχή.

THE ARGUMENT.

THE BREACH OF THE TRUCE, AND THE FIRST BATTLE.

The Gods, deliberating in council concerning the Trojan war, agree upon the continuance of it; and Jupiter sends down Minerva to break the truce (vv. 1—72). She persuades Pandarus to aim an arrow at Menelaus, who is wounded, but cured by Machaon (73—219). In the mean time, some of the Trojan troops attack the Greeks: Agamemnon is distinguished in all the parts of a good general: he reviews the troops, and exhorts the leaders, some by praises, and others by reproofs: and Nestor is particularly celebrated for his military discipline (220—421). The battle joins, and great numbers are slain on both sides (422—544). The same day continues through this, as through the last book; as it does also through the two following, and almost to the end of the seventh book. The Scene is wholly in the field before Troy.

ΟΙ δὲ θεοὶ πάρ Ζηνὶ καθήμενοι ἱγορόντο
Χρυσίῳ ἐν δαπέδῳ, μετὰ δὲ σφίσι πότινα Ἡβη

1. It was from the beginning of this book that Virgil has taken that of his tenth Æneid, as the whole tenor of the story in this and the last book is followed in his twelfth. The truce and the solemn oath, the breach of it by a dart thrown by Tolumnius, Juturna's inciting the Latins to renew the war, the wound of Æneas, his speedy cure, and the battle ensuing,—all these are manifestly copied from hence. The solemnity, surprise, and variety of these circumstances seemed to him of importance enough to build the whole of his work upon them; though in Homer they are but openings to the general action, and such as, in their warmth, are still exceeded by all that follow them. They are chosen, we grant, by Virgil, with great judgment, and conclude his poem with a becoming majesty: yet the finishing his scheme with that which is but the coolest part of Homer's action, tends, in some degree, to show the disparity of poetical fire in these two authors. Πόρε. ἱγορόντο. This verb does not always bear its strict signification in Homer; i.e.
to sit in council; but frequently implies, as in this place, to convene. So also in II. B. 787. οὶ ἐφίκωθεν ἀγόρευεν ἐπὶ Πρι-
άμου πόλιν.
3. νέκταρ ἤρων ζώι. At the heroic en-
tertainments, the ἄνθρωποι, σφαίρες, were young men, generally of high birth. See on II. A. 470. Sometimes also virgins performed this office, which among the gods is assigned to Hebe, the goddess of youth; for the purpose of showing, as Ma-
dame Dacier observes, that the immortals enjoy eternal youth, and that their life is spent in endless felicity.
4. ἐξείσχεται ἀλλήλους. Received the σφαίρα one from the other. Athen. I. 11. ἦσαν ἐξεισένατο, προσπάνουσα καυστικής, ταῖς ἐξει-
σάτο. See on II. A. 471.
5. παραβληθέν. Heyne translates this adverb, dolose, or rather, simulate; observ-
ing that Jupiter did not speak his real sentiments. This corresponds with ἐξ-
απαντησεως, which is the exposition of Apollonius; and to the same purpose Suid-
itas explains παραβληθαι by ἐξαπανθή-
θαι. Heychius, however, renders it by ἐφθασεως, contentuously; and in this sense it is understood by Musgrave on Eurip. Androm. 239, who cites in illustration Apoll. Rhod. II. 60. ὅς ἐφαγε· αὕτη ὅγκος ὑπὲρ παραβληθέν ἐφιέναι. But the word occurs several times in this post, and always in the sense of vicitiam. Thus in v. 623 of the same book: μελετᾶτο ἐπέσεσα παραβληθέν προσθειτε. There is no reason why it should not be taken in the
same signification here, in reference to the former attack of Juno upon Jupiter, in II. A. 539.
6. Ἀλκαλομενής. This epithet should not be derived, with the commentators and grammarians, from ἀλάκκεν, auxiliarii; but from Alakomenos, a district of Beotia, where the goddess was worshipped. Strabo IX. p. 233, ed. Casaub. This is evident from its being found in connexion with another Gentile adjective, Ἀργεῖα.
10. τῆς Scil. Parid. 11. παραμέμβλωκε. This form is Hom-
eric; from παραμέμβλωκα, παραμεμβλωκα, παραμεμβλωκα, παραμεμβλωκα. Heyne, however, thinks it the same as μεμβλωκα, which occurs in II. T. 343. Ph. 516. Od. X. 12. But this latter is formed from μαλακοῦσα sum. Compare Matt. Gr. Gr. § 133. G. and § 242.
12. διόμενον δανειόσθαι. Expostulat, meconem. II. 0. 728. ἀλλ' ἄνεγκαζα τοῦτον διόμενον δανειόσθαι. Heyne. The preservation of Paris gave the Trojans no ill pretext for breaking the treaty; and it has been disputed whether the articles were binding upon them or not, since the controversy was to be determined by the death of one of the combatants. See Plato, Polit. 111. Plutarch. Sympos. IX. 13.
16. βάλομεν. See on II. Γ. 321.
20. ἐπιτείχαν. They murmured. Schol. μεμοσκά σοις χίλιοι ἐποστινάν. It has been doubted whether this verb is ex-
pressive of contempt or indignation. Er-
nestly observes, that it may express either.
The ladder is evidently the signification here; and again II. Θ. 457. See Hemsterhuis on Lucian, p. 253.

22. Ἀθηναίοι ἄκιον ἦν. See on II. Α. 34.

27. ἵδρῳ θ'. Vulgo ἵδρῳ'. The accusative ἵδρῳ occurs in II. Κ. 572. 574. See also on II. E. 416. The other form is more recent than Homer. It occurs, however, in Hesiod, Op. D. 289.

28. Πρόωμ κακά. This refers to λόγῳ ἀγερωσφώ, and it frequently happens that the apposition contains, not so much an exposition of the word or sentence with which it is connected, as the design of it. So again in v. 155. infra. See Matt. Gr. Gr. § 433. Obs. 2; and the note on Eur. Phoen. 1372. Pent. Gr. p. 351.—The Scholiast notices the change in the construction, which, in order to proceed regularly, would require κάπως τῶν ἔπτων.

32. ἀσπερίζεις. Hesych. ἀδιαλείπτως. Of the verb μεμειναι, see on II. Π. 491. Homer's knowledge of the cause of Juno's anger against Paris, has been doubted. See on Π. Ω. 28.

35. ὀμαν βιβρώθουσ. We find in Persius' Satires (I. 50.) the name of Labec, as an ill poet, who made a miserable translation of the Iliad; one of whose verses is still preserved, and happens to be that of this place: Crudam manduces Priscam, Primaque pisimos. Pope. Hence Xenoph. Anab. IV. 3. 14. τοῦτον, ἤν πως εὐνοίητο, καὶ ωροίς ἔδωκε καταφαγεῖν. Hellen. 111. 3. 6. τὸ μὲν ὦν ἴδεις ἄν καὶ ὄμων ἵδεις αὐτῶν. Compare II. X. 347. Ω. 212. Xen. Anab. IV. 12. 18. Thus Virg. Æn. V. 755. erediti odes.


38. ἔρισμα. Ψαχώ ἄμμοις. Anglic, a bone of contention.

41. την. For ταῦτην, as in II. A. 29. Clarke translates thus: Siquando et ego echementer urbem escudere istam, sibi aliquam istarum, volvere. In this case, as Ernesti remarks, it would be more simple to understand την for τινα indefinitely. Pope believes that Homer has put into the mouth of Jupiter, a prophecy respecting the destruction of Mycene. This, however, did not take place till after the return of the Heraclidæ, and Homer most probably wrote some time previous to that event. See Prelim. Obss. sect. I. Still it is more usual to use the article for the relative; so that Argos may, perhaps, be intended, which began to decline some time before the subversion of Mycene.
Μή τι διατρίβειν τάν ἐμὸν χῶλον, ἀλλὰ μ' ἔσασιν.
Καὶ γὰρ ἐγὼ σοὶ δῴκα ἐκὼν ἀκοῦτι γε θυμῷ.
Ἄ γὰρ ὑπ' ἑλλῆν τε καὶ οὐρανῶν ἀστεροῦσιν
Ναυτᾶσσον πόλεις ἐπιχθονίων ἀνθρώπων,
Τῶν μοι περί κήριο τίσκετο Ἰλιος ἱή,
Καὶ Πριάμος, καὶ λαὸς εὐμελεῖ Πριάμοιο.
Οὐ γὰρ μοι ποτὲ βωμὸς ἐδείκτο δαιῶς ἔηας,
Ἀοιδῆς τε, κνίσης τε· τὸ γὰρ λάχομεν γέρας ἠμείς.
Τὸν δ' ἤμείβετ' ἐπείτα βοῶπις πῦντα Ἡρῆ
"Ἡτοι ἐμοὶ τρεῖς μὲν πολὺ φύλταται εἰσὶ πόλεις,
'Ἄργος τε, Σπάρτη τε, καὶ εὐράμνια Μικῆντ'
Τὰς διατέρασι, ὅταν τοι ἄπεχθωνται πέρι κήρι.
Τῶν οὐ τοι ἐγὼ πρόσθι ἢτταμαί, οὐδὲ μεγάρῳ.
Εἰπὲ γὰρ φθονῶ τε, καὶ οὐκ εἰώ διατέρασι,
Οὐκ ἀνύω φθονέων· ἐπείν πολὺ φέροτροφὸς ἔσασ.
Ἀλλὰ χοῖ καὶ ἐμὸν θέμεναι πόνον οὐκ ἄτλεστον
Καὶ γὰρ ἐγὼ θεός εἰμι, γένος δὲ μοι ἐθεῖν, οἴεν σοί,
Καὶ με πρεσβυτάτην τέκτο Κρόνος ἀγκυλορήτης,
'Αμφότερον γενεῖ τε καὶ οὐνέκα σε παράκοιτες
Κέκλημαι, σὺ δὲ πασί μετ' ἀθανάτους ἀνάσσες.
Ἄλλ' ἦτοι μὲν ταῖ' ὑποειξομεν ἀλλῆλοι,
Σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἐγὼντα θεοὶ ἄλλοι·
'Αθάνατοι σὺ δὲ θάσουν 'Αθηναίη ἐπιτείλαι
'Ελθεῖν ἐς Τρόων καὶ 'Αχαιον φύλοπιν αἰνήν,
Περαγὸν θ', ὡς κε Τρώες ὑπερκύδαντας 'Ἀχαιός

42. μή τι διατρίβειν. Ineffusive for imperative; as frequently before.
43. In this place ὡσκα must be taken absolutely, I hate yielded; and so Eustathius, ἀντὶ τοῦ παρεξώφησα, or we must supply ἔρεθον ὑπὸς ἱδέες, from v. 37. The expression ἐκὼν ἀκοῦτι γε θυμῷ, which afterwards passed into a proverb, is explained in the readiness of Jove to permit the fate of Troy, as fixed in the divine counsels; and his regret, at the same time, at the necessity of bringing evil upon those who had never failed in their allegiance to him.
45. ναυτᾶσσον. See on II. B. 626.
46. περὶ κήρι τίσκετο. A Thesim for periatiskevo, i.e. particularly honoured; which is the force of the preposition peri in composition: or we may understand peri adverbially, in the sense of periowc. Before kheri, which is contracted from kherp, the heart, not from kher, fate, the preposition en must be supplied. There is precisely the same construction in v. 53.
60. ἀμφότερον. There is an ellipsis of the preposition κατά. And so above in II. Π. 179. ἀμφότερον βασιλεὺς τ' ἀγάθος κρατερός τ' αἰχμήτης. Compare infra v. 145. H. 418. N. 166. Σ. 365. et passim.
61. κέκλημα. See on II. B. 260.
66. ὑπερκύδαντας. This is taken by some to be syncopated from the participle ὑπερκύδαντας, from κυδαίων. But it seems preferable to consider it as contracted for ὑπερκυδάντας, from the adjective κυδάως.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Δ'. 139

"Ἀρξως πρότεροι υπὲρ ὅρκια δηλήσασθαι.
"Ὡς ἔφατ' οὐδ' ἀπίθησε πατήρ ἀνδρῶν τε θεῶν τε.
Αὐτὸς Ἀθηναίν ἐπεα περὶ δοῦνεται προσήδα.'

Αἶμα μᾶλ' ἐς στρατὸν ἔλθε μετὰ Τρώας καὶ Ἀχαίοις, 70
Πειρᾶν θ', ὡς κε Τρῶς ὑπερκύδαντας Ἀχαίοις
"Ἀρξως πρότεροι υπὲρ ὅρκια δηλήσασθαι.
"Ὡς εἰπών, ὄτως πάρος μεμαυών Ἀθήνην

Βἴ ι καὶ Οὐλόμπου καρήνων ἀξίσα.
Οἶον δ' ἄστερα ἢκε Κρόνου πάϊς ἀγκυλομίτεως,
"Ἡ ναύτης τῶν ἢ στρατῷ εὐρέω λαών
Λαμπρῶν, τοῦ δ' τε πολλοὶ ἀπὸ σπανῇρες ἑντα.
Τῷ εἰκώ ἤξεν ἐπὶ χόνα Παλλάς Ἀθήνη,
Κάκω ἑθόρ ἐς μέσον θάμβος δ' ἔχου εἰσορώντας
Τρώας θ' ἰπποδόμους καὶ εὐκνήμιδας Ἀχαίοις.
"Ὡδε δὲ τις εἰπέσεν ἱδὼν ἐς πλησίον ἄλλον

"Ἡ ρ' αὕτης πολέμου τε κακὸς καὶ φύλος αἰνή
"Ἐσσεται, ἄ φιλότητα μετ' ἀμφοτέρους τίθησι.
Zeus, ὧστ' ἀνδρῶν ταμίας πολέμου τέτυκαι.
"Ὡς άρα τις εἰπέσεν ὧς Ἀχαίων τε Τρώων τε.

"Ἡ δ' ἀνδρὶ ἴκλη Τρώων κατεδόθη' δημολ, 85
Λαοῦν Ἀντηνορόβ, κρατερὶ αἰχμητῇ,
Πάνδαρον ἀντίθεοι δἶξιμεν, εἶ ποῦ ἐφεύροι.
Εὔερ Δυκάουνος ύμὸν ἀμύμονα τε κρατερῶν τε

67. υπὲρ ὅρκια δηλήσασθαι. See on II. Γ. 299.
70. μετὰ Τρώας. See on II. Α. 48; and compare supra v. 65.
75. ἄστερα. A meteoro; and not a comet, with the Scholiast, who is supported by Claudian in his imitation of this passage (Pros. I.230):—Divino semita pressu Claruit. Augurium qualis laturus inimium Praecipits sungineus delabitur inque cometes Prodigiale rubens: non illum nativa tuto. Non impune vident populi; sed orie minaci Nuncio aut raibus centos, aut uribus hostes. The true sense is determined by Homer, in Υ. Α. 440. "Ενθ' εκ νησὸ δροσοῦν ἀνὰ ἐκάθερος 'Απόλλων, Ἀστέρα εἰδομένων μέσῳ ἠματι τοῦ δ' ἄτο πολλαὶ Συνυφαρίδες πιτώντα, σῆλας δ' εἰς ὀφραν ἐκε. See also Arist. Meteor. I. 4. Spanheim on Callim. H. Del. 38 Heyne on Virg. Georg. Ι. 365.
82. τῆς ἀὑτῆς κ. τ. λ. Bentley would read this passage interrogatively, as expressive of doubt respecting the intent of the prodigy. Others understand ἢ for μᾶλλον ἢ. Clarke's interpretation, however, is sufficiently explicit, who thus understands the soldiers to remark: Rem non amplius in incerto fore, quippe signum dedisse Jove, aliquid jam apud se statum atque decretum: statim intellectus, Pacze futura sit an bellum.
83. τίθησι. See on II. Γ. 321.
88. Πάνδαρον ἀντίθεοι δίξιμην. Plutarch. de Pyth. Orac. ἡ γὰρ ὁν ὅρα τοῦ Ἀθήνην, ὅτε πέσα αὐτλεται τοῦ Ἀχαίος, τοῦ Ὀδυσσα παρακολουθεῖ· ὅτε συγχέει τὰ ὅρεκα, τὸν Πάνδαρον ἵπποις ἔπεφεξας· ὅτε τρέφεσας τοὺς Τρώας, ἐπὶ τὸν Δαμήμην βαδίζεσαν; ὃ μὲν γὰρ, ἐμφωνοῦντο καὶ μάχημάς ὁ δὲ, τοιχίπος καὶ ἀνάβος· ὁ δὲ, δεινοὶ εἰπεῖν καὶ φρονίμος. The Scholiast observes, that the notorious perjury of the Lyceians rendered Pandarus a fit agent for effecting a breach of the truce. Virgil alludes to this incident in Ε. V. 496. Pandare, qui quandam, junus confundere fecuss, In medias titum toristi primus Achilios.
'Εστατ'· ἄμφι δὲ μὲν κρατερὰι στῆχες ἄσπιστάνων Λαών, οὗ οἱ ἐποντο ἀπ' Ἀἰσθένου ροών.
'Αγγεὺς δ' ἱσταμένη ἔπει περένεια προσέθη.
Ἡ ρά νῦ μοί τι πέθειο, Λυκάνος νῦ τε δαφρον;
Τλαῖς κεν Μενελάως ἐπιτρισμένως ταχὺν ἰών;
Πάσι δὲ κε Τρώωσι χάρν καὶ κύδος ἄροιο,
'Εκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλη.
Τοῦ κεν δὴ πάμπρωτα πάρ' ἀγαλα δόρα φέροιο,
Ἄτ' κεν οἴχ Μενέλαον ἀρῆιον. Ἀτρέως νῦν,
Σῶ βέλει δημιουργω, πυρῆς ἐπιζήντ' ἀλεγείνη.
'Αλλ' α'γ', οἴστευσον Μενελάων κυνάλιμοιοι.
Εὔξεο δ' Ἀπόλλωνι λυκυγενεῖ κλυστοῦζω
'Αρνσρω πρωτογόνων ρέξιν κλειτὴν ἐκατομβην,
Οἰκαδε νοστῆσας ἱερῆς εἰς ἀστυ Ζελείης.
'Ὡς φάτ' Ἀθηναίη τῷ δε φρένας ἀφρον πείθειν.
Αὐτίκ' ἐσύλα τῶν ἐκζον ἡξαλόν αἰγός
'Αγρίου, οὐ ρά ποτ' αὐτός ὑπὸ στέρνοι τυχῆςας,
Πέτνης ἐκβαίνουτα δεδεμένος ἐν προδόκηι,
Βεβλήκει πρός στήθος, δ' ὡς ὑπτίος ἐμπέσε πέτρη.
Τὸν κύρα ἐκ κεφαλής ἐκκατέδκαιθα θειείς,
Καὶ τὰ μὲν ἀσκήσας κεραυξοῦς ἱρακ τέκτων,
Πάν δ' εὐ λείμα ἱρυσένη ἐπέθηκε κορώνων.

93. πίθου. Optative for future indicative. See on II. B. 330. Matt. Gr. Gr. § 514 4, 5. In the following line the particle κε is added.
100. Μηνελάως, Subaud, κατά.
101. Macrobr. Saturn. I. 17. Prisci Graecorum primam lacon, quae procedit Solis eruditis, λήκνη appellaturat. Πισοι ἄμφι-

λήκη νῦ, ετ' Ἀπόλλωνι λυκυγεί, όων σημεῖον τὸ γεννῶν τὴν λήκην. This is the most probable interpretation. The passage quoted by Clarke from Ἀλειαν.
102. ἀφρόνω τρώς. The first-born of all animals seem to have been regarded as the strongest, and therefore most valuable. See Aristot. H. An. IV. 16. Plin. N. H. XI. 40. Compare also Exod. xi. 5.
103. ἐνσάλ. Ἐδαμία ἐθεα, quæ app-

pellabatur γωρυτός. Od. F. 5. CLARKE. Schol. ἐνσάλα' ἠγίηνον, ἠελάζει τῆς βῆ-

κης.—τότον αἰγός αὔριου. That is, his bow tipped with ram's horn. See on II. Λ. 385. The origin of the epithet ἦξαλος, which implies bounding, leaping, nimble, is uncertain. Schol. ἡξαλόν αἰγός πηδη-

τικῶ καὶ ἀρκητικῶ, παρὰ τὸν ἄνεισθα. In this derivation there is the Αἰολικ change of accent, and in Ἰεύνα's, from αἰὲ and ἄλλομαι, σαλία, there is something like tautology in the addition of αἰγός. Perhaps, therefore, it is preferable to deduce it, with Damm, from ἰεύ, ἰεβύ, and ἄλλωθα.
104. The construction is ; ὅν ὡ βεβλή-

κε πρὸς στήθος, τυχῆςας (αὐτὸς) κ. τ. λ. Compare II. M. 189.
105. ἐγκαισκαλώρα. Sixteen palms ; i.e. about two feet and a half. It is not necessary, however, to suppose that the bow itself was therefore five feet in length; so that Pope's objection to its size, as extrava-

gant and unmanageable, has no weight.
111. κορώνης. Schol. τοί ἐπικαμπίς αἴρων τοῦ πόλου, ὅθεν ἀπήραται ἥ νερα. The extremity to which the string was fixed, and which was generally of gold, completed the bow. Hence Eustathius derives the proverbial expression ἐπιθεῖαι κορώνης, in reference to the successful event of any undertaking. Lucian, de Mort. Progr. χρυσῷ βίῳ χρυσῆν κορώνην ἐπιθιείαι. And, doubtless, hence also the Latin proverb: Fides coronat opus.
Kai to μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαῖρ 
'Αγκλίνας πρόπαθε δὲ σάκα σχῆμον ἐσόλοι ἑταῖροι, 
Μὴ πρὸν ἀναίξειαν ἀρήμιον νῦς Ἀχαίων, 
Πρὶν βλίσθαι Μενέλαον ἀρήμιον, Ἀτρέος νῦν. 

Αὐτὰρ δὲ σολά πῶμα φαρέτρις, ἐκ δὲ ἔλεγ' ἱὸν 
Ἀβλιτα, πτερότεντα, μελανίον ἔρμ' ὀδυνάων: 
Ἄξια δ' ἐπὶ νευρῇ κατεκόμμει πικρῶν ὁίστον, 
Εὐχέτο δ' Ἀπόλλων Λυκηγενεῖ κλυτοῦξι 
'Αρνών πρωτογόνων βέειν κλειτὴν ἔκατομβην, 
Οἰκᾶς νοστήσας ἰερῆς εἰς ἄστη Ζελείνης. 

"Ελκε δ' ὁμοῦ γλυφίδας τὲ λαβὼν καὶ νευρὰ βόεια: 
Neurhyn mēn maçō pēlaș, tōξω δὲ sēdēron. 
Αὐτὰρ ἐπειδή κυκλοτερεῖς μέγα τόξον ἔτεινε, 
Διγέζε βίος, νευρὴ δὲ μέγ' ἱαχεν, ἀλτὸ δ' ὀίστος

112. καὶ τὸ μὲν εὖ κ.τ.λ. The poet having held us, through the foregoing book, in expectation of a peace, makes the conditions be here broken, after such a manner as should oblige the Greeks to act through the war with that irreconcilable fury, which affords him the opportunity of exerting the full fire of his own genius. The shot of Pandarus being, therefore, of such consequence—and, as he calls it, the ἔρμα δώνων, the foundation of future woes—it was thought fit not to pass it over in a few words, like the flight of every common arrow, but to give it a description some way correspondent to its importance. For this, he surrounds us with a train of circumstances: the history of the bow, the bending it, the covering Pandarus with shields, the choice of the arrow, the prayer and posture of the shooter, the sound of the string, and flight of the shaft,—all most beautifully and livelivy painted. It may be observed, too, how proper a time it was to expatiate on these particulars, when, the armics being unemployed, and only one man acting, the poet and his readers had leisure to be the spectators of a single and deliberate action. I think it will be allowed that the little circumstances, which are sometimes thought too redundant in Homer, have a wonderful beauty in this place. Virgil has not failed to copy it, and with the greatest happiness imaginable: Æn. XI. 588. Dixit, et aurata volucrem Thērēssa spargit Depromysps pha- 
retra, corvīque infrēscā tetendit. Et dixit longē, donec eurata coeunt Inter se capita, 

114. πῶμα φ. See on II. A. 45.
115. ἀβλιτα. Schol. μῆτα ἐπιβεβλη- 

120. νευρὰ βόεια. The bowstrings were usually of leather, cut into slips. The γλυφίς was a notch cut in the extremity of the arrow, for the purpose of fixing it steadily in the string. There is a various reading, γλυφοί αὐτή λαβών, but compare Od. F. 419. Apoll. Rhod. IV. 282.
121. κυκλοτερεῖς ἔτεινε. Schol. ἀντὶ τοῦ, 

125. The verb λίγω, to sound shrilly, is evidently formed from the association of ideas in regard to sound. Eustath. τὸ δὲ λιγὲ καὶ τὸ ἱαχὲν ἡμματοποιήσεται 

569. Minitim nostis copiusa est 'Ομοραπετε. 

6. Dio Chrysost. Orat. 12., who instance ὠδή- 


9. Dio Chrysost. Orat., who instance ὠδή- 


3. See Macrobi. Saturn. V. 3. The use of τίθημι with the adverb εὖ, has been no- 


5. Dio Chrysost. Orat., who instance ὠδή- 


7. See Macrobi. Saturn. V. 3. The use of τίθημι with the adverb εὖ, has been no-
'Οξυβελής, καθ' ὁμολογ ἐπιπτέσθαι μεμειάνων.
Οὐδὲ σίθεν, Μενέλαι, θεοὶ μάκαρες λελάδοντο
'Αθάνατοι, πρώτη δὲ Δίως θυγάτηρ Ἀγελείν, Η τοι πρόσθε στάσα βίλος ἐχεπευκές ἁμώνεν.
Ἡ δὲ τόσον μὲν ἔρευν ἀπὸ χρῶς, ὡς ὅτε μήτηρ
Παιόδος ἐργεῖ μυῖας, ὡθ' ἢ κεῖ λέξεται ὑπνον.
Ἀντικα δ' αὐτ' ἑθυνεν, ὅθη ἔσσητος ὀξίνες
Χρύσειοι σύνεχον, καὶ διπλός ἄντετο θώρηξ.
Ἐν δ' ἐπεσε θυστήροι ἀριστότεροί πυκρός οὐστός;
Διὰ μὲν ἄρ ωστήροις ἐξήλατο εὐαδελφοι,
Καὶ διὰ θυρήκος πολυταῖδαν ἥρμησιστο.
Μίτρης θ', ἢν ἐφόρει ἕγερμα χρῶς, ἥρκος ἁκούνων,
"Ἡ οἶ πλείστον ἕρωτο, διὰ πρὸ ὅτε εἰσάκ�αι καὶ τίς".
Ἀκόρατον δ' ἄρ οὐστός ἐπέγρασε χρώα φωτός.
Ἀντικα δ' ἐφέρεεν αὐτη κελαίνεσες ἔξ ὀπελής.
"Ως δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοινκί μύην

νων, which are applied in the next line to an inanimate object, are intended to represent the rapidity of the arrow with greater emphasis. See Aristot. Rhet. III. 11; and compare II. L. 573.

128. Ἀγελείν. Prefixed; from ἁγώ and λεία. The old reading ἀγελαίη has no meaning.—It frequently happens that a verb of an opposite sense is to be supplied, from one which has immediately preceded; and here it should seem that μικρήν πίεσε is understood after Ἀγελείν. Plat. Apol. p. 36. B. ἀμέλησας ὄντερ οἱ πολλοί, scil. ἐπιμελοῦνται. Thus, however, more commonly belongs to a construction with an infinitive; as in II. E. 821. τὴν ὄσταμεν, scil. ἐκέλευσαμεν, from ὅπε εἶμι in v. 819. See on Soph. Ant. 241. Pent. Gr. p. 24. Compare also 1 Cor. xiv. 34.

129. βίλος ἐχεπευκής. See on II. A. 51.

130. ὡς ὅτε μήτηρ κ. τ. λ. This is one of those humble comparisons which Homer sometimes uses to diversify his subject; but a very exact one in its kind, and corresponding in all its parts. The care of the goddess, the unsuspecting security of Menelaus, the ease with which she diverts the danger, and the danger itself, are all included in this short compass. To which it may be added, that if the providence of heavenly powers to their creatures is expressed by the love of a mother to her child,—if men in regard to them are but as heedless sleeping infants,—and if those dangers which may seem great to us are by them as easily warded off as the simile implies; there will seem something sublime in this conception, however little or low the image may be thought at first sight in respect to a hero. A higher comparison would but have tended to lessen the disparity between the gods and man, and the justness of the simile had been lost, as well as the grandeur of the sentiment. Pope. The construction is here changed, as in II. B. 469. 481; since τόσον, i.e. ἐπὶ τόσον, is followed by ὃς, which should have been preceded by ὣς.

131. λέγεται. For the present λέγεται. See on II. B. 147. Also on v. 515.

132. σῶμαχον. Scil. ἑαυτοῦ. II. Y. 478. ἵνα ἔνθικοντι τίνος συμμετέχων.

133. μίτρης θ'. Hence it appears that Minerva turned aside the arrow, so as to fall upon that part of the body which was most defended; viz. where the breastplate met the θυστήροι, or belt. See on II. Γ. 337. The θυστήροι καὶ ζωήν were distinct, and not synonymous, as Heyne supposes; the latter being the same with the μίτρη. See on II. B. 479. Schol. μίτρα ἐλέγετο τὸ ἱσότωρον τής λάγονος ἐλήμα ἱερῴν, χαλκῷ ἐςθεν περιελεμένων.—ἱερός αὐκόνων. That is, against jactatius. See Matt. Gr. Gr. § 313.


141. ὡς δ' ὅτε τίς κ. τ. λ. Eustathius extols this passage for the variety it presents, and the learning it includes. We learn from here, that the Lydians and Carians were famous in the first times for their staining in purple, and that the women excelled in works of ivory; as also that there were certain ornaments, which only kings and princes were privileged to
wear. Pope. The verb maïveis is here used simply in the sense of βάπτισθαι, to dye, to stain; as the Latins use adulare, and Virgil, viderae, in his imitation of this simile in Αἰν. XI. 67. Induct uqūmēōn relit viócleōn ostro Sīquīs evar, φ. See Macrobr. Saturn. V. 12.

144. ἵππης. Charicters; in the same meaning with αἰτήρῃ, in the next line. See on 11. B. 554. The noun ἄγλαμα is not synonymous with κόσμος, but must be taken in its primitive acceptation. See the note on Soph. Ant. 704. Pœnt. Gr. p. 297. Be it remarked, also, that the Homeric senses of κόσμος are order, regularity, or ornamental attire. Its philosophical application to denote the system of the universe, or the world, is of much more recent date. See Bentleii Opuse. Philol. pp. 347. 445. Of αἱρέτηρον, see above on v. 69.

146. τοῖς. For τοῖς, since ὡς preceded. Schol. τοῖς τοῦ ὀντός σου. The same Scholast informs us that μαῖεθρην is syncretized from the dual μαῖαθηρην. Others take it for μαίαθηρη, instead of μαῖαιθηρη. Compare, however, 11. B. 731.

151. νῦνρ τι καὶ ἄγκους. The νῦνρ is the string by which the head of the weapon was fixed to the shaft; and ἄγκος, properly a swelling, a projection, is used in the plural to denote the barbed head itself. Schol. νῦνρόν μον, ἐν ὑπεξείρα τὸ σιδήρον τοῦ βίλους πρὸς τὸν κάλαμον ἄγκους ἐστιν τὰς ἀκίτας καὶ ἱξοχας τοῦ βίλους, ἱξοῦν τοῦ βίλους ἀρμνίας.

155. ἄναταν νῦν τοῦ ὄρκη ἔταιμον. That is, a treaty which is the cause of thy death. See on v. 26. supra. Compare also Ι. Π. 51. 157. καταπῆρας. Hace trodden under foot; i.e. have treated with contempt. Eustath. polllēn ὤρις καταφρόνησων τὸ πτώσασα. Suidas: πατινί ὄριζες. So Epictet. Ι. 6. ὡθέ σεν πάντας τοὺς λόγους τούτους καταπῆρας, ἐπηρεάς ὡς καὶ περιστεράς περισσά, Compare Isai, xxviii. 3. lixii. 3. Dan. viii. 10. LXX. Heb. x. 29.

159. σπουδάς τ' ἀκροτοι. See on 11. B. 341.

161. απέτισαν. The use of the aorist ind. instead of the future, by means of a change of tense similar to that in v. 131, is very rare. It may here, however, be understood in the sense of the Latin future perfect, by which the certain consequence of an event is expressed as though it had already happened. But we are rather inclined to consider the present instance as a union of two propositions, for εκ τε και ὁ ἄλλος τελείως τοῦ ἀπέτισαν (here solent) γὰρ οἱ παραβαίνοντες τὰ υρίκα. See Hermann de Euent. Gr. Gr. p. 190. Matt. Gr. Gr. § 506, 2. Bos supplies παρινὴν ὑπὸ τιμῆς απέτισαν, as in II. Π. 286; and τὸκφω with σὺν μεγάλῳ. Schol. σὺν μεγάλῳ γύλῳ, ὡς τὸκφω, ὡς ποινὴ προσφορὰς. Thus also the Latin usus magno, and virgo cum senone.

162. εἰ ἐγὼ ἤγνω κ.τ.λ. See Hector in II. Z. 447. See note in loc.


Tháorme, ἀνέ δ' τι πω δεικνύσεο λαδὸν Ἀχαίων.
Οὐκ ἐν καρίῳ ὡς πάγη βέλος, ἀλλὰ πάροιθεν 185
Εἰσόσατο ζωστήρ τε παναίολος, ὡς ὑπένερθη
Ζωμά τε καὶ μίτης, τὴν χαλκίες κάμων ἀνδρές.
Τὸν δ' ἀπαμειβόμενος πρωσήφη κρεών Ἀγαμέμνων
Αἱ γάρ δὴ οὕτως εἶπ, φίλοι δ' Μενέλαε.
"Ελκος δ' ἵθηρ ἐπιμάσσεται, ἢ' ἐπιθήκης
Φάρμαχ', ἵ πειρήματι μελανώμ δινώμων.
'Η, καὶ Ταλθύβην, θεόν κύρικα, πρόσημα:'
Ταλθύβι, ὅτι τάχιστα Μαχάοια δέωρ κάλεσσον,
Φωτ', Ἀσκληπιων υἱὸν αμύμονος ἵππος,
"Οφρα ἔκε Μενελάου αρχίον, ἀρχον Ἀχαίων,
"Ον τις οὐστεύσας ἐβαλε, τόξων εὖ εἶλως,,
Τρώων ἢ Ανκών' τῷ μὲν κλέος, ἀμφι δὲ πένθος.
"Ὡς ἐφαμ' οὖδ' ἀρά οἱ κύριοι ἀπίθησαν ἀκοῦσας,
Βι δ' ἢνεα κατὰ λαὸν Ἀχαίων χαλκοκιτώνων,
Παπτάινων ἦρωα Μαχάονα' τὸν δ' ἐνύησεν
'Εσταότ': ἀμφι δὲ μιν κρατεραί στίχες ἀπιστάων
Λαών, οἱ οἱ ἐποντὸ Τρίκες ἔξ ἑποβόωτο.
'Αγχοῦ δ' ἵσταμεν ἐστία πτερόντα προσήμαδα'
"Ορα', Ἀσκληπιάδη' καλέει κρεών Ἀγαμέμνων,

dichisaut. The Scholiast understands εὐφίλα, adverbially, for εὔφρον.
186. παναίολος. Properly, αἰόλος, and its compound παναίολος, signify rapidly whirling, or moving. This signification it always retains in Homer; and there is no reason for adopting the more modern sense of variegated, simply because it will suit certain passages. Compare II. E. 295. H. 222. Κ. 77. Λ. 236. and elsewhere. In II. Τ. 404. we have αἰόλος 'ἐπτευς: and so αἰόλωπος, a swift rider, in Π. Γ. 165. Compare also v. 469. infra.
187. The ζώμα is here used for the θηραξ in v. 136; and so again in v. 216. It does not appear, however, that the terms were convertible; but the ζώμα was a brazen skirt subjoined to the thorax, and reaching from thence to the knees. Schol. ζώμα' ὁ ζωτὸς χιτών.
189. φίλος ὧς. M. The use of the nominative for the vocative is sufficiently common, as in II. Π. 277. Compare Od. Γ. 375. P. 17. Still the present variation in the adjective and substantive is very unusual; and Bohle is probably correct in proposing δις ὧς Μενέλας. We have φίλος with the penultimate long in v. 155 supra.
190. ἐπιμάσσεται. The poetic future of ἐπιμαίμαι, the same with ἐπιμαίμαι, investigo. The simple verb μαίησθαι occurs in Od. Ξ. 356, where the Scholiast explains it by ἐπιμαίμαι. Also attested; and hence attestando inquiró, i.e. Anglicè, to probe. Eustath. δι' ἵσταμεν ἀπιστάωσα. Compare II. E. 748.
194. The word φῶτα must either be taken absolutely, or it must be joined with Μαχάονα; but the latter of these cases, Heyne observes, would scarcely be Greek; and wherever ϕῶς occurs in Homer, in apposition with a proper name, it is always joined with an adjective. Thus ἵδοςος φῶς, infra v. 212. Β. 565. Π. 310. I. 211. et passim. Hence he proposes to read ἵντνα instead of ἵππος. Others, however, understand φῶτα to signify κατ ἕξοχθν, that excellent man. Pausan. Ι. 26. ὄς ἂν εἶ λέγων, Θεὸν πάθα ἄνθρωπον. Thus St. Paul uses the word ἄνθρωπος in 1 Tim. ii. 5. Εἰς γὰρ Θεόν, ἐκ καὶ μοναύλῃς ἔχων καὶ ἄνθρωπος Χριστὸς Ἰησοῦς.
204. ὅρα That is, ὄρος, imper. mid-
"Ofra ἓρες Μενέλαου ἀρήιον, ἀρχὸν Ἀχαίων, ὀημὸν τις ὀἰστέωσας ἐβαλε, τὸξον εὐ εἰδῶς, Τρῶων ἢ Λυκῶν τῷ μὲν κλέος, ἀμὰ δὲ πένθος.

"Ὡς φάτοι τῷ δ' ἀρα θυμόν ἐνι στήπεσιν ὑφινε. Βάν δ' ἵναι καθ' ὀμλου ἀνά στρατόν εὐφν ᾿Αχαίων. Ἀλλ' ὄτε δ' ἐκανυ, θεῖ ξανθὸς Μενέλαος Βλήμενος ἡ, περὶ δ' αὐτὸν ἀγγεράθ, ὅσοι ἄριστοι, Κυκλοῦ, δ' ἐν μέσσους παρῆσατο ἰσόθεος φώς. Αὐτίκα δ' εἰ ζωστήρος ἀργρότος ἐλκεν ὀἴστον. Τοῦ δ' ἐξελκομένου, πάλιν ἁγεν ἐξες ὦγκοι. Ἀυτὲ δὲ οἱ ζωστήρα παναῖολος, ἢδ' ὑπένεφθε Ζωμά τε καὶ μίτρην, τὴν γαλκής κάμον ἀνδρές. Αὐτόρ ἐπὶ ἑκν ἐλκος, θ' ἐμπεσε πικρός ἀδατός, Ἀμ' ἐκμοῦζας ἐπ' ἄρ' ἡπια φάρμακα εἰδὼς Πίσσα, τα' οἱ ποτι πατρί φίλα φρονέων πόρε Χειρών.

"Οφρα τοι ἀμφεπένυντο βοῦν ἀγαθῶν Μενέλαου, Τόφρα δ' ἐπὶ Τρώων στίχες ἥλυθον ἀπιστᾶνων' Οὗ δ' αὐτίς κατὰ τεῦχε' ἔδουν, μνήσατο δὲ χάριμης. "Ενθ' οὐκ ἂν βοίζουντα ἰδος 'Αγαμέμνονα οἰν, Οὐδὲ καταπτώσουν', οὐδ' οὐκ ἥθελοντα μάγνησιν, Ἀλλ' μάλα σπεύδοντα μάχην ἔκ κυδιάνεμαν.

dle of the future form ὄρσαμαν, from ὅρω, exiio. See on I. B. 35. Matt. Gr. Gr. § 244. 210. αλ' ὄτε ὑ κ. τ. λ. See on I. A. 6. The first member of the sentence continues through the two following lines, and is answered by αὐτίκα δ', in v. 213. Of the repetition of δὲ in the apodosis, see on I. A. 58. 212. κυκλός. The Venetian Scholiast and the old Homeric editor, Aristarchus, would read κύκλος, in apposition with ἀρίστα. So also in II. P. 392. The syntax in this case would be the same as in II. Y. 166. ἀγρόμενον, πᾶς ὅμος. There is no reason, however, for this rejection of the adverb κυκλός, beyond mere arbitrary conjecture. See Lobeck. ad Phrynich. p. 9. 214. ἁγέν. For ἒαγεν, i.e. ἡγήσαν. See on II. Γ. 367. 218. αμ' ἐκμικηζάς. Sucking out the blood. This seems to have been an ordinary remedy.—ἡπία φάρμακα Πίσσα. Ensthius: τρεῖς φαρμάκοι ἱδει παρ' Ὀμήρῳ ἐπί- πιστα, ὡς τῶν ἤτο Μενελαον καὶ χρυσά, εἷς, ἀνθι χρίταιλαί (Od. A. 262.) καὶ πιστα κατά τὸν Λεγχλον (Prom. 488), τοντιτστ, ποτά ἡ πότιμα, ὡς ἤτο ἐλίνης ἐν Ὀδυσσείᾳ. (Δ. 220.) In addition to these, viz. lotions, unguents, and potions,—three other species of pharmacy are also mentioned in Greek authors: for instance, the πλαστά, ρῶσιμα, and ἐπφαί. See Blomfield's Gloss, ad Ἑσχ. loc. cit. Hemsterhuis on Arist. Plut. 717. With the entire passage compare Virg. Æn. XII. 391. sqq. 219. οἱ πατρί. For οὐ πατρί. The poets frequently used the dative of the pronoun with another dative, instead of the genitive. Somewhat similar is the use of the pronoun in the accusative, before another accusative with the preposition κατὰ understood. Thus, in I. A. 362. τέκνων, τί κλαίεις; τί ἐκ σι φέρεις ἱκτε πένθος, i.e. φέρεις σοι. And so again infra v. 220. More frequently, however, the dative is put as a πρωοονας; as in I. E. 116. εἰ ποτὲ μοι καὶ πατρί φίλα φρονέων πα- ρίστης. See Matt. Gr. Gr. § 392. h. and § 413. Obs. 6. From II. A. 831, it appears that Chiron instructed Achilles also in the art of medicine. 221. τόφρα δ' ἐπὶ Τρώων κ. τ. λ. Heyne justly suspects the genuineness of this line, which is most probably the interpolation of some Rhapsodist, in order that δφα might be followed by the corresponding particle τόφρα. If the Trojans were now advancing, the short space left between the two armies (II. Γ. 114) would not allow time for Agamemnon's marshalling the troops, and separately addressing the Grecian chiefs.
'ΌΜΗΡΟΥ ἸΛΙΑΔΟΣ Δ′. 147

"Ἰπποὺς μὲν γὰρ ἔσαε καὶ ἄρματα ποικίλα χαλκῷ·
Καὶ τοὺς μὲν θεράτων ἀπάνευθ᾽ ἔχε φυσιώντας
Ἐβρυμέδων, νίος Π-ολεμαίου Πειραῖδος·
Τῷ μάλα πόλλ᾽ ἐπέτελλε παρισχέμεν, ὡπότε κέν μν
Γυμνά λάβῃ κάρματος, πολέας διακοινεύετα.
Αὐτὴ ὁ πεπόδι ἐστὶν ἐπεπλεύτῳ στίχαις ἀνδρῶν·
Καὶ ρ᾽ ὦς μὲν σπεῦδοντας ἕδοι Δαναῶν ταχυπόλων,
Τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέσωσιν.

Αργείοι, μή πὼ τι μεθίετε θούρδος ἀλλίκς.
Οὐ γὰρ ἐπὶ θεονόπου πατήρ Ζεὺς ἤσει ἄρωγος·
'Αλλ' οὔτε πρὸ τοῖς ὑπὲρ ὄρκοι δηλίσαντο,
Τῶν ἦτοι αὐτῶν τέρενα χρόνα γύπες ἔδονται,
'Ἡμεῖς δὲ αὐτ᾽ ἀλόγους τε φίλας καὶ νύπτα τέκνα
'Αξίμεν εἴν νήσσαιν, ἐπὶ τὸν πολέμου ἐλαμβάνεν.

Οὕστινας αὐτοῖς ἔδει δυνήρου πολέμου,
Τοὺς μάλα νεκρεῖσκε θυλωτόσυν ἐπέσωσιν.

Αργείοι οἴμωροι, ἐλεγχεῖς, οὐ νῦ σέβεσθε;
Τῆθ' οὔτως ἐστιντε τεθητότες, ἥπτε νεβροὶ,
Αἰτ᾽, ἐπὶ οὖν ἐκαμον πολέος πεδίου θεοῦς,
'Εστάς, οὐδ' ἄρα τίς σφί μετὰ φρεσκὶ γίγνεται ἀλλίκη;
'Ως ὑμεῖς ἐστιντε τεθητότες, οὐδὲ μάχεσθε.

Ἡ μένεσ Τρώας σχεδοῦν ἐλθέμεν, ἔθρα τε νῆςς
Εἰρύματ' εὑρήμηκαν πολιός ἐπὶ θυν βαλάσαςι,
'Οφρα ἐδην' αἰ κ' ύμων ὑπέρσχυ χεῖρα Κρονίων;
"Ως γέγονεν κοιμανέως ἐπεπωλέστο στίχας ἀνέρων
'Ηλθε δ' ἐπὶ Κρήτησσι, κιών ἀνα οὐλαμόν ἄνδρῶν.
Οὔ δ' ἀμφ' Ἰδομενέα διάφορα θωρίσσοντο.
Ἰδομενέας μὲν εἰς προμάχοις, σὺν εἰκελος ἀλκήν,
Μηριάνής δ' ἀρὰ οἱ πυμάτας ὄτρουν φάλαγγας.
Τούς ἦ Ιεών γῆθησεν ἀναξ ἄνδρων Ἀγαμέμνων,
Αὐτῖκα δ' Ἰδομενεία προσηθήκε μελιχλίοισιν.
Ἰδομενεύ, περὶ μὲν σε τῷ Δαναών ταχυτώλων,
'Ημεν εἰς πτολέμιω, ἢδ' ἄλλους ἐπὶ ἔργων,
'Ηδ' ἦν δαίθι, ὅτε πέρ τε γερούσιον αἵθοπα οἴνον
Ἀργείων οἱ ἄριστοι εἰνὶ κρητήρι κέρωνται.
Εἴπερ γάρ τ' ἄλλοι γε κάρη κομώντες 'Ἀχαίοι
Δαίτρων πίνοσι, σὸν δὲ πλεῖον δέπας αἰεί
'Εσσεβ' ὀσπερ ἐμοί, πιέεις, ὅτε θυμὸς ἀνώγοι.
'Αλλ' ὄσευ τόλεμον', οἴς πάρος ἑυχεία εἶναι.
Τὸν δ' αὐτ' Ἰδομενεύς, Κρήτων ἀγῶς, αὐτίνι ήθεα.
'Ατρείδης, μᾶλα μὲν τοι ἐγών ἐρήμορος ἐσαίρος
'Εσσομαι, ὡς τὸ πρῶτον ύπέσθην καὶ κατένευσα
'Αλλ' ἄλλους ὀστρυνε κάρη κομώντας 'Ἀχαίους,
'Ὀφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὀρκί ἐχευν
Τρώες' τοῦσιν δ' αὐθάνατος καὶ χύς' ὑπόσω
'Εσσεβ', ἐπεὶ πρότεροι υπὲρ ὀρκία δηλήσαντο.
'Ως ἔφατ' 'Ατρείδης δὲ παρώχητο γηθόσων κιρρ.
'Ηλθε δ' ἐπ' Αλάντεσσα, κιών ἀνα οὐλαμόν ἄνδρων.
Τῷ δὲ κορυσσείσθην, ἀμα δὲ νέφως εἰπέτο πτεζῶν.
'Ως δ' ὄντ' ἀπὸ σκοπίης εἰδε νέφως αἰτόλος ἀνήρ

256. μελιχλίοισιν. Scil. ἐπέσε. See on II. A. 539.
262. δαίτρων. Schol. μεμερίσμενον, διαφέρον. Plutarch (Conv. Sept. Sapient.): μετρητὸν.—The custom which obtained of distributing larger portions of meat to the more honourable guests, noticed on II. A. 468. Δ. 48, extended also to the wine; which was presented to the company in equal portions, the cups of which was presented to the chiefs being kept constantly full. Compare II. Θ. 162. M. 311. Athen. V. 4. Οι κρατήσις αὐτοῦ, ὥσπερ ἦν καὶ τοῦτον, κεκαραμένοι παρεστηκαν, εἰ δὲν οἱ κυψέρι ἐνακούν- μενοι, τοῖς μὲν ἐντιμοτάτοις ἀνεὶ πλήρες
παρείχον τὸ ποτήριον, τοῖς δ' ἄλλοις εἰ-
ίσον εἰδέμενον· ὕπατρὸν δὲ πίνων, ἵππη-
ματικώς αὐτὸ τοῦ μεμερίσμασιν.
264. πάρος εὐχέα εἶναι. See on II. A. 91. 533; and of the form ὅρων, on II. B. 35.
275. ὡς δ' ὅτα ἀπὸ σκοπίης κ. τ. Λ. Virgil hasimitated this simile in Æn. XII. 451. Quaids ubi ad terras abrupto sidere nimbus It mare per medium medium; miseris, beu! presscia longe Horrescunt corda agricolis; dabat ite ruinas Arboribus stragemque satis, ruet omnia late. Antevolvant, sonitumque feruunt ad litora venti: Tali in aedosse δς.
'Ερχόμενον κατὰ πόντου ὑπὸ Ζεφύρου ἰώνς'
Τῷ δὲ τ' ἀνευθέν ἐνώπιο μελάντερον, ἤπτε πίσσα, Φαίνετ' ἦν κατὰ πόντου, ἀγεὶ δὲ τε λαίλατα πολλὴν
Ῥίγησε τε ἰδὼν, ὑπὸ τε σπέσο ἥλασε μῆλα.
Τοῖς ἦπι Ἀιάντεσσι Διοστεφών αἰζήων
Δύιον ἐς πόλεμον πυκνίαν κάνυντο φάλαγγες
Κνάεις, σάκκει τε καὶ ἔγχεσι περφικνία.
Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
Καὶ σφεας φωνῆς ἐπεα πτερόειν προσθηδα
Ἀιαντ', Ἀργείων ἡγίτορε χαλκοχιστῶν,
Σφοῖδ' μὲν ὁ γὰρ ξοκ' ὀτρυνέμεν, οὔτε κελεῖς
Αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἵψι μάχεσθαι.
Ἄ γὰρ, Ζεύ τε πάτερ, καὶ Ἀθηναί, καὶ Ἀπόλλων,
Τοῖς πάσιν θυμίως ἐνι στήθεσι γένοιο.
Τῷ κε τάχ', ἡμύσειε πώλες Πρίαμοι ἀνάκτος,
Χερσίν ὑφ' ἡμέρῃσιν ἀλούσα τε περθομένη τε.
'Ὡς εἰπών, τοὺς μὲν λίπεν αὐτοῦ, βῇ δὲ μετ' ἄλλους.
'Ενθ' ὅγε Νέστορ' ἐτεμε, λιγῶν Πυλίων ἀγοριστήν,
Οὕς ἔταρους στέλλοντα, καὶ ὀτρύοντα μάχεσθαι,
Ἀμφὶ μέγαν Πελάγοντα τ', Ἀλάστορά τε, Χρόμιόν τε,
Ἀμίνα τε κρείουτα, Βιαντά τε, ποιμένα λαῶν.
'Ιππίας μὲν πρῶτα σὺν ἰπποισί καὶ ὕψωσι,
Πέος δ' ἔξοπίθαν στήπε πολέας τε καὶ ἐσθοίοις,
'Ερκος ἔμεν πολέμιον' κακοὺς δ' ἐς μέσουν ἔλασσεν,
was the first master of that art in Greece, as the opinion of Ἀλλιαν (Tactic. c. 1). Presentius gives us another example of Pyrrhus, king of Epirus, following this instruction of Homer. Vide Strategam. II. 3. So Ammianus Marcellinus, lib. XIV. Imper- tores exitter et pedale impetus medium inter acies spatium, secundum Homericam dispositionem, promotient. Pope. Hence the false- 305. alpacti nteri Ϝρα δέ του, the adduction in Quintili. Inst. Orat. V. 12. Quartinum, potentissima argumenta prim ore fenest sint loco, an summum, an partita primo summoque, ut Homericam dispositionem in medio sint inerna?

3.45. ἀλπαδνότηρι γαρ ἔσεθθαι. The sudden transition to the second person is intended to arrest the attention of the hearer. Quintili. Inst. Orat. IX. 3. Hac schemata et vestigium in se auditorem, nec lanuere patuiter, subito aliqua notabilis figura eicitur. See also Longinus de Subsin. § 27. Virgili has a similar instance in Æn. IX. 634. et cava tempora ferro Tra- jicit: I, verbis virtutem illude superbis.

3.07. ἵγχει ὡριάθασθαι. Eustathius ob- serves, that this expression admits of four interpretations, and considers the ambig- uity as an excellence. But, in addition to the impropriety of using ambiguous terms in military commands, not one of the expositions of Eustathius is correct. The truth is, that the direction regards the use of the ὁρική μελη, described in

the note on II. B. 543; and in the construc- tion there is an ellipsis of the preposition σων, with καθ’ αυτοῦ also understood: i.e. σων ἵγχει ὡριάθασθαι καθ’ αυτοῦ. But this mode of combat was on foot, as is evident from II. E. 335. Ψ. 305. In II. E. 851. also, where the same expression occurs, Mars is fighting on foot, since he had re- signed his chariot to Venus in ν. 363; and the words ὑπὸ ζηνόν ἵμαθα θ’ ἔσπυρον, refer to the chariot of Diomed. The sense will therefore be; Si quis currum suo reli tert, i.e. pedes, alii currum obtrem incertum, hostis externa repugnet. That the pretended spear always implies hostility, and not assistance, is clear from the several passages cited above.


3.15. γύρης ὁμοίου. Senecut communis; i.e. to which all are equally exposed. The adjectives ὁμοίος καὶ ὁμοίασι are alike; except that the latter is always used in a bad sense, as expressive of grief or ca- lamity. Schol. ὁμοίως τὸ ὁμοίως πάντα χαλατίς ἤτον ἢ ὡτὸ ποιήσας παν- ταχοῦ τὸ ὁμοίω εἶπ τὸν θαλόν λαμ- βάνας. Thus πόλεμος ὁμοίος, Π. I. 440. Ν. 635. Ο. 670. and elsewhere; ντέες ὁμοίων, infra ν. 444; δέναι φίλους, Od. Π. 236.

'All' oútpos áme pánta thei dòsan ánthropoivn. 320
Ei tóte kódfos éa, vúi aúte me yíras ikánive.
'Alla kai de istorw metéstomaí, héde kelleíos
Boulh và míaos tí to gár ōéraí esti ñerótwn.
Aixháde 2' alichmátousen neósteroi, ópiter émepi
'Oploitéroí geyámasi, peposúmaksi te bírfvni.
"Ωc éfag", 'Atréidh 2' ém epafrókheto yndóvnon kíprow.
Eúr' wíðo Peteúo, Meneëthía plézíspou,
'Estáu', 'Amhik 2' 'Atheinai, mústwres aúthís.
Aúthí 2' plhícios éstikhke polúmhtis 'Odvseus,
Paf 2' Kefallníwn amhí stíxsis óuk álpatadnav
"Estasaun' óu gár tw swfín akoústeto lados aúthís,
'Alhí wíðo sunowmímena kínwsto fálagnes
Trówv 2' íppostámmw kai 'Athein 2' de ménuotes
"Estasaun, óppote týrgoos 'Athein állos 2' telóth
Trówv órhmísse, kai õréxwv polémwov.
Toucí 2' éi ðívwn néiksevén anas' ándrówv 'Agaímwn,
Kai sfesas fónytas 2' ðepa pteróenva prosfídua'
'Ω vía Peteúo, Dístrépheos basiλhós,
Kai su, kakaís émdlois ekasaméne, kerdaléóthron,
Títpete kapatwóstous pou agístate, múnteve de' állos;
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Sphóon ménu th époike metá prówtoiv éntas
'Estamév, hed má'hkhes kaustoiéris antybolías.
Prowv gár kai daitos ákoúzévsvn émei,
"Óppote ðaita géróswvn éfoplísiooun 'Athei.
''Ethvá filh' óppalía krea éjimena,iddy kýspella
Oúnvo pínémva malhésos, ófr' éthelhvn
Núv de filwv x' órónwte, kai ei ékka týrgoi 'Atheín
''Ymévoun prospáròthe maçhías tìlèi xálkhi'
'To ð' ar' úpóðera 2' déwv prospéfi polúmhtis 'Odvseus'
'Atreiðh, poiión se epitcë fúgen ërkos ðódónwv;
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'ΟΜΗΡΟΥ 'ΙΔΙΑΔΟΣ Δ'.

Γιώ, ὃς φίκς πολέμιο μεθέμεν; ὅπποτ' Ἀχαιοι
Τρωσιν ἐφ' ἱπποδαμίσιν ἐγείρομεν οὖν ἄρηα,
"Οφεία, ἡν ἐθελσα, καὶ αὐ κέν τοι τὰ μεμίλη,
Τηλεμάχου φίλον πατέρα προμάχοις μυγέντα
Τρώων ἱπποδάμων' σὺ ἐξ ταύτ' ἀνεμολία βάζεσιν.

Τὸν οὖ ἐπιμεθέλᾳς προσέφη κρείων Ἀγαμέμνον,
'Ως γνώ χωμόνου, πάλιν ὁ γ' λάζετο μῦθον
Δαυγενές Δαυρτιάδη, πολυμηχαν' Ὀδυσσεύ,
Οὔτε σε νεικεῖα περιώσιον, οὔτε κελεῶν.

Οἴδα γὰρ, ὡς τοι θυμὸς εἶνι στύθεσαι φιλοισιν
"Ητια δὴνεα οἴδε· ὁ γὰρ φρονεῖς, ἀτ' ἐγὼ περ.
"Αλλ' ἰδιπτ' ταύτα ε' ὄπισθεν ἀρεασόμεθ', ἐλ τι κακὸν ψι
Εἴρησαι τὰ ἐξ πάντα θεοὶ μεταμονία θέειν.

'Ως εἴποι τοὺς μὲν λίπτειν αὐτοῦ, βὴ δὲ μετ' ἄλλους.

Εὔρη δὲ Τυδέως νῦν, ὑπέρθυμον Διομήδεα,
'Eσταώτ' ἐν θ' ἤποις καὶ ἀρμασι κολλητοῖς
Πάρ δὲ οἱ ἑστήκι Σθένελος, Καπανῆνος νῦς.
Καὶ τὸν μὲν νείκεσσεν ἱδὼν κρείων Ἀγαμέμνων,
Καὶ μὲν φωνάσας ἐπεα πετρότενα προσιήδα.

'Ω μοι, Τυδέως υἱεὶ δαίφρονος ἱπποδάμων,
Τὶ πτώσεις, τὶ οὖ ὄπιπτείες πολέμιο γεφύρας;
Οὐ μὲν Τυδεί γ' ὀδὲ φίλον πτωσκαζέμεν ἕν,
'Αλλ' πολὺ πρὸ φίλων ἐτάρων διόςις μᾶχεσαι,
'Ως φάσαν, οὐ μὲν ἓσοντι πονεύμενον' οὐ γὰρ ἐγγογ

teeth, in a fragment attributed to Solon, in
Bruneckian T. I. p. 64. Hence Porson
(Tracts, p. 207) rejects the fragment as
spurious; since it is certain that the lips,
which form as it were a defence or enclosure
for the teeth, are intended. See Damm
in τ. The entire expression occurs fre-
quently in Homer, with reference to
a speech delivered harshly and inco-
nately. Compare Cic. N. D. II. 59.—Of
the noun ἐρος, see on II. A. 284.

355. ἄνωμία. Ἰδέ, τὰν, worthless. Schol. ματαια, ἄνωμιδ' ἀπὸ τοῦ μετὰ τῶν ἀνήμων μολίσκην. Compare II. E.
216. Od. Δ. 533. Λ. 463. In the same
way μεταψωμία (v. 363) is explained, as
derived ἀπὸ τοῦ μετὰ ἀνήμιον ἐπικα. That
the form μεταψωμία, which is a var. lect.
in Apoll. Rhod. I. 491, is incorrect, appears
from a comparison of Apoll. Rhod III.
1095. 1120. Theoc. Id. XXII. 181.

357. ὡς γ' νῳ χωμίνοιο. Subaud. περί.
When he observed that he was angry. This
ellipsis is not unusual with this and like
verbs, commonly governing an accusative,
which in this case appears to be under-
stood. Thus Thucyd. V. 83. ὡς ἵπποντο

Obs. 1. In the ensuing clause there has
been some discussion respecting the mean-
ing of the adverb πάλιν. Heyne renders
τις εἰσίν; but it rather denotes alter, as in-
dicating a change in Agamemnon's addres-
ses from censure to praise. So the Scholiast:
ψιγν' εἴποι, ψιν' ἐπισιν λγει. The
same expression occurs in Od. N. 254,
where a change from truth to fiction is
indicated. Compare also II. I. 56.

362. ἀρεσομάθει. Let us arrange. This
verb is used by Homer both in the active
and middle voice, and applies both to men
and things. In the former case it signifies
to soothe, to appease, as in II. I. 112.

371. πολέμιο γεφύρας. The bridge of the
war; i.e. the space between the two armies,
the field of battle; as a bridge is the space
between the opposite shores. Schol. τὰς
διεξόδους τοῦ πολέμου. Virgil has a similar
metaphor in Aen. IX. 538. bellu oras.

374. οὖ γὰρ ἐγγογ. ε.τ.λ. The Theban
war, in which Tydæus is mentioned as one
of the seven chiefs, was beyond the recol-
lection of Agamemnon, in the age of Atreus
and Thyestes.
'ΟΜΗΡΟΥ 'ΙΔΙΑΔΟΣ Δ'. 153

375. Ἡττος μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας Ἐίνος, ὡς ἀντιθέω Πολυνεικεί, λαῶν ἀγείρων. Οἱ ἤ τότε στρατόων ήμερὰ πρὸς τείχεα Θήβας, Καὶ μᾶ ἄλοισσυντό ὄμεν κλείστος ἐπικούροις. Οἱ δ' ἔθελον ὄμεναι, καὶ ἐπὶ η γείρον, ὡς ἐκλεύον. 'Ἀλλὰ Ζεὺς ἔτρεψε, παρασία σήματα φαίνων. Οἱ δ' ἐπει οὖν φίλοι, ἦδε πρὸ δοῦν ἐγέννων, Ἀσωτὸν δ' ἴκουτο θαλάσσαυον, λεχοῦν. 'Ἐνθ' αὖτ' ἀγαλείν ἐπι Τυδῆ στειλαν 'Ἄρασι. Αὐτὰρ ὁ βῆς, πολέας τε κιχύσατο Καδμείωνας Δαιμονίους κατὰ δόμα βῆς 'Ἐστεικλής. 'Ἐνθ' οὐδὲ, ξινοὶς περ ἔων, ἐπιτηλάτα Τυδεύς Τάρβις, μοῦνος ἔων πολέα μετὰ Καδμείους 'Αλλ' ὁγ' ἀθλείευν προκαλίζων, πάντα δ' ἐνίκα Ρημίδως τόι ὦ ἐπιρρόθοις ἕνεν 'Ἄθηνη. Οἱ δ' χολοσάμενοι Κάδμειοι, κέντορες ἤπων, 'Αφ' οἱ ἀνερχομένων πυκνοὶ λόχοι εἴσαν ἀγούσας, Κούρους πεντῆκοντα' ἐνω δ' ἡγήτορες ἤσαν, Μαίων Αἰμονίδης ἐπεικέλος ἀθανάτοις,

376. ήτοι μὲν γὰρ κ.τ.λ. This long narration concerning the history of Tydæus, is not of the nature of those for which Homer has been blamed with some colour of justice. It is not a cold story, but a warm reproof; while the particularizing the actions of the father makes the highest incentive to the son. As for the story itself, it is finely told by Statius in the second book of the Thebaid. Pope. It is objected, however, by Heyne and others, who accordingly consider the passage as spurious, that the length of the narration is inconsistent with the necessary hurry of Agamemnon's motions. Clarke, however, observes that Dionysius was the last of the chiefs to whom he addressed himself, and the propriety of the allusion is fully appreciated by Pope.—ἄτερ πολέμων. Schol. χωρίς πολεμικῆς παραστάσεως. This does not refer, as is generally supposed, to his subsequent expedition to Thebes. In fact, they were at that time engaged in the expedition, οἱ ἄτερ τότε στρατόων, and were raising subsidies in Myconae. See Dion. Sel. IV. 65. Eur. Phen. 428.sqq. Apollod. Bibl. I. 8. III. 6.

380. οἱ δ' ἔθελον. See Mycenae.—ἐπιθένον. They asserted. See Lex. Pont. Gr. τ. αἰνέω.

381. ἔτρεψε. Eustath. παρατρέψε, ἐκώλυτε.

382. πρὸ δοῦν. Forward on their way. The expression is peculiar; and it should seem that πρὸ is used in the sense of πρὸς οὐ πάρω. 383. Ἀσωτὸν. This must have been within the Peloponnesus, and not the river of Brestia. 389. ἀθλείαν προκαλίζω. The entertainments of the ancients were frequently succeeded by wrestling, leapng, racing, and other bodily exercises. This appears from the description of the feast of Alcinous in Od. H. 100. The same account of Tydæus is given by Minerva herself in II. E. 903.—πάντα. The accusative plural, i.e. κατὰ πάντα, σ. ἐθῆλα, which must be supplied from ἀθλέτῳς. Schol. ἐν παντὶ ἀθωμαίς. 390. τοῖς ἐπιφύοντο δὴ 'Α. Ersesti proposes two translations: Nam ei adjutrix magnae aquae aerarii Minerva; or rather Adeo ei adjutrix erat. The former, however, is the more correct; of which use of τοῖς examples abound; as in II. K. 145. Ψ. 16. et passim. And so also the Latin talis. See Ersesti himself on Callim. H. Di. 1. 27.

392. πικρῶν λόχον. This conspiracy is mentioned by Statius (Theb. II. 435), but without the circumstances which gave rise to it. In the following line κούρους πεντῆκοντα is in apposition with λόχον.
Τὸν δ’ ἴδων Γεώργα. Heyne objects to this article in this place, and considers it similar to Π. Α. Ι. These instances, however, are distinct; and in cases like the present, where the article appears to be redundant, the construction may, perhaps, be assisted by understanding an ellipsis; But the son whom he begat, he begat inferior to himself. And so in Arist. Αν. 820. καλὸν σῦ γ’ ἄτικνως καὶ μεγ’ ἑδρεῖ φοινικὰ. Other instances, though rare, may be found; so that there is no necessity either for rejecting the passage, or hazarding an emendation.

400. χιρία. The reading of all the editions is χίρια, which is explained by syncope for χίριαν. This, however, has no support in analogy; and there is little doubt but that the true reading is exhibited in the text. See on Π. Α. 80.

401. τὸν δ’ οὕτι προσφήκῃ κ. τ. λ. Though Diomed does not here reply to the reproach of Agamemnon, from a conviction of the respect due to his general, and with a determination to answer it by his actions rather than his words, still he does not hesitate, upon a future occasion (Π. Ι. 31), to remind Agamemnon of the injustice of the rebuke, as soon as his deeds had rendered his bravery unquestionable. This has been repeatedly marked by the critics. See Plutarch. de aud. Poet. Dionys. Halic. de Hom. Poës. § 20.

405. πατέρων μεγ’ ἀμείνονες. Hence Herat. Οδ. 1. xx. 28. Τυθίδης μείον πατέρα. Πιθήκης καὶ Θήβης κ. τ. λ. The first Theban war, of which Agamemnon spoke in the preceding lines, was twenty-seven years before the war of Troy. Sthenelus here speaks of the second Theban war, which happened ten years after the first; when the sons of the seven captains conquered the city, before which their fathers were subdued. Tydeus expired gawing the head of his enemy, and Capaneus was thunderstruck while he blasphemed Jupiter. Pope. See Apollodor. ΙΙΙ. 6. 2; 7. 2. Pind. Nem. ΙΧ. 41. Stat. Τheb. ΙΙΙ. 456. This second war was celebrated in a poem under the title of the Epigonoi, which was in very early times attributed to Homer. But its genuineness has been questioned, and it may probably be classed with the numerous literary forgeries, to which the uncertainty, in which the history of the poet is involved, naturally gave rise. Herod. ΙV. 32. ἔστι ἐκ καὶ Ὄμηρος ἐν Ἑπίγονωσι, ἐλ ἐκτι όντι γε Ὄμηρος πατὰ τὰ ἐστὶ ἐπιστῆ. See Prelim. Obs. sect. ΙΙ.

Τέττα, σιωπή ἵσο, ἐμύς δ' ἐπιτείθεος μύθῳ.
Οὐ γὰρ ἐγὼ νεμέω Ἄγαμέμνονοι, σωμένα λαῶν,
'Ορούννυτι γάρ κύδος ἁμ' ἐφεταί, εἰ κεν Ἄχαιοι
Τρύς ἔργος σου, ἔλωσι τε Ἰλιον ἵρνη.
Τρύττ' αὐδ' ἐμέν Πανθαίον ἐμπάντων.
'Αλλ' ἀγε δή, καὶ νώι μεδόμεθα θεοῦριδος ἀλκῆς.
"Η μα, καὶ εἰ ὠγέων σὺν τεύχευσιν ἀλτο χαμίζε
Διενο ἔρχοι χαλκὸς ἐπὶ στήθουσιν ἀνακτός
'Ορνυμένοι' υπὸ κεν τελαστίφονά περ δέος εἴλεν.
"Ως δ' ὅτ' ἐν αἰγιαλῶ πολυηχεί κῦμα θαλάσσης
"Ορνυτ' ἐπασσύτερον, Ζεφύρου ὑποκινήσαντος'.
Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἐπετεία
Χέρσῳ ρήγνυμενου μεγάλα βρέμει, ἀμφὶ ἐπὶ τ' ἀκρας
Κυρτῶν ἐνο κορυφώτα, ἀποπτύει δ' ἀλὸς ἄχινη.
"Ως τότ' ἐπασσύτεραι Δαναός κίννυτο φάλαγγες
Νωλεμέως πόλεμόνδε κέλευν δἐ οἰνὸν ἕκαστος
'Ημεμόνοι' οἱ δ' ἄλλοι ἁκὴν ἱσανω — οὐδὲ κε φαῖνς
Τόσσον λαῶν ὑπέσας ἔχοντ' ἐν στήθουσιν ἀὐδῆν —
Συγὴ δειειδὲς σημιάντορας' ἀμφὶ δὲ πᾶσι
Τεῦχεα ποικὶλ' ἐλαμπε, τὰ εἰμένοι εὔχοντο.
Τρός ἐς, ὥστε' οίες πολυπάμονος ἀνασώ ἐν αἰλῇ.

412. τέττα. My friend. Eustath. proso-
phónisios ἔσται καὶ νόν πελαταιρική νίν χρὸς μείζονα. The derivation of the word is altogether uncertain; and those who suppose it to be for τέτλα, synecopted from τέτλαθ, refer, have no authority in favor of such an opinion.

421. ὑπὸ κεν τ. π. εἰλεν. Α tmesis for ὑπέλεν.

422. ὦς δ' ὅτ' ἐν αἰγιαλῶ κ.τ.λ. This simile—in which the Greeks, troop after troop, collecting to engage, are compared to a rising storm, which begins at sea, and rises progressively, while the waves, one after another, proceed to break with increasing violence upon the shore—has been imitated by Virgil in Æn. VII. 522. Plactus uti primo capre cum adserere vento, Pau-

423. ἐπασσύτερον. See on II. A. 333; and for the verb κορύσσεθα, in the following line and v. 442, on II. B. 273.

426. κυρτόν. Schol. μετέπουροι, υψηλόν. The proper meaning is curvatus; and, as Hebye says, cum noteone adjuncta tumoris. Anglice, convex. With the latter hemi-

427. ὦς τότ' ἐπασσύτεραι κ.τ.λ. This is the first battle in Homer, and it is worthy of observation with what grandeur it is described, and raised by one circumstance above another, till all is involved in horror and tumult. The foregoing simile of the winds rising by degrees into a general tempest, is an image of the progress of his own spirit in this description. We see first an innumerable army moving in order, and are amused with the pomp and silence; then wakened with the noise and clamour; next they join: the adverse gods are let down among them: the imagi-
nary persons of Terror, Flight, Discord, succeed to reinforce them: then all is undistinguished fury, and a confusion of horrors, only that at different openings we behold the distinct deaths of several heroes, and then are involved again in the same confusion. Pope.

433. πολυπάμονος. Wealthy. Of this, and similar derivatives of πάομα, see Valekner on Ammon. p. 187.
156

'ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ Δ'.

Μυρία ἐστίκασιν ἀμελγόμεναι γάλα λευκὸν,
'Αζίχ'ες μεμικυῖα, ἀκούοναι ὁπτα ἄρνων'
'Ως Τρώων ἀλαλητὸς ἀνὰ στρομὸν εὐρὸν ὁρὸιεί.
Οὐ γὰρ πάντων ἦν ὡμὸς θρόος, οὐδ' ἴα γῆρυς,
'Ἀλλὰ γλώσσα μέωκτο πολύκλειτο δ' ἔσαν ἄνδρες.
'Αφρετ ἐκ τοὺς μὲν "Ἀρης, τοὺς ἐκ γλαυκώτις 'Αθήνη,
Δείμως τ', ἢδε Ψόβος, καὶ Ἐρίς ἁμοῦν μεμανία,
'Αρεὸς ἀνδροφόνου καστίγητη, ἐτάρη τε'
"Ἡ τ' ὀλίγη μὲν πρῶτα κορόσσαται, αὐτὰρ ἐπείτα
Οὐφανῷ ἐστίριζε κάρη, καὶ ἐπὶ χθονὶ βαίνειν.
"Ἡ σφιν καὶ τότε νεῖκος ὁμοῖον ἐμβαλε μέσῳ,
'Ἐρχομένη καθ' ὁμιλοῦν, ὀφθάλμωστα στόιον ἄνδρῶν.
Οἵ δ' ὄτε ὁδ' ἐς χώρον ἔνα ξυνιόντες ἱκοντο,
Σὼν ὅ εἶζον ρίνους, σῶν ἔγχεια καὶ μένε ἄνδρῶν
Χαλκοθωρίκων' ἀτάρ ἀσπίδες ὁμφαλόσσαι
'Ἐπιλήμπτ' ἄλλαξα, πολὺς δ' ὀρμαγέος ὀρφεῖν.
'Ἐνθάδ' ἂ'; ὁμωγύ τε καὶ εὔχωλή πέλεν ἄνδρῶν,
'Ολλυντων τε καὶ ὀλλυμένων' τέε δ' ἀιματι γαίᾳ,
'Ως δ' ὄτε χείμαρρῳ ποταμῷ κατ' ὀρεσφί ρέοντες,

434. ἐστίκασι. Stare silent. Of the anacolouthon in v. 436, see on I. B. 353.
437. οὖ γὰρ πάντων κ.τ.λ. See on I. B. 3.
442. ὡς τ' ὀλίγη μὲν πρῶτα κ.τ.λ. This is the passage so highly extolled by Longinus (§ 9) as one of the most signal instances of the noble sublimity of this author: where it is said, that the image here drawn of Discord, whose head touched the heavens, and whose feet were on earth, may as justly be applied to the vast reach and elevation of the genius of Homer. Virgil has taken it word for word, and applied it to the person of Fame: Aen. IV. 176. Parca meta primo, non sese attollit in auras, Ingridurique solo, et cupat inter umbilica condit. Pope. The superiority of Homer is maintained by Maerobius (Saturn. V. 13). The passage is also imitated in Callim. H. Cer. 39. ἰθαματα μὲν χίφον, κεφάλα δ' εἰ οἱ ἤγατα' ἄλμητον. See Ernesti in loc.
433. Schol. ἐστήριξε προσπελάσας, ἔγγισε. And so Hesych. στηρίζειν' ἐγγίσαι. This verb is employed, as Eustathius observes, in Ennr. Hipp. 1202; but there, and generally in the Tragic writers, it occurs intrinsically, the accusative being understood. See Valknetzer and Monk in loc.
444. νεῖκος ὁμοῖον. See above on v. 315.
446. οἱ δ' ὄτε ὁδ' ἐς χώρον ἔνα ξυνιόντες ἱκοντο. The verses which follow are, perhaps, excelled by none in Homer; and that he had himself a particular fondness for them, may be imagined from his inserting them again in the same words in I. Θ. 61. They are very happily imitated by Statius; lib. VII. Jam eugevis epihris, umbone repellitur uno, Ενω λίμιων έπίκα, πάλαι ποιε, et caput inter umbilica condit. Pape. Xeniophanes also is supposed to have had this passage before his eyes in Cyrop. VII. 1. 35. Hellen. IV. 3. 12.
452. οἱ δ' ὄτε κ.τ.λ. This comparison of rivers meeting and roaring, with two armies mingling in battle, is an image of that nobleness which, to say nothing more, was worthy the invention of Homer, and the imitation of Virgil. Aut ubi decursu
'Ec misagýkeinai symβάλλετον ὦβριμον ὕδωρ
Κρουνάν ἐκ μεγάλου κοίλης ἐνυθόθε χαράδρης,
Τῶν δὲ τε τηλόσε δοῦτον ἐν ὑφεσιν ἐκλυν ποιμήν
895
'Ως τῶν μισαγώμενων γένετο ιαχὴ τε φῶδος τε.

Πρώτος δ’ Ἀντιλόπας Τρώων ἕλεν ὕδρα κυριστήν,
'Εσθλόν ἐνι προμαχοστι, Θαλυσάδην 'Εχέπωλον,
'Τόν δὲ ἐβάλε πρῶτος κόρυθος φάλον ἵπποδασεῖς
'Ἐν δὲ μετώπῳ πίξε, πόρησε δ’ ἅρ’ ὀστίον ἐσσω
400
'Αἷμιν χαλκείν τῶν δὲ σκότος ὅσσε κάλυψεν.

'Ἡρπε δ’, ώς ὁτε πύργος, ἐνι κρατηρί ύσμιν.
Τῶν δὲ πεσόντα ποδῶν ἐλαβὲ κρείων 'Ἐλεφήνωρ
Χαλκοδουτάθης, μεγαθύμων ἄρχος 'Αζάντων,
'Ελκε δ’ ὑπ’ ἐκ βελῶν λελιμένος, ὄφρα τάχιστα
465
Τεύχεα συλίσεις μινυθα δὲ οἱ γενεθ’ ὀρμή.
Νεκρὸν γάρ ἐρότουν ἑων μεγάθυμος 'Ἄγήνωρ,
Pλευρά, τὰ οἱ κύσαντι παρ’ ἀσπίδος ἐξεφανύθη,
Οὕτωσι ξυστῷ χαλκῷτι, λίσε δὲ γυνα.

'Ως τὸν μὲν λίπτε θυμός’ ἐπ’ αὐτῷ δ’ ἐργον ἐτύχθη
'Ἀργαλέων Τρώων καὶ 'Ἀχαιῶν’ οὐ δὲ, Λύκων ὡς,
'Αλλήλως ἐποροῦσαν, ἀνὴρ δ’ ἅνδρ’ ἐνυστάλιξεν.

'Ἐνθ’ ἐβαλ’ Ἄνθεμίωνος νῦν Τελαμώνιος Αἰας,
'Ἡθέου θαλερῶν, Σιμοεισίον’ ὕν ποτε μήτηρ,
475
'Ἑθθεν κατιώσα, παρ’ ὅχθησι Σιμόεντος
Γενέα’, ἐπεὶ ρα τουκεύσαι ἀμ’ ἑσπετο μῆλα ἴδεσθαι.
Τούνεκά μιν κάλεον Σιμοεισίον’ οὐ δὲ τοκεύσι

rapido de montibus altis Dant sonitum spumosi annes, et in aqua curvatur. Quisque eum populatus iller.—Stupet insitus alto Aescipens sonitum saezi de vertice pastor.

The word populatus has here a beauty which one must be insensible not to observe. Scaliger prefers Virgil, and Macrobius Homer, without any reason on either side; but only one critic’s positive word against another’s. The reader may judge between them. Pope. The parallel from Virgil is composed of two passages united: 'Aen. XII. 523. I. 307.

553. misagýkeinai. This word is nearly synonymous with κοίλη χαράδρη in the following line. Eustath. ἄγκος ἐστὶ ὁ βαθῆς καὶ φαραγγώδης καὶ κοῖλος τάσος· λάν δὲ τοιαύτων ἄγκος πολλὰ συμβάλλεται βέσα, μισάγγεια τοῦτο λύχτα. That Homer, however, had but two streams in view, is evident from the comparison, in which τω καρνομεν only are concerned, and from his employing συμβάλλετον in the dual. See on I. A. 567.

The converse of what is there stated is equally true, and the dual of the verb is often construed with the plural of the subject. Thus I. 10. ἕων ἐν οἱ νεκρὲς ἢστην. The use of ἄμωρ and ἄω, with a plural substantive, when only two persons are signified, is very common. See Hoogeveen on Viger, p. 31.

455. δοῦτον. See above on v. 125.

465. ἔλκε δ’ ὑπ’ ἐκ βελῶν. For ὕφωκε. The compound verb denotes the descent of the weapons. Of the custom of spoiling the bodies of the slain, see on I. Z. 68.

470. ἔγον. That is, μάχη. So again infra v. 559, and elsewhere.


474. ἡδεον. See Pent. Gr. Lex. in voce.
Θρέπτρα φίλως ἀπέδωκε, μιμνυθάδιος δὲ οἱ αἰῶν "Επλεθ', ὦτ Αἰαῦτος μεγαλύμου δωμι διαμένη.

Πρὸς τὸν γὰρ μὲν ἵππα βάλε στῆθος, παρὰ μαζὸν Δεξίων' ἀντικρο ἐς ὠμοὺ χάλλευν ἔγχος

"Ἡλθεν, ἃς ἐν κοινῇ χαμαλ πέσεν, αἴγειρος ὃς,

"Ἡ ρά τ' ἐν εἰαμενή ἐλεος μεγάλου περὶκει,

Λεῖ, ἀτάρ τι οἱ ὄζοι ἐπ' ἀκροτάτη πεφύασι'

Τὴν μὲν θ' ἀρματοπηγὸς ἀνήρ αἴθων σιδηρῷ

"Εξετάμ', ὁφρὰ ἵτων κάρψη πευκαλλῆ ἄφρω'

"Ἡ μὲν τ' αἴωμενη κέται ποταμότο παρ' ὦνθας

Τὸν ἄρ' Ἀρβεμίδου Σμοιοεῖον ἐξενάρξεν

Αῖας Δουγείνης' τοῦ δ' Ἀντίφος αιολοθωρῇ

Πριαμίδης καθ' θυμοῖν ἀκόντισεν ἐξεὶ δουρὶ.

Τοῦ μὲν ἄμαρθ' ὅ δ' Ἀκικον, Ὁδυσσέως ἔσθλὸν ἐπταῖρον,

Βεβλίκει βουβώνα, νέκουν ἐπέρων' ἐφοντᾶ.'

"Ηριπτ' ὅ ἀμφ' αὐτῷ, νεκρῆς ὦτ οἱ ἐκτες χειρός.

Τοῦ δ' Ὁδυσσέως μάλα θυμὸν ἀποκταμένου χολοθῆ'

Βὴ δὲ διὰ προμαχῶν κεκομεθανον ἀἴσθοι χαλκῷ,

Στῇ δὲ μάλ' ἐγγὺς ἱών, καὶ ἀκύντισε δουρὶ φειεύ,

'Αμφὶ ἐπαττήμας' ὑπὸ δὲ Τρῶες ἱκανὸντο,

'Αὐρὸς ἀκοντίσαντος' ὅ ὅ οὖ ὄλιον βέλος ἤκεν,

'Αλλ' οὖν Πρίαμοι νόθον βάλε δημοκόνων,

"Ος οἱ Ἀβυδόθεν ἢλθε, παρ' ἵππων ὑκειάων.'

478. θρέπτρα. By syncope, for θρέ- 

τήμα, mercerem nutritionis. To neglect to 

make provision for their parents, was consi- 

dered by the ancients a mark of the greatest 

impunity, and worthy of divine vengeance: 

and many instances of its punishment are 

recorded in the old poets. Compare II. i. 


See also Plato de Leg. lib. XI. This pro- 

vision was also called τροφεῖα. See Valek- 

ner on Eur. Phoen. 47. Solon enacted a 

law which subjected an undoiful son to 

the severest penalties. Compare Exod. 

xxi. 17. Matt. xv. 4.

483. ἐν εἰαμενή. In a meadow. The 

derivation of this word is uncertain.

487. The difference between the terms παρ' ὄχθας and παρ' ὄχθας is clearly 

marked in this line, compared with v. 478. 

supra. See note on II. Γ. 187.

488. 'Αρβεμίδης. The correct patronymic 

of 'Αρτήρων, v. 473, is 'Αρτηρμιόνι- 

δῆς. See on II. Α. 1. 'Αρτηρμίδης, there- 

dore, must be a contracted form, as we have 

Δεκαλίδης, for Δεκαλιομνίδης, in 

II. M. 117.

489. αιολοθωρῇ. Paraphr. : Thora- 

cen—corpus sumum thorace indutum—agiliter 

notans. Quest. Homer. 3. CLARKE. See 

on v. 186. supra ; and compare II. B. 816.

492. βεβλίκει. The pluperfect for 

the aorist. Compare v. 459 ; and see on II. A. 

221. Clarke observes, that the perfect, in 

this instance, would have been as incorrect 

as to say in English, has wounded, instead of 

had wound. Before βεβλίκει, the pre- 

position κατά is understood.

496. ἰγγὺς ἱών. Heyne prefers ἰγγὺς 

ἰῶν. Both expressions, however, are equally 

familiar in Homer; one denoting approach, 

the other presence. Compare II. E. 611. 

1. 201. K. 113. 221. A. 340. 429. 464. M. 


407. κεκάθοντο. Ionice for ἱκάθοντο, 

from καθω, reed. Of this verb see Matt. 

Gr. Gr. § 238.

500. παρ' ἵπποιν. From the mares: i.e. 

from the charge of the herds, belonging to 

Priam, at Abidos. Schoel. ἐκείνων τοῦ 

tόπου, εν ὑπὶ ἵπποιν ἔγνωσαι ταγχίς. Ἐπεὶ 

ἐς, ἢ ἐκ ἵπποιν καὶ οἱ ἵπποι τοῦ 

Πριάμου. In fact, παρ' ἵπποιν may be 

looked upon as in apposition with 'Αβυδόθ- 

εν, since adverbs of this form are generally 

used instead of the preposition ἐκ with a 

genitive; the termination ἢπιν having been
originally a genitive form, as is evident from the circumstance that the preposition is sometimes added. Compare II. Θ. 19. 304. and elsewhere; and see Prelim. Obs. sect. IV. § 1.


508. Περγάμοι. The citadel of Troy. See Lex. Pent. Gr. v. περγαμόν. From Π. E. 445. it appears that Apollo had a temple there.

512. οὐ μᾶν οὐδὲ Ἀρχεῖος, κ. τ. λ. Homer from time to time puts his readers in mind of Achilles, during his absence from the war; and finds occasion of celebrating his valour with the highest praises. There cannot be a greater encomium than this, where Apollo himself tells the Trojans they have nothing to fear, since Achilles fights no longer against them. Ποπ. of the expression χόλον πίστειν, in the following line, see on Π. II. 81.

515. Τρισγύειμα. Minerva. It has been supposed that τριγύμα, in the Boeotian dialect, signified a head; and that there is a reference in this name to the fabled birth of the goddess from the head of Jupiter. But this was an invention later than the age of Homer, and first mentioned, according to the Scholiast on Apoll. Rh. IV. 1310, by Stesichorus. Others derive it from the story in Herod. IV. 180, which makes Minerva the daughter of Neptune and the lake Trigyme. Compare Αἰσχ. Eum. 263. The origin of the name, however, is altogether uncertain. See Heyne on Apollod. Bibl. pp. 40. 747.


521. ἀνιάδες. Schol. πραγμάτων. It seems preferable to understand it in the sense of ingens; as the Latins sometimes use improbus. Thus Virg. Georg. 1. 145. Labor omnia vince Improbus. See also on II. N. 139. Eustathius explains it by ἀνιαδής.

522. Eustathius informs us, that the ancients understood ἀχρις in this passage in the sense of διόλος, at the same time observing, that it may also bear its usual signification γεμιε ἀδίκα; so that ὀστία ἄχρις may be taken for ἄχρις εἰς τά ὀστία. Ernesti supposes it elliptical for ἄχρι παντός.
as in Strab. VIII. p. 578; and Heyne considers it equivalent to ὑδλία τετάσσεθα. The particle is used in the same sense in II. H. 324. ἀπὸ δὴ διὸν ἀρχῆς ἀραξῆς. Schol. απηγόθησαν ἀπίσκηψε.

524. Heyne observes, that an inquiry might frequently be instituted, whether death is a necessary consequence of several of the wounds, which it appears to follow in Homer. In the present instance, however, the expression θυμόν ἀποτειμένον simply implies fainting; as the death of Diodes is caused by the spear of Pitous, in the following line.

525. ὠπτά. 3 pers. aor. 2, from ὠπτάζω, as from ὠπτημα, in the same manner as ἔκτα, infrav. 319, from κτείνω, or κτήμα. Clarke has the following from the Scholiast on Eur.Hipp.684. ὀν ἐκείνῃ τῇ ἐνδοκριμείᾳ ἀποτείμενον τὸν ᾧ οὐκ ἀποτείμενον καὶ Βαλέιν. ὧν τοῦ ἔνθες καὶ τὸν οὐκ ἐνθες ἔπεσεν. Βαλέιν ἔπεσεν τὸν πάρθενον. This difference is clearly marked in v. 540.

533. Θρήματες ἀποφώτισα. Having their hair tied in altitudinem; i.e. collected in a knot at the top of the head. Tacitus ( Germ. c. 38) mentions the same custom among the ancient Germans; and it still exists in some of the American tribes to this day. v. 535. πελεμίχθην. Eustath. metakινηθῆς ὑπεχώρησε.

539. ἦνθα κεν οὐκετεί ἐργον ἀνίθον ὑπάσια μετελθὼν, "Οσιτίς ἐτ' ἀβλήτος καὶ ἀνόιστατος ὀξεῖ ἥλκων Ἐνυπεσοῦμεν καὶ Ἀχαίων ἔματε κενίν Περιείνεν και κοινίσαμεν παρ' ἀλλήλοις τεταντο. The turning off in this place from the actions of the field, to represent to us a man with security and calmness walking through it without being able to reprend any thing in the whole action, is not only a fine praise of the battle, but as it were a breathing place to the poetical spirit of the author, after having rapidly run along with the heat of the engagement. It was an old superstition, that this fourth book of the Iliad, being laid under the head, was a cure for the quartan ague. Serenus Sammonicus, a celebrated physician in the time of the younger Gordian, and preceptor to that Emperor, gravely prescribed it among other receipts in his medicinal precepts: Præce. 56. Μορικιά Πλάτων ρηματοτητί Πορε.—οὐκίν ὑπάσια. Νόμον προειδοκοσίου, i.e. marinus probasset, miratur esset. The following similar instances of the figure lithotes are cited by Heyne: 11. Z. 522. N. 127. 287. P. 398. Soph. Prom. Sol. fragm. op. Dión. H. I. 41. Apoll. Rhod. I. 203. 829. Callim. H. in Dion. 219. 222.

540. ἀβλήτος καὶ ἀνόιστατος. Hence Lucretius: Sane etiam beli certamina magna luceri Per corpus instructa, tua sine parte pericli. See on v. 525.
THE ARGUMENT.

THE ACTS OF DIOMED.

Diomed, assisted by Pallas, performs wonders in this day's battle (vv. 1—94). Pandarbus wounds him with an arrow, but the Goddess cures him, enables him to discern Gods from mortals, and prohibits him from contending with any of the former, excepting Venus (95—165). Aeneas joins Pandarbus to oppose him; Pandarbus is killed, and Aeneas in great danger, but for the assistance of Venus; who, as she is removing her son from the fight, is wounded in the hand by Diomed (166—430). Apollo seconds her in his rescue, and at length carries off Aeneas to Troy, where he is healed in the temple of Pergamus (431—453). Mars rallies the Trojans, and assists Hector to make a stand (454—511). In the mean time Aeneas is restored to the field, and they overthrow several of the Greeks: among them Theopolemus is slain by Sarpedon (512—710). Juno and Minerva descend to resist Mars: the latter incites Diomed to go against that God: he wounds him, and sends him groaning to heaven (711—909).

The first battle continues through this Book. The Scene is the same as in the former.
4. *daemon*. Scil. *Minerva*. This verb, in the present and imperfect, is transitive in Homer; and so *phlegm* and the like are frequently used in the Attic poets. See note on Eur. Phoen. 233. Pent. Gr. p. 317. In the past tenses, however, the verb is usually intransitive, as in I. B. 93. The metaphoric expression, which is here and elsewhere employed by Homer, is exceedingly natural and beautiful, and has been repeatedly imitated; particularly in the parallel passage of Virg. *Æn.* X. 270. Ardet *aper capitis*, cristisque a vertice flammas Funditur, et vastos umbos comitaurce ignes; *Non secus ad liquida siguando nocte cometa* *Scutum*Ligubre rubet, aut *Sirius ardis*, &c. Compare *Æn.* VII. 785. VIII. 620. 680. IX. 732. Liv. I. 39.

5. *stúp* ὥπωρυχ. *Sirius*, or the *Dog-star*; which was visible in Ionia, to the westward of Orion, early in the Autumn. Compare II. X. 27. The exceeding splendour of this star is signified in its name, which is derived from the verb *συμφάνεσ*, splendere. Enthusiast takes occasion to point out the difference between *stúp* and *stúrion*; the one signifying a constellation, and the other a single star.


10. *τοῖς* ἐν ἑίς ὑπαί. Ἑκάτην ἀκωκή ἑγερερείον ἔρωτον ἠμπερ.* Αλλ’ ἐβαλε στήθος μεταμαζόν, ὡσε δ’ ἀφ’ ἐπων. *Ἰδαῖος δ’ ἀπόρρουσε, λιπών περικαλλέα δίφορον, 20*
could run faster on foot, but that he could sooner escape, by mixing with the crowd of common soldiers. There is a particular of the same nature in Judges iv. 15, where Sisera alights to fly in the same manner. Pope.

22. οὐδὲ γὰρ οὐδὲ κεν αὐτὸς κ.τ.λ. Ernesti would render the passage thus: *Eminero nec ipse effugisset δ.ο.* There seems, however, to be an ellipsis before γὰρ, though different from that which Clarke supplies. The sense seems to be this: *For, if he had remained to protect his brother's body, he would not have escaped death.* See on II. A. 123.

29. ὧνιθα θυμὸς. *Non concutatus, sed percussus, labefactus est.* Helyne.

30. θυρίδος. *Impetus; from δρόσοις.* It is a constant epithet of Mars, as infra v. 35. 355. 454. et passim. In the feminine, we have ὥθος, θυρίδος.

Thus, θυρίδος αλκής in II. Α. 234. and elsewhere. In Eurip. Phoen. 247, we meet with θύρων ὁ Ἀρες, but the form occurs but seldom; and never in Homer.


36. *ἐκ* ἱμάντοις Σκ. Ad Scamandrum ripas habentem; i.e. ad Scamandri ripas. The versions render the adjective ἱμάντος, herbae, as if it were derived from ἱμᾱ, a violet; whereas the proper derivation is evidently from ἱμα, ῥίπα. And so Eustathius.

49. άίμων θήρης. Schol. έπιστήμων κυνηγετικής. The superior skill of Scamandrius is emphatically marked by the repetition of the same sense in the words ἐσθλων θηρητήρα (v. 51), and in attributing it to the instruction of Diana. The epithet αἴμων is an obsolete word for δαίμων, which is formed from δαίμων, periutus, and used in that sense in a fragment of Archilochus, preserved in Plutarch, Viti. Theor. p. 6. ταύτης γάρ κείνος δαίμωνες ιτι μάχης. Hence the gods were called δαίμωνες. Plato Cratyl. 16. δει φοβώμοι και δαίμωνες ἡσιν, δαίμωνας αὐτοὺς ἀνώμασε, καὶ ἐν γε ἄρχα λῇ ἡμιέρα φωνῇ αὐτὸ συμβαίνει τῷ νόμῳ. See Blomfield’s Gloss. on Ἐσχ. Prom. 85.

50. δυσώντες. Some have looked upon this adjectival as the same with δέξιο, but it is properly a derivative from δέξι, a species of thorn, frequently mentioned in Theophrastus; the true nature of which is, however, uncertain. It is used as an epithet of ἔγχυς, in the same manner as a spear is called μελίνη, from the wood of which it is made. See on II. B. 543. Porphyry in Quest. Homeric. 11. cites from Archilochus, δέξιν ποτάμο. So also Eurip. Herac. 727. κυμάδ' ὅ μενής δέξιν. See Musgrave ad l. Schmeid. Lex. in τ. Poll. Onom. V. 26. The word frequently occurs in Homer: e.g. infra 569. H. 11. 6. 514. and elsewhere.

53. ἄλλον οἴ οί κ. τ. λ. Virg. Αἰν. XI. 843. Nesc tibi desertae in dumis coluisse Dionam Profuit. The epithet ἱοχειαρα is not from χαίω, but from χέω, fundo. Of the verb χαίσαμαι see on II. A. 28.

60. πάνσα. That is, παντοία, omnis generis.


64. θέου εἰς βίοτα. Some read ἱκίσι- σατα. The Trojans had been commanded by an oracle to abate from naval affairs, and to confine themselves to agriculture. This line has been thought to indicate that Phereclus was the shipwright who built the fleet of Paris, though the grammatical construction of the passage strictly assigns the work to his father Harmonides. Besides, the fleet in which Paris carried off Helen must have been built some years previous to the war, which was now in the tenth year; so that the father was probably the builder rather than the son. Neither does οἴ τ' αὐτῷ, as Heyne supposes, necessarily refer to Phereclus. It refers indeed neither to one nor the other, but to Paris, as correctly stated by the Scholiast. At the same time, traditions later than Homer, distinctly regard Phe- reclus as the architect. See Ovid, Epist. XVI. 22. Potter on Lycochr. 97. In this case δε must, by a strained construction, be referred to him.

74. αὐτορίπτη. See on II. Γ. 359.

75. ἀρπηγὴ. See on II. 11.

80. πορφύρως βάνατος. Mors atra. Schol. λέγει δὲ πορφύρων τὸν μέλαν. See on II. 482. This verse was applied to himself by the Emperor Julian, upon his assumption of the imperial purple; and by Theocritus, the sophist, to Alexander the Great when he changed the dress of his country for that of Persia, and ordered a supply of purple from Ionia. See Ammian. Marcell. XV. Athen. XII. It has a similar metaphorical application in Clem. Alex. Pedag. II. 10, and in Phutarch's Life of Diogenes.

Xeiμάρρων ἔστ' ὕκας ῥέων ἐκέδασε γεφύρας,
Τοῦ δ' οὖν ἂρ τε γέφυραι ἐφημέναι ἱσχανώσων,
Οὐτ' ἄρα ἔρχεται ἵσχυε τὰ λαυάων ἐριθηλέων,
'Ελθών δ' ἔπαυσε, ὃτ' ἐπιβρέφη Δίος ὑμβρόες.
Πολλά δ' ἦπ τούτου ἐργά κατήριπε καλ' αἰζηνόν.
'Ως ὑπὸ τευχεῖς πυκνάι κλονέντο φάλαγγες
Τρώων' οὖν ἀρά μιν μίμινον, πολέες περ ἐόντες.
Τόν δ' ὡς οὖν εὐόρασε λυκάνον ἄγλας νίδος
Θύνοντ' ἀμπελίου, πρὸς ἔθεν κλονέντα φάλαγγας,
Αἰλ' ἐτί τευχεῖς ἐπηανέτε καμπὼλα τὸξα,
Καὶ βάλ' ἐπάσσουτα, τυχῶν κατὰ δεξίον ὄμον,
Θρόμοιος γύαλουν διὰ δ' ἐπτατο πικρὸς ὀψώτος,
'Αντικρώ δ' ἐκ διέσχε' παλάσσετο δ' ἀίματι θωρικ.
Τῷ δ' ἐπὶ μακρόν ἀυτε λυκάνον ἄγλας νίδος.
'Ορυνθοθε, Τρώες μεγάθυμοι, κάντορες ἱππῶν,
Βέβληται γὰρ ἀριστος 'Αχαιων, οὐδὲ ε' φημι
Δήθ' ἀναχώσηται κρατερὸν βέλος, εἰ ἐτεεύ
'Ωσεν ἄναξ, Δίος νίδος, ἀπορνίμιουν λυκηθεν.
'Ως ἐφατ' εὐχόμενος τόν δ' οὐ βέλος ὑπ' δάμασεν,
'Αλλ', ἀνακρώσας, πρόσθ' ἱππῶν καὶ χεισεν
'Εστι καὶ Σθένελον προσέφη Καπανήου νίδον
'Ορσό, πέτον Καπανιάδη, καταβήσει δύρφου,
'Οφρα μοι ἔξ' ὥμωιο ἐρύσιας πτιθον ὀϊστόν.
'Ως ἀγ' ἐφη' Σθένελος δὲ καθ' ἱππῶν ἀλτὸ χαμάζε,
Πάρ ἐκ στάς βέλος ὑπ' διαμπερέες ἐξέρυν' ὄμον
Αἴμα δ' ἀνεκόμιτε διὰ στρεπτοῦ χιτῶνος.
88. οἰκίσασθε. Aor. I. from καῖω, Poe-
tice for σταῖδ'ω; used in the sense of to
be wont.
89. ἐφηροι ἑιργεῖναι. Pontes sublīcis
et tignis sibi oppositis firmatis, nunītī, ad
undarum impetum frangendiem. HEYNE.
Schol. προπτεροφυμέναι, ἡφασισμέναι.
It is clear that we are not here to under-
stand bridges properly so called, which
were unknown in the time of Homer; but
dams, or mounds, raised and strengthened
to resist the rising water.
90. ἀλώαν, Orchard, or gardens.
Schol. χωρίων ἀμπελοφυτῶν ἡ δευτεροφ-
των. Compare Od. H. 122. Λ. 193. Hence
ἔρχεται ἀλώαν may be rendered garden-
walls. But ἀλώι is a threshing-floor in II.
E. 499. Y. 496. and elsewhere; or, rather,
a place in the open air for treading out the
corn.
91. ἔργα. Arboræ; from v. 90. Clarke
improperly translates it scopœa.
95. ἄλκανον ἀγλας νίδος. Pandarus.
99. ἱππῶν. The interior cavity of the
breastplate, which was convex outward.
Schoi. τῷ κόλλῳ τοῦ θώρακος. This is its
only sense in Homer; whereas the epithet
κραταγυάλος in II. T. 361.
100. διάσχε. Sei. εαυτοῦ. Many trans-
itives are thus used as neuter, with an
ellipsis of this pronoun: especially ἄγειν,
βάλλειν, ἔλαινει, ἔχειν, and ἔδώκει. See
Matt. Gr. Gr. § 496. 1.
109. τίπων. See on II. B. 235.—κατα-
βησια. The imperative of καταβιβασία,
one of the class of verbs mentioned on
II. B. 35.
113. στρηπτοῖο. Flexible; from στρε-
φω. The breastplate, here called χιτῶνον, was of
two kinds, one of which consisted of a
double lamina of inflexible metal; hence
called θώραξ στρατιός, or the upright breast-
plate. The other, generally formed of hides
of beasts, strengthened with pieces of me-
tal, connected by chains or hooks, and
flexible, seems to be that which is here
denominated by the general term χιτῶνον
στρεπτοῦς. Of this species there were
other particular names, according to their formation; as, for instance, the ὑδαῖος ἁλοποτός, κρυστάλλος, &c. So Virg. Ἐκ. III. 467. loricam convertam hanc. Compare Herod. VII. 61.

115. κλεθεί μου. In II. A. 37. κλεθεί is followed by a genitive. The dative seems here to be used, as the verb includes the notion of favour and assistance. It is observable that it is only in the imperative that this verb has a double construction.

116. μοι καὶ πατρί. That is, πατρί μοι. See on II. A. 219.

118. The Scholiast understands ἔλειν in the sense of ἐν χρώμιν ἔλειν, instead of its usual acceptation interiecte; but the construction is an instance of what is called by grammarians ὄστερον πρόστερον, in which the order of thought is anticipated, the two members of the sentence presenting themselves simultaneously to the mind of the speaker. Similar examples are frequent in Homer. Compare II. A. 251. Od. Δ. 206. 723. Thus also Xen. Mem. I. 6. 10. τρόφον καὶ γένεσιν. Virg. Ἐκ. I. 264. moreaque viris et maxima puell; for maxia et nores. This figure, however, more frequently occurs in cases of violent emotion, as in the present instance, and in Virg. Ἐκ. II. 353. mortanam, et in media arma ruinas.

120. ὑφεσθαι φάσος ἥλιον. See on II. A. 93.

124. μάκχεσθαι. Infin. for imperative. So again in v. 130; and οὔτιμαν in v. 132. See on II. A. 20. The verb is rarely followed by a dative with ἵππ. Compare, however, v. 244, Φ. 26.

127. ἄχλυν δ' αὖ τοι κ. τ. λ. For the present purpose it was necessary that the mortal film should be removed from the eyes of Diomed, in order that he might distinguish the gods who were opposed against him, as they did not render themselves generally visible. See on II. B. 182. As soon as this purpose was effected, in wounding Venus and Mars, the Scholiast observes that the gift was recalled; and in II. Z. 123. Diomed is ignorant whether Glaucus is a man or god. Thus Venus discloses to Aeneas the gods who were engaged against Troy, in Ἐκ. II. 604. Αδρίπης; ναῦν οὐκ οἴοει, παρὰ νου ὄνεοτα τετράς Mortales hebectis visus tibi, et humida circum Caligat, nubem ciprī. In the same manner Michael discovers to Adam the events of futurity, in Milton, P. L. XI. 411. to nobler sight Michael from Adam's eye the film removed. Somewhat parallel are the examples of Hagar and Balaam in the Old Test. Gen. xxii. 14. Numb. xxii. 31. Compare also Luke xxiv. 31. Apoll. Lex. ἀχλας' ἡ τῶν ὀφθαλμῶν σκότωσις.

128. ὄφρον εὖ γυγνώσκειν. The subjunctive mood, with the particles ὄφρα, ἵνα, and the like, is correctly used only after verbs of present or future, and the optative after verbs of past time. See on II. A. 26. In cases, however, where the verb which depends upon the conjunction shows a present action, the subjunctive may be used, though the preceding verb be in the past time. Thus, in the present instance, the verb γυγνώσκειν denotes a present consequence of the past action, ἄχλυν ἄφλον. The distinction will be clearly seen by comparing a passage of Plato in reference to this action of Minerva; Aelcb. II. in βικ. ὄσπιρ τῷ Διομήδει φησί τῇν Ἀθηνάν.
"Ομηρος απὸ τῶν δόθαλμων ἄφελεν τὴν ἁχλῶν, δόρῳ εὖ γίνοικότοι ἦμεν θεῶν ἥξει καὶ ἀνέρα. Η ερωτήθη τοιαύτα τῷ θεῷ ἀντικρυ μάχεσθαι. Τοῦ δὲ ἀλλοις’ ἀτάρ εἰ κε Διῶς θυγάτηρ Ἀφροδίτην Ἐλθον, εἰς πόλεμον, τὴν γ’ οὐτάμεν ὥσι Χαλκῆς.

Ἡ μὲν ἀρ’ ὡς εἰποῦσ’ ἀπέβη γλαυκώπης Ἀθηνή. Τυδείδης δ’ ἐξαύτις ἢν προμάχουσι ἐμίχθη. Καὶ, πρὶν περ θυμῷ μεμαχθείς Τρώσαις μάχεσθαι, Δὴ τότε μην τρὶς τόσον ἔλεν μένος, ὡστε λέοντα,

"Ον ρὰ τε ποιμὴν ἄγρῳ ἔπ’ εἰροπόκοις ὤσεσα Χραύς, μὲν τ’ αὐλῆς ὑπεράλμενου, οὐ δ’ ἁμάσεις’

Τοῦ μὲν τὸ θένος ὄρεσεν, ἔπειτα δὲ τ’ οὐ προσαμώνει, Ἀλλᾶ κατὰ σταθμοῦς δύεται, τὰ δ’ ἔριμα φοβεῖται’

Αἱ μὲν τ’ ἄγχιστινα ἐπ’ ἀλλήλῳ κέχυνται, Αὐτόρ ὁ ἐμμεμαχμένος βαθῆς ἕξαλλεται αὐλῆς.

"Ως μεμαχμένος Τρώσαις μὴν κρατερὸς Διομήδης.

"Ενθ’ ἔλεε ’Ἀστύνουν καὶ ‘Υπείνορα, ποιμένα λαῶν’

Τὸν μὲν ὑπὲρ μαζίοι βαλῶν ἁλκαρίει δούρι

Τὸν δ’ ἐπεροῦ ξίφει μεγάλῳ κληθέα παρ’ ὁμον

Πλήξ: ἀπὸ δ’ αὐχένος ὄμον ἐργάθεαν, ἦδ’ ἀπὸ νότου.

Τοὺς μὲν ἔμα’, δ’ ἐ’ Ἀβαντα μετ’ ἕχετο καὶ Πολυεδὼν,

Ὑέας Ἐφυθάμαντος, ὀνειροτόλου γέροντος,

Τοίς οὐκ, ἐρχομένοις, ὁ γέρων ἐκρίνατ’ ὀνείρους,


141. αἱ μὲν τ’ ἄγχιστινα κ. τ. λ. Μ. They are tumbled together, one upon another, in a heap: and the lion, having selected his prey, retires from the fold. Schol. τὸ ἀγχιστινὰ ἔηδοὶ μὲν τὸ πυκνὰ γίνεται δὲ παρὰ τῷ ἄγχι ἑστάναι, δ’ παίνουν αἰ δίες, ἐκά φόβον πυκνοῖναι. And again: κέχυνται κείνατ’ ἀθρόι. Compare Od. Χ. 387. 389. The last of these lines is merely ornamental, and it is supposed by some to be spurious; but the two must at all events stand or fall together, as the article, i.e. the pronoun in the rejected line, is evidently opposed to αἱ δ’ ἄγχιστινα in the preceding. In ἐμμεμαχμένος the preposition is redundant.

146. κλείδα. Ionice for κλείδα, the collar-bone. In II. Φ. 117. κλείδα παρ’ ἀρχίνα.

150. The participle ἐρχομένος must be taken absolutely; eutathis, i.e. eum ad bellum abirent: as infra ν. 198. And, in-
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ε'.

'Αλλά σφέας κρατερὸς Διομήδης ἐξενάριξε.

Βὴ ἐκ μετὰ Ξάνθουν τε Θοώνα τε, Φαίνοσος υἱὲ,

'Αμφώ τηλυγέων ὁ δὲ τείρετο γῆρας λυγρῷ,

Ὑίον ὧν οὐ πάετ' ἀλλον ἐπὶ κτεάσεις λιπεῖσθαι.

'Ἐνθ' ὡγε τοὺς ἐναρίζοσθαν, φίλον ὧν ξάινυτο θυμὸν

'Αμφοτέρω, πατέρι ἔχον καὶ κηθέα λυγρὰ

Δεῖπνε ἐπεὶ ἦσυντε μάχις ἔκκνοστήσαντε

Δέξατο, χρωσταὶ δὲ διὰ κτῆσιν δατέντο τυχὴ.

'Ἐνθ' νὰς Ποιάμοιο ὅνο λάβει Δαρδανίδαο

Εἰν ἐνί ἐφίρῳ ἔντοσα, Ἐχίμοια τὰ Ἀχιμίου τε,

'Ως ὃς λέων ἐν βοῦσθο σθόρων ἐς αὐχένα αἷζ.

Πορτίος ἤ βοῦς Ἐυλόχου κάτα βοσκομελῶν,

'Ως τοὺς ἀμφοτέρους ἔς ἱππων Τυδέως νῦὸς

Βὴς κακῶς ἄκοντας, ἐπεὶ ἔντοσα τε τείχε ἐσθλᾶ.

'Ἱπποὺς τε οἶς ἑτάροισθι δίδου μετὰ νὰς ἐλαῦνειν.

Τὸν δὲ ἤπειν Αἰνείας ἀλαπάζουσα στίχας ἀνδρῶν,

Βὴ δὲ ἤμεν ἕν τε μάχθων καὶ ἀνὰ κλόνων ἐγχειάων,

Πάνδαρον ἀντίθεον διεξίμενος, εἰ οὔτος ἐφεύοι.

Ἐὔρη Λυκάνον υἱὸν ἀμιμοῦνα τε, κρατερὸν τε.

Στὴ δὲ πρόσθ' αὐτοῦ, ἐπος τε μὲν ἀντίων ἱδὼν

Πάνδαρε, ποῦ τοι τὸξον ἤδε πτερόντες ὑστοῦν,

Καὶ κλέος, οὖν οὔτε τοι ἐδίτεσται ἐνθάδε γ' ἄνηρ,

Οὐδὲ τίς ἐν Λωρίη σέο γ' εὐχεῖται εἰναι ἀμέλεον ὑπὸ Αλ' ἄγε, τοῦτο ἐφευ ἀνέβρι βέλος, Δᾶ χείρας ἀνασχών,

"Οστὶς ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργα

Τρώως, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γοῦνατ' ἔλυεν.

Εἰ μὴ τος θεὸς ἐστὶ κοτεσσάμενος Τριώεσσιν,

153. τηλυγέων. See on II. Π. 175.

156. ἀμφοτέρω. This is the accusative dual; and the construction is similar to II. Α. 182.

158. χρωσταὶ. By this term were designated the nearest surviving relations of a family, in which there were no legitimate or adopted children to succeed to the possessions. Schol. Villoison: οἱ τὸν χήραν οἰκὸν ἐπαινομένου κληρονόμοι. To die without an heir was looked upon, in those times, as a source of additional regret.

Compare Pind. Olymp. X. 106. 161. ιε σάγκα ἀξέρ. A tmesis for ἰε σάγκα, frrangere solet. It is observable, that Homer constantly uses the subjunctive in comparisons, after particles of all kinds, as denoting a thing of usual occurrence. Thus also, with the relative ὅς, supra v. 138. This construction is analogous to that with the particles ὄρας, ἐπικά, &c. See on II. A. 168. Matt. Gr. Gr. 521. Obs. 3.

164. βῆς. Decide fecit, deiectet. See on II. Α. 144.

174. Δᾶ χείρας ἀνάσχων. See on II. A. 351. In this address we recognise at once the prototype of the Pius Æneas of Virgil.

177. εἰ μὴ τος θεὸς ἐστι κ. τ. λ. This must be referred to the words τρὼ ἔφε βίλος, in v. 174.
We must supply ἕνεκα. The duty of men to the gods seems to have consisted, according to Homer, entirely in sacrifice. Several other marks of honour, such as songs, vows, &c. seem to have been grateful to them; but sacrifices, performed or neglected, were alone effectual to the success or failure of an enterprise.

We cannot help remarking the striking difference in this respect between the early heathen nations, and the people of the true God; more particularly as the rites themselves evidently originated in the same primitive source. See Psalm 11. 8. li. 16. With the closing sentiment we may compare Ovid. Trist. V. Plus raet humanis viribus

Seneca: Gratias ira regum est: quanto magis dei, qui rex regum. Compare also Ps. ii. 12. xc. 11.

For διὰ ἄσπιος. See Soph. Æc. C. 323. αὐτῆς ἐπ' αὐτῆς ἔχουσιν μαθέως. Similar instances abound. But see Matt. Gr. Gr. § 401. 2. Obs. 1.—Of the αὐτῶν τριφαλείν, see on II. P. 337.

Horat. Od. I. 2. 31. Λέυκε φανερῶς, ἄλλης ἄλλης. Apollo. The arrow which reached him. In II. Α. 451. the genitive, which here depends upon the participle κινήμενος, is omitted, and, to complete the construction, the verb φθάνω is followed by the pronom in the accusative. After ἄλλη, we must supply ἓ, as in II. A. 120.

The form, though somewhat rare, recurs in II. Υ. 61.

So also Æsch. Pers. 654. Soph. Æc. C. 1560. Of ἐπτης, in the next line, see on II. Α. 562.

In this part of the speech of Pandarbus and the preceding, Heyne objects to it, as loquacious and tiresome, and considers it as an interpolation of some later rhapsodist. These lengthened harangues, however, are not inconsistent with the manners of the heroic ages; and the narration is perfectly suited to the character of Pandarbus.

By apoecope, not (says Enstadius) from the feminine κρηδη, but the neuter κρήμνον, a bearded kind of grain, most probably barley. Damm supposes that, with the epithet λευκών, with which it is usually found in Homer, it signifies oates; but it is certain that the eastern nations fed their horses with barley. See 1 Kings iv. 28; and compare Herod. II. 36. We are informed also by Hasselquist, in his Travels (p. 129), that on the plains of Jericho the Arabs still grow barley for their horses. It is probable that the ad-
jective \textit{λεικών} is used in contradistinction to another species of grain, called \textit{μέλανθος}, and by the Latins \textit{Nicella}. Whether the \textit{δόρα} were a \textit{herb} or a \textit{grain}, is not easily determined. Eustathius seems to think it a species of \textit{rye}; and so Pliny (N. H. XVIII. 8), who explains it by \textit{sea} and \textit{arines}, and observes \textit{jumentis clari ab Homero dicta}. In Ezek. iv. 9. LXX. it is given as the interpretation of the Hebrew \textit{Cusmath}, which we translate \textit{stokes}; i.e. \textit{vetches}. But it seems most probable that Homer intended the grain called \textit{spelt}. See Celsii \textit{Hierobot.} t. II. p. 99. Jerom. Comment. on Ezek. t. III. p. 722. After all, however, the question is mere matter of curiosity.

202. \textit{τππων} \textit{φειδόμενον}. Eustathius has totally misunderstood this passage, in attributing this conduct of Pandarus to parsimony, of which there is no reason to suppose him guilty. The plain sense of the words, and the additional explanation of them in the following line, evidently refer to the difficulty of procuring provender in a besieged city.

203. \textit{εἴλομενων}. In \textit{urbe inclusis: from \textit{είλω, to shut up, to confine}: and so in I. Σ. 287. Ο. 162. Hence, by an easy transition, \textit{to collect, to assemble}: \textit{infra} v. 782.

With the sense of this passage, Heyne compares, after Köeppen, Herod. I. 190. \textit{ἰσσωθέντες τῇ μάχῃ κατειλήθησαν εἰς τὸ ἄστυ. — ἄδημ. To satiety. Poetic for ἄδημ, from ἄδω, σατίο.}

208. \textit{ἀτρεκείας αἴμα}. Pandarus says he is sure that it was \textit{real} blood that followed his arrow; because it was anciently a custom, particularly among the Spartans, to have ornaments and figures of a purple colour on their breast-plates, that the blood they lost might not be seen by the soldiers, and tend to their discouragement. Phutarch, in his \textit{Instit. Lacon.}, takes notice of this point of antiquity. \textit{Pope. Schul. Villois. on II. A. 459. \textit{Αυκοφυτός} \textit{Θυμβρίτος Λακεδαιμονίων ἐλθέτης Φοινίκιν ἐν τοῖς πολέμοις φορεῖν, ἐν εἴ τριψίθη τις, λανθάνη τοὺς πολέμους διὰ τὸ δῶραν. See also \textit{Delian. V. H. VI. 6. Val. Maxim. II. 6.}}

214. \textit{ἀπ' εἰμι κάρη τάμα} . A \textit{tmesis, for ἀποτάμα}. See also on II. A. 415.

215. \textit{ἐν παρθι δαίμων}. See on II. B. 340; and of the singular use of the optative after \textit{εἰ μή}, on v. 261.

218. The adverb \textit{πάρος} is here followed by \textit{προῖν}, and the construction is precisely that of \textit{προῖν} doubled. See on II. A. 97; and compare Od. B. 127. The order of the
Πρὶν γ’ ἐπὶ νῦ τῷ ἀνδρὶ σὺν ἵπποισι καὶ ὅχεσφιν Ἀντιβηθέν ἔθδοντε, σὺν ἑντεια πειρηθήναι.

Ἄλλ’ ἄγ’, ἐμὸν ὅχεσων ἐπιβίσεο, ὄφρα ἱδήαι Ὀτ' Τρώοι ἱπποί, ἐπιστάμενοι πεδίοιο Κραπτὰ μάλ’ ἐνθα καὶ ἑνθα διωκέμεν Ὑδὲ φέβεσθαι.

Τῷ καὶ νῦι πολύνδε σαῦστεν, ἐπερ ἄν αὐτε Ζέω ἐπὶ Τυδείδῃ Διομήδει κύδος ὄρφερ.

Ἄλλ’ ἄγε, ὑν δάστικα καὶ ἣνία σιγαλέστα 
Δέξαι, ἐγὼ ὑ ἱπποι ἀποβίσῃσιμαι, ὄφρα μάχωμαι.

Ἡ σοῦ τόνδε δέδεξα, μελήσουσιν ὑ ἐμοὶ ἱπποί.

Τὸν ὑ αὐτὲ προσεῖπτε Λυκάνον ἀγλαὸς νῦος.

Ἀυεία, σῦ μὲν αὐτός ἔξ ἣνία καὶ τεῦ ἱππώ
Μᾶλλον υφ’ ὑνόχιχι εἰσθότι καμπόλον ἄρμα Ὀρέστου, ἐπερ ἄν αὐτὲ φεβώμεθα Τυδέος νῦον.

Μὴ τῷ μὲν δεῖσαντε ματήστεν, ὑν’ ἐθέλην Εὐφερίου πολέμοιο, τεῦ φθόγγον ποθόντε
Νῦι ὑ ἐπαύξας μεγαθύμου Τυδέος νῦος

Αὐτῷ τε κταύῳ, καὶ ἐλάσσῃ μόνυχας ἱπποὺσ.

Ἄλλα σῦ γ’ αὐτὸς ἐλαύνε τέ ἀρματα καὶ τεῦ ἱππώ,
Τόνδε ὑ ἐγὼν ἐπιώντα δεδεξώμαι ὑ ἐδούρ.

Ἡ ώς ἀρά φωνήσασιν, ὑ ἀρματα ποικίλα βάντες.

following lines is this: πρὶν γε νῦ, ἐπαλ- 
θώντε (κατ’) ἀντιβηθεν τῷ ἀνδρί σὺν ἱπποὶ καὶ ἄχεσι, πειρηθήναι (αὐτοῦ) σὺν ἑντεια. The Attic dual νῦ occurs again in Od. O. 475. Π. 306.; but elsewhere Homer has νῦ, as in ν. 224.

222. Τρώοι ἱπποί. See below on ν. 265.

226. σιγαλόσεν. Splendid, beautiful. Eusth. on Π. Χ. 468. σιγαλόσεν τα σιγήν ἐθάλακτη ἐποιεσθέναι δ’ ἐκπληθένει. Others however, among whom are Heyne and P. Knight, derive it, by means of the insertion of the Ελλοις digamma, from σι- λῶ, σιλείο. Hesych. σιλαύων ποικίλαι. See Taylor’s Lect. Lyricæ. p. 703. The former interpretation appears the most probable; and is precisely similar to a common expression of our own: to be struck dumb with admiration.

227. ἵππων ἀποβήςουμαι. I will alight from the chariot. This is the ordinary sense of ἀποβαίνειν, and there is no reason against retaining it here, though the commentators in general have understood it differently. Eustath. γὰρ πείσεσαι τοῦ ἀρ- ματος, ἵππων ἀποβήςη μεγεί’ σώτω ἐς 

quiries ἀποβαίνει καὶ νῆος. But it was not unusual for the warrior to quit the chariot, and fight on foot. In the ensuing engage- ment between Pandarus and Diomed, the latter is certainly on the ground, while Sthenelus remains at hand with the horses. Pandarus, however, does not alight, as it appears from ν. 294; and hence arises a difficulty in 291, as it seems scarcely possible that he should have received the wound to which his death is attributed, from an antagonist in a lower position than himself. But it should be recollected, that the chariots of the ancients were built extremely low; by which the circumstance will be readily accounted for. Wakefield endeavours to explain it, somewhat ingeni- ously, upon the mathematical principles of projection.

231. εἰσβοτό. Scil. ἣνοχείν αὐτοῦς, as supplied by the Scholiast.

233. μή τῷ μὲν δεῖσαντε κ. ἐπ. Scil. Cæcubin est ne &c. See on Π. Α. 26. The verb ματάν properly signifies, to lose time, to hesitate; from the adverb ματήν. Compare Π. Π. 474. Ψ. 510. Hence, in this place, to be restless. Damm has illustrated its meaning by the words of Terence; nescite quidem, sed nihil promove. Of the subjunctive form ματίσομαι, see on Π. Α. 62.

236. μόνυχας ἱπποὺς. Horses having a single or solid hoof, as distinguished from other species. Thus Virg. Georg. III. 88. Solido gracile sonat ungula cornu. The adjective is contracted from μονώνυξ.
'Εμμεμαύτη ἐπὶ Τυδείδη ἔχον ὥκεας ἱπποὺς.
Τῶς δὲ ἔδε Σθένελος, Καπανίδου ἀγλαὸς νῖς, Ἀλφα δὲ Τυδείδην ἔπεα πτερόντα προσφύσα.
Τυδείδη Διόμηδες ἐμφι κεχαρισμένε θυμόν.
'Ἀνδρὶ ὁρῶν κρατερῶ ἐπὶ σοι μεμαυτεῖ μάγχεσθαι,
'Ἰν' ἀπελθοῦν ἔχοντας' ὃ μὲν τῶν εὐ εἰδὸς,
Πάνδαρος νῖς δ' αὐτὲ Δικάνονος εὑρέται εἶναι
Αἰνείας δ' νῖς μὲν ἀμύμονος Ἀγχίσαο
Εὑρέται ἐκεγετάμεν, μήπορ δ' οἱ ἐστ' Ἀφοδίτη.
'Αλλὰ ἄγε δὴ χαζώμεθ' ἢφ' ἱππων, μηδὲ μοι οὐτω
Θύμε διὰ προμάχωσιν, μῆπος φίλον ἢτορ ὅλεσσοι.
Τὸν δ' αὖ ὑπόδρα ἱδον προσέφη κρατερὸς Διομήδης' Μὴ τὶ φόβου ἁγόρευ', ἐπεὶ εὐδὲ σε πεισέμεν οἶω.
Οὐ γὰρ μοι γενναῖον ἀλυσάκηται μάχεσθαι,
Οὐδὲ καταπώσεις' ἐτι μοι μένος ἐμπεδῶν ἐστιν.
'Οκνεῖος δ' ἱππων ἐπιβαυνέμεν, ἄλλα καὶ αὐτὸς
'Ἀντίον εἰμ' αὐτύν τρεῖν μ' οὐκ ἐξ Παλλᾶς Ἀθῆνη.
Τοῦτω δ' οὐ πάλιν αὐτές ἀποισίητον ὥκες ἱππο
'Ἀμφώ ἀφ' ἡμείων, εἰ γούν ἐτερός γε φύσιν.
'Αλλο δὲ τοι ἐρώ, σὺ δ' ἐνι φρεις βάλλει σήμειν
Ἀϊκεν μοι πολυβουλος Ἀθῆνη κύδους ὅρεξ.
'Αμφότερω κτείναι, σὺ δὲ τοῦσδε μὲν ὥκές ἱπποὺς.

240. ἵμμεμαύτη. That is, ἵμμεμαωτ, scil. Τυδείδη. Compare vv. 142. 143. The versions improperly render it ἵμπρετον concitati, in reference to Αἰνεας and Πανδάρος, by which means there is a change from the plural to the dual, and then to the plural again in the verb ἔχων. In the preceding line, to avoid the jingle of the same termination, Heyne proposes to read φόνησαι, and ἶς ἀρματα.

245. ἵν' ἀπελθοῦν. Ruder immensus. Schol. ἄμετρον, πολλὴν. From a intensive, and πέλεθρον, an aree. In what follows, the Scholiast notices the change of construction, for τοῦτων ὁ μὲν ἔστι.

252. μὴ τὶ φόβου ἁγόρευ'. There is an ellipsis of the verb τρέσεθαι; and so again in Π. Π. 697. Of this there is no mention in Lamb. Bos. It may be remarked, that the advice of Sthenelus did not intend that Diomed should quit the field, but merely that they should retire into their own ranks; a resource of which the greatest heroes did not disdain to avail themselves in cases of imminent peril. Thus in Π. 2. 408. Hector himself is retreating towards his phalanx, when Ajax brings him to the ground with an enormous stone. In reference to this custom, Heyne adduces Pind. Nem. 1.X. 64. ἵν γὰρ δαμνοῦσα νοσός φεύγωντι καὶ πάθεις θεῶν. See Mitford's Hist. of Greece, vol. I. p. 162.

253. ἀλυσάκηται μάχεσθαι. That is, ἀλυσάκησιν τὴν μάχην. See on Π. Α. 258; and compare Od. P. 581. X. 330. In Π. Z. 443. the construction seems to be elliptical. Examples of the simple form ἀλῆσκοι, from which ἀλυσάκησι is formed by para-goge, repeatedly occur. The use of the participle instead of the infinitive is not unusual. Thus in Isocr. Panath. p. 268. E. ἦ πάλις αὐτοίς οὐκ ἐπηρέσσει παραβαινοῦσι τὸν νόμον, for παραβαινῶν. See Matt. Gr. Gr. § 550. Obs. 4. The Scholiast explains γενναῖον by ἕγγενες, πάτρων. In later writers it signifies noble: but it does not recur in Homer.


261. τούσδε ἱπποὺς. These horses of mine.
262. ἔκ ἀντυγος ἡνία τέινας. The ἀντυγος was a raised semicircle in front of the charriot; and to the top of this was attached a peg, upon which the reins were fixed, when it was necessary to stop the horses. In some chariots there was a corresponding semicircle behind, as in that of Jena, infra v. 728, where the Venetian Scholiast observes: ἀντυγος τα έτι θου δέναν ἠμένας, έφθεν καί τά θηρία έζηπτοντα. See Hemsterhuis on Lucian. t. I. p. 279. In general, however, ἀντυγος is any external τις or border. Thus we have ἄντυγος σπάσκος, II. Z. 118. O. 645; and ἄντυγος κιβόρας, in Eur. Hippol. 1131. See Monk in loco.

265. ἐκ Τρώω πέρι κ. τ. λ. Which Jupiter bestowed upon Tros; so that, according to Eustathius' opinion, the translators are mistaken, who turn Τρώω ἰππος, the Trojan horses, in v. 222, where Αέας extols their qualities to Pandarus. The same author takes notice, that frauds in the case of horses have been thought excusable in all times, and commends Anchises for this piece of theft. Virgil was so well pleased with it, as to imitate this passage in Aen. VII. 280. Absenti Αέας Tutorialis, gemenosque jugales Semine ab aetherio, spirantes narius ignem, Illorum de gente, patri quae Daedale Circe Supposita de mater notus furata creavit. Pope. See Apollod. Bibl. II. 5. 9; and of the epithet εὐφώπος, on II. A. 498.

268. τῆς γενεῖς. Scil. τινάς, and τῆς for τὰς. The genitive is frequently put after verbs transitive, with the accusative of the indefinite pronoun τις understood. This is expressed in English by the word some, and, in the singular, by the omission of the article. Thus in Il. 214. πάσις έκ άλας σίαν, he sprinkled salt over it. See Compare Il. Σ. 121. X. 325. Od. I. 225. O. 189. Herod. III. 11. IV. 172. Enrip. Hec. 614. So also in Exod. xxix. 7. 20. Levit. x. 18. Prov. xxii. 9. LXX. Mark ii. 21. The same ellipsis occurs also in Latin. Thus Tacit. Germ. 15. Mos est eviscitatisufuro et eviscitatis conferre principibus eo armamentis eo frugum; scil. aliquam partem. See Matt. Gr. Gr. § 356. b. Bos. Ellips. Gr. 176. The words τῆς γενείς are repeated from v. 265, the intervening lines being parenthesis.

269. υπσωχων. Submitted. Schol. υπτο-βαλων. Eustathius notices another reading, θηλαις, with the accent on the penultima, for θηλαις. But θηλαις, ψε, and the like, in Homer, have generally but two terminations; as in II. T. 97. "Ηρη, θηλαις έζύσα. Compare K. 216. Ψ. 409. Od. M. 369. We have, however, the feminine θηλαις in II. B. 767. Θ. 7. 6. 680.

270. γεινώλης. Some MSS. have γεινήλη, which is at least as good a reading. If admitted, it will be in apposition with ές. As the text now stands, the construction is, (ές) έν γεινήλης έγνόντο αύτά ές εν μέγαροι.

272. μίστορο φόβου. Counsellors of flight; i.e. admonishing the enemy to flee. Schol. φωνήν έμποιοντος τοις πολεμίων. Compare I. B. 767. The expression is of frequent occurrence. See also II. A. 328. P. 339.

275. τώ δ' τα' εγγυθεν ήλθον, κ. τ. λ. See on II. A. 567.
The verbs ἁμβρότας and ἀμβροτάτων (II. K. 65), signifying to go astray, to err, to miss, have been derived from ἁμβρότης (Ion. fam. of ἁμβροτός), which is the epithet of νῶς in II. Ξ. 78 and elsewhere, and is sometimes used substantively of the night. So also in Od. Λ. 329. ἁμβροτος νῶς. They are accordingly said to mean properly, to go astray in the darkness of the night. Eustathius, indeed, explains the latter verb by τοῦ βρότου ἄροτρα, with ἁμβροτας ἀρότερας ἐν ὑδαι, in ὑδαι, and in this sense it is referred to ἁμβροτος, as denoting mortalibus carens, in Ἀεσχ. Prom. 2. ἀμβροτον ἐγερμαν. Hence also the Scholiast on II. Ξ. 78. ἁμβρότης ἐν ὑ ὑπό νῦν γίνεται. That such, however, is not the meaning of the adjective in Homer, is clear from its being convertible with ἁμβρός. See on II. Λ. 529. B. 57. Neither is it certain that ἁμβροτος is the true reading in the passage cited from the Prometheus, Buttmann accurately traces both forms by a regular chain from ἀμβράτον.

289. ταλαφρόνειν. Fortem: from ταλάω, sustineo, and ρόνος, cutis. The derivation is analogous to that of ταλαφέως, ταλασκέως, &c. Eustathius explains it by ἐννομένος, ἑννοοῖς. As an epithet of Mars, it occurs again in II. Υ. 78. X. 267. In the preceding line, Barnes proposes to expunge the particle γε after πρὸς in both cases; but Clarke justly observes, that the repetition imparts a degree of elegance to the verse; neither is it entirely without its limiting import. In the other two places its proper signification is clearly discernible. See on II. Λ. 60.


292. ἀξιοπόδεις. τοῦ δ' αὐθι λύθη ψυχή τε μένος τε. Αἰνείας δ' ἀπόρουσε σὺν ἀστίδι δουρὶ τε μακρῷ.
as not being else admitted to pass the waters of Styx. See what Patroclus's ghost says to Achilles, in II. Ψ. 69. Hence Virg. Æn. VI. 325. Hac omnis, quam earnis, inops humanaque turbæ est: Portitor ille Charon; hi, quos cessit unda, sepultæ. Nec ripas datur horrendas et rauca fluent a Transportare primum, quam sedibus osa quierunt: Centum errant annos, voltantque hoc littora circum. Whoever considers this, will not be surprised at those long and obstinate combats for the bodies of the heroes, so frequent in the Iliad. Homer thought it of such weight, that he has put this circumstance of want of burial into the proposition at the beginning of the poem, as one of the chief misfortunes that befel the Greeks. Pope. See the note on II. A. 4. 299. dixit. See Prelim. Obs. sect. IV. § 1. 300. μέγα ἔργον. This expression, in apposition with a preceding noun, is emphatic, and is intended, in this instance, to draw the attention more forcibly to the amazing size of the stone. Some interpret ἔργον of the act of raising the stone, but it is unquestionably the stone itself; and in Xen. Cyrop. I. 4. 8. μέγα χρῆμα is used in a similar manner, So Arist. Nub. 2. τὸ χρῆμα τῶν νυκτῶν. Herod. I. 36. σὺν χρῆμα μέγα. We have also in Virg. Æn. V. 119. ingenti mole Chimæram, Urbis opus, See Hoogeveen on Viger, p. 70.—Virgil has adopted the opinion of the degeneracy of mankind, set forth in this passage, with an additional allowance for the distance of his own age from that of Homer, in Æn. XII. 899. Vix illud lectis bis see cervice subtrient, Qualis nunc hominum productum corpora tellus. Hence also Juvenal, in allusion to the stone with which Diomed here strikes Æneas, in Sat. XV. 69. Nam genus hoc rivo jam decrecessat Homero; Terra malos homines nunc educa atque puellulos. Homer has used the same observation in II. M. 383. 449. Υ. 297; from which it has been inferred, that he must have lived long after the Trojan war. Vell. Patere. I. 5. Hic longius a temporibus belli, quod composit, Troiæ, quam quietem renunt, absuit. Quo nomine non est mirandum, quod aere illud usurpat: cito in itim Spartan ẹkśi. Gibbon, in his Miscellaneus Works (vol. III. p. 70), has revived this opinion, which had been long since successfully refuted by Barnes, who observes that Nestor makes precisely the same comparison in II. A. 272, between the contemporaries of his youth and of his age. Consequently no argument can be drawn from this passage, in order to set aside the date assigned to the age of Homer in Prelim. Obs. sect. I. As to the opinion itself, respecting the superior strength and stature of the men of the early ages, it may perhaps have originated in actual fact. There seems indeed to be some authority for the tradition in Holy Writ; though it has been strongly contended that the giants there mentioned were merely tyrannical oppressors. See Gen. vi. 4. Num. xiii. 34. LXX. We extract the following, however, from Augustin. Civil. Dei, XV. 23. Vidi ipses, non solus, sed aliquot necum, in Uticiœ locore molarem hominis dentem tam ingentem, ut si in nostrorum dentium modulos minus timemus consideremus, centum nobis videtur facere potuisse; sed illum Gigantis alicujus fuisset crediderim. See also Plin. N. H. VII. 16. A. Gell. III. 10. Max. Tyr. Diss. VIII. The amazing strength, however, with which the ancient heroes are said to have thrown stones of a vast weight, may be in some measure accounted for by the fact, that their youth were trained to the practice. The same exercise was also common in the oriental nations. Mos est in urbisPalestina, says St. Jerome, et usque hodie per omnem Judaean vetus custod et sanguis servatur, ut in ciculis, oppidis, et castris, rotunditer ponuntur lapides gravissimi ponderis, ad quos jacuerex exercere se solent, et eos pro varietate virium sublevare; atii ad genus, atii ad numidiae, atii ad humeros, ad caput, nonnulli super verticem, rectis juvenisque manibus, magnitudinem virium demonstrantes, pondus atollo. Pope observes, in his Essay on Homer's Battles, that a similar custom still prevails in some parts of Scotland.—With regard to the construction, the optative in a potential signification should properly be accompanied by ἀν or εἰ; but in Homer it is sometimes wanting. Thus again in II. H. 48. See on II. A. 32. Brunck on Arist. Equit. 400. Matt. Gr. Gr. § 914. 5. Obs. Of the force of the particle γε in this passage, see on II. A. 60.
Oīoi vōn βρυτοί εἰσ', d' ὑ ὑ μν ῥέα πάλλε καὶ οἶος. Tū βαλεν Αἰνείαο κατ' ἵσχιον, ἐνῆα τε μιρὸς ἵσχιον ἐντρέπεται, κατολήν ὑ ὑ τ μν καλέουσιν. Θὸλασσε δ' οἱ κατολήν, πρὸς δ' ἀμφω ρήξι τένουσιν, ὦσε δ' ἀπὸ ρυμὸν τρηχοῦ λήθος' αὐτάρ ὑγ' ἱρὸς ἔστη γνώς ἐρεπῶν, καὶ ἐφέσατο χειρὶ παχείας Γάθης' ἀμφι δ' ὑσε κελαίνῃ νυξ ἐκάλυψε.

Καὶ νῦ κεν ἐνθ' ἀπόλοιτο ἁνάξ ἀνδρόν Αἰνείας, Εἰ μὴ ἀρ' ὑξὶ νόσα διὸς θυγάτηρ Ἀφροδίτη, Μήτηρ, ἦ μν ὑπ' Ἀχίλη τέκε βουκόλοις ἀμφὶ δ' ὑν ρῦλον ἐξεύθετο τῆςκε λευκῷ, πρὸςθε δ' οἱ πεπλοιο φαινοῖ πτύχια κάλυψεν, τὸς χαλκὸν ἐνὶ στήθεσα βαλῶν, εκ θυμὸν ἐλοίτο. Η μὲν ὑν ρῦλον ὑν ὑπὲζάφη αὐτὸμοι. Οὐδ' ὑνὸς Καπανῖος ἐλήθετο συνθεσίαις.

Τἀν, ἐς ἐπετέλλη βοήν ἀγαθὸς Διομήδης. 'Αλλ' ὑ με τοὺς μὲν ὑς ἴρακε μῶνυχας ἱπποὺς Νόσφιον ἀπὸ φλοίσβου, ἐξ ἀντυγος ἤνια τείνας.'Αἰνείαο δ' έπαίξας καλλίτριχας ἱπποὺς, ἐξάλασε Τρώων μεγ' ἐυκνήμιδας Ἀχαιοὺς, δώκε δὲ Δηπτύλως, ἐπάρω φίλω, ὑν περὶ πάσης Τίεν ὑμηλίκης, ὅτι οἱ φρεσκὶ ἄρτια ὑδή, Νημιάν ἐπὶ γλαφροῦσιν ἐλεανέμευν' αὐτάρ ὑγ' ἱρός ὑπὶ ἵππων ἐπὶβὰς ἐλαβ' ἤνια σιγαλόεντα, Ἀλφὰ δὲ Τυδείδου μέθετε κρατερῶνυχας ἱπποὺς, ἐμεμειαωο' δ' ὑ δύπροι ἐφύλετα νηλί νιλί χαλκον, Γιγνώσκων ὅτ' ἀναλκες ἐνὶ θείος, οὐδὲ θεᾶνων.

306. κατολήν. Properly, a little cup; as in II. X. 494. Hence any cavity, as the palm of the hand; and in this place, the hollow of the hip-bone, into which the head of the thigh-bone is inserted. Eustath. on II. X. in loc. cit. κατολήν δὲ φησι τὴν μικρὰν κυτελλίδα καὶ παλάριας κυτελλίδας καὶ ἡ κατὰ τὸ ἵσχον τοῦ μιροῦ κυτελλίδας.

330. ἐμοί τῶν ἀναλκες ἢν θείος, οὐδὲ θεᾶνων.
Τάνων, αὐτ' ἀνδρῶν πόλεμον κατακομπανεύουσιν, ὦ ντ' ἔρωτες Ἀθηναί, οὔτε πτολιπόροβος Ἑννω. Ἀλλ' ὡς δή μα κίχαινε πολύν καθ' ὄμιλον ὅπαξών, Ἔνθε ἐπορεύεσθαι μεγαθύμων Τυός νῦς

Ἀκονιν οὔτας ἤχει μετάλμενος ὄξει χαλκῷ Ἀβληχών' ἐθάρ ἐς ὀρθὰ χρονὸς ἀντετέρουσιν Ἀμβροσίου διὰ τέπλου, ὥν ἵνα Ἀρίστες κάμον αὐτά, Προμνόν ὑπὲρ θέανος' ἔλεε ἐς ἀμφροτον αἷμα θεοῖ, Ἰχνῶ, οἶος πέρ τε ῶεί μακάρεσσα θεοῖν.

Οὐ γὰρ σῖτον ἔδουσ', οὕτω σίνωσα ἀἴθοτα οἶνον
Τούνεκ' ἀναίμωσες εἰσι, καὶ ἀθάνατοι καλέονται. Η ἔς μέγα ἴαχους ἀπὸ ἐς κάβζβαλεν νῦν.

Καὶ τὸν μὲν μετὰ χερσὶν ἔρυσσατο Φοῖβος Ἀπόλλων Κυανεῖ νεφέλῃ, μή τις Δαναώ ταχύτωλον
Χαλκοῦν ἐνι στήθος βαλόν, ἐκ θυμόν ἔλοιπον.
Τύ δ' ἐπὶ μακρὸν ἀώσε βοῆν ἀγάθος Διομήδες' Εἰκε, Διὸς θύγατερ, πολέμοι καὶ δημιούργος.

Η οὖχ ἄλος, ὡτι γυναῖκας ἀνάλκιδας ἥπεροπεδεῖς;
Εἰ δὲ σὺγ' ἐς πόλέμοιν πολλίσεαι, ἦτε σ' οἶω
Ῥιγήσειν πόλεμον γε, καὶ εἰ χ' ἐτερωθεί πόθηα.

332. κατακομπανεύουσι. See on II. B. 207. 333. Ἑννω. Bellona. See Pent. Gr. 412, on Ἀς. Theb. 45. 334. ὀπάξων. Eustath. κατακόπτες εἰω-κών. The Scholiast notices the following varieties in the signification of this verb, viz. to gire, as in II. Θ. 141; to drive along, A. 493; to select, T. 258. These, however, may all be reduced to one general acceptance, to send along; which will meet the sense wherever it occurs. 335. ἐνθ' ἐπορεύεσθαι. Scil. αὐτῆς σῶν ἑγχει. HEYNE. See on Ι. Δ. 307. Clarke and others understand the interference of Venus, and the wound she receives from Diomed, at the instigation of Minerva (supra v. 131), in an allegorical sense. To this Heyne justly objects that Venus, in delivering her son, must necessarily be considered as a real agent. See on Ι. Α. 194. 336. ἄληχρον. Weak, tender. Schol. αὐθενῆ, ἄπλοι. So we have in v. 425. χείρα ἄραν. Some consider the a redundant, while others render βληχὼς du-rus, and make it privative. The former is correct. Compare the note on Ι. Π. 293; and see Valckmcr on Theocrit. Adonias. p. 218. Eustathius explains the advers adva by εθής. 338. Χάριτες. They were the fountain of grace and beauty. Compare Od. Z. 18. 340. 0. 364. Hesiod. Theog. 64. Pind. Ol XIV. 339. προμνόν ὑπὲρ θέανος. Schol. ὑπὲρ τὸ ἔσθατον τοῦ καλόν τῆς χειρὸς. See Schmcd. Lex. in v. ὑπαρ. 340. ἄφρος. This word is understood by Eustathius to signify, generally, τὸ κατὰ φαίνει μετὰ τροφὴν χῦλον, the nutritive juices produced in the body by food; but qualified, in the present instance, to imply, by analogy, the ἄμβρωτον αἷμα, or blood of the gods. Hence it seems, however, to have been more usually employed in this confined sense; as in the reply of the wounded Alexander to his flatterers (Plutarch, de fort. Alex.):—Ταξιμῆσθαι ἐς πλη-γείς ἔς τὸ σκέλος, ὡς πολλοὶ συνεδρομῶν τῶν πολλάς εἰσωθέντων αὐτὸν θεῖον προα-γορεῖες, ἐμαυθήσεις τῆς προσώπου, Τοῦτ' μὲν αἷμα, ἔρη, ὡς ὑφάτο, καὶ οἶκ. Ἰχνῶν, ὁδὸς πέρ τε µεῖα μακάρεσσα θεῖος. Milton has imitated this passage in his Par. L. VI. 327. Then Satan first K new pain, and writhed him to and fro; so sure The griding sword with discontinuous wound Passed through him; but that ethereal substance closed, Not long divisible, from the gash A stream of mectorous humour issuing flored, Sanguine, such as celestial spirits may bleed.—Yet soon he healed, &c. 341. οὐ γὰρ σῖτον ἔδουσ', κ.τ.λ. Compare Ι. Z. 142.
"Ως ἔφαθ'. ἡ δ' ἀλύσου' ἀπεβήσατο· τείρετο δ' αἰνω·
Τὴν μὲν ἄρ' Ἰρις ἐλούσα ποδήμειος ἔξαγ' ὀμιλοῦ
'Ἀχθομένην ὀδύνησι· μελαίνεσθε δὲ χρώα καλόν·
Εὐθὺν ἐπείτα μάχης ἐπ' ἀριστερά θουρ' Ἀρηα 355
"Ημενον' ἥρει δ' ἐγχος ἐκέκλιτο, καί ταχὲ ἰπτω·
"Η δὲ γνώς ἐριποῦσα κασιγνύτιοι φίλου,
Πολλὰ λισσομεν, χρυσάμυπτινα ὑτεεν ἰπτου." 360

Φίλα κασιγνυτη, κόμισαι τε με, δὸς τοι ἰπτους,
"Ὁφρ' ἐς Ὀλυμπαν ἰκωμαι, ἵν' ἀθανάτων ὑδος ἔστι' 365
Δὴν ἀγκομαι ἐλκος, ὃ με βροτός οὔτασεν ἄνηρ,
Τυθείδης, ὃς νῦν γε καὶ ἦν Δι' πατρὶ μάχοιτο.
"Ως φάτο· τῷ δ' ὡς Ἀρης ἐδόκε χρυσάμυπτιν ἰπτους.
"Ἡ δ' ες διφον ἐβαινε, ἀκθεμένη φίλον ὑπορ:
Πάρ δε οἱ Ἰρις ἐβαινε, καὶ ἤνια λάζετο χερσι,
Μάστιξε δ' ἐλάναι, τῷ δ' όυκ ἀκέκτο πετεθουν. 370
Αἴσα δ' ἐπευθ ἄκοντο θεῶν ὑδος, αἰτίν' Ὀλυμπαν.
"Ενθ' ἰπτους ἐστηε ποδήμειος ὑκεα Ἰρις,
Ἀύσαυ' ες ὁχευν, παρά δ' ἀμβροσίου βάλεν εἴδορ.
"Ἡ δ' εν γούναι πίπτε Διόνυς ὑπ' Ἀφροδητι,
Μυτρὸς ἐς' ἡ δ' ἀγκας ἐλαζετο θυγατέω ἕν,
Χειρὶ τε μιν κατερξευν, ἐπος τ' ἐφατ', ἐκ τ' ὄνυμαζε'
Τίς νῦν κτοιαδ' ἐμεξε, φίλον τέκος, Ὀυρανιώνων

352. ἀλύσα. Distracted with pain. 359. The vulgar reading, ἐς ἐς μοι ἰπτους, is strongly supported, and confirmed by examples, by Schaefer on Dionysius, p. 192. See also Hermann on Viger, p. 646. ed. Οξων. The reading in the text seems to be preferable.

353. It is observable also, that the penultima is invariably long in the Tragic writers, and in Homer always short, except in the single instance, probably corrupt, of Od. I. 398, where the derivation is thus given by Eustathius: αὔσαυ τὸ ἐν ἀλη καὶ παρίσει τὴν ψυχὴν ἐξειν. See Blomfield’s Gloss. on Ἀσκ. Theb. 387. Perizon. ad Ἀδιλιαν. Η. Ι. ΙΧ. 25.

356. ἐγχος ἐκέκλιτο Scil. ἐπὶ τῇ γῇ. See on v. 709. Infra. In the latter member ἰπταντο must be supplied. See on II. A. 532.

357. ἐγχος ἐκεκλιτо Scil. ἐπὶ τῇ γῇ. See on v. 709. Infra. In the latter member ἰπταντο must be supplied. See on II. A. 532.

358. χρυσάμυπτικας ἰπτους. Eustath.
Μαψίδως, ὡς εἰ τι κακὸν ῥέουσαν ἐνωπῇ;
Τὴν δ᾿ ἡμείσθε ἐπείται φιλομμενής Ἀφροδίτη.
Οὐτα μὲ Τυδέαν υός, ῥηθηκόμενος Διομήδης,
Οὐνεκ ἐγὼ φίλον υὸν ὑπεξέφερον πολέμου,
Αἰνείαν, δό ἐμοὶ πάντων πολὺ φίλτατος ἔστων.
Οὐ γὰρ ἐτὶ Τρώων καὶ Ἀχαίων φύλοτος αἰνή
Ἀλλ᾿ ἥδη Δαναοί γε καὶ ἀθανάτοις μᾶχουται.

Τὴν δ᾿ ἡμείσθε ἐπείτα Διώνη, διὰ θεῶν.
Τέλαθι, τέκνον ἔμοι, καὶ ἀνάσχεο, κηδεμόνι περ.
Πολλοὶ γὰρ ἔδε τλῆτον ὀλύμπια δῴματ’ ἔχοντες
Ἐξ ἀνδρῶν, χαλέπ’ ἀλγε’ ἐπ’ ἀλληλοισί τιθέντες.
Τῇ μὲν Ἀρης, ὡς μὲν Ὄμος κρατοῦσ’ τ’ Ἑφιάλτης,
Παῖς Ἀλέως, διήσαν κρατοῦσ’ ἐνι δεσμῷ.
Χαλκὼν ὁ ἐν κεράμῳ ἐδέστο τρισκαίδεκα μῆνας.
Καὶ νῦν κεῖν ἐνθ’ ἀπόλοιτο Ἀρης, ἀτὸς πολέμου,
Εἰ μὴ μητροῦ, περικαλλῆς Ἡρώβιοι,
Ἐρμέας ἐξηγειλέν” δ᾿ ἐξέκλεξεν Ἀρημ
’ Ἡδὴ τειρομενον χαλεπὸς δὲ ἐ δεσμὸς ἐδάμαν.
Τῇ δ᾿ Ἡρη, ὡς μὲν κρατεῖ σαῖς Ἀμφιτρύωνος

383. πολλοὶ γὰρ ἔδε τλῆμεν κ. τ. λ. The sense of the passage seems to be this: —that many of the gods have used the agency of men in inflicting evils upon each other, Schol. ὅτῳ ἀνθρώπων ἀλλήλων κακῶς πράσσοντος. Compare infra v. 873. The fables which follow were most probably in existence before the time of Homer, and embellished by him from the traditional mythology of the country. The passage is imitated in a fragment of Panyasis, preserved by Clemens Alexan. p. 22. D. Τῇ μὲν Δήμητρα, τῇ ἐ δε κλύτες Ἀμφιγυμες, Τῇ μὲ Ποσειδάω, τῇ δ᾿ ἀργυροτόσος Ἀπόλλων Ἀιτηρί παρὰ θυγατὴ χρειασμον ἐκ ἐναντον. Compare also Ovid. Fast. I. 489. Eustathius and others, after Heraclides Ponticus, understand the whole as allegorical.
385. τῇ μὲν Ἀρης, ὡς κ. τ. λ. This fable will be found at length in Apollod. Bibl. I. 7. 4. Pope observes, that Virgil speaks much in the same figure, when he describes the peace in the time of Augustus (Α.Π. 1. 298): Furor impius intus Sana sedens super arma, et centum vincit ahenis Post ternum nodis, fremit horridus ore cruento.
387. κεράμῳ. Properly, an earthen vessel: as in II. I. 465. In the Cyprian language, says Eustathius, it signifies a subterraneous cænere: and Heyne considers the use of the word in this sense, a proof of the antiquity of the fable. The epithet χάλκως implies nothing more than μινιτος: as turris abena in Horat. Od. III. 16. 1.
388. καὶ νῦν κεῖν ἐνθ’ ἀπόλοιτο. Some of Homer’s censurers have inferred from this passage, that the poet represents his gods subject to death; when nothing but great misery is here described. It is a common way of speech to use perdition and destruction for misfortune. The language of Scripture calls eternal punishment perishing everlastingly. There is a remarkable passage to this purpose in Taeit. Annal. VI., which very livelly represents the miserable state of a distracted tyrant: Quid scribam robis, P. C., aut quo modo scribam, aut quid omnino non scribam hoc tempore? Dii me desque pejet perdant, quam perire quotidian sentio, si soio. Pope. Thus St. Paul in I Cor. xv. 31. καθ’ ἡμαρ ἀποθηκήσομαι. Liban. Epist. 1320. p. 615. ἐν ζωτες τεθυεκαν. See also infra v. 402.—ἀτος πολέμου. Schol. ἀποθηκατος και ἀκόστος τω πολέμου. The adjective ἀτος is contracted from ἀδαρκος, from a priv. and ἄδω, satio. Hesiod. Theog. 714. Γούς τ’ ἀδαρκος πολέμου. Compare II. Ε. 863. Z. 203. Λ. 430. Ν. 746. X. 210.
392. τῇ δ᾿ Ἡρη, κ. τ. λ. This happened in the battle between Hereules and Neleus, before Pylos. See Apollod. Π.
Δεξιερὸν κατὰ μαζὸν ὑιστό τριγλώξιν
Βεβλήκε· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
Τῇ δ' Ἀἰδώς ἐν τοίσι πελώριοι ὑκοῦ ὑιστόν,
Εὐτέ μιν ωυτὸς ἀνήρ, νῦς Διὸς αἰγίγχου.
Ἐν Πόλω ἐν νεκύεσθι βαλῶν ὀδύνηαι ἐδωκεν'
Αὐτάρ δ' ἢ πρὸς ὅμα Διὸς καὶ μακρὸν ὁ Ολυμπὸς,
Κύρ ἄχεων, ὀδύνησι πεπαμένος' αὐτῷ ὑιστός
'Ὡμοι ἐνι στιβαρῷ ἠλάματο, καὶ δε ὠμον. 395
Τῷ δ' ἔπι Παιήν, ὀδυνήσατα φάρμακα πάσσων,
'Ἡκάστα' οὖ μὲν γάρ τι καταθησόμε γε τέκτον.
Σχέλιος, ὁ θυμωργὸς, ὃς οὖκ ὀχθ' ἀσύλα ρέξων,
'Ος τῶν οἰκίσων ἐκιδε θεοῦς, οἵ ὁ Ολυμπὸς ἔχουσιν.
Σοι δ' ἐπί τούτων ἁνίκε ἡ γλαυκόποτος Ἀθηνήνι.
Νήπιος, οὖ δὲ τὸ αὖδε κατὰ φρένα Τυνδέος νῦς,
'Ὅτε μάλ' οὖ δυναῖς, ὃς ἀθανάτοις μάχου,
Οὐδὲ τί μιν παῖδες προτι γούνας παππάζουσιν,

7. 3. Hercules, who is here called by the name of his earthy father, is presently after (in v. 396) pronounced the son of Jupiter.


395. ἐν τοίσι. That is, among the gods who joined against Hercules at Pylos. See Apollod. ὑπὶ πύρα.

396. ὠντὸς. Idem. Clarke and the early Edd. have αὐτὸς, which is certainly used in Homer, as the Attics use ὁ αὐτός, in I. M. 236. Od. II. 138. But that he also uses ὁ αὐτός, which is written οὖντε, especially in Herodotus, ὠντες, in the same sense, is evident from II. Z. 301. Od. H. 55. and elsewhere; and that the article is not always a pronoun in Homer, see on I. A. 9. The reading of the text is sanctioned by all the MSS. See also Buttmann, Gr. Gr. § 29. 12. Schaein. ad Greg. Cor. 419; and compare II. Δ. 238.

397. The construction is: ἐν Πόλῳ βαλῶν μιν, ἔδωκεν αὐτῶν δένυσιν ἐν νεκύεσθι, scil. in mortuorum stage jacendarum.

401. δένυσατα. Schol. τὰς δεδίνας καταπάντατα καὶ φθείροντα. From φῶς, to destroy. See also on II. A. 473. Δ. 218; and of Παιῆν, see Lex Pent. Gr. in v. Παιῶν.

403. σχῖτλος, ὁ θυμωργὸς, κ. τ. λ. See on II. B. 112. Clarke refers these words to ὁ ωυτός ἀνήρ, in v. 396, including the five preceding lines in a parenthesis. But Ernesti justly considers them as an apostrophe, similar to Virg. Ἀν. VI. 590. De mens! qui nimbos et non inimitabile fulmen,}

86. The participle ρέξων, for the infinitive ρέζων. Compare II. 0. 166; and see Matt. Gr. Gr. § 551.

405. ἐπὶ τούτων ἁνίκε. A tmesis, for ἱπανῆκε.

407. ὅττι μαλ' οὖ δυναῖς, κ. τ. λ. Compare II. Z. 139.

408. οὐδὲ τί μιν κ. τ. λ. This is Homer's manner of foretelling that he shall perish unfortunately in battle, which he intimates by describing the loss of the most sensible and affecting pleasures that a warrior can receive at his return. Of the like nature is the prophecy at the end of this speech of the hero's death, by representing it in a dream of his wife's. There are many fine strokes of this kind in the prophetic parts of the Old Testament. Nothing is more natural than Dione's forming these images of revenge upon Diomed, the hope of which vengeance was so proper a topic of consolation to Venus. Pope, Virgil, however, has departed from this prophecy, in the answer of Diomed to the ambassadors of king Latinus, wherein he enumerates his misfortunes from the fall of Troy to the time of his settlement in Italy, and imputes their cause to this attempt upon Venus: Ἀν. XI. 274. Hac adeo ex illo miki jam speranda fuerunt Tempore, cum ferro caelesti corpora demens Appetit, et Veneris vidari vulnere dextran.—παππάζουσιν. Patrem blandis complacent. Estath. ἦν ὄμνωτος ζευγίται τι παππάζων, καὶ σιλῆς τῷ δρομακα προσφηγεγεῖταν τῶν πατέρα. Thus, πάππα καλεῖν, in Arist. Eccles. 645. Pac. 120. Juvenal also employs the word garrus in Sat. VI. 633, though in an acceptance some-
182 ὉΜΗΡΟΥ ἩΛΙΑΔΟΣ Ε'.

'Ελθὼν' ἐκ πολέμου καὶ αἰνῶν δηιοπτοσ.
Τῷ νῦν Τυδείδης, εἰ καὶ μᾶλα καστερός ἔστιν,
Φραζέσθω, μὴ τίς οἱ ἁμείλων σεῖο μάχηται.
Μὴ δὴν Ἀιγαίλεα, περίφρων 'Ἄδρηστήν,
'Εξ ὑπνοῖν γοώσα φίλους οἰκήμας ἐγέρῃ,
Κοριδίου ποθέουσα πῦσιν, τὸν ἄριστον Ἀχαιών,
'Ιβίθην ἄλοχος Διομήδεος ἵπποδέμου.

'Ἡ ρά, καὶ ἀμφότερην ἀπ' ἵω χειρῶν ὁμόργυν
"Αλθῆτο χεῖρ, δόναι εἰ κατηπώσωτο μαρείαι.
Αἱ δ' αὖτ' εἰσφορῶσαν 'Ἀθηναίη τε καὶ "Πρῃ
Κερεσίνος ἐπέσεσι Δία Κρονίδην ἐρήμιζ'ον
Τοῦτο δὲ μύθων ἦρξε θεᾶ γλαυκότης 'Ἀθήνην.

Κεῖ χίος, ἤ ρά τι μοι κεφολόστια, ὅ τι τεν εἴπω;
'Ἡ μάλα ὡς τῶν Κύπρις Ἀχαιάκών ἀνιείσα
Τρωσίν ἂμα σπέσθαι, τοὺς νῦν ἐκπαγόμα φίλησε,
Τῶν τινα καρπέζουσα Ἀχαιάκών ἐνυφέςλω
Πρὸς χουσέρ περών καταμύξεται χέρα ἄρασιν.

'Ὡς φάτοις μείδησες δὲ πατήρ ἀνέφοιν τε θέων τε,
Καὶ μᾶ κάλεσάμενος προσάφη χουσίν Ἀρὀβοτήν.
Οὐ τοι, τέκνον ἐμνη, δέσσατο πολεμόμα ἔργα,
'Αλλὰ σὺ γ' ἰμεύοντα μετέρχεσθο ἔργα γάμμων
Ταῦτα δ' Ἡρη θῷο καὶ Ἀθήνη πάντα μελήσε.

Ὀς ὄ μὲν τοιαῦτα πρὸς ἄλληλους ἀγόρευν.
Αἰνεία δ' ἐπόρουσα βοῦν ἄγαθος Διομήδης,
Γιγυνώσκων δ' οἱ αὐτῶς ὑπελέξε χεῖρας 'Απόλλων.

what enlarged. We have an infantine appellation precisely similar among ourselves.
412. μὴ ὡς Ἀἰγάλεα, κ. τ. λ. The poet seems here to compliment the fair sex, at the expense of truth, by concealing the character of Ζεδε, whom he has described with the disposition of a faithful wife; though the history of those times represents her as an abandoned prostitute, who gave up her own person, and her husband's crown, to her lover. So that Diomed, at his return from Τροί, when he expected to be received with all the tenderness of a loving spouse, found his bed and throne possessed by an adulterer, was forced to fly his country, and seek refuge and subsistence in foreign lands. Pope. See Apollod. Bibli. I. 9.
414. καυχότον. See on II. A. 114.
416. ἱχω. This is the reading of Eustathius, who describes it as the accusative, with the omission of the final syllable, for ἵχωρα, by the same analogy as we find ἱδρόφωρος ἦτα τρώγεσα, II. A. 620. So also Πο-

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'Αλλ' ὤγ' ἄρ' οὐδὲ θεὸν μέγαν ἄετε, ἵστο δ' αἰεὶ Αἰνείαν κτείνας, καὶ ἀπὸ κλυτὰ τεῦχα δύσαι.

Τρίς μὲν ἔπειτ' ἐπτροπεῖς, κατακτάμενα μειναίων,

Τρίς δὲ οἱ ἐστυφελίξει φαεινὴν ἀσπίδα Αἴσολων

'Αλλ' ὄτε δὴ τὸ τέταρτον ἐπέσαντο, δαίμονι ἱσος,

Δεινὰ δ' ὑμοκλήσας προσέβη ἐκάεργος Αἴσολων

Φράζεω, Τυθείδη, καὶ χάζεο, μὴθεοῖσιν

᾿Ισ' ἐθέλε φρονείσιν ἐπεὶ οὐποτε φύλον ὁμοῖον.

Ἀθανάτων τε θεῶν χαμαι ἐρχομένων τ' ἀνθρώπων.

Ὡς φάτο- Τυθείδης δ' ἀνεχάζετο τυπθὸν ὁπίσω,

Μήνιν ἀλευμένοις ἐκατηβήσου Ἀἴσολων.

Αἰνείαν δ' ἀπάτερθεν ὀμίλουν θῆκεν Αἴσολων

Περγάμῳ εἰν ἱερῷ, ὥθη οἱ νυσός γε τέτκυτο.

Ἡτοὶ τὸν Λητών τε καὶ Ἀρτεμίς λυχέαρα

Ἐν μεγαλῷ ἀδύνῳ ἀκόαυντο τε κύδαινῳ τε.

Αὐτὰρ ὁ εἰδώλων τεῦξ ἀγρυπτότεος Αἴσολων,

Αὐτῷ τ' Αἰνεί ίκελων, καὶ τεῦχες τοῦν

'Αμφι δ' ἄρ' εἰδώλῳ Τριώς καὶ διὸν Ἀρχαιοί

Δῆμων ἀλλήλων ἀμφι στήθεσα βοεῖας.

Ἀσπίδας εὐκύκλους λασιθή τε πτερόντα.

Δὴ τότε θοῦρον 'Αρμα προσεύθη Φοίβος Αἴσολων

'Ἀρες, 'Αρες, βροτολογεῖ, μαισόνε, τεχεσπιλήτα,

Οὐκ ἂν δὴ τόδε ἀνδρα μάχης ἐρύσαυο μετελθὼν,

Τυθείδην, δὲς νῦν γε καὶ ἂν Δὶ πατρὶ μάχοιτο;

Κυπρίδα μὲν πρῶτον σχεδὸν οὐτασε χείρ' ἐπὶ καρπῷ,

Αὐτὰρ ἐπείτ' αὐτῷ μοι ἐπέσαντο, δαίμονι ἱσος.

Ὡς εἰπὼν, αὐτὸς μὲν ἐνεκέτεο Περγάμῳ ἄκρυ,

Τρωάς δὲ στίχας οὐλος 'Αρης ὄτρυνε μετελθὼν,

Ω, i.e. ὥν. See on II. A. 120; and compare v. 537.

437. ἀπίδων. See Dio. Ioseph. That the shield of Apollo cannot be meant, is clear from the meaning of the word συνέφιλαι, which here is to strike against, as in II. Π. 774. Hence it also signifies to repel, as in II. Π. 261. M. 405.

446. Περγάμῳ εἰν ἱερῷ. See on II. Δ. 508.

448. κύδαινον. Heyne explains this word by θεράπταινον, in which sense it is frequently used by Lycephon. Madame Daubier would read κυδαῖνον; but this verb, as Clarke observes, was unknown to Homer: and there is no reason why the received word may not bear its ordinary sense of honorare, honorifice excipere. Compare II. K. 69. N. 349. Ψ. 703. Od. Z. 229. Σ. 440. Virg. Λen. I. 505.


452. εἶπών. Schol. εἰκόπτων. See on II. Π. 65.

453. λασιθία. These were a small sort of shield, of an oblong shape, exceedingly light; whence, says Eustathius, the epithet πτερόντα. The same commentator informs us, on II. M. 426, that they were made of raw hides, ἀκατεργαστῶν βυρών. Herod. VII. 91. λασιθία ὑμοβοής πτερόμενα.

458. χείρ. That is, κατὰ χείρ.
Eidómenos 'Akámanth thōy ἕγιντο Ὄρκων
Υίας εἰ Πριμού Διοστρέφεσσι κέλευεν
'Ω νείς Πριμών, Διοστρέφος βασιλῆς,
'Ecs τὰ ἐκτείνεσθαί ἐσάτε τὸν Ἀχαίοις;
'H εἰσόκεν ἄμφε πύλης εἴ ποιηθῆς μάχωνται;
Καταί ἀνήρ, ὅν τ' ἴσον ἔτομεν 'Εκτορι δίω,
Αἰνείας, νείς μεγαλήτορος Ἀγχίσαιο.
'Αλλ' ἀγεί', εκ φλοίσβουο σαῦσομεν ἐσθλὸν ἐταῖρον.
'Ὡς εἰπὼν, ὠρυνε μένοι καὶ θημοῦν ἐκάστοιν.
'Eνθ' αὖ Σαρπιδάδα μᾶλα νείκεσεν 'Εκτορι ἐδὼν
'Εκτορ, πὴ δὴ τοι μένος οὐχεῖται, δ' πρὶν ἔχεσκες;
Φῶς που ὃτερ λαῶν πολῖν ἔζειμεν ἢτ' ἐπικούρων,
Οἶος, σὺν γαρ βουλεύοιτο κασιγνήτουτι τε σοῖς.
Τὸν νῦν οὐ τιν' ἐγὼν ἔδεεν ἐνυμα' οὔδε νοίσαι,
'Αλλὰ καταπτώσσουσι, κύνες ὃς ἀμφὶ λέοντα,
'Ἡμεῖς δ' αὖ μαχόμεθα', οἴπερ τ' ἐπικούροι ἔειμεν.
Καὶ γὰρ ἐγὼν, ἐπικούρος ἐὼν, μᾶλλα τὴλυθεν ἤκω
Τιμλοῦ γὰρ Δυκῆν, Ξάνθῳ ἔπι ἐτινῆτι,
'Eνθ' ἀλοχών τε φίλην ἔλιπον καὶ νῆπιον νῦν,
Κακεὶ κτήματα πολλὰ, τὰ τ' ἐλέστα ὃς κ' ἐπιδεύης.
'Αλλὰ καὶ ὃς Δυκίους ὀρτύνω, καὶ μέμον αὐτός
'Ανδρὶ μαχήσασθαι' ἀτάρ οὔτι μοι ἐπὶθαδεῖ τοῦν,

467. ἡ τ' ἴσον. The particle τε is frequently, in Homer, joined with the relatives ἃς, ὅς, ὅν, ὅς, ὅ, ὅς. in other words, with any copulative reference to what precedes. See again, v. 477. Hoogeven considers this usage elliptical, and that something, to which the particle refers, is omitted. But Hermann on Viger, p. 645. ed. Oxon. observes that ἃς did not originally signify qui, but hic; and therefore ὅςτε, et hic, was properly used for qui.
472. πὴ ἐδὲ τοι μένος κ. τ. λ. Where has your wonted courage gone? The present, ἐδέσται, is put for the aorist; which is frequently the case in animated addresses. See Matt. Gr. Gr. § 504. 1. This speech of Sarpedon is deservedly admired, both for its energetic language and spirited reproof.
473. ἔζειμεν. Schol. ἔζειμεν, συνέζειμεν, συν-εκπόνει, φιλέζειν.
474. The term γαρβος properly signifies a son-in-law, a daughter's husband; as in II. Z. 177. I. 142. N. 428, and elsewhere. See Lexicon, Pent. Gr. in toto. In this passage, however, and in II. N. 464. it clearly denotes a sister's husband, a brother-in-law. Of these Hector had twelve. See II. Z. 248. Apollod. Bibl. I. 111. 12. 5.
481. κακεὶ κτήματα. That is, καταλλήνων. The following clause, тα τ' ἐλέστα ὃς κ' ἐπιδεύης.
482. μέμονα. Perfect mid. from μένω, sustineo. See Lex. Pent. Gr. in toto. So again v. 496.
483. ἀτάρ οὔτε μοι κ. τ. λ. Nihil hic est mecum orum, quod tuendum mihi sit, ne ab hoste diripiatur. Heyne. Eustathius distinguishes between ἄγειν and φέρειν thus: γέγειν ὡς ἐπι πόλιν ἄγινθαί μὲν τὰ ἐμφύχα καὶ βασιλικά φέρεις ἐν τὰ βασταζόμενα. It should seem, however, that the verbs are for the most part used together, both for a general pleonastic expression, whether persons or things, or both, intended. Sometimes also, φέρειν is used alone in the same sense; as in Thucyd. I. 7. ἐφέαν καὶ ἄλληλον. The Latins, in like manner, use agere et ferre; as in Liv. xxii. 3. xxxviii. 15. The idiom is very frequent in Sallust; and so also Virg. En. II. 347. rapiunt incensa seruntque Per-
Oίνων κ' ἡ φέροιες Ἀχαιοί, ἢ κεν ἄγοιες
Τώνη κ' ἀστήκας, ἀτάρ οὐδ' ἄλλοισι κελεύετο.
Διόσι μενέμεν καὶ ἀμυνόμεναι φόρεσι.
Mήτως, ὡς ἀφίσο λίνον ἁλώστε πανάγρου,
'Ανδράσι δισμενέσσαν ἐλωρ καὶ κύρια γένησθε.
O' δ' τάχ' ἐκπέρσουσ' εὖ ναιμομένη πόλει ὕμην.
Σοι δ' χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ.
Ἀρχοῦς λιασομένως τῆλεκλητῶν ἐπικοῦρον
Νωλεμέως ἐχίμεν, κρατερὴν δ' ἀποθέσθαι ἐνηπί.
'Ως φάτο Σαρπηδῶν' δάκε δ' φοίνας "Ἐκτορι μύθος'.
Αὐτίκα δ' ἦς υἱόν σὺν τεύχεσιν ἄλτο χαμάζε,
Πάλλων δ' ἤζε δύορα κατὰ στρατόν ψέκτο πάντη,
'Οτρώνων μαχέσαι, ζενεὶς δ' φύλοπιν αἶνήν.
O' δ' ἐλελίθθαν, καὶ ἐναντίοι ἑσταν 'Ἀχαιῶν'.
'Ἀργείοι δ' ὑπέμειναν ἀνάλεις, οὐδ' φθυβηθεν.
'Ως δ' ἀνέμος ἅγιος φορέει ιερὰς κατ' ἄλως,

ed. Oxon.
consecrated to Ceres, but in regard of its great use and advantage to human kind. This simile is of an exquisite beauty. Pope. The noun ἄγνη, σαφῆ, denotes, generally, any light substance, ἵνα quod non coheret; from a priv. and ἔγω. Hence it also frequently signifies the spray or foam of the sea; as in Π. Λ. 426. and elsewhere. 500. Ἐκαθὴ Σημήνη. So Virg. Georg. 1. 96. Flæs Ceres. 502. ἄγνημι. Schol. ἄχροθηκαί οἱ τόποι, εἰς οὓς χαριζόμενα τοῦ σύντο τὰ ἄγνημα ἱκτέππε. 504. ὁπάντων εἰς πολύχαλκον. See on Π. Λ. 426.—ἐσπληγνον. Ποὶ πάντοτε νεξίερετο. Hesye construes the words ἄφι ἐπιμισγομένων with αὐτῶν, in v. 503, and would understand the Τρόιμας. But it connects far more simply with τίπον, i.e. the horses of the Trojans, who were now rallying; and moreover the relative αὐτῶν cannot easily refer to any other antecedent than Ἀρχαίοι in the line preceding. 505. ὑπὸ δ’ ἐστρέφον. See. τίπον. The particle δὲ is for γάρ, as in Π. Λ. 200. 506. μίνως χειρῶν ἴδῳ φέρον. Μαννις εἵνεκεν οἰκοδωρεῖν. See Hoogeveen on Viger, p. 121. 509. χρυσάριον. Schol. χρυσοφασγάνων, χρυσῶν ἐφος ἔχοντος. See above on v. 486. 516. The particles γε μὲν, in this verse, seem to have the force of γε μὲν, i.e. εὔτε ταύτην, at teto. Se Hermann on Viger, p. 641. That μὲν is sometimes used, Ionièc, for μήν, see also on Π. Λ. 77. 521. Ιωκαίας. Schol. кρασυνίας, αἴτειάς, ἦ τάς ἐν πολλίμω δώσεις. 522. νεβέλημα οἰκίτης, κ. t. l. In a mountainous country it frequently happens, that in very calm weather the atmosphere is charged with thick vapours, whose gravity is such that they neither rise nor fall, but remain poised in the air at a certain height, where they continue frequently for several days together. In a plain country this occasions no other visible appearance but of an uniform clouded sky; but in a hilly region these vapours are to be seen covering the tops, and stretched along the sides of the mountains, the clouded parts above being terminated and distinguished from the clear parts below, by a straight line running parallel to the horizon, as far as the mountains extend. But as soon as the winds arise, which disperse and break the clouds,
this regular order is soon dissolved. 

Pope.

This comparison is somewhat similar to that in II. Δ. 275. Theophrastus (Sign. Temp.) mentions this appearance as indicative of an approaching storm:—ιάν ἐπὶ κορυφής ὁρώσας νύφος ὁρᾷ στῆ, χειμώνα σημαίνει· ὁδεῖν καὶ Ἄρχιλοχος ποιησά, Γλαυκόν ὁρᾶ κ. τ.λ. So also Plin. N. H. XVIII. 35. Cum in cacuminibus montium nubes considerant, hyemabil. Compare also Arati Diosem. 186. In the next line ὁφης is understood with νημαίος, which is the genitive absolute. See Matt. Gr. Gr. §378.2.

525. ζαχρωτίς. Valde irritatum; from the intensive particle ζα and χρω, irruo. This is the reading of Eustathius, which we have no hesitation in admitting into the text, as far better adapted to the sense than ἵζηρων, from χαίρει, utiles. It is true that this latter has the sanction both of the MSS. and Edd., but it is not to be found elsewhere in Homer, and does not appear a very appropriate epithet of ἀνίμων. The form ζαχρωτις occurs again in Π. M. 347. 360. N. 684. See also Apoll. Rhod. l. 1159.

526. πολλα κελεύσαν. Magnopere cohortatus: for he says but little. Or it may be, perhaps, for πολλάκις, frequently; i.e. repeating the same words.

531. ἀδόμειν οἱ ἄνδροι. Seil. ἀλ-λήλους; as in the preceding line: revering each other, i.e. being ashamed to shrink from duty in the sight of others. Heyne observes that this is the τὸ κυριακόν τῆς ἄρσης of Xenophon (Cyrop. VII. 1. 18). Compare. 

Aban. III. 1. 43. The sentiment is the same in Sall. B. C. 61. Semper in prædio ersionsimum est periodicum, qui maxime timent. 

Audiás pro nullo habeatur. And so again, B. J. 92. Videc fugientes capri, aut occidi; fortissimum quemque tussitum. Hor. Od. III. 2. Mors et fugacem prosequitur eisnam, Noe pariet imbrellas juvit Poptilibus timidoque tergo. Hence also the trite proverb, Audaces fortuna juvat. Claudian (Epist. ad Probo.):—Fors juven tuentur, châ sententia tatis. The whole of this noble exhortation is imitated by Tyrteus, Eleg. Ι. 13.—Here πείθαι is 3 pres. plur. of πείθαν, to kill. See on Π. B. 122. The Homeric form αἰδομαι is seldom found in prose writers.


536. θώς. Properly, quick, speedy; as just above, v. 533; and hence, prompt, eager. Compare Π. II. 422. 494. and elsewhere. The nominative in the following lines is changed four times successively; since τρυγο refers to ἀσπις, εἰςαγω τῇ ἑγκος, ἐλασον to Αγαμέμνον, and δούπης to Δειστον. For καὶ τῆς, however, some MSS. have χαλκος.
Δώον ρά πατήρ μέν ένανεν έυκτιμήνεν ἐνὶ Ψηφῳ,
'Αφνείδος βιῶτων' γένος δὴ ἦν ἐκ ποταμοῦ
'Αλφείου, ὡστ' εὑρί πρεγ Πυλών διὰ γαίς'.
'O ός τίκε' 'Ορσίλοχοι πολέεσσ' ανέφεσαν ἀνακτα' 545
'Ορσίλοχος δ' α' ἐτίκτε Διοκλῆς μεγάθυμον'
'Εκ δὲ Διοκλῆς δεισύμαυεν πατέε γενεάθην,
Κρῆθων 'Ορσίλοχός τε, μάχης εν εἰδότε πάσης.
Τὸ μὲν ἄρ' ἢβήσαντε μελαινάων ἐπὶ νηνόν
'Ιλιον εἰς ἑσπρωλον ἄρ' Ἀργείουσιν ἐπέσθην,
Τιμῆν Ἀτρεΐδος Ἀγαμήμονι καὶ Μενέλαῳ
'Αρμομένῳ τῷ δ' αὐθί τέλος θανάτωι κάλυψεν.
Οἶχ τὼ γε λέοντε ὕδω φωσον κορυφήσιν
'Ετραφήτην ὑπὸ μητρὶ, βαθείσης τάφρες ύλῆς.
Τὸ μὲν ἄρ' ἀρπάζοντε βόσας καὶ ώμα μὴλα
Σταθμόους ἀνθρώπων κεραίζετον, ὄφρα καὶ αὐτὸ
'Ανδρῶν ἐν παλάμοις κατέκταθεν οὐξί χαλκῷ 550
Τόλῳ τὸ χειρέσσιν ὑπ' Αἰνέαο δαμέντε
Καππεσέτην, ἐλάγησιν ιοικότες υψηλῇσι.
Τὸ δὲ πεσόντ' ἐλέησε βοῦν ἀγαθὸς Μενέλαος.
βὴ δὲ διὰ προμάχων, κεκορυμένος αἴθοπι χαλκῷ,
Σεῖον ἐγχείην τοῦ δ' οἴσιν μένος Ἀρης,
Τὰ φρουρεῖν, ἵνα χεισίν ὑπ' Αἰνέαο δαμείη.
Τὸν δ' ἓκεν 'Αντίλοχος μεγαθύμου Νέστορος νῦὸς'
βὴ δὲ διὰ προμάχων' περί γὰρ δὲ ποιμένε λαῶν,
Μὴ τι πάθῃ, μέγα δὲ σφας ἀποσφήλει πόνοιο.

543. Φησ. A city of Messenia, else
where called Φιρα. See II. I. 151. Od.
Γ. 488. O. 186. Φ. 15.
544. ἀφένεος βοῦτων. Adjectives and
verbs denoting fulness, want, riches, &c.
are usually constructed with a genitive;
and in the same manner we have δίρες ἀγρί,
and the like, in Latin. Sometimes, how-
ever, the dative or accusative is used
for the genitive. See Matt. Gr. Gr. § 320.
545. Πυλών διὰ γαίς. This Pylus was
a town of Elis, situated, as it appears, at
the mouth of the Alpheus, between the
Penaeus and the Selleis. There were two
other towns of the same name; one in
Messenia, and the other in Arcadia. Each
of the three laid claim to the honour of
giving birth to Nestor; but that in Mes-
sea seems to have the preference. Pindar
calls him γέρων Μεσσήνης, in Pyth. VI.
35. See also on II. B. 336. Hence the
old adage: "Εστι Πύλος πρὸ Πύλαιο, Πύ-
lος γε μὲν ἐστὶ καὶ ἀλλος. See Aristoph.
Equit. 1059.
552. τιμῆν ἀρνημέως. See on II. Α. 159.
555. ἱτραφήτην. For ἱτραφήτην. Ac-
tive for passive. Both the perfect τέτραφα,
and the aor. ἱτραφον, have a passive
signification in Homer, with the exception
of Π. Ψ. 90, where the latter is transitive.
Compare Soph. Ed C. 74. 1604; and see
§§ 113. 117.
557. κεραίζετον. See on II. B. 861.
564. τ. Φ. ταὐτα. For ταῦτα.
567. μὴ τι πάθῃ, κ. τ. λ. For, as Aga-
memon said in II. Δ. 170. sqq. upon
Menelaus' being wounded, if he were slain,
the war would be at an end, and the Greeks
think only of returning to their country.
Pope: from Spondanus. The expression
παθεῖν τι, so frequently employed by the
Greeks in relation to death, originated,
in that natural abhorrence which they enter-
tained for thoughts of a gloomy tendency.
Precisely similar is the Latin phrase aliquid
accidere, which frequently occurs in Cicero;
and the same mode of speech is still re-
tained among ourselves. Their nervous
delicacy caused them carefully to exclude
Τω μὲν δὴ χειράς τε καὶ ἔγχεια οὖν ἔσυνενTa
'Αυτίον ἀλλήλων ἔχετιν, μεμιώτε μάχεσθαι.
'Αντίλοχος δὲ μάλ' ἄγχι παιδίστατο ποιμένι λαῶν.
Αἰνεάς δ’ οὖν μείνε, θοῦς περ ἐων πολεμιστής,
'Ὡς εἰδὲ δύο φῶτε παρ' ἀλλήλους σένοιτε.
Οὐ δ' ἐπεὶ οὖν νεκροὺς ἔσωσι μετὰ λαῶν 'Αχαίων, 
Τω μὲν ἀρα δειλῶ βαλέτιν ἐν χειρόν ἔταφ᾽ ων.
'Ἐνθα Πυλαμένεια ἔλεγνι, ἀτάλαγον Ἀρη,
'Αρχόν Παφλαγῶν μεγαθύμων ἀσπιστάων.
Τὸν μὲν ἀρὰ 'Ατρείδης δούρικλείτος Μενέλαος
'Εσταότ' ἐγχεῖι νῦξε, κατὰ κληίδα τυχήσας.
'Αντίλοχος δὲ Μέδωνα βαλ' ἡρίχον, θεράπωτα
'Εσθλοῦ, Ἀτυμνάκην,—δ' ὑπέστρεφε μινυχα' ἐπονευ,—
Χερμαδί' ἄγκων τυχῶν μέσον' ἐκ δ’ ἀρα χειρών
'Ἡνία λείτ' ἐλέφαντα χαμαί τέσον ἐν κοινήσιν,
'Αντίλοχος δ' ἀρ’ ἐπαίξεσ αξίες ἦλασε κόρσην,
Αὐτὸ ὅγ’ ἀσθμαίνου εὐεργεώς ἐκπετε δέφου
Κύμβαχος ἐν κοινήσιν ἐπὶ βρεχμόν τε καὶ ωμοῦς·
Δηθὰ μάλ’ ἐστικε,—τῦχε γάρ β’ ἀμάθου βαθείσης,—
'Οφρ’ π’πω πληξάντε ἤχαμα βάλον ἐν κοινήσι.
Τοῦς δ’ ἰμα’ 'Αντίλοχος, μετὰ δὲ στρατόν ἥλασ ’ Ἀχαίων.
Τοὺς δ’ "Εκτωρ ἐνύσα κατὰ στίχαις, ὅρτο δ’ ἐπ’ αὐτοὺς
Κεκληγώς’ ἅρα δὲ Τρόων εἶποντο ἰαλαγγεῖς
Καρπελαί’ ἤρχε θ’ ἀρα σφίν ὧν Ἀρης καὶ πότν’ Ἠνων’

from their conversation all words which they considered ominous; δύσφορα ἐπι, male ominata verba; Horat. Od. 111. 14. 11. See Markland on Eurip. Pth. A. 143. and Ι. A. 241. The verb ἀποσφάλλειν signifies to cause to despair, as a ship from its course. Compare Od. T. 320.

568. τω μὲν δή. Αἰνεάς and Menelaus.
574. τω μὲν ἀρα δειλῶ. Crethon and Orsilochus.

576. Πυλαμίνεια ἔλεγνι. Some have argued, against the ordinary sense of the words, that Pyliamenes was only wounded; because he appears again on the scene of action in Ι. N. 658. See, however, the note there. It will be allowed, even on the supposition of a contradiction between the two places, that the mistake will go a very little way in proving that the Iliad is the work of several hands.

586. κύμβαχος. Πράογε in caput. As a substantive, it signifies the upper part of an helmet (II. O. 539), from κύβης, Latinē symba; and thence, from some similarity in shape, a skull. Suidas: κύβης' κεφαλή.


590. τος. Menelaus and Antilochus.
592. ἤρχεθ' ἀρα κ.τ.λ. There is a great nobleness in this passage. With what pomp is Hector introduced into the battle, where Mars and Bellona are his attendants. The retreat of Diomed is no less beautiful. Minerva had removed the mist from his eyes, and he immediately discovers Mars assisting Hector. His surprise on this occasion is finely imaged by that of the traveller on the sudden sight of the river. Pore. In the next line Κυδομός, Tumult, is personified as in Ι. Σ. 535. Compare Hesiod. Scut. Ι. 156.
190 'ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ Ἐ'.

Ή μὲν, ἔχουσα Κυδοίμον ἀναιδέα ἐνιστῆτος;
'Αρης δ' ἐν παλάμηι σελώριον ἔγχος ἐνόμα
Φοίτα δ' ἀλλοτε μὲν πρόσθ' Ἐκτωρος, ἀλλοτ' ὀπισθε. 595
Τὸν δὲ ἒιδὼν ῥήγησε βοην ἄγαθος Διομήδης.
'Ως δ' ὄτ' ἀνίο ἀπάλαμνος, ἰδὼν πολέος πεδίων,
Στήγῃ ἐπὶ ὀφυρὼν ποταμῇ ἀλλὰς προφέρειν,
'Αφροὶ μορμοφοῦτα ἒιδών, ἀνὰ τ' ἔδραμ' ὀπίσω
'Ως τότε Τυνείδις ἀνεχάζετο, ἐπὶ τέ ταυ.

'Ω χίλιος, οἶον δὴ θαυμάζομεν Ἐκτωρ ἐδὸν
Αἰχιμητίν τ' ἔμεναι καὶ θαρσαλόν πολεμίστην.
Τῷ δ' αἰεὶ πάρα ἐς γε θεῶν, δς λοιγὸν ἄμυνει
Καὶ νῦν οῖ πῶρα κείνος Ἀρης, βροτῷ ἀνδρὶ ἐοικώς.
'Αλλὰ πρὸς Τρώας τετραμμένοι αἰεὶ ὄπλοσω
Εἴκετε, μῆδε θεῖος μενεανίζετε ἵπι μάχεσθαι. 605

'Ως ἀρ' ἔφη' Τρώες δὲ μᾶλα σχεδόν ἤλυθον αὐτῶν.
'Ενθ' 'Ἐκτωρ δόο φωτε κατέκταν εἰς τὸν χάρμην,
Εὐν ἐν δίφωρος εὐςτε, Μενεάθθν Ἀγχιάλον τε.
Τῷ δ' πεντ' ἐλήσσε μέγας Τελαμώνιος Ἀιας,
Στῇ δὲ μᾶλ' ἐγχύς ἰδὼν, καὶ ἀκόντισε δουρὶ φαειψι,
Καὶ βάλεν Ἀμφιόν Σελάγον νῦν, ὡς ῥ' ἔνθε Παισῦ
Ναίε πολυκτήμον, πολυλήμος' ἀλλὰ ἦ Μοίρα
'Ἡ' ἐπικουρίσσοντα μετὰ Πριάμοι τε καὶ νῦς.
Τὸν ρά κατὰ Μεσσήρα βάλε Τελαμώνιος Ἀιας. 610
Νεαλήθ' δ' ἐν γαστρὶ πάγη δολικής ἐγχός.
Δούππεσ δὲ πεντ' ὡς ἐπεξερμένο φαείμος Ἀιας
Τεῦχεα συλῆσων' Τρώες δὲ ἐπὶ δούρατ' ἔχευν
'Οξία, παμφανώντα' σάκος δ' ἀνέδεξατο πολλά.
Ἀυτὰ δ' λάξ προσβος ἐκ μειροῦ χάλκεον ἔγχος
'Ἐσπάσατ' οὖν ἀρ' ἐτ' ἀλλὰ δυνήσατο τεῦχα καλά

Eustathius improperly explains it by ἐγχο- σα in εχουσα, as in the succeeding line.
597. ἀπάλαμνος. Perplexed, disconcerted; not knowing how to proceed. Eustath. ἀπά- λαμνον λίγην ἐνα ἄπειρον, καὶ μὴ ἔχοντα τεχνασάσθαι τι, ὡς οἶον ἁχείρα, καὶ μὴ ἔχοντα παλαιέν ἢ παλαμάσθαι τι.
603. τῷ δ' αἰεὶ κ. τ. λ. See on II. Γ. 410.
604. κεῖνος. The pronoun seems to be here used διεκτικώς, as ὄδε in II. 1. 684. Compare II. Σ. 250. Arist. Αν. 36.
612. Παισὺ. Called also Αρασὺς: Π. B. 828.
620. λάξ. This adverb does not necessarily denote the heel, as it is commonly rendered, but either extremity of the foot, ἀπὸ τοῦ λήγοντος τοῦ. In this instance it certainly means the toes, and so again in Ζ. 65. Κ. 158. and elsewhere. Eustath. τὸ υποκάτω μέρος τῶν τοῦ ποδός ἑκάτου. So Virg. Αἰν. Α. 426. Constitut in digitos extempo arrectus.
621. ἀλα. Used somewhat inaccurately; as he drew away nothing but the spear, which was his own.
633. *Αυκίων βουληφόρε. Spondanus observed, that the Lycians had long been at peace; so that there is a peculiar sarcasm in the insinuation of Tlepolemus, that Sarpedon was more skilled in oratory than in war.

635. *Φευδόμενοι έί σις φασι. For *Φευδόνται φάντες. The primary sentiment is frequently contained in the participle, and so again in II. I. 20. See Hermann on Soph. Aj. 1113. Eletc. 1304.


639. θρασυμέμνονα. Schol. Villois. τολυμηρών, θρασύν εν τῷ μένιν, ἡ θρασίης ύπομένοντα εν τῷ μάχῃ. 640. *Βίς ποτε δέντρ άλθων, κ.τ.λ. He alludes to the history of the first destruction of Troy by Hercules, occasioned by Laomedon's refusing that hero the horses, which were the reward promised him for the delivery of his daughter Hesione, Pope, See Virg. Άν. II. 642. III. 476. Troy was also taken by the Amazons before the expedition of the Greeks. See Lycoph. Cassand. 61.

"Ος ρά μιν εὐ ἔρξαντα κακῷ ηὐπάπε μῦθῳ, 650
Οὐδ' ἀπέεδω, ἔπους, δὲν εἶνεκα τηλόθὲν ἠλθε'ς,
Σοι δ' ἐγὼ ἐνθάδε φημί φύνων καὶ κήρα μέλαιναν
'Εξ εἰμέθεν τείξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ εἰμέντα
Εὐχός ἐμοὶ δώσειν, ψυχήν δ' "Αἰδε κλυτοπώλω.
"Ος φάτο Σαρπηδῶν' δ' ὁ ἀνέσυχο πεῖλινον ἐγχός
Τληπόλεμος' καὶ τῶν μὲν ἀμαρτῇ δοῦματα μακρά
'Εκ χειρῶν ἦξαν' ὁ μὲν βάλεν αὐχένα μίσσον
Σαρπηδῶν, αἰχμῇ δὲ διαμπερός ἦλθ' ἀλεγενί
Τῶν δ' κατ' ὀφθαλμῶν ἐρεβενήν νῦς ἐκάλυψε.
Τληπόλεμος δ' ἀρά μηρὸν ἀριστερὸν ἐγχεῖ μακρῷ
Βεβλίκει' αἰχμῇ δ' δεῖσαυτο μαιμώσα, 660
'Οστέων ἐγχομιμθέσα, πατήρ δ' εἶτι λοιγάν ἀμμεν.
Οἱ μὲν ἄρ' ἀντίθεουν Σαρπηδῶνα διὸ ἐταῖροι
'Εξέφερον πολέμιον' βάρυνε δὲ μιν δόρῳ μακρῶν
'Ελεόμενοι, τὸ μὲν οὕτως ἐπεφράσατ' οὐδ' ἐνώσε
Μηροῦ ἐξερύσσαι, δόρῳ μειλινον, ὕφο' ἐπιβαίνη,
Σπευδώτων' τοῖσον γὰρ ἔχουν πᾶνον ἀμφιπότες.
Τληπόλεμον δ' ἐπέρωθεν ἐυκνημίδεις 'Αχαῖοι
'Εξέφερον πολέμιον' νόσησε δὲ δῖος 'Οδυσσέως,
Τλήμονα θυμόν ἔχων, μαίμησε δὲ οἱ φίλον ἄτορ.
Μεμήριξε δ' ἐπετα κατὰ φρένα καὶ κατὰ θυμόν,
'Η προτέρω Δίός νῦν ἐργηδούποι διώκωι, 670
'Η δ' ὑγε τῶν πλευνῶν Δυκίων ἀπὸ θυμόν ἔλοιπο.
Οὐδ' ἄρ' 'Οδυσσέη μεγαλήτερο μόρασμον ἦν
'Ιφθιμον Δίως νῦν ἀποκτάμεν ὅξει χαλκῷ.
Τῷ δ' ἄτα πληθὺν Δυκίων τράπε θυμόν 'Αθήνη,
'Ενθ' δ' ὑγε Κορώνου εἴλεν, 'Αλάστορα τε, Χρόμιον τε,
'Αλκαυρόν θ', "Αλιόν τε, Νοήμον τε, Πρυτανίν τε,
Καί νῦ κ' ἔτι πλέονας Δυκίων κτάνε δῖος 'Οδυσσέας,
Εἰ μὴ ἄρ' ὅξει νόσης μέγας κορυθαίλολος "Ἐκτωρ.
Βῇ δ' ὅτα προμάχων κεκορυθμίνος αἴθοτο χαλκῷ,
Δέιμα φέρων Δαναοῖς' χάρη δ' ἀρά οἱ προσώπιν
Σαρπηδῶν, Δίως νῦς, ἔπος δ' ὀλοφυδοῦν ἦειπε'
Πριαμίδη, μὴ δ' με ἔλωρ Δαναοῖσιν ἐάσης

656. ἀμαρτῇ. Eodem tempore; the dative used adverbially, with an ellipsis of the preposition σὺν. Some read ὀμαρτῇ, which amounts to the same thing; but the other seems to be the more ancient Homeric form. The derivation is from ἄμα or ὅμα, and ἄροι, ἄροι.

661. βεβλίκει. Probably the true reading is βεβλῆκεν. See on II. Γ. 388.

'ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ε'. 193

Κείσθαι, ἀλλ' ἐπάμμονον' ἐπειτά με καὶ λίποι αἰῶν
Ἐν πολεί μετέργη, ἐπεὶ οὐκ ἂρ' ἐμελλὼν ἐγώγη
Νοστίσας οἴκονδε, φιλήν ἐς πατρίδα γαίαν,
Εὐφρανέαν ἄλοχον τε φίλην καὶ νύπιον νίον.

"Ὡς φάτο' τὸν ὤν οὕτι προσέφη κορυθαίολος." Ἐκτωρ,
"Ἀλλὰ παράβιζε λελιμένος, ὅφρα τάχιστα
"Ὡςαίτ' Ἀργείους, πολέων ὄ ἀπὸ θυμόν ξίλου.
Οἱ μὲν ἂρ' ἀντῖθεν Σαρπιδόνα διοι ἔταιροι
Εἴσαν ὑπ' αἰγύχοιο Δίως περικαλλὲς φηγῷ.
"Εκ ὑ' ἁρὰ οἱ μηροῦ δόρω μείλενον ὅσε θόραξε
"Ἰθύμοις Πελάγων, οὐ οἱ φίλος ἦν ἔταιρος.
Τὸν ὑπὸ φυχῆς κατὰ ὦ ὁθβαλμῶν κέχυν' ἀχλὸς
Λύτις ὑ' ἀμπυνύθη, περὶ δὲ πνοὴν Βορέα
Ζώρητε ἐπιπνεόντος κακῶς κεκαφήνω τοιμόν.

"Ἀργείου ὑπ' Ἐκτωρ χαλκοκορυστή
Οὕτε ποτὲ προτρέποντο μελαινάνων ἕπὶ νήων,
Οὕτε ποτ' ἀντεφέροντο μάχη: ἀλλ' αἰῶν ὀπίσω
Χάζονθ', ὡς ἐπώθοντο μετὰ Τρόώεσιν Ἀρηα.
"Ἐνθά τίνα πρῶτον, τίνα ὑ' ὄστοτον ἐξενάριζεν
"Εκτωρ τε, Πριάμου παῖς, καὶ χάλκεος Ἀρης;
'Ἀντῖθεν Τευθραν', ἔτι δὲ πλήξεππον Ὀρέστην,
Τοῖχον τ' ἀρμυςὶν Αἰτώλιον, Οἰνόμαον τε,
Οἰνοπιδὴν θ' Ἐλενοῦ, καὶ Ὀρέσβιοι αἰολομήτριν,
"Ὅς ῥ' ἐν ὶλη ναέσκε, μέγα πλούτου μεμηλῶς,
Λίμνη κεκλιμένος Κηφισίδε πάρ ὑ' οἱ ἀλλοι

666. ἐπι οὐκ ἂῤ ἐμελλὼν ἐγώγη κ. τ. λ.
Compare Virg. Æn. XI. 269.

669. Ἀδρὶ φηγή. This was a stately tree near the Ocean gate, as appears from Il. Ζ. 237. It is mentioned again in Il. Η. 22. I. 354. Α. 170. Φ. 549. See Strab. XIII. 1.

694. ϑοράξτα. Eustath. ἄντι τοῦ ἐξω.

696. ὕπαλλα τε. See on Il. Z. 46.—κεκαφήνῃα, part. perf. from καφέω, to breathe. It is more generally used of ὅπισθεν for breath, as in the approach of death. See Schneider. Lex. τ. e.


701. αὐτεφέροντο. Eustath. ἄντην ἱδρυοντο.—ἀλλ' αἰῶν ὀπίσω Χάζονθ'. This manner of retreat was in use among the ancient Lacedaemonians. The practice took its rise among that brave people from the apprehension of being slain with a wound received in their backs. Such a misfor-
The text contains a mixture of Greek and Latin passages. It appears to be a mix of literary and possibly historical references, with a focus on astronomical and mythological concepts.

The text includes a reference to the philosopher Pythagoras, who is known for his contributions to mathematics and philosophy. It also mentions the concept of the 'inner planets', referring to the concept of celestial spheres in ancient astronomy.

The passage includes references to the works of various authors, including Plutarch and other philosophers, who discussed the nature of the universe and the movements of celestial bodies.

The text is a rich source of information about the ancient conceptualization of the cosmos, and the role of mathematics and philosophy in understanding it.
729. *ē* `άκρω.  *At the extremity,* seil. of the pole.

734. πέπλον μεν κατέχεν ῥ. τ. λ.  Eu-

stathius tells us that the ancients marked this place with a star, to distinguish it as one of those that were perfectly admirable. Indeed there is a greatness and sublimity in the whole passage, which is superior to any imagination but that of Homer: nor is there any which might better give occasion for that celebrated saying, That he was the only man who had seen the forms of the Gods, or the only man who had shown them. *Pope.* The *peplus* was a long white garment sa-
cred and peculiar to Minerva: in reference to which a number of virgins were appointed to weave a long embroidered robe, called also πέπλος, and ornamented with a representation of the martial a-

cheivements of the Goddess, with which her statue was clothed at the great festival of the Panathenae. See Plato, in *Euthy-

phron:* Plaut. Mercat. I. 1. 67. This she is now represented as throwing aside, in order to array herself in the armour of Jupiter. Of the adjective εἰναί see on II. Π. 365.

738. αἰγίδα θυσανός.  Homer does not particularly describe this fringe of the *Aegis* as consisting of serpents: but that it did so may be learned from Herod. IV. 139. And Virgil’s description of the same *Aegis* agrees with this: *Aen.* VIII. 455. *Aegida-

que horrifacem, turbata Palladis arma, Cer-

tatim squamis serpentum avroque polulant,  

*Connoexique angues &c.*  *Pope.*  See on II. B. 447. The symbolical devices of Terror, Discord, and the rest, are similar to those in *Aen.* VII. 701. *tristis ex ea thetere Dicae,*  

Et seesa gaudens raddi Discordia pallia, Quam cum saugino sequitur Bellona flag- 

gelo.  

740. κρωσίσσα.  See on II. Ζ. 344.  

741. *Ποργηίη κεφαλή.*  For Ποργηίος.  *Pope.* See on II. B. 54; and for the adjective *σμερφέ, in the next line,* on II. B. 308. The Gorgan was always an emblem of horror and affright. See II. Ο. 349. *Aeg.* Od. Α. 634; and compare Eur. Phoen. 465.  

Acest. 1137. It does not appear, however, that the more elaborate mythology of the Gorgan’s head was known in Homer’s time. Hesiod is the first who mentions three Gorgons (Theog. 274), and he relates the fable of Persens and Medusa in Scut. II. 215.  

743. *τετραφάλλοιον.*  *Having four buckles.* Of the helmet itself see on II. Γ. 337.  

744. *προλίσσα.*  *Eu-tath. πεζοίς ὁπλι-

tais.*  Of two interpretations which Eustathius has given of this clause, Heyne justly prefers the former, which represents the helmet as sufficiently capacious to have covered the armies of a hundred cities. Erneste rather refers the expression to the strength of the helmet, as able to resist the attack of a hundred armies. This is some-

what forced.  

747. *δβριστάρη.*  Schol. *δβρις κατ-

ιχονόν πατέρα ἔχουσα.*
"Ἡρι δὲ μάστιγι θοῶς ἐπεμαίετ' ἂρ' ἵππους.
Αὐτόμαται δὲ πῦλα μύκων οὔφανού, ὡς ἤχον οἵραι,
Τῆς ἐπιτέτραπται μέγας οὐφανός Οὐλυμπὸς τε,
'Ἡμέν ἄνακλίναι πυκνῶν νέφος, ἦδ' ἐπιθεῖναι.
Τῇ ρὰ δὲ αὐτάκων κεντρηνεκεὰς ἤχον ἵππους.
Εὔφον δὲ Κρονίωνα θεῶν ἄτερ ἦμενον ἄλλων
'Ακροτάγη κορυφῇ πολυειράδως Οὐλύμπου.
"Εὐθ' ἵππους στήσασα θεὰ λευκώλενος "Ἡρη
Ζῆν υπατον Κρονίδην ἔξειτετο, καὶ προσέετε'.
Ζεῦ πάτερ, οὐ νεμεισὶ' Ἄρεις τάδε καρπερὰ ἔργα,
"Οσσιάν τε καὶ οἴου ἄπολεσέ λαὸν 'Αχαίων
Μᾶς, ἀτὰρ οὐ κατὰ κόσμων, ἐμοὶ δ' ἄχος; οἱ δὲ ἐκηλοῦ
Τέρπονται Κύπρις τε καὶ ἄργυροτόξος Ἀπόλλων,
"Ἀφροὶ τοῦτον ἀνέτον, οὐκ ἄνετες, δ' οὐ τίνα οἴδε θύμιστα.
Ζεῦ πάτερ, ἦ ὅ τι μοι κεχολόσεαι, αἶκεν Ἀρης
Ἀναγώρω πεπληγνία μάχης εἶ ἀποδώσαι;
Τήν δ' ἀπαιμβόμενος προσθή νεφεληγερέτα Ζεὺς'
"Ἄγρει μαύν, οἱ ἐποροσων Ἀθηναιν ἄγελάην,
"Ἡ ε μάλιστι' εἰώθε κακῆς ἡδύναις πελάξειν,
"Ὡς ἀφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος "Ἡρη
Μάστιξε δ' ἵππους· τό δ' οὐκ ἄκοιτε πετέσθην
Μεσηνίγα γαίς τε καὶ οὐρανοῦ ἀστερεύτως.
"Οσσον δ' ἑρωείδες ἀνήρ ἱδέν ὀβαλμοῦσιν
"Ημενος ἐν σκοπίη, λεύσωσιν ἐπὶ οἴνοπα πόντουν'
Τόσον ἐπιθράκωσαν θεῶν ὑψίχεις ἵπποι.
"Ἀλλ' ὅτε δὴ Τροιάν ἵζον ποταμῷ τε ῥέουστε,
"Ἡχὺ ροᾶς Σιμώεις συμβάλλετον ἵδε Σκάμανδρος,
"Εὐθ' ἵππους ἔστησε θεὰ λευκώλενος "Ἡρη
Δύσας εἰ δ' ὀχέων, περὶ δ' ἱέρα πουλόν ἔχευε.
Τοῖσιν δ' ἀμβροσίαν 'Σιμώεις ἀνέτειλε νεμέσαι.

748. ἵπποι μαίρθ' ἀρ' ἵππους. Eustath. ἤτσι δ' ἐπιμαίεσθαι κοινῶς μὲν τὸ ζητήσαι, ἄλλως δὲ τὸ μεταγειρεῖσθαι καὶ ἀπτερθεῖαι. See on II. Δ. 190. The two significations are nearly allied. This line is connected by the particle ἀρα with v. 732.
749. τοῦτο χρήματα δὲ πῦλα κ.τ.λ. Hence Milton, P. L. V. 253. At the gate Of Heaven arrived, the gate self-opened wide On golden hinges turning. And again in VI. 2. till Morn, Waked by the circling Hours, with rosy hand Unbarred the portals of light.
755. ἀγραμαῖος. Schol. ἀγε δὴ. 756. ἡμερείς. Simply, τῶν ἁρα. This passage is referred to by Longinus (§ 9), as a noble instance of the sublime.
774. ἢχυς ροᾶς κ.τ.λ. See on II. 2. 431. 776. ἱερὰ πουλύν. Since ἀρα is always feminine in Homer, we have here an instance of a masculine adjective, with a noun feminine, of which see Matt. Gr. Gr. § 436. 2.
Aἰ ἔ ἔ βάτην τρήρωσι πελείασιν ἵμαθ᾽ ὁμοίω, Ἀνδράσιν Ἀργείοισιν ἀλέξεμεναι μεμαν. Ἀν᾽ ὅτε δ᾽ ἦκαν θ᾽ ἔλεστοι καὶ ἀριστοὶ ἤστασαν, ἀμφὶ βίθιν Διομήδεως ἰπποδάμιοι Εὐλόμενοι, λείοσαν ἱοκότες ὑμοφάγοις,

Ἡ σὺνι κάτρωσι, τῶν τε σθένος οὐκ ἀλαταδνόν. Ἐν ἰα στάσῃ ἥσσε θεᾶ λευκόλενος Ἡρ, Ἐνίντοι εἰσαμίνη μεγαλύτορι χαλκοφόνῳ, Ὡς τόσον αὐθήσασχ᾽, ὡςον ἄλλοι πεντήκοντα.

Αἰδώς, Ἀργείοι, κακ᾽ ἐλέγχεα, εἶδος ἀγητοὶ. Ὁφρα μὲν ἐς πόλεμον πυλέσκετο ἔδω Ἀχιλλεύς, Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανάων Οὐχεσκόν κάνον γάρ ἐξελίσσαν ὁβρομον ἤγχος ἡ Νῦν δὲ ἐκάς πόλος κοίλῃ ἐπὶ υπηρί μάχοται. Ὡς ἐπίτωσ, ὄρνυνε μένος καὶ θυμὸν ἐκάστου.

Τυδείδη δ᾽ ἐπόρωσε θεὰ γλαυκῶπις Ἀθήνη Ἐφρε δὲ τὸν γε ἀνακτα παρ᾽ ἔποιοι καὶ ὁχέσφιν Ἐλκος ἀναφύχοιτα, τὸ μιν βάλε Πάνδαρος ἱπ. Ἡδός γάρ μιν ἔτειρον ὕπὶ πλατέως τελαμῶνος Ἀσπίδος ἐκύκλου τῷ τείρετο, κάμιν δὲ χείρα Ἀν δ᾽ ἴσχυν τελαμῶνα κελανεφες αἱρ᾽ ἀπομόρφυν. Ἡπείου δὲ θεὰ ζυγοῦ ἦματο, φώνησεν τε Ἡ Ὑλίγον οἱ παῖδα ἐνόκτα γείνατο Τυδεύς. Ἄρεις τοι μικρὸς μὲν ἔνω δέμας, ἅλλα μαχητῆς. Καὶ ὅ ὅτε πέρ μιν ὑντὶ πολεμίζεαν οὐκ ἑισάκου, 

778. αἰ ἔ ἔ βάτην κ. τ. λ. This simile is intended to express the lightness and smoothness of the motion of these goddesses. Milton finely calls this, smooth gliding without step. Virgil describes the gliding of a dove by an image parallel to that in this verse, in Æn. V. 213. Μοώ αὖρε lappsa quiote, Radit iter liquidum, odam nēqua commoct alas. This kind of movement was appropriated to the gods by the Egyptians, as we see in Heliodorus, lib. V. Homer might possibly have taken this notion from them. And Virgil, in that passage where Æneas discovers Venus by her gait, Et estra incesco patuit Dea, seems to allude to some manner of moving, that distinguished divinities from mortals. Pope. 782. εἰλόμενοι. See on v. 203.

785. Stentor is mentioned nowhere else in the Iliad. Enastathins observes, that he was a herald or crier; a description of persons who were very necessary in an army before the invention of trumpets. But there is no authority for assigning this office to Stentor, and the epithet μεγάλυτορι more properly belongs to a warrior than a herald. It should seem, moreover, that the use of trumpets was not entirely unknown in the heroic ages. See note on Eur. Phoen. 1392. Pent. Gr. p. 382.


803. ἐκπαιδεύσαν. See on ll. 450.
"Αγγελος ες Θήβας, πολέας μετά Καδμεώνας·
Δαίνυσθαι μιν άνωγον ενι μεγάραις έκηλον.
Αυτος δ' θυμων έχων διν καρτηρόν, ώς το πάρος περ,
Κούρους Καδμεών προκαλίζετο, πάντα δ' ενίκα
'Ρηιδίως' τοις οι έγών έπιπάρροδος ή.
Σοι δ' έτοι μεν εγώ παρά θ' ίσταμαι, ήδε φυλάσσω,
Καί σε προφορονεως κέλλοια Τρώασι μάχεσθαι
'Άλλα σευ η κάματος πολνάξ γυνία δέεθεν,
Τυδέος έκγυνός ἔστα, δαίφρονος Οἰνείδαο.
Την δ' ἀπαμεϊβόμενος προσέβη κρατερὸς Διομήδης·
Γγνωσκο σε, θεά, θύγατερ Δίος αἰγύχοιο.
Τ' τοι προφορονεώς έρέω ἕπος, οὐδ' ἐπικευόω.
Οὔτε τι με δέος ἵσχει ακήριον, οὔτε τις άκονος,
'Αλλ' ἔτι σών μεμνημα εφετεμιών, ὡς ἐπέτειλα.
Ο' μ' είας μακάρεσσα θεος ἀντικο ρά μάχεσθαι
Τοίς ἄλλοις· ἀτάρ, ε' κε Δίος θυγάτηρ, 'Αφροδίτη,
'Ελθρος' ες πόλεμοιν, τήν γ' ούταμεν οξει χαλκού.
Τούνεκα νῦν αὐτός τ' άναχάζομαι, ἢδε καὶ ἄλλους
'Αργείων έκέλευσα ἀλήμεναι ἐνθάδε πάντας·
Γγνωσκό γ' ἀρμά μάχην ἀνακοφανέντα.
Τὸν δ' ἢμιζετ' ἐπείτα θεά γλακώπτις 'Αθηνή·
Τυδείδη Διομήδες, ἐμῷ κεχαρισμένε θυμῷ,
Μήτε σοῦ γ' 'Αρμά τόγε δείδθοι, μητε τ'ν ἄλλων
'Αθανάτων' τοί τοι ἐγών επιτάρροθος εἰμί.
'Αλλ' ἄγ', ἐπ' 'Ας οὑ πρότερ έχε μινωγας ἢππους,
Τύφων δὲ σχεδιείν, μιδ' άξεο θοῦρον 'Αρμα

805. άνωγον. Scil. Thebani. See II. Δ. 336. sqq., whence this passage is repeated.
811. κάματος πολνάξ. See on II. Α. 165.
812. άκηριον. Heartless, cowardly; from κηρ, the heart. Schol. αφυστοῦν, εις αφυσίαν ἀγων. The same word is used in Od. Ψ. 328. in the sense of immortal; as if from κηρ, fate.—Heyne renders the expression οδ σω γ' έπείτα, by quae eam ita sint. The force of the particles is very apparent.
821. τιν' γ' ούταμεν. Scil. ἐκέλευσα. See on II. Δ. 129.
823. ἄλημεναι. From ἄλημι, cogito, not from ἄλομι, cogor. Schol. αθροισθήναι, νοστραθῆναι. The derivation is from ἄνης, consor, consors. Hence Erneste properly restored the aspiration upon MS. authority, the common reading being ἄλη-

825. 830.
Toitov manwmeon, tuktoiv kakov, allpropoallon.
'Ocs prwn miv emoi te kai 'Hic steve' agorxov
Trowsi machisteobai, ataro 'Arygiousin armiein
Nwv de meta Trwsestin tvmelit, twn de klasai.

'Ocs fajmy, Thiveloiv miv af' 'tipwn wse xarmiz,
Xeiri pilin erusas' o de ar' emamatws aptorousa
'He de is Efiron isbain parai Diomidea evon
'Emmen mia the' meig de ebraxoi phignous agw
Blovsoyvye deinwn gar aqe theon anvea de aristov.
Lazeto de mastiga kal wvia Palliai 'Athyn.

Avtik es' 'Arphi prootw xhe mwnuxaz 'tipou.
'Hetd de miv Peribanta pelwron exenarizest,
Aitwloow oxy aristov, 'Oxhiono xglavon uivn.
Twn miv 'Arph evariz eamphono autar 'Athyn.

'Zes de is bretoolouge 'Arph Diomidea evn.

Hetd de miv Peribanta pelwron autob' exa
Keisba, dth prwtoolon keivnon exainuto thymon.
Avtar de bhi b' iwhs Diomideo 'tipodaemou.
Oe de xhe xedon hasan es' allhiovan iowtes,
Prdstheu 'Arph xwezat' uper xugon wvia 0' 'tipwv

831. tuktoiv kakov, allpropoallon. In coloquation et pernicium aliorem natun, et temecario impetu ferri sollum, ita ut nec promissis datia sest, sed mutatis partibus modo his, modo illis student. Heyne. Erasmus in Adag.: Horwvres Martem subinde mutament partes novum tergo allpropoallo appelland. The formation of the word is readily apparent. Eustathius: allpropoallon, stastowvta, kai allhox allh xarizemou. The same commentator observes, that the word is allegorically descriptive of the nature of Mars, who naturally goes over to the weaker side, in order to keep up the broil. The promise, however, which Minerva asserts to have been given by Mars, is not recorded. As to the expression tuktoiv kakov, it will be readily resolved into ['y5 'y5bvyx kakov. Of the verb stow, see on II. 83.

834. met5 Thrasosn. With the Trojans; i.e. on their behalf. The preposition met5 occurs with the dative with the poems only. Compare II. A. 251. In the sense of this passage it is found in Attic with the genitive. See Matt. Gr. Gr. § 587.

835. Thiveloiv miv af' 'tipwv k. t. l. Hence Virg. En. X. 469. Arvignaus Turni media inter lora Metisemum Exeuit, et longe lapsum temone relinquit; Ipra subit, mani

bique undantes flectit habenas. Compare Hesiod. Scut. II. 455.

836. eamphwes. Schol. ova to tpi. Passow, however, in his Lexicon, derives it from meprwto, of which the aor. 2. empaton is found in Hesiod. Hence it will denote properly.


842. exenarizest. He was spoiling. The MSS. vary between exenarizest and exenarizew; and so again in v. 844. Heyne has edited the former, which must be rendered he strow; but the Scholast righty prefers the latter.

845. eon' 'Arphs xwvne. As every thing that goes into the dark empire of Pluto disappears, and is seen no more, the Greeks from thence borrowed this figurative expression, to put on Pluto's helmet; that is to say, to become invisible. Plato uses this proverb, de Repub. X. 612; and Aristophanes in Acharnens. 337. Pere. Add Hesiod. Scut. H. 227. Lucian Bism Acc. VII. 80; and see Heyne on Apollod. Bibl. I. 6. 2. p. 76.

851. 'Arphs orelwv 'uptr xugov. Seil. Dionisius. See on II. A. 307. As opposed to diwtera in v. 855, the adverb prsewv must be understood for prstevov.
"Εγείρε χαλκέω, μεμαύω α' πο θυμόν ελέσθανεν. Καλ' τ' γε χερι λαβοῦσα θεά γλαυκώπης 'Αθηνήν 'Μενεν υπ' ε' εδέφου ετώσιον αἰχθήναι. Δεύτερος αὖθ' ἀρμάζεται θον ἀγαθος Διομήδης.

"Εγείρε χαλκέω' ἐπίρεσης ε' Παλλᾶς 'Αθηνήν Νείλατον ἔς κενέωνα, θ' ζωνύσκετο μήτρην. Τῇ ρ' μιν οὕτα τυχών, διὰ εὖ χρώα καλὸν ἐξαφένεν. Εκ' εὖ δοὺν σπάσειν αὐτῆς' ο δ' ἐβραχείς χάλκεος "Αρης,

"Οσσόν τ' ἐννεάχλοι ἐπίλανον ἡ δεκάχλοι 'Αινείου ἐν πολέμω, ἐρίδα ἐξνάγοντες ἀρησας. Τοῦς δ' ᾧν ὑπὸ τρόμους εἰλέν 'Αχαιοὺς τ' Ἰωάς τ' Δέσαντας' τόσον ἐβραχ' 'Αρης, ἀτός πολέμοιο.

Οὐ δ' ε' νεφέων ἐρέβενη φαίνεται ἀμα, Καῦματος εὖ ἀνέμιον ἑυσαίος ὀρνιμένιοι.

Τότος Τυκείης Διομήδης τ' χάλκεος "Αρης Φαίνεθ', ὁμοῦ νεφέσσιν ἔνων εἰς οὐρανὸν εὐρύν.

Καρπαλιμος δ' ἵκανε θεών ἔδος, αἰτῶν "Ολύμπων

Πάρε δ' Ἄιδ Κρονίων καθέζετο, θομον ἀχέων,

Δέιξην δ' ἀμβροστον αἰμα καταρρόντι εὖ ἡστελῆς, Καὶ τ' ὀλοφυρόμενος ἐπεα πτερώντα προσήθος.

Ζεῦ πάτερ, οὐ νεσεῖζ' ὄρον τάδε καστερᾶ ἐργά;

Αἰεί τοι ρίγιστα θεοί τετληκότες εἰμεν "Αλλήλων ἱστης, χάριν δ' ἀνέφεσι φέροντες.

Σοί πάντες μαχόμεσθά λ' ἐν ἀρημιον κούρην, Οὐλομένιν, ἢ τ' αἰεν ἄνησιλα ἐργα μεμηλεν.

."Αλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰς' ἐν 'Ολύμπων,

Σοί τ' ἐπιτείθονται, καὶ ἔδειμησθά ἐκαστος."

860, ὥσον τ' ἐννεάχλοι κ.τ.λ. This hyperbole to express the roaring of Mars, so strong as it is, yet is not extravagant. The voice is not human, but that of a Deity; and the comparison, being taken from an army, renders it more natural with respect to the god of war. It is less daring to say, that a god could send forth a voice as loud as two armies, than that Camilla, a Latian nymph, could run so swiftly over the corn, as not to bend an ear of it. Yet Virgil generally escapes the censure of those moderns, who are shocked with the bold flights of Homer. Pope. The same lines recur, in referer. 8 to the shout of Neptune, in II. Χ. 148. The same noun, "Αρης, is used twice in the same sentence, once as χερσί, and once as the god of war. So in Eur. Iaeest. 50. Θάνατος is said toις μιλλονσ θάνατον ἐμβαλεν. See Monk in loc. Hence we may defend the common reading in Eur. Iph. A. 773. (ed. Markl.) by referring the verb βίσαι to the nominative "Αρης in v. 764. 865. καῦματος. Subaud. Ï.α. 867. ὄμοι νεφέσσιν. That is, enticed with clouds.

873. τετληκότες εἰμεν. For τετληκαμένης. The verb εἰμι is frequently used with a participle, merely as a circumlocution. See Matt. Gr. Gr. § 559. With respect to the sentiment, compare supra v. 383.

875. μαχόμεσθα. Ἑκατέρας. Compare II. Ν. 113.

876. ἀνήσιλα ἐργά. Eustath. τά βλαστικά. Damn considers this adjective as synonymous with αἴσθες, which occurs above, v. 403. It is found only in this place. Of μέμων, see above on v. 703.

878. ἔδειμησθά ἐκαστος. Of this change in person, see on II. Δ. 305. We have another instance in II. Ζ. 71.
Ταύτην ὡς οὖν ἐπεὶ προτιβάλλει, οὔτε τε ἔργῳ,
'Ἀλλ' ἀνείης, ἐπεὶ αὐτὸς ἔγεινα παῖδ' ἀέδηλον'.
"Ἡ νῦν Τοῦδος ὦν ὑπερβάλλον Διομίδη
Μαργαίνει ἄνεικεν ἐπ' ἀθανάτωι θεοίσι.
Κύπριδα μὲν πρῶτον σχεδὸν οὕτας κεῖ ἐπὶ καρπῷ,
Αὐτὴν ἐπεὶ ἄυτῷ μοι ἐπέσωντο, δαίμονι ἱσον.
'Ἀλλά μ' ὑπήνευκαν ταχέες πόδες· ἡ τε κε δηρὸν
Αὐτὸν τίμιατ' ἐπασχον ἐν αἰνίῃ νεκάδεσσιν,
"Ἡ κε ζωε ἀμενείης ἀπὸ χαλκοῦ τυπῆσιν.
Τὸν δ' ἀρ' ὑπόδρα ἰδών προσέφη νεφεληγερέτα Ζεὺς·
Μήτι μοι, 'Ἀλλοπρόσαλλε, παρεξόμενος μνιοῦτε.
'Εχθύσος δὲ μοι ἐσάὶ θεών, οὐ 'Ὅλυμπον ἔχονοιν.
Αἰεὶ γὰρ τοῦ ἔμοι τε φίλη, πόλεμοι τε, μάχαι τε.
Μητρός τοι μένους ἄσσεστον, οὐκ ἑπίετετον,
"Ἡντος, τίν μὲν ἐγὼ σπουδὴ δάμνημ' ἐπέέσσις.
Τῷ σ' ὁίνει κείνης τάδε πάσχειν ἐννεάχησιν.
'Ἀλλ' ὁυ μάν τε ἐπὶ δηρὸν ἀνέξομαι ἀλγε' ἔχοντα
'Εκ γὰρ ἵμεῦ γένος ἐσοι, ἐμοὶ δὲ σε γελαστὸ μύτηρ,
Εἰ δὲ τεν ἐξ ἄλλου γε θεών γένευ δώ' ἀδείηλος,
Καὶ κεν δὴ πάλαι ἥθα ἐνέστερος Ὀὐρανώθων.
'Ὡς φάτο, καὶ Παῖων' ἀνώγει ἱσασθαί·
Τῷ δ' ἐπὶ Παιώνων ἐδυνήφατα φάρμακα πάσσων
'Ἡκέσατ', οὐ μὲν γὰρ τι κατάθνητος γε τένυκτο.
Ὡς δ' ὁτ' ὅπος γάλα λευκὸν ἐπειγόμενος συνέπηκεν,
'Υγρὸν ἑδυ, μάλα δ' ὄκα περιπρέφεται κυκόωντι
'Ως ἄρα καρπαλίμως ἰύσατο θούρον Ἀρη.
Τὸν δ' Ἡβη λούσε, χαρίεντα δὲ εἰματα ἐσσε.
Πάρ δὲ Δᾶ Κρονίων καθεζετο κύδει γαίων.
Αἱ δ' αὖτις πρός δώμα Δίως μεγάλοιο νέουτο,
"Ἡρη τ' Ἀργείη καὶ Ἀλαλκομενηῆς Ἀθήνη,
Παύσασαι βροτολοιγὸν ὡ Ἀρην ἀνέροκτασιάων.


905. λούσε κ.τ.λ. Such offices were not deemed unworthy of the most illustrious females. See Od. Γ. 464. Δ. 252. Κ. 450. Sometimes, however, they were performed by slaves; as in Od. Δ. 49. P. 88. T. 356.

906. κύδει γαίων. Mars is no sooner healed, than he recovers his wonted ferocity. Heyne however, with his usual readiness, condemns this and the following lines as spurious.

908. Ἀλαλκομενηῆς. See on Ili. Δ. 8.
THE ARGUMENT.

THE EPISODES OF GLAUCUS AND DIOMED, AND OF HECTOR AND ANDROMACHE.

The Gods having left the field, the Grecians prevail (vv. 1—71). Helenus, the chief augur of Troy, commands Hector to return to the city, in order to appoint a solemn procession of the Queen and the Trojan matrons to the Temple of Minerva, to entreat her to remove Diomed from the fight (72—118). The battle relaxing during the absence of Hector, Glauclus and Diomed have an interview between the two armies; where, coming to the knowledge of the friendship and hospitality which had passed between their ancestors, they make exchange of their arms (119—236). Hector, having performed the orders of Helenus (237—311), prevailed upon Paris to return to the battle (312—368), and taken a tender leave of his wife Andromache, hastens again to the field (369—529).

The scene is first in the field of battle between the rivers Simois and Scamander, and then changes to Troy.

1. οἰόθη. Schol. ἵππονδθη τῆς τῶν θεῶν συμμαχίας.
2. μάχη. That is, ἰ μαχόμενοι. The same substitution of the res pro persona occurs also in the word φίλοπτω, in the first line. See also on II. Ξ. 201. With πεδίον we must supply δί. Heyne constructs the following line thus: ἰθυνομένων (τῶν ἀνδρῶν κατ') ἀλλήλων τὰ δύορα χαλκήρας. The verb ἰθύνεσθαι is used in an active signification in Od. E. 270. X. 8. The line is, however, plainly redundant, and perhaps spurious.
'ΟΜΗΡΟΥ 'ΙΔΙΑΔΟΣ Ζ'.


6. 'Ακάμαυ' ἦν τε μέγαν τε. This Thracian prince is the same in whose likeness Mars appears in the preceding Book, rallying the Trojans, and forcing the Greeks to retire. In the present description of his strength and size, we see with what propriety this personage was selected by the poet, as fit to be assumed by the god of war. Pope. See II. E. 462.

10. πηξ. That is, Λίας πηξεν ἤχος. The verb is transitive.

14. φίλος δ' ἦν ἀνθρώποις. This beautiful character of Axylos has not been able to escape the misunderstanding of some of the commentators, who thought Homer designed it as a reproof of an undistinguished generosity. It is evidently a panegyric on that virtue, and not improbably on the memory of some excellent but unfortunate man in that country, whom the poet honours with the noble title of A Friend to Mankind. His manner of keeping house near a frequented highway, and relieving all travellers, is agreeable to that spirit of ancient hospitality, of which there is abundance everywhere in the Odyssey. The patriarchs in the Old Testament sat at their gates, to see those who pass by, and entreat them to enter into their houses. This cordial manner of invitation is particularly described in Genes. xviii. xix. The Eastern nations seem to have had a peculiar disposition to these exercices of humanity, which continues, in a great measure, to this day. Pope. Forbes, in his Oriental Memoirs, observes, that in many of the more unfrequented districts of India, he beheld manners and customs simple as those of the patriarchal times. "There," says he, "in the style of Rebecca, and the damsels of Mesopotamia, the Hindoo villagers treated me with that artless hospitality, so delightful in the poems of Homer and other ancient records. On a sultry day, near a Jinoire village, having rode faster than my attendants, while waiting their arrival under a tamarind-tree, a young woman came to the well. I asked for a little water; but neither of us having a drinking-vessel, she hastily left me, as I imagined, to bring an earthen cup for the purpose, as I should have polluted a vessel of metal: but as Jael, when Sisera asked for water, gave him milk, and brought forth butter in a lorrly dish (Judg. v. 25), so did this village damsel bring me a pot of milk, and a lump of butter on the delicate leaf of the banana, the lorally dish of the Hindoos." See also Wood's Essay on Homer; the works of Bureckhardt, Clarke, Belzoni, and other oriental travellers; Harmer's Observations; and Burder's Oriental Customs. On this interesting subject, it may be worth while to notice the following passages in the Odyssey: A. 119. Δ. 60. Z. 206. Θ. 392. 547; and particularly Od. Γ. 4. compared with Thucyd. I. 5. See also Judg. xix. 16. 17. Job xxxi. 32. Heb. xii. 2. 1 Pet. iv. 9. The ages of chivalry were, in this respect, congenial with the heroic ages. Hence Shakespear's Cymbeline, II. 6. 87. Fair youth, come in; Discourse is heavy, fasting; when we're supped, We'll manerly demand thee of thy story. From these laws of hospitality arose the duty of showing particular kindness to an hereditary guest, which is beautifully illustrated in the ensuing episode of Glaucus and Diomed. See Mitford's Hist. of Greece, vol. I. p. 180; and the note on v. 215. infra.
'Αλλά οἱ οὖτες τῶν γε τύτ', ἄκοσε λυγρῶν ὀλέθρον, Πρόσθεν ὑπαντίασας· ἀλλ' ἀμφωθομον ἀπήρα, Λεγώ τινα καὶ θεράπον του Καλόθρον, ὡς ρά τὸν ἱππόν
Εἰσκεν ὑφνύχος· τὸν ἀμφωθομον ἀνθύτην.

Δοῦσον δ' Εὐρύδαλος καὶ Ὀφέλτιον ἐξεναρίζει

Βῇ δὲ μετ' Ἀίσθητον καὶ Πίθασον, οὕς πατρὸς Νύμφη
Νής' Ἀρμαρβαρέτες τέκ'. ἄμμοιν Βουκόλων.
Βουκόλων δ' ἦν ύιως ἀγαννό Λαομέδοντος
Πρεσβύτατος γενεύ, σκότον δὲ ἐ γεννατο μήτηρ.
Ποιμάϊνων δ' ἐπ' ὀσσε μέγη φιλότητι καὶ εὐφν.

'Ἡ Σ' ὑποκουσαμένη διδύμαυν γεννατο παῖδε.
Καὶ μὲν τὸν ὑπέλυε μένος καὶ φαίδημα γυνι
Μησιστιάδις, καὶ ἀπ' ὀμοῦν τεῦχε' ἑσύλα.

'Αστυάλων δ' ἄρ' ἐπεφένε μενεπτόλεμος Πολυποτής
Πιδύτην δ' Ὀδυσσεὺς Περκόσιον ἐξενάριζεν

'Εγχεί χαλκείως, Τεύκρος δ' Ἀρεόπανα δούν.
'Ἀντίλογος δ' 'Ἀβλητος ἐνράτῳ δουρὶ φαεινὸς
Νεστορίδις. Ἐλατον δὲ ἀναξ ἀνθρὼν Ἀγαμεμόνων.
Ναίς δὲ, Σατυρίδεντος ἐβρεῖται παρ' ὥρας.
Πίθασον αἰτεινήν. Φυλακὸν δ' ἔλευ Λήθος ἡρως
Φευγοντ'. Εὐρυτύλος δ' Μελάνθιον ἐξεναρίζειν.

'Αδρήστον δ' ἄρ' ἐπείται βοην ἀγαθὸς Μενέλαος
Ζωνν ἐλ' ἵππω γάρ οἱ ἀτυχομενοι πεδίοιο,
'Oξι εὖ βλαφθέντε μυρικίνην, ἀγκυλον ἀρμα
'Ἀξιντ' ἐν πρωτῇ ρυμιᾷ αὐτώ μὲν ἐβιθήν
Πρὸς πολίν, ὑπερ οἱ ἀλλοι ἀτυχομενοι φοβεύοντο
Ἀυτῶς δ' ἐκ δίφροιο παρὰ τροχοῦ ἐξεκυκλήθη
Ἀποκρῆς εν κοίνασιν ἐπὶ στόμα παρ' δὲ οἱ ἑστή

16. ἀλλὰ οἱ οὗτος κ.τ.λ. Homer does not intend this, as Pope and others have supposed, for a satire on human ingratitude. It is merely stated as a circumstance to excite commiseration, that no one of those, whom gratitude would have prompted to assist Axylus, chanced to be at hand to defend him. Of the verb ἀρέιν, see on II. B. 333.


19. ἰφνύχος. Probably the same as ἵπποχος. The noun does not occur in Homer.

23. Βουκόλων. This name probably originated in the custom mentioned at II. A. 106. Υ. 91.


28. Μησιστιάδης. Euryalus. See II. B. 565. Of the government of σκλήρων, see on II. A. 182; and compare v. 71. infra.

36. ἀτυχομενοι. Schol. ταρασσομενοι. Compare II. X. 474. and v. 463. infra.—With πεδίον supply εὖ, as in II. Δ. 244.

39. δὲ ἐν βλαφθέντε. Schol. ὑπὸ τὸν Κλάδου ἐνποσθέντε. In this sense the verb occurs again in II. Π. 331. Ψ. 337. 571. 674. 782. Od. Α. 195. So also in Aesch. Agam. 118. See Blomfield's Gloss. in loc. The myria, or tamarisk, is a tall and beautiful tree, which seems to have been very luxuriant in the neighbourhood of Troy.' Compare II. K. 406. Φ. 16. and elsewhere; and of the quantity of the word, see on II. Φ. 350.

'Ατρείδης Μενέλαος, ἓχων δολιχόσκιον ἔγχος.

'Αδριτός δ' ἄρ' ἐπειτα λαβών ἐλλήσσετο γούνων.

Ζώγρει, 'Ατρείδος υἱε, σὺ δ' ἄξια δέξαί ἄποινα.

Πολλα δ' εἶν ἀφνείου πατρός κειμήλια κεῖται,

Χαλκός τε, χρυσός τε, πολυκριμτός τε σίδηρος;

Τῶν κέν τοι χαρίσαι τατη ἀπερεία' ἄποινα, Ἐἰ κεν ἐμὲ ζώουν πεπόθου 'ἐπι νησιν 'Αχαίων.

'Ὡς φάτο' τώ δ' ἄρα θυμόν ἐνι στήθεσσιν ἐπειθε.

Καὶ δὴ μὴν τάχ' ἐμελλέ θοᾶς ἐπὶ νήσας 'Αχαίων

Δώσειν ὁ θεόποντι καταξέμεν' ἀλλ' Ἀγαμέμνων

'Αντίος ἀλθείς θέων, καὶ ὁμοκλήσας ἐπος νῦνα'

'Ὡ ρέτου, ὦ Μενέλαε, τή ἐς σὺ κήδεις οὖνς

'Ανθρών; ᾧ σοὶ ἀριστα πεποίηται κατα οἶκον

Πρὸς Τρώων τῶν μῆτις υπεκφύγοι αἰτὼν ὀλέθρων

Χείρας θ' ἑμετέρας, μηδὲ ὄντινα γαστέρι μήτηρ

Κοινον ἐντα φέροι, μηδὲ ὁς φῦγοι' ἀλλ' ἀμα πάντες

'Ἰλίου ἑκατολοίτα' ἀκίδεστοι καὶ ἄφαντοι.

'Ὡς εἰπῶν παρέπεσεν ἀδελφεῖον φρένας ἠρως,

Ἀλίσμα παρεπίπων ὤ δ' ἄπο ἔθεν ὃσατο χειρὶ

'Ἡρω' 'Αδριτόν τὸν ἐκρέων 'Ἀγαμέμνων

Οὖτα κατὰ λατάρησν ὤ δ' ἀνετάτατε' 'Ατρείδης ἐς

46. Ζώγρει. Take me alive. Eustath. Ζωγρεῖν ζώντα ἀγρείμαι των. Hence also to receive, as in II. E. 689, where the same commentator explains it by εἰς ζώνην ἀγείρειν. Compare Virg. Æn. X. 525. In the following line οἴκος is understood.

49. χαρίσατο. For examples of this verb, constructed with an accusative, see also II. Κ. 380. Λ. 134. Od. Ω. 282. Arist. Equit. 53.

56. ᾧ σοὶ ἀριστα. This is ironical. Of the preposition πρὸς with the genitive, see on Π. Λ. 159.

58. μηδὲ ὄντινα κ. τ. λ. The commentators, shocked at Agamemnon's cruelty in extending his revenge even to unborn babes, have endeavoured to explain away the meaning of this passage;—some by altering the reading, and others, by observing that κούρος always means a male; and not only so, but a youth; and that consequently it cannot be understood of a child in the womb. Eustathius explains γαστερί by ἐν κολπίῳ. It seems more natural, however, to understand the poet as speaking in a strong hyperbole; perfectly consistent with the extreme barbarity of the times, and in strict accordance with the ferocious disposition of Agamemnon himself. Besides, it seems difficult to refer the words γαστερί and μήτηρ to a full-grown child; and the strict sense of the passage is not more repugnant than the fact of Agamemnon killing the man, whom his brother had spared. The difference in the disposition of these two brothers is strongly marked by Homer. This rebuke of Menelaus has been frequently compared with Samuel's reproof of Saul for sparing Agag (1 Sam. xv.).

60. Ἰλίου ἑκατολοίτα. For ἵππον ἀπόλυτον. Compare Od. Σ. 182.—ἀκήδεστοι. This is generally rendered unburied. The substantive κηδεῖς signifies properly affinity; hence affectionate anxiety, and so grief generally. From this we may deduce the signification which it frequently bears of mourning for the dead; and thence, by an easy transition, the rites of sepulture. Compare II. Φ. 123. Od. Ω. 186; but see also on II. Ω. 526. It may perhaps, however, be rendered simply unplied, unskilled. Hesych. ἐκείνην ἐκτείνειν. See above v. 55. The adjective ἄφαντος is forgotten.

62. αἰσιμα. What is just and proper; i.e. in regard to an enemy, Schol. Villois, τα πρόσοντα τοῖς ἀνέοιμους. The neuter plural is here used adverbially. Of the verb παρεπέση, see on Π. Λ. 555.
Δάξ ἐν στίθεσι βάς ἔξεπάσαι μελινον ἔγχος τὸν
Νέστωρ δ’ Ἀργείοισιν ἐκέκλετο, μακρὸν ἀὔσας
"Ὡ ρίοι, ἡρωὲς Δαναοὶ, θεράποντες "Ἀριος,
Μῆτις νῦν, ἐνάρων ἐπιβαλλόμενος, μετόπιασθε
Μιμνέω, ὡς κε πλείστα φέρων ἐπὶ νῖςα ἱκταί
"Αλλ’ ἀνδρᾶς κτείνωμεν ἐπείτα δὲ καὶ τὰ ἐκήλωσι
Νεκρόις ἀμφεδρόν συλήσετε τεθνεῖντας.
"Ὡς εἰπὼν, ὦτρυνε μένος καὶ θυμὸν ἐκάστοι.
"Εὐθα κεν αὐτὸς Τρώως Ἀρηίφιλων ὕπ’ Ἀχαϊῶν
"Ἰλιον ἐισανέβησαν, ἀναλκείσας δαμίντες,
Εἶ μὴ ἀρ’ Αἰνεία τε καὶ Ἐκτόρι εἰς παραστὰς
Πραιμίδης "Ελευνος, οἰωνοπόλοιν ὥ’ ἀριστος
Αἰνεία τε καὶ Ἐκτόρι, ἐπεὶ πόνους ὑμιν μάλιστα
Τρώων καὶ Ἀκιών ἐγκέκλιται, οὖνεκ’ ἀριστοι
Πάσαν ἐπ’ ιδιν ἐστε μάχεθαι τε φρονεῖν τε’
Στῆν’ αὐτοῦ, καὶ λαὸν ἐμφύκετε πρὸ πυλῶν,
Πάντη ἐποιχόμενοι, πρὶν αὐτ’ ἐν χερσὶ γυναικῶν
Φεύγοντας πεσεῖν, διῄσιν δὲ χάρμα γενέσθαι.
Ἀυτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνηντον ἀπάσας,
’Ημεῖς μὲν Δαναοῖς μαχησόμεθ’ αὐθὶ μένοντες,
Καὶ μάλα τειρόμενοι περ’ ἀναγκαίη γαρ ἐπείγει.
"Εκτόρ, ἄταρ σὺ πόλινδε μετέρχεος, εἰπὲ δ’ ἐπείτα
Μητέροι σὺ καὶ εἷς’ η’ δὲ ἐκνάγονασα γεραιάς
Νην’ Ἀθηναίης γλαυκώπτιδος ἐν πόλει ἄκρη,
Οἴκεσα κληίς θύρας ἐροτο δόμου,
Πέπλου, ὡς οι δοκεῖ χαριστάτος ἱδὲ μέγιστος
Εἴναι ἐνι μεγάρω, καὶ οἱ πολὺ φίλτατος αὐτῆ,

68. μῆτις νῦν, ἐνάρων κ.τ.λ. This advice of Nestor seems to have been little attended to, much as it was wanted. The passion which the conquerors continually exhibited for possessing the spoil of the slain, is very characteristic of the barbarity of the times, and must have created no little confusion and carnage. In fact, the most important duties were frequently neglected, and the greatest damages incurred, to gratify it. Thus Diomed is wounded by Paris in ll. A. 369, while stripping Agastrophus; and similar instances abound. The verb ἐπιβάλλεσθαι is here used in the sense of ἐπιθύμειν, and therefore, according to Eustathius, constructed with a genitive. The proper syntax would be ἐπιβάλλεσθαι τὸν νῦν των τῶν, to set one’s mind upon a thing. Something similar is the construction of ὀρέξατο with a genitive, infra v. 466. and elsewhere. See Matt. Gr. Gr. § 328.

70. τὰ. For ταῦτα, seil. τὰ ἴνα. The change of person in this passage, from the first to the second, is remarked by Eustathius as peculiarly emphatic. Nestor assigns to himself a share in the war, but leaves the spoils to his comrades. See on ll. A. 305.

73. ὑπ’ Ἀχαϊῶν κ.τ.λ. The passive construction might here be explained by joining ὑπ’ with ἐδέμεντες. See, however, Matt. Gr. Gr. § 496. 3.

87. ἐκ ἐκναγονασά κ.τ.λ. Compare Virg. Ἀν. I. 463. XI. 477. A procession of this kind took place also in the festival of the Panathenaea; which was probably even then in existence. See on II. B. 549. The adjective γεραιάς must here be rendered noble, without reference to age.

90. πέπλου. See on II. E. 734. Robes of a similar kind seem to have been worn by women of rank; most probably in honour of the goddess.
Θείας, 'Αθηναίας ἐπὶ γούνασιν ἥκικόμοιος.[1]
Καὶ οἱ ὑποσχήματα δυσκαλέδεκα βοῦς ἐιν νηφή
'Ηνις ἥκιστας ἔρευσιμεν, αἱ κ’ ἐλεύθη.
'Αστυ τε καὶ Τρώων ἀλόχους καὶ νιπτία τέκνα,
Αἴ κεν Τυδέως υἱὸν ἀπόσχυ Ἡλιὸν ἱρίς,
'Αγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο,
'Ου δ’ ἤγῳ κάρτιστουν ‘Αχαιῶν φημὶ γενέσθαι.
Οὐδ’ Ἀχιλῆ ὁ ποθ’ ὥδε γ’ ἐδείκουμεν, ὀρχαμον ἀνδρῶν,
'Ουπερ φασὶ θέας εξ ἐμμεναι’ ἀλλ’ ὥδε λίγον
Μαίνεται, οὐδε τίς οἱ δύναται μένος ἴσοφαρίζειν.
'Ὡς ἕφαθ’. Ἐκτωρ δ’ οὔτι κασιγνήτῳ ἀπλήθησεν
Ἀυτικα δ’ εξ ὀχέων σὺν τεῦχαις ἅλτο χαμάζε
Πάλλων δ’ ὅξα δοῦρα κατά στρατον ἄρετο πάντη,
'Οτρύων μαχέσασθαι, ἔγειρε δὲ φιλοτινοι αἰῶν.
Οἱ δ’ ἐκελεύθησαν, καὶ ἐναντίοι ἑσταν ’Αχαιῶν.
'Αργείων δ’ ὑπεκύρωσαν, λῆζαν δὲ φύνοιο.
Φαν δὲ τυν’ ἀθανάτων εξ οὐρανοῦ ἀστερόεντος
Τρωσίν ἀλεξίσουτα κατελθέμεν, ως ἐκελεύθην.
'Εκτωρ δὲ Τρώωσιν ἐκκέλτο, μακρὸν αὕσας
Τρώως ὑπέρθυμοι, τηλεκλητοὶ τ’ ἐπίκουροι,
'Ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θοῦριδος ἀλκῆς,
'Οφρ’ ἂν ἐγὼ βείων προτὶ Ἰλιον, ἡδὲ γέρουσιν
Εἰπ’ βουλευτήσαι καὶ ἡμετέρους ἀλύγουσι
Δαμόσιοι ἀρίσσασθαι, ὑποσχήματα δ’ ἐκατόμβας.
'Ὡς γὰρ φωνῆσας ἀπείβη κορυθαίλολος Ἐκτωρ
'Ἀμφὶ δὲ μιν σφυρὰ τύπτε καὶ αὐχέναι δέρμα κελανῶν,
'Ἀνυξ’, ἡ πυμάτη θέεν αἰσθίος ὀμφαλώσθεν.

92. Θείας. Infinitive for imperative. See on II. Π. 285. From the expression ἐπὶ γούνασι, it appears that the statue of the goddess was in a sitting posture. See Strab. XIII. 1. Τῆς 'Αθηνᾶς τὸ ἔσοντον νῦν μὲν ἵστηκε ὄρατα, 'Ομορφὸς δὲ καθή-

93. βοῦς ἦνς. Yearling heifers, for ἦνς, see. pl. from ἦνς, which is derived from ἦνος, a year.

94. ἥκιστας. Schol. ἀκείμητους, ἀδα-

95. πάλτων. Poetice for ἀκείτιος, from κι-

96. στείρω, στειν. We have also εἰστός, II. Ξ. 214; πολέκστος, Ι. 371. Of the construction in the next clause, see on II. Β. 72.

100. Βήγο ξέμμεναι, and so Heyne; but compare II. Ε. 544. 896. Σ. 472. Ο. 187. Τ. 105. et passim.

108. The Scholiast rightly understands ἐξ’, in this line, for γάρ. See on II. Α. 200.

112. ἀνάρες ἐστε, κ. τ. λ. The word ἀνάρ is here used emphatically; and so vir frequently in Latin: whence Cicero (Tusc. Quest. II.) derives virus a tiro. Thus Herod. VII. 210. Ἀδὼν ἐποίου τῷ βασιλεῖ, ὅτι πολλοὶ μὲν ἄνθρωποι ἦν, ὀλγοῦ ὡδ’ ἀνάρες, Compare I Sam. iv. 9.

115. ἐκατόμβας. See on II. Α. 65.


118. ἀνυξ’. Schol. νῦν ἀ προσφόρα τῆς ἀστίδος. See on II. Ε. 262. Ernesti observes, that this line is in explanatory apposition with ἔσομα κελανῶν in the preceding. Eustathius understands δέον γις
Glaucus δ' Ἰππολόχουο πάις καὶ Τυδέδος νίς ἦν.

'Ἐς μέσον ἀμφοτέρων συνίτων μεμαχέθαν. 120
Οὐ δ' ὤτε δὴ σχέδου ἦσαν ἐπ' ἀλλήλους ἰόντες,
Τὸν πρῶτον προσέπετο βοὴν ἀγαθοῦ Διομήδης
Τίς δὲ σὺ ἐσαι, φέριστε, καθαρθητῶν ἀνθρώπων;
Οὐ μὲν γὰρ ποτ' ὑπότα μάχ' ἐν κυδιανέρῃ
Τὸ πρὸς ἀτόρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
Σῷ θάρσει, ὦτ' ἐμὸν δολιχόσκιον ἐγχος ἔμεινας.
Δυστήνων δὲ τε παιδες ἐμῷ μένει αὐτίωσιν.
Εἰ δὲ τὰς ἀθανατίς γε κατ' οὐρανοῦ εἰλήλουθας,
Οὐκ ἂν ἐγώγη θεοῖς ἐπορφαίοις μαχομην.
Οὖδὲ γὰρ οὐδὲ Δράντος νίς, κρατερὸς Λυκόφορος, 130
Δὴν ἦν, ὦς μὰ θεοῖς ἐπορφαίοισιν ἐφήζεν
"Ὁς ποτὲ μανομένου Διωνύσιοι τιθήνας

περιέθειν, and addsuce the passage in illustration of the αἳς ἀμφεβοτῆς. See on II. B. 389.

119. Glaucus δ' Ἰππολόχουο πάις κ. τ. λ. This beautiful episode of Glaucus and Diomed has been repeatedly objected to, as too long for insertion in the heat of a severe engagement, and as having nothing to do with the main action of the poem; and, accordingly, some modern critics have considered it as the work of another hand. We may remark, however, with Eustathius, that the battle had relaxed upon the departure of Hector, and that this pleasing historical relation is happily introduced to relieve the attention of the reader, which has been so long engaged with the disorder and tumult of the war. And though this, and the other episodes in the Iliad, may not, perhaps, be absolutely necessary to the main action, they are by no means unconnected with it; at the same time that they exhibit a familiar display of the manners, and customs, and feelings, of ancient times. Thus we may collect from this and several passages in Homer, that it was very usual in these times for the combatants to enter into conversations before they engaged; and the length of the narrative may readily be accounted for in the present instance, by the interest which it excited in Diomed. One would think, at least, that the same dignity of style, the same beauty of expression, and the same strength of genius, which is observable in this and every other part of Homer, would be a sufficient proof of its authenticity. And the same may be said of the interview between Hector and Andromache, which has not altogether escaped a similar imputation.

128. εἰ ἐε τίς ἀθανάτων. See on II. E. 127.

129. οὐκ ἂν ἐγώγη κ. τ. λ. This declaration of Diomed, who had just wounded two of the gods, appears somewhat inconsistent; but, be it remembered, his former conduct had been instigated by Minerva.
131. δὴν. See on II. A. 416. So again infra v. 139.
132. Διωνύσιοι τιθήνας. The nurses of Bacchus, commonly called the Bacchi. See Eurip. Baech. passim. The opinions of mythologists, respecting the nurses to whom the infant god was given after his delivery from the thigh of Jupiter, are materially different. Ovid (Fast. V.) agrees with Apollodorus in committing him to the Hyades, and Euripides assigns him to Dirce, the daughter of the river Achelous. Again, it is related by Lucian, that he was transported by Mercury to Nysa, a city of Arabia, where he was educated by the nymphs, and whence he is supposed by some to have derived his name. Others, on the contrary, deduce it from the fable of his birth: ἀπὸ τοῦ νύσσιν Διὸς μηρόν. The Nysa above referred to cannot, however, be the place mentioned in this passage, which was in the dominions of Lycurgus, and, consequently, a city of Thrace. The insult which the god received from Lycurgus, was the abolition of his worship, and the destruction of all the vines in his dominions. Homer assigns to him the punishment of blindness, affirming that he made a violent attack upon the god himself and his nurses, and drove him for refuge into the bosom of Thetis. The mythologists relate, that being deprived by Bacchus of his senses, he killed his son Dryas, and cut off his own legs, mistake them for vine-stumps; and that at last, to appease the god, he was put to death by his own subjects. See Heyne on Apollod.
Ο Άρης κατ' ήγάθευν Νυσσήν· αἱ δ' ἀμα πᾶσαι Ἡσυθλα χαμαί κατέχειν, ὑπ' ἀνδροφόνου Λυκούργου Θεώμεναι θεοπλήγη: Διδύνυσς δὲ φοβηθείς Δύσεθ' ἀλὸς κατὰ κύμα, Θέτις δ' ὑπεδέβατο κόλπῳ Δειδώτα· κρατέροις γὰρ ἐχε τρόμου ἀνδρὸς ὀμικρυ. Τῷ μὲν ἐπείτ' ὀδύσαιτο θεῷ μεία ζώοντες, Καὶ μιν τυφλὸν έθηκε Κρόνου παῖς, οὐδ’ ἀρ’ ἔτι δὴν Ἦν, ἐπεὶ ἀθανάτοισιν ἀπόχετο πᾶσι θεοῖσιν. Οὐδ’ ἂν ἔγω μακάρεσι θεοῖς ἐθίλοιμ μάχεσθαι. Εἰ δ’ τίς ἐςι βροτῶν, οὐ ἀρούρῃς καρπὸν ἐκουσ. "Ασσον ἵλ’, ὡς κεν θάσσον ἐλέον πειραθ’ ἐκναι. Τὸν δ’ αὐθ’ ἑπολόχειο προσημάδρα φανείμων νῦς· Τυδείδη μεγάλωμε, τῇ γενεῖν ερείπεις; Ὄιη περ φύλλων γενεί, τοιδέ καὶ ἀνδρών.


135. βουρλῆγη. With an ox-foal. In what follows, it has been suggested that there is an allegorical allusion to the necessity of diluting wine with water, in consequence of the scarcity induced by the devastation committed by Lycerus.

138. θεῖοι ζώοντες. Did facile seu beatæ víctores. Milton seems to have had this in his eye, in P. L. II. 852. Thou wilt bring me soon To that new world of light and bliss, among The gods who live at ease. Pope.


146. οἴη περ φύλλων κ. τ. λ. The reader, who has seen so many passages imitated from Homer by succeeding poets, will no doubt be pleased to see one of an ancient poet, which Homer has here imitated. This is a fragment of Musaeus, preserved by Clemens Alexandrinus. Strom. VI. ὡς δ' αὐτός καὶ φύλλα φύει ξεδρόφως ἄρνου, Ἀλλὰ μὲν ἐν μείζονι ἀποδίνει, ἄλα δὲ φύει ώς δὲ καὶ αἰνδρόπου γενεί καὶ φύλλων ἔλισσε. Though this comparison be justly admired for its beauty in this obvious application to the mortality and succession of human life, it seems, however, designed by the poet in this place, as a proper emblem of the transitory state, not of men, but of families; which, being by their misfortunes or follies fallen or decayed, do again, in a happier season, revive and flourish in the fame and virtues of their posterity. In this sense it is a direct answer to what Diomed had asked, as well as a proper preface to what Glau- cuses relates of his own family, which, having been extinct in Corinth, had recovered new life in Lycia. Pope. It seems much more probable, however, that Musaeus was posterior to Homer. We may compare also Aristoph. Aν. 685. "Ἄρχε δὲ φύσιν ἀνδρός αἰματοφία, φύλλων γενεὶ προσόμοι, Ὀλυμποτριβήνες, πλάσματα πτηλών, κ. τ. λ. Eurip. Fragment. ap. Plutarch. de Consolat. Κύκλος γὰρ αὐτὸς καρπίου τὴς γῆς φυ- τοίς, Ὀμυότος τὰ γενεῖς τοῖς μὲν αἴνεται βιος, τῶν δὲ φύει τὰ κάθερίζεται πά- λιν. Cic. Phil. XIII. Νῦ semper flor: aetas succedit aetati. Hence also Simonides: "Εν δὲ τὸ κάλλιστον Χίος ἔτειν αὐτῷ οἴη περ φύλλων κ. τ. λ. Somewhat sim- ilar is Horat. A. P. 60. Ut sylva foliis pronos mutatur in annos, Prima cadunt, in tenuorum vetus interit aetas. Et juvenum vitæ florent modo nata viān. In the sacred writings similar comparisons abound. Thus Psalm ciii. LXX. "Ἄρχομος ωσι χάρος αἰ ἡμᾶρα αὐτοῦ, ὡς αὖθις τοῦ ἀγῶν υῦτος ἐξανθάνει. Ὄτι πνεῦμα ὑιλῆθην ἐν αὐτῷ, καὶ όικ υπάρκει, καὶ οἰκ ἐπιγυνάεται ἐπὶ τῶν τόπων αὐτοῦ. Srac. XIV. 10. οὐ φύλλων θάλλων ἐπὶ ξεδρόφως ἄρνου, τὰ μὲν καταβάλλει, ἄλα δὲ φύει υῦτος γενεὶ σαρκὸς καὶ αἰματο, ὡς τριετῶς, ἔτερα ἐν γενεῖται. Compare 1 Chron. xix. 15. Ps. xc. 5. Job viii. 4. xiv. 2. Isai. xli. 6. James iv. 14. 1 Pet. i. 24. and elsewhere. In these several
instances, the application of the simile is somewhat more general than in Homer. 148. ἔαρος δ' ἐπιγίγνεται ὦρη. This is parenthetical, being, in fact, equivalent with ἔαρος ὄρη ἐπιγίγνομαι. In order that φοῖν, repeated in the next verse, may retain its active significance, Heyne supplies the construction thus: ἦν μὲν φόει ἄνδρας, ἦ δ' ἀπολήγη φόειν ἄνδρας. The verb is only passive in the norst and the perfect. With the sentiment, compare Eccles. i. 4.

150. τι δ' ἠθλεῖς κ. τ. Λ. We must supply ἄφετο, λέξις, or some such word, as the apodosis is wanting. Omissions of this kind are very frequent, and were probably remedied by a significant look, or the gesture of the speaker. See also on P. A. 135. Π. 59.

151. πολλοὶ δ' κ. τ. Λ. Ετι γένεις neum non obscurum est.

152. Ὠφρην. It was the same which was afterwards called Corinth, and had that name in Homer's time, as appears from his Catalogue (II. B. 570). Poes. The proper import of the word μυχαῖς is an inward recus, as in P. X. 440. So in Eurip. Cyclop. 290. γῆς ἐν Ἑλλάδος μυχαῖς. In this place, however, μυχαῖς Ἀργεῖος is simply a paraphrase for the Peloponnesus.

153. κέρδοστος. Horat. Sat. I. 3. 21. Vater dic Sisyphus. Such was the general opinion of antiquity; whence Eustathius observes, that Glauceus uses a word of ambiguous import, that he may not affect the memory of his ancestor.

155. Βελλεροφόντην. He took this name, Βελλήρων φονεῖς, after the murder of his brother Bellerus, in consequence of which he fled to the court of Proetus, king of Argos. His original name was Hipponous. The history of this young hero has been repeatedly pointed out, as bearing a strong resemblance to that of Joseph at the court of Pharaoh.

159. ἕξάμασας. Seil. αἰτεῖν. 160. ἤ᾽ Ἀντεία. She was called also Sthenolaea by Euripides and others. See Heyne on Apollod. II. 2. 1. p. 277. The epithet ἔτιa is merely beautiful. See on II. A. 92.

164. τεῦναις. For τεῦναι. As if she had said, observes the Scholiast, τι βούλῃ ἔννει, εἰκινὸν ἀνέλε, intimating that the life of Proetus himself was in danger.

167. τόγε. Seil. το κτεῖναι αὐτῶν. The rise of hospitality would thus have been violated.

168. σήματα λυγρά. Mournful characters. There has been considerable cou-
troversy respecting the nature of these characters. Those who advocate the opinion that alphabetical writing was unknown in the age of Homer, understand by them certain hieroglyphic representations, which would indicate to Jobates the estimation in which the bearer was held by Preclus. Wolfe, as likewise Wood in his Essay on Homer, explains them to mean symbols conventionally understood by a family, but which no stranger could decypher. It is rather difficult to conceive, however, how any symbolical characters, sufficiently intelligible, could be devised, in order to convey a message of so peculiar a nature as that of Preclus, with respect to which there seems to have been no previous understanding between the parties. Besides, it is certain, that the words may as well refer, in themselves, to alphabetical as to hieroglyphic writing, provided it can be proved that the former was in existence at the period in question. An expression somewhat similar, where it is unquestionable that alphabetical writing is intended, occurs in Ovid. Amor. I. 12. 7. **Ita hinc, difficile, funebria signa, tabella: Tuque negaturis oera refera notis.** Now, although there is no passage in Homer himself, by which the point may be decided, there is sufficient proof in other writers that writing was then in use, and that it was applied to the ordinary purposes of life. Sophocles, for instance (Trach. 157), mentions a κέλτων ἐγγεγραμμένην, or written will, of Hercules, who was nearly contemporary with Bellerophon. Euripides also (Hipp. 891. 861) speaks of an ἔπιστολη, or folded table, in which these characters were contained, was in all probability a roll of prepared skin or parchment, with which the Asiatic Greeks were early acquainted; and similar to the κέλτων ἐγγεγραμμένων mentioned in Herod. VII. 239. See Prelim. Obs. sect. II.; where this curious subject is more fully investigated than the limits of a note will allow.

174. **Εννήμαρ ξείνους.** Eustathius observes, that it was the custom of the ancients to forbear any inquiries in cases of this kind, till the tenth day after their arrival; and instances the case of Paris, when he carried off Helen. Others have supposed that a solemn feast, of nine days' duration, prevented an earlier examination of the letters.
179. Xiphairavan. Chimæra was feigned to have the head of a lion breathing flames, the body of a goat, and the tail of a dragon, because a mountain of that name in Lycia had a volcano on its top, and nourished lions; the middle part afforded pasture for goats; and the bottom was infested with serpents. Bellerophon destroying these, and rendering the mountain habitable, was said to have conquered Chimæra. Porph. Hesiod. Theog. 319. Τῆς δ' ἔν τρεῖς κεφαλῆς, μια μὲν χαρόπος λεόντος, ἧ δ' Ἱμαιρῆς, ἥ δ' ὑδρός κρατήρων δράκοντος. Virg. En. VII. 765. Cui triplici crinita juba galea alta Chimerae Sustinet, Ætna's efflammant fauciibus ignes. Tzetzes (Chil. 149) understands the Chimæra to represent three nations conquered by Bellerophon. The fable, however, is variously explained. In this exploit that Bellerophon is said to have been mounted upon the steed Pegasis, which he had received from Minerva. See Apollod. Bibl. II. 3. 1. Hesychius explains χίμαιρα by αἰεί ἄργα. Theocritus uses χίμαιρος in Idyl. I. 6, which the Scholiast in loc. explains of a goat one winter old; as if from χήμαρα, kheuma. See Blomfield's Gloss. on Æsch. Pers. 573.—The adjective ἀμαμακέτος is differently interpreted. Eustathius understands it in the sense of ἄφεμες, from a intensive, and μάκος, Doric for μῆκος, longitudo, with the first syllable doubled; and such seems to be its import in Od. Ξ. 311. According to others, it signifies fures, from μαμάω. By the Scholiast, on Η. II. 329, it is rendered ἀκαταράγχης, ἄσαρμαρχῆς. Perhaps the Homeric use of the word is most clearly marked by the passage in the Odyssey, It occurs as an epithet of the Furies in Soph. Οἰ. C. 122.

180. Χίμαιραν. These Solymi were an ancient nation, inhabiting the mountainous parts of Asia Minor, between Lycia and Pisidia. Pliny mentions them as an instance of a people so entirely destroyed, that no footsteps of them remained in his time. Some authors, both ancient and modern, from a resemblance in sound to the Latin name of Jerusalem, have confounded them with the Jews. Tacitus (Hist. V. 2), speaking of the various opinions concerning the origin of the Jewish nation, has these words: Claris alii tradunt Judaeorum initia; Solymi, cornimimus Homeri celebratam gentem, conditionis vivi Hierosolymum hominem e suo fœcisse. Porph. This tradition respecting the origin of the Jewish nation, argues complete ignorance of the Hebrew name of Jerusalem.

181. Αμαμακτὸς ἀντιπράγματα. See on II. Π. 159. These labours, which Jobates imposed upon Bellerophon, are highly descriptive of the times. Of the same nature were those of Hercules under Enyseus, and Jason under Pelias.

182. θυγατέρα. Apollodorus (Bibl. II. 3. 2) calls her Philodice.

184. καὶ μὲν οἱ Λύκεως κ.τ.λ. It was usual in the ancient times, upon any signal piece of service performed by the kings or great men, to have a portion of land decreed by the public, as a reward for them. Thus, when Sarpidon (II. M. 310. sqq.) incites Glaucon to behave himself valiantly, he puts him in mind of these possessions granted by his countrymen. In the same manner, in Virg. Αen. IX. 274, Nissus is
Kalón, φυταλίης καὶ ἀφούρης, ὅφρα νέμοιτο.

Ἡ δ' ἔτεκε τρία τέκνα οἰκεῖσσιν Βελλεροφόντη,
"Ισανδρόν τε, καὶ Ἰππόλοχον, καὶ Λαοδάμειαν.
Δαοδαμείη μὲν παρελέξατο μητέρα Ζεύς,"

Ἡ δ' ἔτεκε ἀντίδεον Σαρπινδόνα χαλκοκορυστήν,
"Ἀλλ' ὅτε δὴ κακείνος ἀπήχθησεν πάσιν θεοῖς,
Ἡτοῦ δ' καππεδίον τὸ Ἀλήιον οἷος ἄλατο,
"Οὐ θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.

Ἅσιανδρὸν δὲ οἱ υἱὸν Ἀρῆς, ἅτος πολέμων,
Μαριάμενον Σολύμοιοι κατέκατον κυδαλίμοισιν.

Τὴν δὲ χολωσάμενη χρυσῆνος "Ἀρτέμις ἐκτα.
"Ἰππόλοχος δὲ μ' ἐτίκτη, καὶ ἐκ τούτων φημὶ γενέσθαι.
Πέμπτε δὲ μ' ἐς Τροίην, καὶ μοι μάλα πόλ' ἐπέτελλεν.
Λιεν ἀριστεύει καὶ ὑπείροχον ἐμμενοῖ ἄλλων,
Μηδὲ γένος πατέρων αἰσχυνείς, οἱ μέγις ἀριστοὶ.
"Εν τ' Ἔφυρη ἐγένεστο, καὶ ἐν Λυκίῳ εὐφέρτη.

Ταῦτας τοις γανείς τε καὶ αἰματος εὔχομαι εἴναι.
"Ὡς φάτος γῆθησαι δὲ βοήν ἀγάθος Διομήδης,"
"Ἐγχος μὲν κατέπηξεν ἐπί χοινὶ πολυβοτείρης,
Αὐτὰρ δὲ μελιχοίσι προσηῆς ποιμένα λαῶν.
"Ἡ ρά νῦ μοι ξέινος πατρόιος ἐσοὶ παλαῖος."
Οίνευς γάρ ποτε διός ἀμύμονα Βελλεροφόντην Ἴξεινα ἐνι μεγάροισιν, ἐκίσκωσιν ἦματ' ἐρύζας.
Ότ' ἔδε καὶ ἀλλήλοις πόρον Ἴξεινημα καλά·
Οίνευς μὲν Ἑωςτῆρα δίδου φοῖνικα φαινον, Βελλεροφόντης δὲ χρύσευν δέπας ἀμφικύπτελλον.
Καὶ μὲν ἐγὼ κατέλειπον ἓδω ἐν δώματι ἐμοίσι.
Τοῦτ' ὡς θύμησα ἐπεί μ' ἔτι τυφθ' ἐόντα
Κάλλιφ', ὡς' ἐν Θύβισσαν ἀπόλετο λαὸς Ἀχαίων.
Τὸν γόν σοι μὲν ἐγὼ Ἴξεινος φίλος "Ἀργεί' μίσσῃ
Εἰμι, σὺ δ' ἐν Δυκή', ὅτε κεν τῶν ἐδώμον ἴκωμι"·
"Εγχίσει δ' ἀλλήλων ἀλεώμεθα καὶ δ' ὑμίλου.
Πολλοὶ μὲν γάρ ἐμοὶ Τρώως κλητοὶ τ' ἐπίκουροι,
Κτείνειν, ὃν κε θέος γε πόρι καὶ ποσσὶ κιέων.
Πολλοὶ δ' αὖ σοι Ἀχαίοι, ἐναιρέμεν, ὃν κε δύνης.
Τοῦχεα δ' ἀλλήλων ἐπιμείσομεν, ὄφρα καὶ οὔδε
Γνώσαν, ὅτε Ἴξεινοι πατρώοι εὐχόμεθ' εἶναι.
"Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀίζαντε,
Χείρας τ' ἀλλήλων λαβέτην, καὶ πιστῶσαιν.
"Ενθ' αὔτε Γλαύκω Κρονίδης φρένας Ἴξελετο ζέως,
"Ος πρός Τυδείδ'ν Διομήδ'εα τέβεχ' ἀμείβε,
Χρύσα καλκείων, ἐκατομβ' ἐνεαβοῖων.
"Εκτωρ δ' ὡς Σκιαί'ς τε πολας καὶ φηγον ἴκανεν,
'Αμφ' ἄρα μιν Τρώων ἀλοχου θέων ἤθε θύγατρες,
Εἰρόμεναι παῖδ' τε, κασιγνήτους τε, ἡτας τε,
πρὸς κακείναν ἀλλο τούτ' αὖ ἦν κακόν,
Δόμως γαλάδον τοὺς ἐμοὺς ἱχθοφέρους·
Αὐτὸς δ' ἀριστον τοὺς μακάριν ἐχνον,
Ὅταν πετ' ἀργόης ἔπισαν Ἴδ' χώνα.
The last lines of this citation precisely correspond with those of Diomed, in ν. 224. On the present occasion, as no other Ἴξεινα Ἴξεινα were at hand, the two friends change their armour. It is well known that a similar species of free-masonry prevailed among the ancient Christians, to which there seems to be an allusion in Rev. ii. 17. See also Sam. Petit's Miscell. II. 1. Cave's Prim. Christianity, III. 3.
222. Τοῦτ' ὡς οὐκ ἁμηρήσαν. The verbs to remember, to forget, &c. are properly joined with the genitive, as in ν. 112. supra, I. A. 407. ο. 60. and elsewhere. They are sometimes however, though rarely in Homer, found with an accusative. Period. VIII. 66. τῶν ἐπιμείσθην πρότερον τα ὀψιώματα. See on II. B. 600.
234. Ἐκέλεον. Advenit. This is the only sense in which Homer employs ἔκαιρειν, as in II. P. 470. T. 157. The words imply simply that the superior value of his armour above that of Diomed never entered his mind: and the fact is attributed, according to the custom of the times, to the agency of Jupiter. Porphry and Eusathins, whom Pope also has followed in opposition to his better judgment, understand the verb in the sense of to elevate. This would be ἓπαιρειν, not ἔκαιρειν, and the passages above cited, where the same expression recurs, are decisive against them.
239. παῖδ' ταῖς. That is, περὶ παῖδ'— ἵτας, Schol. ἓπαιρειν, συνήθεις, φίλους.
Hesych. ἓτα' τοι πολίταιν. The word seems generally to be distinguished from those which imply relationship, and to mean simply the inhabitant of the same city or

241. πολλαφις εἰ κηδε ἐφήπτο. See on II. B. 15. Eustathius observes that this is a parenthetical remark of the poet himself.

243. αἰθόντας. Porches, or porticoes, built on pillars in front of the house, so as to admit the solar rays: whence the derivation from αἶθος, splendere facio. Eustath. λεύκων σπαύρων σπαύρων αἰθόντας ἀκριβώς. Hence Virg. Æn. II. 603. Quinquegenta illi thalami, spes tanta nepotum, Barbaricæ postes auro spoliisque superba. Compare II. Ο. 495; and see Apollod. III. 12. 5. It appears from this passage, that masonry was not unknown in the time of Homer, though it was very far from that splendid magnificence which it afterwards reached. Hence also, and from II. I. 489, we may form a tolerable idea of the structure and accommodation of the houses of the opulent in the heroic ages. They seem to have been built within an enclosure, ἔργος, which surrounded the outer court, ἀλή, into which there was an entrance beneath a porch or portico. In front of the house itself was a hall, πρόδομος, into which the several chambers, θάλαμοι, opened; and these latter were separately assigned to the male and female branches of the family. Thus the sons and daughters of Priam had their respective apartments on opposite sides of the house. It does not appear, however, that the women were so completely separated from the society and conversation of the men, as they afterwards were; and the αὐτρῶν and γυναικωνίτις, as they were called, are not mentioned in Homer. It seems, indeed, that the upper part of the house was more particularly assigned to virgins (II. B. 514); but it does not appear that they ever scrambled to join the society of the men. See Mitford's Hist. of Greece, vol. I. p. 189.

245. πλῆσιον. Thus many MSS. Vulgo πλησιον. 247. The genitive κωμάων must be construed with θάλαμοι. The adjective τίγειοι, in the following line, is nothing more than an ornamental epithet to complete the line, and used precisely in the same manner as the Latins frequently call the whole house extant. There is evidently no distinction intended between these twelve chambers and the former fifty; and it seems probable, that in this instance they may have formed two sides of a quadrangular building, of which the palace, or part occupied by Priam himself, was the third; the ἔργος, or enclosure, completing the square. Eustathius understands by τίγειοι that these were above the others, at the top of the palace; but this is evidently contradicted by the words ἐπιθετήν εἰναντίον.

251. ἡ πεδούρος. This compound epithet implies nothing more than the simple adjective ἡτηριά.

252. Eustathius understands ἱδαγοῦσα intensively for ἱδασοῦσα, as does also Porphyry, with the commentators in general. Schol. ἱδαγοῦσα, ἀντὶ τοῦ, ἀντὶ τοῦ Δαο- θικῆς περιμενής ἰδασα γάρ πρὸς αὐτὴν ἰδανέων βελαλομένη. Perhaps, however, it may simply mean leading, conducting; i.e. attended by Laodice: the preposition being redundant. That, indeed, ellipses, similar to the above, are not unfrequent, see Bos, Ellips. Gr. p. 74; but ἱεράν elsewhere in Homer signifies to introduce; as in II. Λ. 777. M. 18. Ο. 620.

253. ἐν τῷ ἁραι οἱ φύ χειρί. For ἵνηοι αὐτοῦ χειρί, i.e. ἱερώνοι ἵνηοι.
Τέκνον, τίπτε λιπών πόλεμον θραυσέν ειλήλουσας;  
'Η μάλα ἐν τείρωσι ἐνσώφροις οὐκ 'Αχαιῶν,  
Μαρνάμενοι περὶ ἁστ, σὲ δ' ἐνδάδε θυμὸς ἀνήκεν  
'Ελθόντι εἰς ἀκρής πάλιος Δᾶ χέρας ἀνασχέν.  
'Αλλὰ μὲν', ὁφρα κε τοι μεληθεία οἴνων ἐνέκω,  
'Ως στείχος Δᾶ πατρὶ καὶ ἄλλους ἀθανάτουι  
Πρότον, ἐπειτα δὲ κ' αὐτός ὄνησεν, α' κε πέιγονα.  
'Ανθ' ἐκ κεκμήστω μένος μέγα οἴνος ἀδέξε,  
'Ως τύνη κέκρυμακ ἀράμυνων σοῦσιν ἐγρε.  
Τὴν δ' ἡμείζεν ἐπειτα μέγας κορυθάιολος ἐκτ' ἔρω.  
Μὴ μοι οἴνων άειρε μελέφρονα, ποτνια μήτερ,  
Μὴ μ' ἀπογυνώσας, μενεος δ' ἀλκίς τε κάθωμαι.  
Χερσὶ δ' ἀνίπτοιοι Δᾶ λείβεναι ἄθεστα οἴνων  
'Αζώμαει οὐδὲ τη ἑστὶ κελαυνεῖ: Κρονίων  
Αἶματι καὶ λύθρον πεπαλαγμένον εὐχέτασονσαι.  
'Αλλὰ σὰ μὲν πρὸς νῦν 'Αθηναΐς ἀγελείης  
'Ερχεσα πῦν θυέσσων, αὐπλέσσασα γεραίας  
Πέπλον δ', οὕτι τοι χαρέστατος ὑδε μέγιστος  
'Εστιν ἐνι μεγάρῳ, καὶ τοι πολὺ φιλτατος αὐτῇ.  
Τὸν θεὺ 'Αθηναἰας ἐπὶ γούνασιν ἡμίκρουο,  
Καὶ οἱ ὑποσχέσθαι ἕνοκαίδεκα βοϊς ἐν ἑνί  
'Ηνει ἡκέστας ἵσευσίμεν, α' κ' ἐλεήν.  
'Αστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα  
Αἰ κεν Τυδίδου νῦν ἀπόσχυ Ἰλίου ἠρέ.  
'Αγριών αἰχμητῆν, κρατερὸν μῆστρα φόβου.  

255. ἡ μαλα δὴ κ.τ.λ. That the distress of the Trojans was known within the city is evident from v. 306; and the purpose for which Hector had left the field immediately suggested itself to Hecuba, probably from the existence of a custom of supplicating the gods upon similar occasions.  
265. μ' μ' ἀπογυνώσας. Let you enervate, weaken me. Sebol. βλάψε μοι τὰ μέτη.  
266. χερὶ δ' ἀνίπτοιος κ.τ.λ. See on II. A. 449.—The learned Spence, in speaking of this custom among the Jews (de Purificat. p. 778), considers it as derived by them from the Pagan nations around them. It is particularly enjoined in Exod. xxx. 20; and the custom is alluded to in Psalm xcv. 6. LXX. Νίφομαι ἐν αὕων τὰς χείρας μου, καὶ κεκλώσω τὸ θυσιαστήριον σου. Compare I Tim. ἦ. 8.  
267. ιστ. For έστιν, fied. In this sense it is usually followed by aATIVE of the person, as in II. Y. 246; but sometimes by an accusative with the infinitive. So again in II. N. 767. Od. B. 310.  
268. ἀματε καὶ λύθρον κ.τ.λ. There is a fine passage in Eur. Iph. Τ. 380, where Iphigenia argues how impossible it is that human sacrifices should be acceptable to the gods, since they do not permit any defiled with blood, or even polluted with the touch of a dead body, to come near their altars. Virgil makes his Αενάε say the same thing Hector does here, in Ξ. Ν. 719. Me bello e tanto digressa et orde recenti Attrectare nefas, donec me flumine tiro Auluro, Pope. Purification after touching a dead body was also required by the law of Moses. See Numb. xix. 11—13. xxxi. 19. The water used upon these occasions, as it appears from the passage of Virgil, was running water.
'Ἀλλὰ σὺ μὲν πρὸς νηὸν 'Αθηναίης ἀγελείης
'Ερχειν ἐγὼ δὲ Πάριν μετελέσομαι, ὅφρα καλέσων,
Αἱ κ' ἑθέληντ' ἐπιτύντος ἀκοῦμεν' ὡς κ' οἱ αὐθὶ
Γαῖα χάνον' μέγα γάρ μιν ὢλυμπίως ἔτρεψε τίμαι
Τρωσί τε, καὶ Πριάμῳ μεγαλήτωρ, τοῦτο τε παἰσίν.
Εἰ κείνον γε ἰδοίμη κατελθὼν' 'Αίδης εἰςο, Φαῖνη κε φρέν' ἄτερπον ὦζος ἐκελεάθεσαί.
'Ὡς ἐφαθ', ἢ δὲ μολοῦσα ποτὶ μέγαρ ἀμφιτολοσὶ
Κέκλετο ταὶ δ' ἀό ἀκούμενα κατὰ ἀστὴ γεραιάς.
Αὐτὴ δ' εἰς θάλαμον κατεβήσετο κήδεντα,
'Ἐνθ' ἐσαν οἱ πέπλοι παμπόκιλοι, ἐργα γυναικῶν
Σιδιώνων, τὰς αὐτὸς 'Αλέξανδρος θεοεἶδῆς
'Ἡγαγε Σιδονίηθεν, ἐπιπλω δεῳδα πόντον,
Τὴν ὀδὸν, ἢν ἖λενίν περ ἀνήγαγεν ἐνπάτερειαν.
Τῶν ἐν ἀειφαιμεν' Ἐκάβη φέρε δώρων 'Αθῆνη,
'Ὡς κάλλιστος εἰμι ποκίλλασιν ἢδ' μέγιστος,
'Ἀστήρ δ' ὡς ἀπέλαμπεν ἐκείνῳ δὲ νείατός ἀλλων.
Βῇ δ' ἢνα, πολλαὶ δὲ μετεσσαῦντο γεραιάτ.
Αἱ δ' ὅτε νηὸν ἰκανον 'Αθῆνης ἐν πόλει ἄκρη,
Τῆςὶ θύρας ὥσα Θεανῶ καλλιπάρρος,
Κίσσης, ἀλοχος Ἀντήνορος ἱπποδάμῳ,
Τὴν γὰρ Τρῶως ἔθηκαν 'Αθηναίης ἱροειαν.
Αἱ δ' ὀλολυγῇ πᾶσα 'Αθῆνη χεῦρας ἀνέσχων.

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281. ὡς κ' οἱ αὐθὶ Π. χάνω. See Matt. Gr. Gr, § 513. Obs. 1. It seems, however, that this is the only instance in Homer, where the particle κα accompanies the optative in the expression of a wish. See Hermann ad Hom. II. Apoll. 51.

282. Φέρνα. Supply κατά.

283. καθένα. See on II. G. 382.

289. Σιδονίηθεν. Dietys Cretensis (lib. I.) acquaints us, that Paris returned not directly to Troy after the rape of Helen, but fetched a compass, probably to avoid pursuit. He touched at Sidon, where he surprised the king of Phoenicia by night, and carried off many of his treasures and captives, among which probably were those Sidonian women. The author of the ancient poem of the Cypriades says he sailed from Sparta to Troy in three days; from which passage Herodotus (II. 117) concludes that the poem was not Homer's. We find in the Scriptures, that Tyre and Sidon were famous for works in gold, embroidery, and whatever regarded magnificence and luxury. Pœse. See especially Isai. xxiii. Ezek. xxvii. xxviii. In fact, the Phoenicians were, in very early times, celebrated for merchandise of every description; and their country was justly considered the emporium of the East. They were the earliest navigators; and their skill in shipbuilding may be inferred from I Kings v. 6. The are Sidonia passed into a proverb, and the term Sidonian was used as a general epithet for magnificence. Compare Judg. xviii. 7. Their early trading with Greece is mentioned in Herod. I. 1. In the next line κατά must be supplied before ὄδορ.

290. Κίσσης. According to Euripides, Hecuba was also the daughter of Cisseus; in which case Thoau was her sister. Virgil follows Euripides in Æn. X. 703, as do also the rest of the Latin poets. Homer, however, makes her the daughter of Dymas, in II. 718. See Porson on Hee. 3. Heyne on Virg. Æn. V. 357; and compare H. E. 70. A. 229.

301. ὀλολυγῇ. Schol. φωνῇ γυναικῶν εἰςχέμενον θεός. The verb ὀλολύγεαν and its derivatives are properly used of shots uttered at religious solemnities; as in this passage. Compare Od. Π. 450. Herod. IV. 188. Hence they were applied to any shouts, whether of joy or sorrow. See Od. Δ. 767. X. 408. 411. Αεσκ. Theb.
'ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ζ'.

130. 176. The preposition σίν is understood.

305. πότνι Ἄθριαν, κ. τ. λ. This prayer to the goddess is translated almost word for word in Virg. Æn. XI. 483. Arminotens bellì praæses, Trinita via, Frango manu tibiam Phrygii preedium, è ippam Prownum sterre solo, portisque effundè sub altiss. In the Latin poet it seems introduced with less propriety, as Pallas appears no where interested in the conduct of affairs, through the whole Æneid. I take the epithet ἐρυσίπτωλος to allude to Minerva's being the particular protectress of Troy, by means of the Palkadium. Pope. In Æsch. Theb. 122. Pallas is called ροσιπτωλος, which the Scholiast and others would substitute in this place.

306. αὐτικα νῦν. Forthwith; presently. The expression must be understood with some limitation.

320. πόρκης. Schol. ὁ κρίκος ὁ συνικόν τῶν σιδήνων πρὸς τὸ ἕκλον τοῦ ἔοιρος, διὰ τὸ πέραν τὸ ἐδώρ δὲ αὐτὸ. 321. τείχες ἐποντα. Eustath. ἀμφίπτουν, περίπτουν, περὰ αὐτὰ πονυβομέν. In this single instance, the verb ἐποντα has an active signification, being usually joined with some preposition.

322. ἀφόστα. From ἀφώ, contacto. Eustath. χωρίζομενον, φιλοκαλοῦντα. 326. Δαιμόνιο, ὁ μὲν καλὰ καὶ τ. λ. All the commentators observe this speech of Hector to be a piece of artifice. He seems to imagine, that the retirement of Paris proceeds only from his resentment against the Trojans, and not from his indolence, luxury, or any other cause. Pope. See Plutarch de Adulat. et Amici discrium, sub fine.—The probable cause of this supposed resentment may be found, infra vv. 331. 524.
Εἰ τινά που μεθέντα ἵδος συγκεραμάλημα τοῦ τοῦ ὑψοῦ.

'Αλλ' ἀνά, μή τάχα ἀστίν πυρὸς ὁμοίος θέρπηται.

Τὸν δ' αὖτε προσεῖτεν 'Αλεξάνδρος θεουδίς. „Ἐκτὸς, ἐπεὶ μὲ κατ' αὐτῶν ἐνέκεισας, οὐδὲ ὑπὲρ αἰσάν, ὁ τοιοῦτο τοῦ ἑρέω σὺ δὲ σύνθεο, καὶ μεν ἄκουσον.

Оὐ τοι ἔγνω Τρώων τόσσον χόλω οὐδὲ νεμέσθαι Ἰδήν ἐν θαλάμων, ἑθελῶν δὲ ἀχεῖ προσπαθεῖσαι. Νῦν εὖ με παρεπτοῦσ' ἀλοχὸς μαλακοῖς ἐπέσεισι Ὡρμη' ἐς πόλεμου δοκεῖ εὖ μοι ὑδίκε καὶ αὐτῷ.

Δῶτον ἐσσεθεῖαι νίκι δ' ἐπαμεῖβαται ἅγιας. 'Αλλ' ἀγε νῦν ἐπίμεινον, ἀρίμνα τεύχεα δῶν.

Ἡ ἠθί, ἐγὼ δὲ μέτεμψιμι κηκύθεσθαι δές' ὁ ὡς κυπριά.

'Ως φάστο τὸν δ' οὔτι προσφή κομψαίολος Ἐκτωρ. 

Τὸν δ' Ἐλένη μύθοισα προσηνύμεια μελιχίοιω.

Δὲκα ἐμεῖο, κυνὸς κακομιχάνον, ὑκρυνείσθη, ἰδος ὢφελ' ἢματι τῷ, ὅτε μὲ πρῶτον τέκε μῆτηρ,

Ὅιον πρὸς προφόρον σακῆ ἄνειμοι θέβαλα. Εἰς ὄρος, ἢ εἰς κύμα πολυφλοίσβιοι θαλάσσης,

'Ενθα με κῦμ' ἀπώστατο, πάρος τάδε ἐργα γενέσθαι. 

Αὐτὰ ἐπεὶ τάδε γ' ὑδέ θεοὶ κακά τεκμήρευτο, 'Ανδρός ἐπεὶς ὀφελλοῦ ἀμείωνος εἶναι ἠκοίτης,

Ὁ ὁδ' ἐν εὐθανασίᾳ τε καὶ ἀίσχει πόλλ' ἀνθρώπων.

Τούτῳ δ' ὠντε ἄρ νῦν φρένες ἐμπεθεί, ὠντε' ἄρ' ὀπίσσω. Ἐσσουσαν τῷ πάντω καὶ ἔπαυρήσεσθαι ὠντ'.
'Αλλ 'άγε νῦν εἰσέλθε, καὶ 'ξεο τώδ' ἐπὶ δέφρων,
 Δάερ, ἐπεὶ σε μάλιστα πῶνος φρένας ἄμφιβιβάκεν
 Εἰνεκ' ἐμεὶ κυνός, καὶ 'Ἀλεξάνδρου ἕνεκ' ἄτης'.
Οἶσιν ἔπι Ζεὺς θηκε κακόν μόρον, ὡς καὶ ὀπίσω
'Ανθρώπωσι τελόμει' ἀοίδιμοι ἐσομένουσι.

Τὴν δ' ἥμειβεν ἐπειτα μέγας κορυθαίολος Ἑκτώρ,
Μή με κάθις', Ἑλένη, φιλέουσά περ, οὐδὲ με πείσεις.

"Ἡδη γὰρ μοι θυμὸς ἐπέσωσας ὄφρ' ἐπαμῦνω
Τρώας", οἵ μεγί' ἐμείο ποθῆν ἀπευνήτω ἔχουσιν.
'Αλλὰ σὺ γ' ὄρνυθι τοῦτον, ἐπειγέσω δὲ καὶ αὐτὸς,
'Ὡς κεν ἔμ' ἐνεσθε πῦλος καταμάρβη ἔντα.
Καὶ γὰρ ἔγων οἰκόνω ἐσελεύσομαι, ὥρα ἰδομαι
Οἰκής, ἀλοχον τε φίλην, καὶ νῆπιον νῦν'
Οὐ γὰρ τ' οἶδ', εἰ ἐτί σφιν ὑπότροπος ἔχοιμαι αὕτη,
"Ἡ ἥδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαίον."

"Ὡς ἀρά φωνήσας ἀπείβη κορυθαίολος Ἑκτώρ.
Ἄβα δ' ἐπείθ' ἴκανε δόμους εὗ ναικτόνας,
Οὐδ' εὖρ' Ἀνδρομάχην λευκόλευνον ἐν μεγύρωσιν,
'Αλλ' ἤγε ἔων παιδι καὶ ἀμφιπολῆ ἐνπέπληρ
Πύργῳ ἐφεστήκει γοῦσσὰ τα μυρμοέν τε.
"Εκτώρ δ', ὡς οὐκ ἐνδόν αμύμονα τέτιμεν ἀκοίτων,
"Εστή ἐπ' οὖδὸν ιὼν, μετὰ δ' ἰδομῆν ἐεῖπεν:
Εἰ δ' ἀγε μοι, δημαι, νημερετὰ μυθήσασθε';
Πὴ ἔβη 'Ἀνδρομάχη λευκόλευνος ἐκ μεγάραιο;
'Ἡ πη ἐς γαλῶν, ἐς εἰνατέρων ἐνπέπλων,
"Ἡ ἐς 'Ἀθηναίης ἔξοικεται, ἐνθα περ ἀλλα
Τρωαὶ ἐνπλοκαίᾳ δεινην θεών ἰλάσκονται;
Τὸν δ' ἀυτ' ὀτρηθ' ταμήρ πρὸς μύθον ἐεῖπεν:
"Εκτωρ, ἐπεὶ μαλ' ἀνωγὰς ἀληθεὰ μυθήσασθαι,
Οὔτε πη ἐς γαλῶν, οὔτε ἐνατέρων ἐνπέπλων,
Οὔτε ἐς 'Ἀθηναίης ἔξοικεται, ἐνθα περ ἀλλα
Τρωαὶ ἐνπλοκαίᾳ δεινην θεών ἰλάσκονται.
"Ἀλλ' ἐπὶ πῦργον ἔβη μέγαν Ἡλίου, οὔνεκ' ἀκοινε
Τείρεσθαι Τρώας, μέγα δ' κράτος εἰναι Ἀχαίῶν.
"H μὲν δὴ πρὸς τείχος ἐπεγομένη ἀφικάνει,
Μαίνομενέν εἰκνία φέρει δ' ἀμα παιδα τιθήνη.
"Η ρά γνωρη ταμήν οὐ δὲ ἀπέσπαστο δῶματος "Εκτωρ.
Τὴν αὐτήν ὅδον αὐτίς, ἐπὶ τικτίμενας κατ' ἀγκύς.
Εὔτε πόλεα ἴκανε, διερχόμενος μέγα ἄστυ,
Σκαμάς,—τῇ γὰρ ἐμελεί ἐκείσμενα πετείοντες,—
"Ενθ' ἀλοχός πολύδωρος ἐναντίων ἥλθε θέουσα,
'Ανδρομάχη, θυγάτηρ μεγαλότορος 'Ηέτωνος."
'Hετίων, δς ἐναιν ὑπὸ Πλάκαυ ὑλήσῃ,
Θύβη 'Υπατλακήν, Κιλίκεσσ' ἀνδρέσσιν ἀνάσσων.
Τοὺ περ δὴ θυγάτηρ ἔχει "Εκτωρ θαλκοκορυτήρ."
"Η οἰ ἐπετ' ἢνητρ', ἀμα δ' ἀμφίπολος κίεν αὐτῇ,
Παῖδ' ἐπὶ κόλπον ἔχουσ' ἀταλάφρονα, νήπιον αὐτώς,
'Εκτορίδον ἄγαστον, ἀλληγιόν ἀσέρε καλόν.
Τὸν ρ' "Εκτωρ καλέσεκε Σκαμάνθροιν, αὐτὰρ οἱ ἄλλοι
'Αστυνάκτικ': οἶκος γὰρ ἔρυσε ιλιον "Εκτωρ."
'Ητοί δ μὲν μεῖδον εἰδὼν ὡς παῖδα σιωπὴν'
'Ανδρομάχη δὲ οἱ ἄχει παρόστατο δακρυξένωσα,
'Εν τ' ἀρα οἱ φῦ χειρὶ, ἔπος τ' ἐφαγ', ἐκ τ' ὑνομαζες'
Δαμιώνε, φίδεσε σὲ τὸ σῶν μένος, οὐδ' ἑλείρεις
Παῖδα τε νῆπιαχουν, καὶ εἰ' ἄμμορον, ἢ τάχα χήρη
Σἐν ἔσσομαι τάχα γάρ σε κατακατένωσαι 'Αχαιοι,
Πάντες ἐφορμήθεντες ἐμὸ δὲ κε κήρον εἰν,
Σἐν ἀφαμαρτοῦσιν, χθόνα δύμειαν' οὐ γὰρ ἐτ' ἀλή
'Ἐσται θαλαπωρή, ἐπεὶ ἄν σύγε πότιμον ἐπίστης,

396. 'Ηετίων. Of this anacoluthon, see
398. ἔγερο. Was married. The verb
ἐχειν (ἐνεκλεῖν, γνωνικὴ or πόσιν) is con-
tinuously used in this sense. Compare Hierod.
23. Dem. xxviii. 30. 2 Chron. xi. 21. LXX.
John iii. 29. iv. 17. I Cor. vii. 2. et seopia.
400. ἀταλάφρονα. Eustath. ἀταλά
(qu. ? ἀταλά) φρούσναι. Π. Σ. 567, παρ-
θυκαὶ ἐλ ἐκθη αἰταλὰ ἀφοιοτέτος.
Hence the adjective signifies tauder, delicata.
The Scholiast on the next line renders ἀγαστᾶν by μονογινιν, in which he is
approved by Ernesti, who observes that the
word has the same signification in Holy
Writ: e.g. Matt. iii. 17. xvii. 5, compared
with John i. 14. So also Gen. xxii. 3.
LXX. But there seems to be no good
reason for rejecting, in either case, the
primary signification of the word; and in
Homer at least it must signify belor: other-
wise there is a tautology in Od. B.
365. μοὸν ὡς ἄγαπηρα.
403. Ἀστυνακτή. This manner of giv-
ing proper names to children, derived from
any place, accident, or quality belonging to
them or their parents, is very ancient,
and was customary among the Hebrews.
The Trojans called the son of Hector
Achtharax, because, as it is said here, and in
II. X. 506, his father defended the city.
There are many instances of the same
kind in Genes., xxx., where the names
given to Jacob's children, and the rea-
sons of those names, are enumerated.
Pop. In general they added the name of
the father, either for distinction, or
from respect. II. K. 68. Παρόδθων ἐκ γνεῖς
ἄγαπαν ἄνδρα ἐκαστον, Πάντας
κακαίων. The reason of the name which
Hector himself had given to his son, does
not immediately appear.
403. ἀμμοφον. See Lex. Pent. Gr. v.
ἀμμοφο.
411. ἀφαμαρτοῦσιν. This verb ἀφα-
μαρτάνει sometimes signifies, as in this place,
to lose, to be deprived of. So again in II. X.
105.
412. ἐπι ἄν σύγε πότιμον ἐπίστης. See
on II. B. 359. The aorist subjunctive is
used in this passage in the sense of the Latin future perfect. See on II. A. 163.


418. κατέκερ σὺν ἐντέσι. This circumstance of Eetion's being burnt with his arms, will not appear trivial in this relation, when we reflect with what eager passion the ancient heroes sought to spoil and carry off the armour of a vanquished enemy; and therefore this action of Achilles is mentioned as an instance of uncommon favour and generosity. Thus Αἰνεας, in Virg. Αἰν. Χ. 327, having slain Lausus, and being moved with compassion for this unhappy youth, gives him a promise of the like favour: Άρμα, γυναῖκα λατατος, ἱκε ταύ τεθερεν Μάνιβος καὶ κερις, σιγα εστια ενα κυρα, ρεμιττο. Pope. See above on v. 68.

419. πτελέας ἐφύτευσαν. It was the custom to plant about tombs only such trees as elms, alders, &c., that bear no fruit, as being most suitable to the dead. Pope.

422. ἐδώ ἔμματι. On one day. This is the only instance in which ἐδώ, i.e. μιᾶ, the old masculine form of εἰς, occurs. The feminine ἑδώ, for μιᾶ, is sufficiently common.


426. ἄρα. Namely, into the Grecian camp, which was stationed before Troy.

428. ἐβάλλ' Ἀρτέμις. The Greeks ascribed all sudden deaths of women to Diana. So Ulysses, in Od. A. 171, asks Anticlea, among the shades, if she died by the darts of Diana. And in the present book, v. 295, Laodamia, the daughter of Bellerophon, is said to have perished young by the arrows of this goddess. Or, perhaps, it may allude to some disease fatal to women, such as Macrobius speaks of, in Saturn. I. 17. Femenis consort affictas mortis Σεληνοβόητος καὶ Ἀρτεμιοβόητος τοσιν. Pope. In the same manner, the sudden deaths of men are attributed to Apollo. See note on II. A. 75; and compare Od. O. 400.

429. ἔκτορ, ἄταρ σὺ ἐρ. These beautiful lines have been repeatedly imitated, but they have never been equalled in tenderness and feeling. Propert. El. I. 23. Tu nihii sola dominus, tu Cynthia, sola parentes, Omnia tu nostrae tempora latitiae. And again, Eleg. IV. ii. 75. Fumum materinis vicibus, pater: ulla uxor omnis erit colo turba ferenda tuo. But, in particular, the whole of this pathetic address of Andromache should be compared with that of Teemessa in Soph. Aj. 465.—The position of the pronoun and the particle ἄταρ would have been inverted in the Tragic writers. See the note on Soph. Ed. C. 507. Pent. Gr. p. 137.

430. θαλερὸς παρακολῆτης. See on II. B. 266.
'All' āγε νῦν ἐλέαρε, καὶ αὐτῷ μὴν 'ἐπὶ πύργῳ,
Μὴ παῖδ' ὀρφανικὸν θείας, χήρην τε γυναῖκα'
Λαών δὲ στήσαν παρ' ἐρυνόν, ἐνθα μάλιστα
'Αμβατὸς ἐστὶ πῶλες, καὶ ἐπιδρομὸν ἐπλέετο τεῖχος.
Τρίς γὰρ τῷ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄρσοτοι
'Αμφ' Ἀιαντε δύω καὶ ἀγαλματίν Ιδημενιά,
'Ηδ' ἀμφ' Ἀτρείδας, καὶ Τυδέας ἁλκίμοι νῦν
'Ἡ πού τις σφῖν ἐνίστηθε θεοπροσίων εὔ εἴδως,
'Ἡ νῦ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Τὴν δ' αὐτὲ προσεῖτε μέγας κορυθαίολος' Εὐκτωρ·
'Ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι' ἀλλὰ μᾶλ' αἰώνος
Αἰδέαμαι Τρώας καὶ Τρωάδας ἐλκεσπέλνους,
Αἴ κε, κακὸς ὄρος, νόσφιν ἀλυσκάζω πολέμου
Οὐδ' ἐμὲ θυμὸς ἀνώγεν, ἐπεὶ μάθον ἔμεναι ἐσθλὸς

431. 'ἐπὶ πῦργῳ. It seems that this tower was built upon a part of the battlements, where the ascent to the city was less steep, and the wall more open to the attacks of the enemy (v. 434). Troy, with its citadel, Pergama, was situated upon one of the lower ridges of mount Ida, and fortified by a wall, fabled to have been raised by Apollo and Neptune (II. H. 452). From behind, the city was overhung by the lofty promontories, Gargarus and Lectum; on the former of which was the altar of Jupiter (O. 47). In front lay an extensive plain, gently declining towards the Hellespont, and watered by the two rivers Simeo and Scamander: the former bursting like a torrent from the central ridge of Ida, and the latter issuing from two fountains, the one hot and the other cold, close under the walls of the city. That part of the plain along which the Grecian fleet was stationed, at the mouth of the Scamander, between the well-known Rhetean and Sigean promontories, is called the πεῖδαν Σκαμανδρίων; and that towards the city is distinguished as the πεῖδαν Τρωίκων. See II. B. 465. K. 11. and elsewhere. The πεῖδαν Ἱλισιῶν, mentioned in II. F. 558, lay probably along the side of the mountain, towards the Egean Sea. At a little distance from the Scæan gate, in the direction of the ships, and visible from the tower here mentioned, was a little hillock, or watch-tower; and near it the ἐρυμεῖα, or fig-tree (v. 433). Compare II. X. 145. In the same direction also were the tomb of Ilius, and the Δωδ ὄψις (I. E. 603). Thus much may be collected from Homer; but of Troy itself there were no remains, even in the time of Strabo. Alexander also, when he visited the spot where Troy was said to have stood, for the purpose of rebuilding it, could find not vestige to guide him; and Lucan (Pharsal. IX. 961) informs us, that when Cesar examined the site of the Troade, etiam periere ruina. Modern travellers, however, have asserted, that although considerable alterations have been effected by earthquakes and other natural causes, the country affords undeniable proof of the general veracity of Homer. See Gell and Rennell on the Topography of Troy; Wood's Essay on Homer; Clarke's Travels, Part II.; Bryant's Dissertation; and Morritt's Indication of Homer. At all events, whatever may be the merits of the question respecting the existence of Troy, and the reality of the events recorded in the Iliad, its decision can never detract from the fame of Homer as a poet, should it even invalidate his testimony, and sink his long-established character as an historian.

432. ἐρυμεῖα. A wild fig-tree. Compare II. F. 37. Od. M. 103. Here, however, it has been supposed to be some locality in the neighbourhood of Troy, and the supposition is rendered highly probable by the epithet ἡμιμεῖας in II. X. 145. Thus Strabo (XIII) speaks of it as τραχὺς τις τόπος καὶ ἐρυμεῖας.


435. ἐφιπράσαν. Seil. ἀναβαίνειν καὶ ἐπιδραμεῖν, from the last verse. Of the syntax, see on II. F. 146.

442. αἰθόραμα Τρώος κ. τ. λ. See on II. E. 531.—Hector uses the same words again in II. X. 105. Heneu Pers. Sat. I. 5. Ne miki Polyphantas et Troiades Laboonem Praetulerunt. Cicero also applies the passage proverbially in Epist. ad Att. 1. 5. VII. 1.

444. θυμὸς ἀνώγει. We must supply, from the last line, ἀλυσκάζων, scil. κήρα.
'ΩΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ζ'.

443 Αἰεὶ, καὶ πρῶτοι μετὰ Τρώςσι μάχεσθαι,
'Αρνύμενος πατρός τε μέγα κλέος, ὡδ' ἐμὸν αὐτοῦ.
Εὐ μὲν γὰρ τόδε οἴδα κατὰ φρένα καὶ κατὰ θυμόν;
'Εσσεται ἡμαρ, ὦ τ' ἀν ποι' ὀλωλή Ἦλιος ἰρή,
Καὶ Πρίμων, καὶ λαὸς ἐῳμελίῳ Πρίμων.
'Αλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσω,
Οὐτ' αὐτὴς Ἐκάβης, οὕτε Πρίμων ἄνακτος,
Οὕτε κασιγνύτων, οὗ κεν πυλές τε καὶ ἐσθλοὶ
Ἐν κονίψιο πέσοιεν ὑπ' ἀνδράσι δυσμενέσσων,
'Οσσον σε', ὦτ' κεν τις Ἀχαίων χαλκοχτῶν
Δακρυόσσαν ἀγγια, ἐλεύθερον ἦμαρ ἀπόψας
Καὶ κεν, ἐν ἰ' Ἀργεὶ ἔοισα, πρὸς ἄλλας ἱστὸν ὑφαίνους,
Καὶ κεν ἐνὼρ φορέοις Μεσσηίδος ἡ Ὕπερείς,
Πόλλα ἀκεαζομένη κρατερὴ δ' ἐπικείστε ἀνάγκη.
Καὶ ποτέ τις ἐπίσεων, ἰδὼν κατὰ δάκρυ χέουσαν
'Εκτορος ὥθε γυνη, ὃς ἀριστεύσακε μάχεσθαι
Τρώων ἰπποδάμων, ὦτ' Ἰλιών ἀμφιμάχοντο.
'Ὡς ποτέ τις ἐρεί' σοι δ' αὖ νέον ὅσσει ἄλγος
Χίτει τοιοῦτό ἀνδρός ἀμύνειν δοῦλον ἦμαρ.
'Αλλὰ με τεθειώτα γυνῇ κατὰ γαία καλύπτου,
Πρὶν γ' ἐτι σής τε βοης σοῦ θ' ἐλευθυμίοι πυθέσατι.
'Ὡς εἶπὼν, ὥθεν παῖδος ὀρίζατο φαίδμος ἠ' Ἑκτορ.
'Αὐ δ' ὦ πάις πρὸς κόπλον ἐνζώνοι τιθήνης
'Εκλήθη ἱάχων, πατρός φίλου ὦβιν ἄτυχθες,
Ταρβίσας χαλκὸν τε, ἰδ' ἄλφον ἰπποχαίτην

See on II. Ε. 253. Of the verb ἀμύνεσθαι, in v. 446, see on II. Α. 159.

447. εἰ μὲν γὰρ τόδε κ. τ. λ. The particle γὰρ here is elliptical, as in II. Α. 123, and may be translated although. This and the two following verses are repeated from II. Δ. 163. They were pronounced by Scipio over the fall of Carthage. See Appian. Pun. c. 132. Compare also Virg. Aen. II. 324.

452. οὗ κε πίσσων. Qui forte occultari sint. The optative here bears its usual potential significance, and the construction does not therefore coincide with the remark on II. Β. 188. See Matt. Gr. Gr. § 528. 2; and compare II. Θ. 291. K. 166.


456. καὶ κεν, ἐν Ἄργει κ. τ. λ. Compare II. Χ. 482. Euripides seems to have had this passage in view in Androm. 165. If any particular place is here intended, it must be Argos in Thessaly, since two fountains, Messes and Hyperia, adjacent to the ruins of some Thessalian town, are mentioned by Strabo (IX. p. 302, 46); but we should probably understand Greece in general. See on II. Β. 108.

459. καὶ ποτέ τις ἐπίσεων, κ. τ. λ. See on II. Α. 184.

463. χῆμα. Schol. στηρήσα. See Schneid. Lex. in v.—ἀμύνειν ὃ. ἦμαρ. Supply ὄστε, in the sense of ὃς κεν ἀμύνειν, whom might assert. Compare II. Ν. 312. T. 140. This sense seems preferable to that produced by making ἀμύνειν dependent upon τοιοῦτό, which would, nevertheless, yield a good meaning. See Matt. Gr. Gr. § 532. 2, and § 534. d.


466. παῖδος ὀρίζατο. See above on v. 65. This is a common use of the middle voice, in which the direct action is done on the agent himself, but in reference to another person. Compare II. Γ. 25; and see Tate on the Middle Verb, in Mus. Crit. T. I. p. 103.

468. ἀτυχθεῖς. See on v. 38. supra.
Δεινόν ἀπ’ ἀκροτάτης κόρυθος νεύοντα νοήσας
Έκ ἐς γέλασσε πατήρ τε φίλος, καὶ πότινα μήτηρ.
Αὐτίκ’ ἀπ’ κρατός κόρυθ’ ἐλέτο φαίδιμος Ἐκτωρ,
Καὶ τὴν μὲν κατέθηκεν ἐπὶ χειρὶ παμφανόσωσαν.
Αὐτὰρ ὦ γ’ ὦν φίλον νῦν ἐπεί κύσε, πηλὲ τε χερσίν,
Εἶπεν ἐπευξάμενος Δι’ τ’ ἀλλοισι’ τε θεοὶ’
Σει, ἄλλοι τε θεοὶ, ὡς τῇ καὶ τἀνδε γενέσθαι
Παῖς ἐμόν, ὡς καὶ ἐγὼ περ’ ἀριστοτέλ’ Τρόώσσαι,
’Οδε βίτ’ τ’ ἀγαθὸν, καὶ Ἰλλου ἤφε ἀνάσσαις
Καὶ ποτὲ τὶς εἰπτια, Πατρός δ’ ὄγε πολλὸν ἀμείνων,
’Εκ πολέμου ἀνύντα’ φέροι δ’ ἐναρα βροτόντα
Κτείνας δήμων ἀνδρα, χαρείν ἐς φρένα μήτηρ.
’Ος εἰπών, ἀλάντων φίλης ἐν χερσίν ἐθήκε
Παῖς ἐν’ ἦ δ’ ἀρα μνημόθεν δέκατο κόλπῳ,
Δακρυόν γελάσσασα πόσις δ’ ἐλθῇς νοήσας,
Χειρὶ τε μιν κατέρεξεν, ἐπος τ’ ἐφάτ’, ἐκ τ’ ὄνομαζε’
Δαμονίνη, μή μοι τ’ ἀκαλλήζει θυμι.’
Οὐ γάρ τίς μ’ ὑπέρ αἰσιαν ἀνή’ Ἀἰδι προιάζει.
Μοῦραν δ’ ὀυτινά φῆμι πεφυγμένον ἔμμειναι ἀνδρῶν,
Οὐ κακὸν, οὐκέ μεν ἐοιθοῦν, ἐπὶ ταπρωτά γένηται.
’Αλλ’ εἰς οἰκον ιούσα τά’ σ’ αὐτῆς ἔργα κύμινες,
Ιστοὺ τ’ ἡλακάτην τε, καὶ ἀμφιπόλοις κέλευε
’Εργον ἐποίχεσθα’ πόλεμος δ’ ἀνδρέσσι μελήσει


479. καὶ ποτὲ τὶς εἰπτια. One of the Harleian MSS. reads εἰπεῖον, and there seems little doubt of the truth of the reading. See Dawes’s Misc. Crit. p. 247. ed. Kidd. The vulgar lection most probably originated in v. 459 supra; though the sense of the two passages is completely different, and dissyllables, such as πατρός, never occur with the first syllable short before a mute and a liquid. The construction is: καὶ ποτὲ τὶς εἰπεῖον (αὐτῶν) ἀνάντα ἐκ πολέμου, Πατρός δ’ ὄγε κ.τ.λ. See Matt. Gr. Gr. § 410. b.

483. εὐξέει κόλπῳ. Schol. εὐξέα. See on Il. Ρ. 382; and compare Il. Σ. 170. sqq.


490. ἄλλ’ εἰς οἰκον κ.τ.λ. Compare Il. Ε. 429. Ἀσκ. Theb. 184. So also Ovid. Met. XII. 474. columna, I. caesare cælius, et stamna polluta torre. Bella relicus viris. The Jewish Rabbins also have a maxim, that a woman’s wisdom is centered in the distaff.

491. ἡλακάτην. The distaff. The nenter plural τὰ ἡλάκατα is the word upon the distaff. Eustath. τὰ περὶ τὴν ἡλακάτην ἔρα. See Od. Z. 53. 30. P. 97; and compare Od. Δ. 135.

492. ἐργον ἐποίχεσθα. See on Il. A. 31.
496. ἵππον ἐνυφότητοι. Repeatedly looking back. Schol. κατ’ ἄλλον καὶ συνεχῶς ἐπιστρεφόμενον.


506. οὖς ὑπὸ τας κ.τ.λ. This beautiful comparison is translated in Virg. Æn. XI. 492. Qualis ubi abruptis fugit præviae cin-
sides Tandem liber equus, campoque potissimum aperto, Aut ille in pastus armentaque tentit equum, Aut assuetus aqua perfundi luscinia
noto Epicata, arretisque ferox et cervicibus alter

509. οὕτως οὐ καὶ τοιοῦτος ἡμῶν ἰδίας καὶ τοιοῦτος ἡμῶν ἰδίαις


superbo Gáctium. Schol. ἅγια ἀγάλυφα τῷ κάλ-

λει τῷ ὑμῖν τοιοῦτος. Compare Aelian. H. An. II. 10. XI. 18. Instances of anæmolè, similar to that in the following line, abound

in Homer: and they exhibit a species of negligence which can only be attributed to the inattention which was paid to grammatical

rules in the early state of the language. See on II. B. 255.
take it for ἀλεστρος, from a pris. and λίκτρον, cubile; because the sun never rests. But the derivation is altogether uncertain.

516. δάριτη. Eustath. εὐά λέγων ώμηλτ. From ἐφ, a vice. See on II. E. 486.

518. ἡβίτι. Venerande. Schol. on II. X. 229. σεπτική φωνή πρὸς προσβύτηρον ἄξιλφόν. Compare also II. K. 37. In II. Ψ. 94, it is applied by Achilles to Patroclus; and its endearing import will be readily inferred from its use in Od. Ξ. 147.

521. ἰναῖμος. Intelligent. Eustath. ὁ κατὰ τὸ ἔτος φρονέων. Od. E. 190. καὶ γὰρ ἦν πόσο ἵστα ἰναῖμος. So Heyne. The sense, however, in which the word usually occurs, is, just, fitting, proper, as in v. 519. It may possibly bear the same signification here, where the Scholiast explains it κατὰ τὸ καθῆκον, ἐν ὧρᾳ.

523. μεθίς. Scil. πολίμου, as in I. Δ. 240. The sense is fully expressed in II. K. 121. πολλάκι γὰρ μεθί ἐν καὶ οὐκ ἴθι πονίσθαι.

528. κρητήρα ἀλεστρον. The free bowl, in which they made libations to Jupiter after the recovery of their liberty. The expression is observed by M. Dacier to resemble those of the Hebrews, the cup of saltation, the cup of vrorce, the cup of benediction, &c. Athenæus mentions those cups which the Greeks called γραμματικά ἱκτύματα, and which were consecrated to the gods, in memory of some success. He gives us the inscription on one of this sort, which was, ΔΙΟΣ ΣΩΤΗΡΟΣ. Pope. This is what Virgil calls Craterem staturae.
THE ARGUMENT.

THE SINGLE COMBAT OF HECTOR AND AJAX.

The battle renewing with double ardour upon the return of Hector, Minerva is under apprehension for the Greeks; and Apollo, seeing her descend from Olympus, joins her near the Scaean gate: where they agree to put off the general engagement for that day, and to incite Hector to challenge the Greeks to a single combat (vv. 1—53). Nine of the princes accepting the challenge, the lot is cast, and falls upon Ajax (54—205). These heroes, after several attacks, are parted by the night; and separate with a mutual exchange of presents (206—312). Nestor, among the Greeks, advises the burial of the slain, and the fortification of the camp (313—343). The Trojans calling a council, Antenor proposes the delivery of Helen to the Greeks, to which Paris will not consent, but offers to restore them her riches (344—364). Priam sends a herald to make this offer, and to demand a truce for burying the dead; the last of which only is agreed to by Agamemnon (365—420). When the funerals are performed, the Greeks, pursuant to the advice of Nestor, erect a fortification to protect their fleet and camp, flanked with towers, and defended by a ditch and palisades (421—441). Neptune testifies his jealousy at this work, but is pacified by a promise from Jupiter (442—463). Both armies pass the night in feasting; but Jupiter disheartens the Trojans with thunder and other signs of his wrath (464—482).

The three and twentieth day ends with the duel of Hector and Ajax. The next day the truce is agreed upon; another is taken up in the funeral rites of the slain; and one more in building the fortifications before the ships: so that somewhat above three days is employed in this book. The scene lies wholly in the field.

"ΩΣ εὶπὼν, πυλέων ἐξέσωτο φαλέως Ἐκτωρ·
Τῷ δ' ἀμὴ "Αλέξανδρος καὶ ἀδελφός· ἐν δὲ ἀρα θυμῶ·
Ἀμφότεροι μέμαζαν πολεμίζειν ἕκε μάχεσθαι.
"Ως δὲ θεὸς ναῦτριν ἐλδομένουσιν ἐδωκεν

4. ὡς ἐκ θεὸς κ.τ.λ. This simile makes the absence of Hector in Troy; and, con-
Diomed and Glauceus, in the former book, was not, as Homer's censurers would have it, in the heat of the engagement. Pene—Ebis. Dare eddt. See on II. A. 37.

7. φανήτην. See on II. K. 236.

9. κορυφής. Armed with a club. This was no unusual weapon in the heroic ages, as the examples of Heracles and Theseus testify. See Thoeret. Id. XXV. 207. sqq. Soph. Trach. 512. Apollod. Bibl. III. 15. I. Compare also Virg. Aen. X. 317. Nor was it altogether laid aside in later times. See Herod. I. 59. VII. 63. Xen. Hell. VII. 5. 20.

12. στέφανος. Schol. Villois, είδος περικεφαλαίας, ἐξοχῶν ἐχον ἕνεκε μεταφορά από τῆς τῶν ὀρῶν στέφανης. (II. N. 138.) Properly, the exterior rim of the helmet; and thence the helmet itself. See II. K. 30.


32. οὕτως ἀνθινάταις. Eustathius observes, that the adjective in the feminine must refer to Μινειός and Ιούνιον. One MS., however, reads ἀνθινάτοισιν, in which case Jupiter would be included.
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the objection to the combat, which would naturally arise in the minds of the Greeks, from the treachery of Pandarus; which, in the language of the times, he impugns to Jupiter, who had ordained the continuance of the war. The object of the combat, however, is different from that between Paris and Menelaus, which was intended to decide the fate of war; whereas this is simply proposed as a trial of valour. In the next line ἄλλα must be construed, or perhaps repeated, with τεκμαίρεται. Compare II. Z. 349.

73. ἵμιν μὲν γὰρ κ. τ. λ. The clauses of the sentences are inverted; the causal particle γὰρ, which may be rendered since, being placed in the first member. Compare II. A. 113. Od. A. 337. E. 404. I. 319. This challenge of Hector, and the consequent dismay of the Greeks, may be compared with that of Goliath, in I Sam. xvii. 8.

79. ἐδομέναι. For ἐδομ. See on II. Γ. 265.

80. ἀλάχασι. Important, in an active sense. Schol. λαχεῖν ποτήσωσιν, οἷον μεταλαβεῖν. Of the construction of λαχ-χάω with a genitive, see Matt. Gr. Gr. § 363. 5.

83. κρεμῶ προτὶ νηῶν 'Α. It was the
manner of the ancients to dedicate trophies of this kind in the temples of the gods. Pope. See note on Æsch. Theb. 262. Pent. Gr. p. 427. Compare also II. i. 241. K. 460. 85. ταρχισωσι. Schol. θάψωσι. The Scholiast says, that ταρχισωσι are funeral obsequies, and Eustathius derives the word from τάρχω, strepitos, i.e. lamentation. It should seem, however, that the verb is contracted from ταρχεύω, το εμβάλω; whence δ τάρχω, a μνημον, in Herod. IX. 129. See Gataker on M. Antonin. p. 175. 86. σιήρα τε οί χειρωσιν. See on II. B. 793. Of the epithet πλαγίς, as applied to the Hellespont, see on II. B. 845. 95. στοναχίζετο. See on II. B. 95. 96. ἄπιθηρης. Vain-boasters. Compare II. Σ. 479; and see on II. b. 150. So magna minari, Hor. Sat. II. 3. 9. Phaed. Fab. IV. 20. Of the rest, see on II. B. 235; and of αἰνοῦς, in the next line, on v. 39. supra. 99. ὡστό καὶ γαῖα γένουσα. That is, be resolved into those principles you sprung from, or die. Thus Eustathius explains it very exactly from a verse he cites of Xenophanes: πάντες γὰρ γαῖας τι καὶ ἐδάσκοι ἐγκυνοῦσα. Pope. Compare Apoll. Rhod. IV. 1408. 100. ἕκρισαι. See on II. E. 812. 102. νίκης πειράτη. Eustath. περιφαρακτικὸς αὖτὶ τοῦ ὁ νική. See on II. Z. 143. With the sentiment we may compare Prov. xxii. 31. LXX. άττος ἐποιμαζέται εἰς ἡμέραν πᾶλημος, παρά ἐ κυρίον ἡ θνηθεία. In Clem. Alex. Strom. 6, the following hexameter is formed from this of Homer: νίκης ἀνδρωτοί δεός ἐκ πειράτα κατάτατα. 109. εὐδὲ τι σε χρή τ. ἀ. See on II. 1. 337.
111. ἐκρίζος. For ἐρίζει, as in II. A. 8. In the same sense we have περὶ ἐρίζος, infra v. 301. With the sentiment we may compare Eur. Hec. 404. συ ἡ, ὁ στόλαμα, τοῖς κρατοῦσι μὴ μάχον. Pind. Nem. X. 136. χαλιτά ὅ ἐρίς ἀναφύσωσι ὀρινήσις κρεποῦσαν.

112. στυγίσωσι. Eustath. φίσσουσιν' αυτῷ ἐκ Ἰυσου τῷ ἠφίγματι. Cf. v. 114. The verb στυγίζειν, which in later writers usually signifies to hate, is employed by Homer to designate also the emotions of fear and grief. Compare II. O. 370. 513. O. 167. P. 694. ὄ. 65; and see also on II. A. 186.

117. εἰπέρ ἀδέης τῷ ἵστρ., κ. ἔ. L. It cannot with certainty be concluded from the words of Homer, who is the person to whom Agamemnon applies, to whose last lines of this speech: and the interpreters leave it as undetermined as it is in the original. Some would have it understood of Hector, that the Greeks would send such an antagonist against him, from whose hands he might be glad to escape. But this interpretation seems contrary to the plain design of Agamemnon's discourse, which only aims to deter his brother from so rash an undertaking as engaging with Hector. So that, instead of dropping any expression which might depreciate the power or courage of this hero, he endeavours rather to represent him as the most formidable of men, and dreadful even to Achilles. Pope, Heyne however, and perhaps justly, prefers the former interpretation, which the structure of the passage properly requires. And it seems scarcely probable that Menelaus, who was the first to offer himself, and to upbraid the others for their sluggishness, would be induced to relinquish his purpose, unless he were assured that a more able substitute could be provided. Schol. μῦθον μάχης.


127. ὃς ποτὲ μ᾽ εἰρόμενος κ. ἔ. L. This conversation took place at the conference which Nestor, Ulysses, and Phoenix, were deputed to hold with Peleus, on the subject of sending Achilles to the war; since without his assistance, the failure of the expedition was said to be inevitable. Compare II. A. 764. sqq.

128. γινέσθαι τὸ τόκον τε. For περὶ γονίων καὶ τίκων. See Matt. Gr. Gr. § 411. 3.
"Ηβηδη", ώς οτ' ἐπ' ὠκυρόω Κελάδουντι μάχοντο
'Αγρόμενοι Πύλωι τε καὶ 'Αρκιδές ἐγχειροῦμοι,
Φειάς παρ' τεῖχεσσιν, Ιαρδάνου ἀμφὶ μέθοδα.
Τοῦτο δ' Ἠρεμβαλλίων πρῶμος ἰστατο, ἰσόθεος φῶς,
Τεύχε' ἔχων ωμοισιν Ἀρμιθῆδιοι ἄνακτος
Δίων 'Ἀρμιθῆδου, τὸν ἐπίκλησαν Κορυνήτην
"Ἀνδρές κύκλησκον καλλίζωνοι τε γυναικες,
Οὕνεκ' ἀρ' οὐ τόχοισι μαξέσκετο δούρι τε μακρῷ,
'Αλλὰ σιδηρείη αἰρούνη ἐγγύνυσκε φάλαγγας.
Τὸν Λυκόργος ἐπέφυε ἐδῶρ, οὐ τι κρατεῖ γε,
Στεινωτῷ ἐν ὄδῃ, ὅθ' ἀρ' οὐ κοροῦν οἱ ἀλεθθρον
Χρασάμε σιδηρείη πριτ γὰρ Λυκόργος ὑποφθᾶς
Δουρὶ μέσον περὰνθησεν' ὃ δ' ὑπτίοις οὐδεὶ ερείσθην
Τεύχα δ' ἐξεναιρίζε, τὰ οἱ πόρε χάλκεος Ἀρης.
Καὶ τὰ μεν αὐτὸς ἐπείτ' ἐφώρει μετὰ μωλὸν ἄρηος
Αὐτάρ, ἐτεὶ Λυκόργος εὐί μεγάροιον εὖρα,
Δῶκε δ' Ἐρεμβαλλίων, φίλω δεράτων, ἐφορήναι.
Τοῦ δὲ τεύχε' ἔχων προκαλύζετο πάντας ἄρεστοὺς
Οἷς δὲ μάλ' ἐτρόμεοι καὶ ἐδείσανα, οὐδὲ τις ἔτηλν.
'Αλλ' ἔμε βυθὸς οὕηκε πολυτλήμοιν πολεμίζετε
Θάρσει ω' γενεύ δὲ νεώτατος ἔσκον ἀπάντωνω
Καὶ μαχόμην οἱ ἔγον, δῶκε δὲ οἱ εὐχος 'Αθηνή.
Τὸν δὴ μικρατον καὶ κάρτισον κτάνον ἄνδρα
Πολλὸς γὰρ τις ἐκεῖτο παράφορος ἐνθα καὶ ἐνθα.
Εἰδ' ὁς θῆβωμι, βιὴ δὲ μοι ἐμπεδος εἰν,
Τῷ κε τάχ' ἀντίστησε μάχης κορυφαίοις ἐκτορ.
'Υμέων δ', οἴπερ ἐαυτὶ ἀριστῆς Παναχαῖων,
Οὐδ' οἱ προφορονέως μέμαθ' ἐκτορὸς ἄντιν ἐλθεῖν.
"Ὡς νείκεσο' ὃ γέρων' οἱ δ' ἐννέα πάντες ἀνέσταν.

136. τοίς. That is, in τοίς, among them; scil. the Arcadians. Of this Arcadian war, see Pausan. V. 18. VIII. 4; and of the geography, Strabo, VIII. p. 236.
146. τὰ οἱ πόρε χάλκεος Ἀρης. Homer has the peculiar happiness of being able to raise the obscurest circumstance into the strongest point of light. Arethous had taken these arms in battle, and this gives occasion to our author to say, they were the present of Mars. Pope.
151. ἔτη. Scil. πολεμίζετε, which must be supplied from the verse following.
156. πολλούς. Schol. μέγας. Clarke cites the Scholiast on Eurip. Hippol. 1; but πολλῷ is there used in the sense of tμα. See Valck. in loc.—παράφορος. In immersion portectus: Enstahl. παραπτημήνεος, δ' ἐστι κεχυμένος ὅποι καὶ οὕτω πολὺν ἔπεχων τόπων τῷ σώματι ἐλήπται ἐὰν ἡ λεία ἐκ μεταφοράς τῶν παράφορων ἐπίτου. Εἰσχ. Prom. 371. Καὶ νῦν ἄρχειν καὶ παράφορον ἐδραίος Κείτα. See Blomf. Gloss. in loco, and also on II. Ο. 87.
159. τῷ κε τάχ' ἀντίστησε κ.τ.λ. Hector would soon find an antagonist ready to engage him. The noun μάχης, for μαχησμένου, as in P. Z. 2. See also on II. A. 418. The construction of the following lines is this: ὡμοῖ δὲ οἰδὲ οἱ (i. e. οὗτοι), οἵπερ ἐαυτお勧め αριστῆς Παναχαίων, κ.τ.λ. There is a change of person in ἐσσαίν for ἐστὶν.
161. οἱ δ' ἐννέα πάντες. Nine complete; i. e. no less than nine. This pleonasm is very frequent in Homer, and is intended to denote a degree of emphasis which, as Clarke observes, the Latins express by the
'Ωρτο πολύ πρώτος μὲν ἀναξ ἀνδρῶν 'Αγαμέμνων·
Τῷ δ' ἐπὶ Τυδείδης ἥρτο κρατερὸς Διομήδης·
Τοῖς δ' ἐπὶ Αἰάντες, θαύρω ἐπιειμένῳ ἀλκήν·
Τοῖς δ' ἐπὶ 'Ἰδομενέως, καὶ ὅπανω 'Ἰδομενῆος
Μηρίδης, ἀτάλαυντος 'Ἐνυαλὼ ἀνδρειφότητι·
Τοῖς δ' ἐπὶ 'Εὐρύπυλος, Ἐναύμωνος ἀγλᾶδος ὕδως·
' Ἀν ἐς θύας Ἀνδραμονίδης, καὶ δίος 'Ὀδυσσέως.
Πάντες ἀρ' οὖ' ἐθελον πολεμίζειν "Εκτορὶ δίῳ.
Τοῖς δ' αὐτῶς μετέπειτε Γερήνος ἵππωτα Νέστωρ·
Κλήρῳ νῦν πεπάλαχθε διαμπερί, ὡς κε λάχρουν·
Οὕτως γὰρ δὴ δυνήσει εὐκνήμιδας 'Αχαῖοις,
Καὶ δ' αὐτὸς δὲν θυμῶν δυνήσται, α' κε φύγησι
Δήνοι ἐκ πολέμιοι καὶ αἰνής δηιοτήτος.
"Ως ἐφαθ' οὖ δὲ κλήρου ἐσιμύμαντο ἕκαστος,
' Ἐν δ' ἐβαλον κυνέρ 'Αγαμέμνωνος 'Ἀτρείδαο.
Λαοὶ δ' ἦρησαντο θεούς, ἵδε χείρας ἀνέσγον.
"Ωδὲ δὲ τίς ἐπίτευξε, ἑδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, ἦ Ἀιαντα λαχεῖν, ἦ Τυδέος υίῶν,
'Η αὐτῶν βασιλῆα πολυχρόσουι Μυκήνης.
"Ως Ἀρ' ἐφαν' πάλλε δὲ Γερήνου ἵππωτα Νέστωρ·
'Εκ δ' ἐθορε κλήρος κυνές, δὲν ἄρ' ἧθελον αὐτοῖ,
Ἀιαντος' κήρους δὲ, φέρων ἀν' ὄμιλον ἄπάντη,
Δείξει ἐνεδία πάσιν ἀριστήσεσιν 'Αχαίων.
Οὗ δ', οὖ γιγνώσκοντες, ἀπηνύμαντο ἕκαστος,
'Αλλ' ὅτε δὴ τῶν ικαντ, φέρων ἀν' ὄμιλον ἄπάντη,
"Ος μὲν ἐπιγράφας κυνὲ βαλὲ, φαιδίμοις Αἰασ,
" ΕΤΟΙ ὑπ'ἐχεθὲ χείρ' δ' δ' ἀρ' ἐμβαλεν, ἀγχί παραστάς·
Γνῶ δὲ κληρον σῶμα ἑδὼν, γῆθησε δὲ θυμῷ.
Τὸν μὲν πάρ πόδ' ἑνὸν χαμάδις βαλέ, φώνησεν τε·

pronoun ἵππε. Thus Cicero: decem ļpso dies; i.e. ten full days. Compare II. K. 1950. Σ. 373. 470. Τ. 247. Ω. 232. The article is inserted in Herod. III. 66. βασιλεύσαντα μὲν τά πάντα ἐπτά ἐσε καὶ μήνας πίνη. And again, IX. 70. In the following lines, instead of repeating the verb, the preposition only recurs. See Matt. Gr. Gr. § 594. 2.

164. ἐτειμεῖνοι ἀλκήν. See on II. A. 149.

171. ὡς κε λάχρας. Seil. τὸ πολεμίζειν "Εκτορὶ. The verb παλάσασι properly signifies to beamar, with the idea of motion affixed; as in II. E. 100. Z. 268. Λ. 98. 196. M. 186. and elsewhere. It also signifies, to shake the lots; and it is here applied, in the passive, to the warriors themselves, whose lots were to be cast. With the dative κλήρῳ, the preposition σῶν must be supplied. Of the κλήρος, or lot, see on v. 189.

175. ἕκαστος. See on II. B. 775; of the ancient custom of shaking the lots in a helmet, see on ζ.esch. Theb. 454. Pent. Gr. p. 440; and of v. 177, on Ι. G. 318.

179. ἦ Ἀιαντα λαχεῖν. Supply ἵππος. See on II. B. 413.


189. κλήρου σῶμα. There is no necessity to suppose that they put any letters upon these lots, at least not their names, because the herald could not tell to whom the lot of Ajax belonged, till he claimed it himself. It is most probable that they made some private mark or signet, each upon his own lot: the lot being only a
piece of wood, a shell, or any thing that lay at hand. *Pope* ; from Eustathius. See on II. Z. 168.

195. *σιγὴ εἰς υμείων.* *In silence with yourselves*; that the Trojans, as Eustathius observes, might not overhear them, and attribute their prayers to the effect of fear.

196. *αμφαδίνη.* *Schol. φανέρως.— Of ἐμπίς, see on II. A. 562.


216. *θυμὸς ἐνί στήθησι πάτασσε. *Cicero alludes to this passage in Tusc. Disp. IV. 22. *Videmus propridentem apud Homerum "Ajaem multa cum hilaritate, cum deponentur esset cum Hector; cujus, ut arma sumus, ingressis laetiam attulit sociis, terrorem autem hostibus; ut ipsum Hectorum, quemadmodum est apud Homerus, tuto pectori trementem provocasse ad paeanem pae-niteret. *Clarke justly observes, however, that Cicero has totally misunderstood the passage: since Hector by no means repents of the challenge; and his beating heart does not necessarily indicate fear and apprehension. *See Prelim. Obs. sect. I.
Εκτός τού, πάντα μήν δὴ σάφα ἔσειται οὐδὲν οἶνος,
Οὐκόι καὶ Δαναόδες ἀριστῆς μετάσαι,
Καὶ μετ’ Ἀχιλλῆα ῥήξινορα, θυμολέοντα.
'Αλλ' δ' μὲν ἐν νήσσι κορωνία σπουδόροις
Κεῖτ' ἀπομνημονός Ἀγαμέμνονοι, πομποῦν λαῶν,
'Ἡμεῖς δ' εἰμεν τοίοι, οἱ ἂν σέθεν ἀντισάμενες,
Καὶ πολέες' ἀλλ' ἀρχε μάχης ἢδ' πτολέμοιο.

Τὸν δ' αὐτὺς προσεέπτε μέγας κορυφαῖολος "Εκτῶρ
Αἰαῖν Διογενῆς Τελαιμώνη, κοίρανε λαῶν,
Μῆτι μεν, ἥπετε παιδὸς ἀφανοῦρ, πειρητίζει,
'Η γυναικὸς, ἡ οὖκ οἶδε πολέμια ἔργα,
Ἀυτὰρ ἐγών εὐ οἶδα μάχας τ' ἀνδροκτασίας τε.
Οἰδ' ἐπὶ δεξία, οἴδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν,
'Αχαλνη, τὸ μοι ἐστὶ ταλαφύμινον πολεμίζειν;
Οἴδα δ' ἐπαιτει μόθον ἱππῶν ὠκείαν
Οἴδα δ' ἐνι σταδίη ἐδήσ μέλπεσθαι 'Αρηῆ.
'Αλλ' οὐ γὰρ σ' ἑκέλοι βαλάειν, τοιοῦτον ἐόντα,
Λάθρῃ ὀππετεύσας, ἀλλ' ἀμφαδόν, αἱ κε τύχῳμι.
'Ἡ ὅτι, καὶ ἀμπεπαλῶν προῖη δολιχόσκιον ἐγχος,
Καὶ βάλει Ἀιαντος δειλῶν σάκος ἐπαβοίειν
'Ακροτάτων κατὰ χαλκοῦ, ὁς ἐγώδους ἦν ἐπ' αὐτῷ.
'Εξ' δὲ διὰ πτόχας ἥλθε δαϊζων χαλκοῦ ἀτείρις,
'Ἐν τῇ δ' ἐβδοματή μινυ' σχέτο. Δευτερὸς αὐτὲ
Αἰαὸς Διογενῆς προῖη δολιχόσκιον ἐγχος,
Καὶ βάλει Πριαμίδα δι' ἀσπίδα πάντοις ἐτήσιν.
Διὰ μὲν ἀσπίδας ἦλθε φαεινῆς ὀβρυμον ἐγχος,
Καὶ διὰ τῷρνας πολυεαδάλον ἕρημειστο.
'Αντικρόμος δὲ παραὶ λατάρῃν διάμησε χιτῶνα
'Εγχος' δ' ἐκλίθη, καὶ ἀλένατο κίρα μελαναν.
Τὸ δ' ἐκσπασσαμένω δολίχ' ἐγχεια χροσιάν ἁμ' ἀμφώ

239. τό. For δ' ὅ, and so passim. Of the verb νωμάο, see Blomfield's Gloss. on Ἀσε. Theb. 3; and of the adjective ταλαίρινος, on Il. E. 289.
241. μέλπεσθαι "Αρηῆ. This may probably allude to some martial dance, such as the Πηρρίκη ὄρχησις, so called from Pyrrhus, the son of Achilles. See on Il. Σ. 591. The phrase is here used, however, simply in the sense of μάχεσθαι. In v. 242, the particle γὰρ is elliptical. We may conceive that Hector intimated, by his gesture, that Ajax should prepare himself, as he had no intention of taking any unfair advantage of so generous a foe.
244. ἡ ὅτι, καὶ κ. τ. λ. Compare Il. Γ. 355. sqq.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Η'.

Σὺν ρ' ἔπεσον, λείουσιν ἐοικότες ύμοφάγουσιν, ἡ συνὶ κάπροισι, τῶν τε σθένος οὐκ ἀλαπαδνῶν. Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δοῦρι, οὐδ' ἐβηπάν χαλκὸν· ἀνεγνάμφθη δὲ οἱ αἰχμῆ. Αἴας δ' ἀπιστὰ νυξὲν ἐπάλμενος· ἦ δὲ διαπρό

'Ἠλθεν ἐγχεῖη, συφέλειξε δὲ μιν μεμαώτα· Τμῆδην δ' ἀυχὲν ἐπήλθε, μέλαν δ' ἀνεκήκιεν αἴμα.

'Αλλ' οὐδ' ὡς ἀπεληγεῖ μάχης κορυθαίολος· 'Εκτωρ· 'Αλλ' ἀναχασάμενος λίθον ἐλευτεριστεί παχεῖγ

Κέμενον εν πεδίῳ, μέλαια, τρηκάνυ τε, μέγαν τε·

Τῷ βάλεν Ἀιαντὸς δειμνὸν σάκος ἐτπαβάσειον, Μέσαν ἐπομφάλιον· περικήχησε δ' ἀμα χαλκός. Δεύτερος αὖτ Ἀίας, πολὺ μείζονα λάιν ἀείρας, 'Ηκ' ἐπιδυνάμεις, ἔπερεες δὲ ἰ' ἀπελεθορον, 

Εἰσοδ' ἀστιδ' ἐαξε βαλὼν μυλοείδει πέτρας, Βλάψε δ' οἱ φίλα γοῦναθ'. δ' ὑπτιος ἐξετανύθη, 'Αστιδ' ἐνχρυμιφθείς· τὸν δ' ἀιψ' ὀρθωσεν Ἀπάλλων. Καὶ νῦ κε δὴ ἐιφέεσσα αὐτοσχεδόν οὐτάξουτο, 

Εἰ μὴ κήρυκες, Δίος ἄγγελοι ἤδε καὶ ἀνδρῶν, 'Ηλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαίων χαλκοκιτῶνων, 

Ταλθοβίος τε καὶ 'Ιδαιός, πεπυμενόν ἀμφω' 

Μέσαν δ' ἀμφοτέρων σκῆπτρα σχέθουν, εἰπὲ τε μῦθον 

Κήρυκ Ιδαιός, πεπυμένα μήδεα εἰδός· 

Μηκήτη, παίδε φίλω, πολεμίζετε μηδὲ μάχεσθον, 'Αμφοτέρω γὰρ σφοί φιλεῖ νεφεληγερέτα Ζεὺς· 

'Ἀμφω δ' αἰχμη' τὸγε δὴ καὶ ἰδίμεν ἀπαντες. 

Νῦς δ' ἢδ' τελέθει ἄγαθον καὶ νυκτὶ πιθέσαι. 

Τὸν δ' ἀπαμεβζμένον προσέφη Τελαμώνιος Δίας· 'Ιδαί', "Εκτορα ταῦτα κελεύετε μυθίσεσθαι"); 

Αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους. 

'Ἀρχέτων αὐτόρ ἐγὼ μάλα πείσομαι, εἰπέρ ἀν υότα. 

Τὸν δ' αὐτέ προσεέπτε μέγας κορυθαίολος· 'Εκτωρ· 

Αἶαν, ἐπεὶ τοι δύκε θέος μέγεθος τε βίβεν τε, 

Καὶ πινυήν, περὶ δ' ἔγχει 'Αχαίων φέρτατος ἐσσῆ, 

Νῦν μὲν παναύμασθα μάχῆς καὶ διηντίηγος 

Σήμερον· ύστερον αὐτὲ μαχησόμεθ', εἰσδέκε δυίμων.

262. τρήδην ἐπῆλθε. Cædendo attigit. The verb indicates the slightness of the wound. Eustath. τὸ ἐπιπολάζον δηλοὶ τῆς πληγῆς.

267. The construction must be thus supplied: κατὰ τὸ μέσον ἐπομφάλων μήρες.

274. κύρους, Δίος ἄγγελοι. See on Il. A. 334.

276. μήδεα εἰδός. See on Il. B. 718.
'Αμμε διακρίνη, δών δ' ἐτέροις γε νίκην.
Νῦξ δ' ἦδε τελέθει ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
'Ως σὺ τ' εὐφρήνις πάντας παρὰ νυσθὲν Ἀχαίοις,
Σοῦ τε μάλιστα ἐτας καὶ ἐταίρους, οἳ τοι ἕσσιν

Ἀυτὸ ἔγω κατὰ ἀστὺ μέγα Πριάμῳ ἀνακτὸς
Τρώας ἐυφρανέω καὶ Τρώας ἐλκεσπέλπου,
Αἱ τε μοι εὐχόμεναι θείον δύσονται ἀγώνα.
Δῶρα δ', ἄγ', ἀλλήλουσι περικλυτά δώμεν ἅμωφ,

'Οφρα τίς ωδ' εἴπησιν Ἀχαιῶν τε Τρώων τε'

'Η μὲν ἐμαρνάσθην ἔρειδος περὶ θυμοβοροῦ,
'Ηδ' αὖτ' ἐν φιλότητι διείμαγεν ἀρθμίσαντε.
'Ως ἀρὰ φωνήσας ἑώκε ξίφως ἀργυρόλοιν,
Σὺν κολεῶ τε φέρων καὶ εὐτυμίῳ τελαμώνι
Αἰας δὲ Ζωστήρα ἐδοὺ φοίνικα φαινόν.
Τω δὲ διακρινυθέντε, ὁ μὲν μετὰ λαὸν Ἀχαίων
'H'H', ὁ δ' εἰς Τρώων ὑμαδὸν κλε' τοι δ' ἐχάρησαν,
'Ως εἴδον ξυνοῦ τε καὶ ἀρτεμέα προσιόντα,
Αἰαντος προφυγόντα μένως καὶ χεῖρας ἀπάπτους
Καὶ ρ' ἤγουν προτὶ ἄστυ, ἀελπέτωντες σοῦν εἶναι.
Αἰαντ' αὖθ' ἐτέρωθεν εὐκνήμιδες Ἀχαιῶν
Εἰς Ἀγαμέμνονα ἐδοὺ ἅγουν, κεχαρητὰ νίκη.
Οὗ δ' ὕτε ἠλ κλαίσιν ἐν Ἀτρέιδου γένουτο,
Τοῖσι δὲ βοῶν ἰέρεως ἀναξ ἀνδρῶν Ἀγαμέμνων
Ἀρσενα, πενταέτηρον, ὑπερμενεὶ Κρονώνων.
Τὸν ἐ βοῦν, ἀμφὶ θ' ἐπον, καὶ μεν δείκηναν ἁπάντα,
Μιστυλλόν τ' ἀρ' ἐπισταμένως, πείραν τ' ὀβελοῦσιν,
"Ωπερσάν τε περιφράβεως, ἐρύσαιντο τε πάντα.
Αὐτάρ ἐπέ τι παύσατο πόνου, τετύκυντο τε δαιάτα,
Δαινυντ', οὐδὲ τι θυμὸς ἐδεύτο δαιφὸς ἐίσης'
Νάτοιση δ' Ἀλάντα δινεκέσσα γέραινεν
"Ἡρως 'Ατρείδης, εὐνυκρείων 'Αγαμέμνων.
Αὐτάρ ἐπέ τι πόσιο καὶ ἐιδήτος ἐξ ἔρον ἔντο,
Τοῖς ἐ γέρων πάμπρωτας ὑφαίνειν ἧροχετο μήτιν
Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνετο βουλή.
"Ὁ σφίν ἦφρονεν Αγορίστης καὶ μετέεπεν'
'Ατρείδη τε, καὶ ἄλλοι ἀριστίτης Παναχαῖοι,
Πολλοὶ γὰρ τεθάνατι κάρη κομῶντες 'Αχαιοί,
Τῶν νῦν αἶμα κελανόν ἕνδροιν ἁμηρί Σκάμανδρον,
"Εκέδασο' ἐξεὶ Αρης, πυγαί δ' "Ἄιδοδε κατάλθοιν.
Τῷ σε χρη πόλεμον μὲν ἀμ' ὑν πάσαι 'Αχαῖοιν,
Αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
Βουλαὶ καὶ ἡμῖνοισιν· ἀτάρ κατακήμοις αὐτόφως

321. νώτοισι. The distinction usually observed towards the more honourable guest, in giving him a larger portion than the rest, is here more particularly marked by Agamenmon, who assigns to Ajax the part of the victim which peculiarly belonged to himself. Herod. VI. 56. τῶν ἐκ θυρείων ἀπάντων τὰ δέρματα τε καὶ τὰ νόστα λαμβάνειν σφῆς, scil. τοὺς βασιλέας. Xenophon, speaking of Lycurgus, observes in his Treatise de Rerum Lacedae. c. 15. δημοςια γε ἐπὶ τῷ δείπνῳ ἐμπάλων, οὐχ ἵνα δημάσης καταφάνως, ἀλλ' ἵνα τοῖς ἀριστοῖς ἐλέησαι, ἤ τινα βολήν λαύσιν. See on II. A. 468.—δινεκέσσα. Virg. Æn. VIII. 183. Perpetuum terymum boreis.

322. ὑφαίναν μῆτιν. See on II. G. 212.
323. πάλαι γὰρ τεθάνατα κ. τ. ἐ. There is a great deal of artifice in this counsel of Nestor, of burning the dead and raising a fortification; for, though piety was the specious pretext, their security was the real aim of the truce, which they made use of to finish their works. Their doing this at the same time they erected their funeral piles, made the imposition easy upon the enemy, who might naturally mistake one work for the other. And this also obviates a plain objection; viz. Why the Trojans did not interrupt them in this work! The truce determined no exact time; but as much as was needful for discharging the rites of the dead. Pote. It may be observed, that there was no necessity for these fortifications in the earlier years of the war, since the Trojans had never left the city, till the secession of Achilles. See II. E. 789. The particle γὰρ is either elliptical, as in II. A. 123, and may be thus supplied; Hear, ye Greeks; for &; or it may express the cause of what follows, as in v. 73. supra.

324. "Ἄιδοδε." That is, εἰς Ἄιδος ὀδώμ. Properly the termination is only thus affixed to the accusative, as in II. A. 54; but the substantives ὀδὼν and ὀδώμ are continually understood with the genitive, whence the above form also arose.

326. κυκλήσομεν νεκροὺς. Eustath. ἀντὶ τοῦ προχοίς ἀγάπωμι, ἢ μάλαστα ἵπα μᾶγχου κομίσωμεν, ὡσ ἀπό μίμασ τὰ γὰρ κυκλά. ἄγοντις τοὺς προχοί, μίρος ἀμάζεις. See II. E. 732. Others explain the verb by in ordem circumvagere; but the interpretation of Eustathius is sanctioned by v. 426. infra. Of this and the following subjunctive forms, see on II. A. 62.

333. κατακήμοις αὐτῶς. It may not be unwelcome to enlarge a little upon the way of disposing the dead among the ancients. It may be proved, from innumerable instances, that the Hebrews interred their dead. Thus Abraham's burying-place is frequently mentioned in Scripture. And that the Egyptians did the same, is plain from their embalming them. Some have been of opinion, that the usage of burning the dead was originally to prevent any outrage to the bodies from their enemies; which imagination is rendered not improbable by that passage in 1 Sam. xxxi. 12, where the Israelites burn the bodies of Saul and his sons, after they had been misused by the Philistines, even though their common custom was to bury their dead. So Sylia, among the Romans, was the first of his family who ordered his
body to be burned, for fear the barbarities he had exercised on that of Marius might be retaliated upon his own. Cic. de Legg. II. 22. Procul dubio cremandi ritus a Graecis venit, nam sepulcrum legimus Numam ad Antonis ontem; totoque genili Cornelio sollemnem suisse sepulcrum, usque ad Syllam, qui prius ex ea gente eremutus est. The Greeks used both ways of interring and burning. Patroclus was burned; and Ajax laid in the ground, as appears from Soph. Aj. 1165. Σπειδον κολὴν καταστεί των ἱερων. Thucydidès (in book II.) mentions λάρασες κυπαρίσσινα, coffins or chests made of cypress wood, in which the Athenians kept the bones of their friends that died in the wars. The Romans derived from the Greeks both these customs of burning and burying. “In urbe nec sepeliato, nec urito,” says the law of the Twelve Tables. The place where they burned the dead was set apart for this religious use, and called gêleú; from which practice the name is yet applied to all the grounds belonging to the church. Plutarch observes, that Homer is the first who mentions one general tomb for a number of dead persons. Here is a Tumulus, built round the pyre, not to bury their bodies, for they were to be burned; nor to receive the bones, for they were to be carried to Greece; but, perhaps, to inter their ashes, which custom may be gathered from a passage in II. Ψ. 252; or it might be only a cenotaph in remembrance of the dead. Pore. On this subject see Herod. II. 85. Dion. Sic. I. 91. Nicolaus de Scuplerius Hebrœorum; Kirchman de Fum. Roman. Adam s Roman Antiquities, p. 435. Robinson s Archæol. Græc. V. 6. 7. and Blomfield s Gloss. on Æsch. Agam. 429. The notes on II. Ψ. will furnish an account of the particular rites with which funerals were solemnized.

336. τούμβον δʹ ἀμφὶ πυρῆν κ. τ. λ. This passage has given some trouble to expostors. Translate:—Let us throw up one common tumulus about the pyre, having brought it, i.e. the earth necessary for the purpose, from the plain. Schol. ἐκτρωπήθαι τοῦτον, τουτέστι, πολυάνθρωπον. 


353. οὐκ ἡμῖν. Unless. Eustath. ἀντὶ τοῦ, ἕν μὴ ἔχομεν αὐτῶ. With the sentiment expressed in this passage we may compare Xenophon. Anth. III. 2. 10. Πρῶτον γὰρ ἡμῖν μὲν ἐπεδοῦμεν τούς τῶν θεῶν ὅρ-
'Htoj oj' 2e eipwv kat' ar' ezeto' tois d' anesth
Dios' Alexandreos, 'Elefthi posis hukimioi,
'Ocs mnu ameivemvou epea ptereneta prosoth'na'
'Antipno, su men oun e' 2i moj fyla taui' agorofeis'
Oisada kai allon mithon ameinvna Toude noisai.
Ei d' etew d' to touton apo spoudh' agorofeis,
'Ez ar an to epeita theoi frenas olesan autai.
Auptar e'w Trwessi meb' ippodamioi agorofeis
'Antipou d' apofymi, gynaika men oun apodwsis.
Kthmata d', oso' agomh 2ex 'Argevos hemeteron do,
Pant' etelw doimwai, kai et' oikothen all' epistwvai.
'Htoj oj' 2e eipwv kar' ar' ezeto' tosi d' anesth
Dardanidhs Priamos, theofy mhistwv atalantos.
"O sfoj eufronwv agorofbato kai meteite'
Kklwte mev, Trwses kai Dardanoi, ho epikouroj,
'Ofro' eipw t' me themod eni sththesi keleuei.
Nun men dorphon elaseth kat' ato polin, ws totopos per,
Kai phulakeis mnissathe, kai egrogorthe ekastron
'Hwthev d' Idatoz etw koihas epivsias,
Epimeve 'Ateivedr, 'Agamemvoni kai Mevnelw,
Mithon 'Alexandrou, tou eivena neikos orwre.
Kai de tos' epimevai puwvnd epsov, ai' evthelw
Paspasthai polhmio doshezws, eisoke nekrovus
Khomew' ustheu autw makhosmev', eisoke daimwv
"Amei diakrini, dou d' ep'wsei ge vikhen.
"Ocs eftw' oj d' ara tou mala mnu klwv, ho ep Phónto.
Dorphon epetbe' elvnto kata stratou en tellesew.
'Hwthev d' Idaos ebh koihas epivsias.

zos, ouj d' polmioi epiokrisai te, kai
"as spoudas kai tois orkos lekhsws.
Ovtoj d' ekhtov, eisws tois men polmiow
thevontos einai tois theos, mete d' sym-
whous. So again, III. 1. 22. Elian. V. H.
XIV. 2. tois paradantos orkous ton
tharabwv etevnthes 'Agiolocos, sti tois
theos ekhrhous autous poiasmena taic
ispokias, autw filous kai symhmous
kastrapntato. Ltv. III. 2. Si perjumio
gaudontan, Dis magia iraitis quain hosthnum
gesturos bellum.

359. apo spoudh'. In earnest. Eustath.
Anti tou spoudaw, kai oun 2i eti tieira
tin.
360. antikrbv d' apofymi. I positively
refuse. See on II. P. 359, and Lex. Pent.
Gr. v. apofasko.
366. thew绝大多数 atalantos. A god-
like counsellor. The appellation, however,
must be understood in reference to the
general character of Priam, and not to the
foolish fondness with which he complies
with the proposals of his son. From this
expression Eschylus has coined the word
theophatwv, which occurs in Pers. 659.
570. Vulgo kata stratov. Some MSS.
read kat' ato polin, and so Heyne. The
vulgar reading is sanctioned by v. 360,
which Heyne, however, condemns as spuri-
ous; and the other is confirmed by v.
477. infra.
375. eipmena. Infinitive for impera-
tive; as in v. 79.
380. En tellesew. At their posts. Eus-
thath. ta stratistikata legaei tagnata.
The word is frequently used in a military
sense by Xenophon. Compare also II. K.
56. The line is generally regarded as an
interpolation from II. A. 730. 2. 296.

R 2
Touc ò' e'v eîn àγορ' Δαναούς, θεράπουτας Ἄρης,
Νη' παρὰ πρώιμη 'Αγαμέμνονος· αὐτάρ ὁ τοις,
Σοῖς ἐν μέσσωι, μετεφώνεις ἢποτα κύριξ·
Ἄπειδαί τε, καὶ ἄλλοι ἀριστῆς Παναχαίων,
'Ηνώγει Πρίαμός τε καὶ ἄλλοι Τρώες ἁγανοι
Εἰπεῖν, αἴκε περ ὑμι φίλου καὶ ἤδι γένοιτο,
Μῦθον 'Αλεξάνδροιο, τοῦ εἴνεκα νείκος ὄρφωρε.
Κτίματα μὲν, ὁς 'Αλεξάνδρος κολύμης ἐνι νυσιν
'Η γάγετο Τροϊνή,—ὡς πρὶν ωφηλλ' ἀπολέσθαι—
Πάντω ἐθέλει ἐδεμναί, καὶ ἐτ' ὦκοθεν ἄλλα ἐπιτεθέναι
Κουριδίνη ò' ἀλχον Μενελάον κυδαλίμου
Οὐ φυσ ὑώσιν· ἦ μὴν Τρώες γε κλονται.
Καὶ δὲ τόδ' ἡνώγεων εἰπεῖν ἔπος, αἱ κ' ἐθέλητε
Παῖςασθαι πολέμου δυσχέος, εἰσόκε νεκροῖς
Κήμεν' ὑπερ' ἀυτε μαχησόμθ', εἰσόκε δαίμων
'Αμμε διακρίνη, ἐώ' ὑ' ἐτέρουσι γε νίκην.
"Ως ἐφαθ'· οἱ δ' ἀρα πάντες ἀκόιν ἐγένοντο σιωπῇ.
'Οψ' δὲ ὑ' μετέπειτε βοὴν ἀγαθὸ Διομήδης'
Μὴ' ἀρ τις νῦν κτίματ' 'Αλεξάνδροιο δεχέσθω,
Μὴ' Ελινήν γνωτοῦν δὲ, καὶ δς μάλα νῆπιος ἐστιν,
'Ως ἡ' δὲ Τρώσεσιν ὀλέθρου πειρατ' ἐφίππατι.
"Ως ἐφαθ'· οἱ δ' ἀρα πάντες ἐπίαχον υἱες 'Αχαίων,
Μῦθον ἀγασάμενοι Διομῆδες ἰπποδάμου.
Καὶ τότ' ἄρ' ἵδαιον προσέφη κρεῖων 'Αγαμέμνων'
Ίδαι', ὑπὸ μῆθον 'Αχαιῶν αὐτὸς ἀκόιες,
'Ως τοῦ ὑποκρίνοντα' ἐμοὶ δ' ἐπιαυδάνει οὕτως.
'Αμφὶ δὲ νεκροίς, κατακαίειν νῦτι μεγαίρω.
Οὐ γάρ τις φείδω νεκύων καταπεθυμήτων
Γίγνετ', ἐπεὶ κε θάνωσι, πυρὸς μειλισάμεν ὡκα.
"Ορκία δὲ Ζεῦς ἰστι, ἐρίγονυ ποσίς" Ἡρης.
"Ως εἰπόν, τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοίσιν.
"Αφόρρον δ' Ἰδαίος ἤβη προτὶ Ἰλιον ἱρήν.
Οἱ δ' ἔατ' εἰν ἀγορῇ Τρώες καὶ Δαρδανίωνες
Πάντες ὥμηγερεσί, ποτὶδέχουντο ὅποπτὸ· ἀν ἐλθοι
'Iδαίος' δ' ὁ ἄρ' ἠλθε καὶ ἀγγέλην ἀπέεπε,
Στὰς ἐν μέσοισιν τοι δ' ὁπλίζοντο μάλ' ἄκα,
'Αμφότεροιν, νέκνας τ' ἁγέμεν, ἔτεροι δὲ μὲθ' ὕλην.
'Αρχεῖοι δ' ἐτέρωθεν ἐουσέλμων ἀπὸ νῆων
'Ωτρυνον νέκνας τ' ἁγέμεν, ἔτεροι δὲ μὲθ' ὕλην.
'
Ηλιός μὲν ἔπειτα νῦν προσεβάλλειν ἀροῦρας,
'Εξ ἀκαλλῆρετασ βαθυρρόφοι Ὀκτανοί
Οὐρανῷ εἰσανών· οὐ δ' ἦντον ἄλληλοισιν.
'Ενδα διαγνῶναι χαλέπτως ἦν ἀνδρα ἐκαστον
'Αλλ' ὧσατ' νείκοντες ἀπὸ βρῶτον αἰματόσεντα,
Δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπέαιρα.
Οὐδ' εἰα κλαίειν Πράμος μέγας· οἱ δ' χιωτ' διειρρή
Νεκροὺς πυρκαῖις ἐπενήενοι, ἀχύρνονοι κύρ.
'Ἐν δὲ πυρὶ πόρσαντες ἐβαν προτὶ Ἰλιον ἱρήν.
'Ος δ' αὐτῶς ἐτέρωθεν ἐουκνημίδες Ἀχαιοι
Νεκροὺς πυρκαῖις ἐπενήενοι, ἀχύρνονοι κύρ.
'Ἐν δὲ πυρὶ πόρσαντες ἐβαν κολάς ἐπὶ νῆας.
'Hμος δ' αὐτ' ἄρι πῶ ἦσε, ἐτι δ' ἀμφιλήκη νυξ,
Τήμος ἄρ' ἀμφρί πυρήν κριτός ἐγρετο λάος Ἀχαιών
Τύμβοι δὲ ἀμφ' αὐτὴν ἔνα ποίεον εξαγαγόντες
'Ακριτον ἐκ τεθείου προτὶ δ' αὐτῶν τεῖχος ἐδειμαν
Πύργους θ' ύψηλους, εἴλαρ νῆων τε καὶ αὐτῶν,
'Ἐν δ' αὐτοῖς πόλας ἐνεποίεον εὖ ἄραρνιας,
'Οφρα δ' αὐτῶν ἐπιπλασίᾳ ὅδος εἰς
'Εκποθεῖν δὲ βαθεῖαν ἐτ' αὐτό τάφρον ὄρυξαν,
Εὐρεῖαν, μεγάλην' ἐν δὲ σκόλοπας κατέπεζαν.
'Ος οἱ μὲν ποιέοντο κάρῃ κομόωντες Ἀχαιοί.
Οι δ' θεοὶ, πὰρ Ζηνὶ καθῆμενοι ἀστεροπτηγ',
Θεσύπτω μέγα ἐργον Ἀχαιών χαλκοχτήων.
Τοῖς δὲ μύθων ὄρῳ Ποσειδάδων ἐνοσίχθων
Ζεύ πάτερ, ἢ πᾶ τὰς ἐτ' βροτῶν ἐπὶ ἀπείρων γαίαν,
'Οστίς ἐτ' ἀθανάτοις νῦν καὶ μὴν ἐνίψεις;
412. σκῆπτρον ἀνέσχεθε πᾶσι θεοίσι.
See on II. A. 234.
421. προσεβάλλειν ἀροῦρας. Sei1. ἀκτίς. Virgil has imitated this passage of Hoeier, respecting the funeral rites of the deceased, in Aen. XI. 182. sqq.
433. ἀμφιλήκη νυξ. See on II. A. 101.
445. ἐνοσίχθων. The same as ἐνοσίχθως in v. 455. See on II. I. 183.
447. ἀθανάτοις νῦν καὶ μὴν ἐνίψεις; Consilia sua ad deos relatus sit? i.e. with a view of securing their assistance and favour. Eustathius has given another interpretation; but the true meaning of the passage is evident from v. 450. Pope observes, that as the building of this wall was a mere
fiction, it was necessary to account for no traces of it being left in after ages. Hence, therefore, the jealousy of Neptune, and the total destruction of the wall, in conformity with the promise of Jupiter, in II. M. 17. This conversation between Jupiter and Neptune is, indeed, rejected as spurious by the Alexandrian critics; and Wolf and Knight are disposed to agree in its condemnation. It is, however, closely connected with the beginning of II. M. 450. ἡλασάν. There are a variety of nouns, followed by which the verb ἡλασάμεν signifies, to draw in a direct line; and thence, to place. Thus we have here ἡλασάμεν τάφον, et sic alios: in II. Δ. 63, ἡλασάμεν ὅμοιον, Σ. 564, ἡλασάμεν ἢλος, Od. Ζ. 9, ἡλασάμεν ταῖς. Σ. 11. ἡλασάμεν σταφυρίς. See Passow's Lex. in v.

451. τοῦ δ'. The wall raised by the Greeks, as opposed to that which had been built by Neptune and Apollo. See Apoll. Bibl. Π. 5, 9. Hygin. Fab. 89.

453. πολισσαμέν. Schol. τὴν πόλιν ἠτειχίσαμεν. Xen. Anab. VI. 6. 4. ἀκούοντες ὅτι οὕτως πολίζω τὸ κωρων. 456. τοῦτο νοημα. This contrivance; i.e. the wall.

457. νῆς δ' ἐκ Αἴπρων κ. τ. λ. The verses from hence to the end of the book, afford us the knowledge of some points of history and antiquity; as, that Jason had a son by Hypsipyle, who succeeded his mother in the kingdom of Lemnos; that the isle of Lemnos was anciently famous for its vines, and drove a traffic in them; and that coined money was not in use in the time of the Trojan war, but the trade of countries carried on by exchange in gross; brass, copper, slaves, &c. Pope. See on II. B. 106. At II. I. 72, Thrace is also mentioned as furnishing the Grecian chiefs with a daily supply of wine. See also Od. I. 196. Hence Plin. N. H. XIV. 4. Vino antiquissima claritas Maroneo, in Thraciae maritima parte genito, ut auctor est Honorius. Compare Eur. Cyc. 128; and see Perizon. ad Ελιαν. V. H. XII. 31.

471. μῆθι. Schol. οἷον. See Schneid. Lex. in r.
"Ενθεν ἂρ' οἰνίζοντο κάρη κομώντες Ἀχαιοί,
"Αλλοι μὲν χαλκῷ, ἄλλοι δ' αἴθωνι σιδήρῳ,
"Αλλοι δὲ ρινοῖς, ἄλλοι δ' αὐτής βόεσκοι,
"Αλλοι δ' ἀνδραπόδεσσι' τίθεντο δὲ δαίτα θάλειαν. 475
Παννύχιοι μὲν ἔπειτα κάρη κομωντες Ἀχαιοὶ
Δαίωντο, Τρώες δὲ κατὰ πτόλιν ἦδ' ἐπίκουροι.
Παννύχιος δὲ σφιν κακὰ μήδετο μητίατα Ζεῦς,
Σμερδαλέα κτυπέων' τοὺς δὲ χλωρόν δέος ἱρεί.
Οἶνον δ' ἐκ δεπάων χαμάδις χέον, οὐδὲ τις ἐτήν
Πρὶν πιέων, πρὶν λείψαι ὑπερμενεῖ Κρονίων.
Κομίσαντ' ἂρ' ἔπειτα, καὶ "Ὑπνοῦ δῶρον ἔλαυντο

482. "Ὑπνοῦ δῶρον. So II. Γ. 64. δῶρον δωροθείς. Thus also Ovid. Fast. ΙΙΙ.
THE

'ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

'ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Θ'.

Επιγραφή.

ΘΕΩΝ ἈΓΟΡΑ, καὶ ΚΟΛΟΣ ΜΑΧΗ.

''Αλλως,

ΘΗΤΑ θεών ἀ'γορή, Τρώων κράτος, ''Εκτορος εὔχος.

THE ARGUMENT.

THE SECOND BATTLE, AND THE DISTRESS OF THE GREEKS.

Jupiter assembles a council of the Deities, and threatens them with the pains of Tartarus, if they assist either side: Minerva only obtains of him, that she may direct the Greeks by her counsels (vv. 1—40). The armies join battle: Jupiter, on Mount Ida, weighs in his balances the fates of both, and affrights the Greeks with his thunders and lightnings (41—77). Nestor alone continues in the field, in great danger; Diomed relieves him; whose exploits, and those of Hector, are excellently described (78—196). Juno endeavours to animate Neptune to the assistance of the Greeks, but in vain (197—210). The acts of Teucer, who is at length wounded by Hector, and carried off (211—333). Juno and Minerva prepare to aid the Greeks, but are restrained by Iris, sent from Jupiter, who severely reproves them on their return to Olympus (334—484). The night puts an end to the battle. Hector continues in the field,—the Greeks being driven to their fortifications before the ships,—and gives orders to keep the watch all night in the camp, to prevent the enemy from re-embarking, and escaping by flight (485—541). They kindle fires throughout the field, and pass the night under arms (542—561).

The time of seven and twenty days is employed from the opening of the poem to the end of this book. The scene here, except of the celestial machines, lies in the field, toward the sea-shore.

Ἡώς μὲν κροκόπεπλος ἐκδύναυ τάσαν ἐπ’ αἶαν
Ζεύς δὲ θεών ἀγορήν ποιήσατο τερπικέρανος

1. Ἡώς μὲν κροκόπεπλος κ.τ.λ. Compare Virg. Æn. X. 1. 587.; and with the epithet κροκόπεπλος, arrayed in a robe of saffron hue, Æn. IV. 585. Croceum lin-
quens Aurora cubic. A far more usual epithet of Aurora is ὁδοθάκτυλος, ray-
fingered; which, according to Damm, is always applied to her when the morning is
somewhat advanced, whereas κροκόστεπλος
belongs only to the dawnings day. Compare
Π. Α. 477.
4. υπό πάντες άκουον. A timessis for 6ήκουσαν, they obeyed; seel. his summons.
It seems that the clauses of this sentence
are inverted, and that the latter verb re-
fers to αγόρην ποιήσατο, in v. 2.
7. άθλια. See on 11. Ε. 269.
8. διακίσαν. To set aside, to transpress.
Schol. διακάψαι, ανατρέψαι. Π. Β. 120.
μάχης επι μήδεα κείρε Ζεὺς.
9. αἰνείται. Αψιμασσε. Schol. συνα-
νείται, συγκαταπθίθησε. See P. G. L. Ε.
in loco.
12. πληγείς ου κατά κόσμον. Schol.
Vill. αντί του κεραυνωθείς. This con-
nection seems preferable to joining ου κατά
κόσμον with δεισώσαι. Compare Π. Β.
264.
14. βέρεθρον. An adysis. It was written
also βάραθρον, whence the Latin bario-
thrum. There was a deep pit so called at
Athens, which was used as a place of ca-
pital punishment, into which the criminal
was thrown, and left to perish. See Herod.
VII. 133. Xenoph. Hellen. I. Schol. in
Hence, in after times, it became a general
name for a prison, in which sense it was
also adopted by the Romans. Hence this
curious etymology of the word in Isido-
rus, ΧΙΙ. 9. Bariatham: corvatum, quasi
toroqo atrox. Festus derives it from βα-
θής. It may be observed, that, by a some-
what similar analogy, the Valley of Hin-
nom was regarded by the Israelites as a
fitting representative of Hell; whence
originated the Greek word γέωνα, em-
ployed by the sacred writers. See the
Commentators on Matt. v. 22.
16. τόσον ένερ' Αίδεω, κ.τ.λ. He-
siod has nearly the same line in Theog.
720. τόσον ένερ' υπό γής, έσων ώρανος
1. 1. 2. So Virg. Αέν. VI. 577. των Τα-
ταρων ipse Bis potest in proceps tantiem ten-
ditque sub umbra, Quantus ad aterrum
ceti suspexus Olympum. And Milton, P. L.
1. 73. As far removed from God and light of
heaven, As from the centre thrice to th'
utmost pole. Of the probable origin of this
threat of Jupiter, see on Π. Α. 403.
19. σειρήν χρυσείν. The opinions res-
pecting this chain of Jupiter, as collected
by Eustathius, seem to be little worthy of
attention. The more general belief of the
ancients was, that it meant the Sun. Thus
Plato in Theetet.: οδίνην ἀλὸ ή τὸν ἥλων
"Ομορος λύγει καὶ ἐληον". Hence Pope
would understand it to be the attractive
force of the sun, by which the planetary
system is preserved. It seems more pro-
bable, and certainly more consistent with
the natural simplicity which pervades his
writings, that Homer meant no more than
the plain signification which his words con-
vey. The laboured conjectures, and the
allegorical interpretations, by which the
simplest and most beautiful passages in
the Iliad have been obscured and impeded,
are equally calculated to perplex by their
extravagance, and disgust by their affecta-
tion. See on Π. Α. 194.
23. πρόφορων ἔθλομι. Cum libenter.
The adjective πρόφορων is redundant. A similar pleonasm of the word ἔθλον sometimes occurs. Xen. Anat. V. 1. 14. πόλεις ἐκόσιας ἐπείτης. Perhaps, however, the adjective may bear the meaning of iratus, which, though extremely rare, the sense and connexion evidently require in v. 40.

24. αὐτὴς κεν γαϊπ. There is an ellipsis of the preposition σὺν, which is continually the ease with the dative of the pronoun αὐτὸς. So again infra v. 290. Α. 606. τ. 481. Ψ. 8. The idiom has been called Attice, but it is not confined to any class of writers, though its use is more particularly frequent in the Tragic poets. See Eimsley on Eurip. Med. 261, in which he renders the words αὐτὸς μελάθρος, by our familiar expression, house and all; and illustrates the formula by a variety of examples. We may add, Herod. II. 47. III. 45. VI. 32. Xenoph. Anat. I. 3; and other instances will frequently recur. See Matt. Gr. Gr. § 400. f. Hermann on Viger, p. 692.

29. κρατερῶς. Angrily. See on II. Α. 25.

34. οἱ κεν ὀλωνταί. Who will perish; in the future. See on II. B. 188.

40. πρόφορων. Πράτο. See on v. 23.

43. γέντο. Hec took; for ἑαυτό. I. e. ἑαυτό. It is supposed, that the γ is for the digamma or spiritus asper; as we have γάται for ἁγάται, γαίνοι for ἀγίνοι, and the like. The λ is changed into ν, as in κίντο for κίλτο, ὑμεῖ for ἱμεῖ. See Matt. Gr. Gr. § 227. Ernesti on Callim. H. in Cer. 44.

47. πολυτίμακα, μητέρα θηρῶν. We are informed by Mr. Wood, in his Description of the Troade, that the present state of Ida corresponds with Homer's descrip-
tion of it. It still abounds with fountains and rills; and its forests of pine-trees are the resort of jackals and wild beasts.

48. Γάργαρον. Τὸ Γαργαρᾶς; i. e. a single point of land; which is added by way of apposition to "Τὸν", to determine more accurately the spot to which Jupiter was going. So again in Π. 284. See also Matt. Gr. Στ. § 432. 3; where examples are cited from II. Π. 502. Υ. 44. Φ. 37. These, however, more properly belong to the construction noticed on Π. Δ. 219, or on Soph. Εἰς. T. 716. Pent. Στ. p. 53. See likewise on Π. Z. 431.


60. οἱ δὲ ἐπὶ θ. Κ. Λ. See on Π. Δ. 446.

69. παρὰ ἐπίστρω εἰς ἀνά κατα. This passage has been imitated by Virgil: Æn. XII. 725. Jupiter ipse duas aequato pondere lanceas sustinuit, et sita imponit diversa duorum, quam damnat labor, et quo versum pondere lexim. See Macrobi. Sat. V. 13. Homer has repeated it in Π. X. 209, and Milton also imitated it in Π. L. ΙV. 996. The Eternal, to prevent such horrid fray, Hung forth in heaven his golden scales, yet seen between Aetos and the Scorpion sign; Wherein all things created first he weighed, The pendulous round earth, with balanced air In counterpoise; now ponders all events, Battles and realms—In these he puts two weights, The sequel each of parting and of fight; The latter quick up flew, and kicked the beam. We may also compare the following passages of Scripture: Job xxxi. 6. Prov. xvi. 2. 11. 1 Sam. ii. 3. Dan. v. 27. Eustathius explains the descent of the scales to signify mortality and death, and their ascent to imply life and prosperity.

74. ἀκολούθον. Of the verb in the dual, in reference to a nominative plural, see on
Avtōs δ' ἐξ 'Ιδης μεγάλ' ἐκτυπ., δαίμονον δὲ Ἦκε σέλας μετὰ λαοῦ 'Αχαιῶν' οὗ δὲ ἰδόντες Θάμβησαν, καὶ πάντας ὑπὸ χλωρῶν δέος εἶλεν. 'Ἐνθ' οὔτ' 'Ιδημενεὺς τῇ μιμεῖν, οὔτ' 'Αγαμέμνων, Οὔτε δ' 'Αιάντες μενέτην, θεράποντες 'Αρμος. Νέστωρ δ' οἴος ἔμμεν Γερμόνος, οὐρος 'Αχαιῶν, Οὔτε ἐκών ἀλλ' ἵππος ἐτείρετο τὸν βάλεν ὕπ Δόσ 'Αλέξανδρος, Ἕλενης πόσις ἵκαμοι, Ἀκρην κακκορυφήν, οὖθε πρώτων τρίχες ἱππών Κρανίῳ ἐμπεφύσα, μάλαστα δὲ καριών ἐστιν. Ἀλγήσας δ' ἀνεπάλτο, βέλος δ' εἰς ἐγκέφαλον ἑυ, Σὺν δ' ἱπποὺς ἵπαραξε, κυλινδόμενος περὶ ἁλκώφ. Ὁφρ' ὁ γέρων ἱπποί παρορμίας ἀπέσταμεν Φασάνας ἄσσων, τόφον 'Εκτορὸς ὑκεῖς ἱπποί Ἡλθον ἀν' ἰωχών, θρασύν ἴνιοχὸν φορέοντες 'Εκτορα' καὶ νῦ κεν ἐνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσεν, Εἰ μὴ ἄρ' οὗ νόησε βοήν ἁγάθος Διομήδης· Σμιρηνόλος δ' ἐβόησεν, ἐποτρύνων 'Οδυσσία· Διογενῆς Λαστίαδη, πολυμίχαν' Ὀδυσσεύ, Πῆ φεύγεις, μετὰ νότα βαλκὼν, κακώς δῶς, ἐν ὀμιλίας; Μήτις τοι φεύγοντι μεταφρένῳ ἐν δόρου πῆξ'. Ἀλλὰ μέτ' οὗρα γέρωντος ἀπώσομεν ἀγρίον ἀνδρα. Ὁς ἐφαρ' οὖν ἐσάκουσε πολύλας δίος Ὀδυσσεύς, Ἀλλὰ παροῦξε κοιλας ἐπὶ νής 'Αχαιῶν' Τυδείδης δ', αυτὸς περ' ἑων, προμάχους ἐμίχθη, Στῇ δὲ πρόσθ' ἱππὼν Νηλιπάδου γέρωντος, ὕπερκατα τὸ ἐν βάτον ὁ εἶπεν τοῖς γόνοις τῶν Ἰλιοῦ καὶ τῶν Ἰλιανῶν λαχείων ἐπὶ οἰκεῖοιν. Ως οὖν ὁ ἠμαυτὸς ἐπὶ οἰκείοις ἐν ἰχνείᾳ ἐγένωτα καὶ συνελέεθα παρὼν ἐκάλουν οἱ παλαιοὶ. Οὐκ εἰς ἐπηκείαν τοις καθαροῖς καὶ ἐπικρατούσῃ καὶ συνελεύθερῳ Παρὼν ἐκάλουν οἱ παλαιοὶ. Συνελεύθερως τοις καθαροῖς καὶ ἐπικρατούσῃ καὶ συνελεύθερῳ Παρὼν ἐκάλουν οἱ παλαιοὶ. Οὐκ εἰς ἐπηκείαν τοις καθαροῖς καὶ ἐπικρατούσῃ καὶ συνελεύθερῳ Παρὼν ἐκάλουν οἱ παλαιοὶ. Οὐκ εἰς ἐπηκείαν τοις καθαροῖς καὶ ἐπικρατούσῃ καὶ συνελεύθερῳ Παρὼν ἐκάλουν οἱ παλαιοὶ. Οὐκ εἰς ἐπηκείαν τοις καθαροῖς καὶ ἐπικρατούσῃ καὶ συνελεύθερῳ Παρὼν ἐκάλουν οἱ παλαιοὶ. Οὐκ εἰς ἐπηκείαν τοις καθαροῖς καὶ ἐπικρατούσῃ καὶ συνελεύθερῳ Παρὼν ἐκάλουν οἱ παλαιοὶ. Οὐκ εἰς ἐπηκείαν τοις καθαροῖς καὶ ἐπικρατούσῃ καὶ συνελεύθερῳ Παρὼν ἐκάλουν οἱ παλαιοὶ. Οὐκ εἰς ἐπηκείαν τοις καθαροῖς καὶ ἐπικρατούσῃ καὶ συνελεύθερῷ Παρὼν ἐκάλουν οἱ παλαιοὶ. Οὐκ εἰς ἐπηκείαν τοις καθαροῖς καὶ ἐπικρατούσῃ καὶ συνελεύθερῷ Παρὼν ἐκάλουν οἱ παλαιοὶ.
Καὶ μὲν φωνήσας ἔτεα πτερόντα προσηύδα:

’Ο γέρον, ἢ μάλα δὴ σε νέοι τείρουσι μαχηταί,

Σὺ δὲ βῆξι λέγουσ, χαλεπὸν δὲ σε γύρας ὅπασες

’Ηπεδανὸς δὲ νῦ τοι τεράπων, βραδεὺς δὲ τοι ἱπποι.

’Αλλ’ ἄγ’, ἐμὸν ὀχέων ἐπιβίβασο, ὅφρα ἶδηα

Οἶοι Τρώιοι ἱπποι, ἑπιστάμενοι πεδίοιο

Κραπτνὰ μάλ’ ἔνθα καὶ ἐνθά διωκέμεν ὡς φέβεσθαι,

Ωὔς ποτ’ ἀπ’ Ἀινείαν ἐλόμην, μῆστως φόβοιο

Τοῦτω μὲν θεράπωντε κομείτων” τάξε κὲ νωί

Τρωσίν ἐδ’ ἱπποδάμοις ἱθύνομεν, ὅφρα καὶ “Εκτωρ

Εἰσείσαι, εἰ καὶ ἐμὸν δόρυ μαίνεται εν παλαμάρσιν.

’Ὡς ἔφατ” οúde ἀπίθησε Γερήνιος ἱππότα Νέστωρ.

Νεστορίας μὲν ἑπείθ’ ἱπποὺς θεράπωντε κομεῖτ’

”Ιφθυμοι, Ξένελος τε καὶ Ευρυμέθων ἀγαπήνωρ

Τὸ δ’ εἰς ἀμφοτέρω Νικηφόρως ἀριματα βήτην

Νέστωρ δ’ ἐν χείροπσι λάβ’ ἡνία σιγάλοιντα,

Μάστικε δ’ ἱπποὺς’ τάξα δ’ Ἐκτωρος ἀγχι γένοντο.

Τοῦ δ’ ἠθικε μεμαύτους ἀκόντισε Τυδεὸς νίος,

Καὶ τοῦ μὲν ρ’ ἀφάμαρτεν’ δ’ ἡνίοχον θεράποντα,

Υῖόν υπερθύμου Θηβαίου, ’Ηνυπη,ία,

”Ἡππων ἡν’ ἐχοντα, βάλε στήθος παρὰ μαζῶν

”Ηριπε δ’ ε’ ὀχέων, ύπερώθησαν δὲ οἱ ἱπποὶ

’Οκυποδες’ τοῦ δ’ αὐθί λύθη ψυχή τε μένος τε.

”Εκτορά δ’ αἰωνὸν ἄχος πύκασε φρένινας ἦνιοχος

Τὸν μὲν ἐπείτ’ εἴσα, καὶ ἀχινύμενος περ ἐταῖρον,

Κείσαςα δ’ δ’ ἡνίοχον μέθεπε θρασύν, οὐδ’ ἀρ’ ἐτι δὴν

”Ἱππῶς δευέσσθιν σημάντορος’ αἴσα γάρ εὐεν

’Ἰφιδίδην Ἀρχεπτόλεμον θρασύν, δὺν ῥα τόθ’ ἱππῶν

’Οκυπιδωτῶν ἐπιβίβασε, δίδου δὲ οἱ ἡνία χερσῖν.

”Ενθα κε λογὸς ἐν, καὶ ἀμύχανα ἐγρα γένοντο

Καὶ νῦ κε σκαίσαθεν κατὰ ’Ιλιον, ἄτε ὀρνεῖς,

104. ἰπειδανός. Schol. ἀσθνής. Eustathius explains the word as an epithet of one who does not stand firm on the ground, ἀπ’ τοῦ πίδου. It will thus be Ionic for ἀπεδανός. Alter alii. See Schmid. Lex. in n.

108. οὗς ποτ’ ἀπ’ Αἰνείαν ἐλόμην. A tmesis for ἀπάλομῆς. Of the construction, see on Il. A. 182. These horses fell into the hands of Diomed, in Il. E. 323. See also on v. 265.


114. ἀγαπήνωρ. Schol. ὁ ἀγαπῶν τὴν ἡμορίην, ἡγοῦν τὸν ἀνδρίαν.

116. ἡνία σιγάλοιντα. See on Il. E. 226. Heyne reads with some MSS. φο- 

υκάλεντα. The common reading seems preferable.

122. ύπερώθησαν. Stopped short; or started back. Eustath. ἀνεχοφόρησα, ἀνεπόδασαν. See on Il. B. 179.

124. πῦκασε. Clouded. Eustath. ἐκαλυψε. The verb πῦκασε signifies to cover thickly or closely, from the adverb πῦκα. See Blomfield on Ἀσχ. Theb. 137. Valesner on Herod. VII. 107; and compare Il. P. 551. Ω. 581.

126. μὲθετε. Schol. ἐζήτει. The verb properly signifies innitère, as in Il. E. 329. Hence accrescere; and so quaterere.

Εἰ μὴ ἅρ' ὄξι νόσησαι πατήρ ἀνδρών τε θεῶν τε.

Βροντήσας δ' ἄρα δεινόν, ἀφίκ' ἀργήτα κεραυνών,
Καδέθ' πρόσθ' ἰππῶν Διομήδεος ἦκε χαμάζε

de νὴ ἐκ φλόξ ὅρτο θεείου καυσμένοιο.

Τδ' ἰππῶν δεῖςαυτε καταπτήτην ὕπ' ἰχσοφ'.

Νέστορα δ' ἐκ χειρῶν φύγον ἤνια σγαλδέντα.

Δείσε β' ὧ' ἐν θυμῷ, Διομήδεα δ' προσέεπε'.

Τυδείδη, ἀγε δ' ἀυτό φόβουν' ἐξε μῶνυχας ἰπποὺς'.

'Ἡ οὐ γγγγγγγγγγγγκείς, θ' τοι ἐκ Δίως οὐχ' ἐπε' ἀλεή;

Νῦν μὲν γὰρ τοῦτο Κρονίδος Ζεὺς κόσμος ὁπάει
Σήμερον θέτερον αὐτὲ καὶ ἤμιν, αἴ κ' ἔθιλησι,

Δώσει' ἀνὴρ ἐκ κεν οὐτὶ Δίως νόον εἰρύσαισο,

Οὐδ' μᾶλ' ἰφθιμος, ἐπεὶ πολὺ φέρτερος ἐστι.

Τὸν δ' ἰμισὲτε' ἐπείτα βοώι ἀγάθας Διομήδης'.

Ναὶ δ' ταῦτα γε πάντα, γέρον, κατὰ μοίραν ἐειπές.

'Ἀλλὰ τὸ δ' αὐτὸν ἄχος κραδίνη καὶ θυμὸν ἰκάνειε

"Εκτωρ γὰρ ποτὲ φήσει, ἐνὶ Τρώεσσ' ἀγορεύσων,

Τυδείδη' ὑπ' ἐμείο φοβεύμενος ἵκετο νήμας.

"Ὡς ποτι' ἀπειλήσεις τότε μοι χάνοι εὐφεία χθὼν.

Τὸν δ' Ἧμισετε' ἐπείτα Γερήμος ἰππότα Νέστωρ'

"Ὡμοι, Τυδέος νῦ δαίφρονος, οἴον εειπές;

Εἴπερ γαρ σ' "Εκτωρ γε κακὸν καὶ ἀνάλευα φήσει,

'Ἀλλ' οὐ πείσοιτοι Τρώες καὶ Δαρδανώνες,

Καὶ Τρώων ἀλόχοι, μεγαθύμων ἀσπιστάων,

Τάων ἐν κονίμπει βάλες θαλεροὺς παρακοίτας.

"Ὡς ἀρα φωνήσας φύγαδε πράπε μῶνυχας ἰπποὺς

Ἀντὶς ἀν' ἰωχύμων' ἐπι δ' Τρῶες τε καὶ 'Εκτωρ

'Ηχὺ θεσπεθεί βέλεα στοινεύτα χένυτο.

Τῷ δ' ἐπὶ μαχούν ἄισε μέγας κορυθαίολος "Εκτωρ'

Τυδείδη, περὶ μὲν σε τίον Δαναιο ταχιπόλωις

'Ενθ' ὑπεῖ, κρεασί τ', ἠδ' ἀλείοις δεπάνεις'

Νῦν δ' ο' ἀτιμήσουσι γυναικὸς ἅρ' ἀντὶ τέτυξο.
that the accent of the preposition should be thrown back on account of the ana-
strophe. See also on ν. 233.


166. Εἰς ἑαυτόν ἔσσω. The Scholiast supplies κακόν.—Valckuer observes on Eurip. Hippol. 309:—Sors tristis, sine fortuna mala, sem calamites, quae nobis obtinuit non sine Numine, frequenter dictur daïmōn, ut Homo-
ero, sic alius. See also Musgrave ad loc. In illustration are cited, Soph. Ἐκ. Σ. 1337. Eurip. Phoen. 1667. Alcest. 577. 957. Kuster on Aristoph. Plut. 6. Incidences will frequently be met with in Homer. Compare II. Ἐ. 98. Od. Τ. 201. In the present instance, though the word is used indefinitely as usual, ἐσσώ is evidently intended.

168. ἵππους τε στρέφαι. The alternative, ἢ μὴ στρέφαι, of which the omission indicates the warrior’s extreme agitation, must be supplied.

178. ἄξιονχρα. Schol. ἄσθενή. See on II. Ἐ. 337.—οὐδενύσωρα. Eustath. οὐδε

μιὸς ὄρας, ἢ ἴστι φροντίδας, ἁξία. Βοὸ ἄπαξ λεγομένη.

181. μηνησοῦν γενέσθω. That is, μην

σώμεθα.

183. Wolf rejects this verse as super-

fluous. It is wanting in several MSS.

185. Εἰς ἑαυτό τε, καὶ σὺ Πόδαργος, κ. τ. λ. There have been critics who blame this manner, introduced by Homer, and copied by Virgil, of making a hero address his discourse to his horses. In Ἐν. Χ. 858. Mezentius speaks to his horse in the same manner as Hector does here. And no-
thing can be more spirited and affecting than this enthusiasm of Hector, who, in the transport of his joy at the sight of Diomed flying before him, breaks out into this apostrophe to his horses, as he is pur-

suing. For. In order to account for the verb in the dual, the four horses must be combined into two pairs. See on II. Α. 567. Achilles also had a horse named Xanthus (II. Γ. 400), Menelaus one named Peleus, and Agamemnon one called Aetho (Ψ. 295).
'Υμίν πάρ προτέροις μελόφονα πυρδν ἐθηκεν, Οἴνον τ' ἐγκεράσσα πιέων, ὧτε θυμὸς ἀνόγοι, Ἡ ἐμὸι, ὃς πέρ οἱ θαλεροὶ πόσις εὐχομαι εἴναι. Ἄλλ' ἐφοματείτων καὶ σπειδετῶν, ὦφρα λάβωμεν Ἀσπίδα Νεστορίας, τῆς νῦν κλέος ὡμάνδρον ἤκει, Πάσαν χρυσεῖν ἔμεναι, κανόνας τε καὶ αὐτὴν. Ἀντάρ ἀπ' ὦμοιν Διομήδειος ἵπποδαμιον Δαιδάλεον θώρικα, τὸν Ἡραίοτος κάμε τεῦχων. Εἰ τούτω κε λάβομεν, ἐκλεπίθημεν κεν Ἀχαιοὺς Αὐτοῦχι νην ἐπιβησάμεν ὑκεῖαν.

Ὡς ἔφατ' εὐχόμενος νεμέας ἐς πότνια Ἡρη, Σείσατο ὑ εἰν θρόνῳ, ἐλέξε ἐς μακρὸν ὁλυμπουν Καὶ ὑ ατ Ποσείδαβια, μέγαν θεδὲ, ἀντίον ὑεῖα. Ὡ πόται, Ἔννοισιγαί εὔφυλθεντες, οὐδὲ νῦν οὐκ εἰς 

Ὀλυμπίων Δαναῶν ὀλοφύρεται ἐν φρεάτι θυμὸς; Οἱ ἐς τοι ῶ Ἐλίκην τε καὶ Αἰγας όροι ἀνάγουσι Πολλά τε καὶ χαοίνειαν; σὺ ἐς σφίσι βουλευ νίκην. Εἰπρο γὰρ κ' ἐθέλομεν, ὅσιο Δαναοῖν ἀρωγοί, 

Τρῶας ἀπόφασαθαι, καὶ ἐρυκέμεν εὐρύστατα Ζην', Αὐτοῦ κ' ἐνθ' ἀκάτοιτο καθήμενος οἴος ἐν Ἕρ. Τὴν ἐς μέγῃ' όχθησας προσέβη κρείνων Ἔννοισίχθων Ἡρη ἀποτείς, ποιῶν τὸν μῦθον ἔεισε; Οὐκ ἂν ἔγωγ' ἐθέλομεν Διὰ Κρόνιων μάχεσθαι Ἡμάς τοὺς ἄλλους, ἔπειτι πολὺ φέρτερός ἐστιν.

Ὡς οἱ μὲν τοιάωτα πρὸς ἀλλήλους ἀγγέροιον. Τῶν ὑ, ὅσον ἐκ νην ἀπὸ τύργου τάφρος ἐγερε,
structured in the late truce. There was also another space behind the wall, in front of the ships, which, as it seems from v. 220, was also crowded. Heyne therefore proposes to read \( \epsilon \kappa \pi\nu \tau \pi \gamma o\varsigma \tau \alpha \alpha \) so as to include the whole entrenchment.

222. \( \mu \gamma \alpha \kappa \gamma i \tau i \iota \). \textit{Immensa: from \( \kappa \iota \gamma o\varsigma \), a whale.} There is a similar analogy in the composition of the class of words noticed on II. A. 551. See Hemsterhuis on Lucian, T. I. p. 139.

224. \( \Upsilon \gamma i \mu e \iota \) \( \alpha \iota \mu a\nu k o\varsigma \kappa \tau \lambda \). We learn from hence the situation of the ships of Ulysses, Achilles, and Ajax. The two latter, being the strongest heroes of the army (v. 226), were placed to defend either end of the fleet, as most obnoxious to the incursions or surprises of the enemy; and Ulysses, being the ablest head, was allotted the middle place, as more safe and convenient for the council, and that he might be nearer, if any emergency required his advice. 

Pope; from Eustathius and Spon- 
danu. Both here, however, and in II. A. 5, the language of Homer must be considered as a bold and poetical hyperbole; at least, if we are to understand by it that Aga- 
memnon was heard at both extremities of the fleet, which would include a space of nearly six miles each way, the distance from the Rhætan to the Sigean promon- 
tory being about twelve. See Wood's De-
scription of the Troad. The waving,
therefore, of the purple robe, in order to gain
attention, was no less necessary on account
of the extent, than the confusion, of the
army. This and the two following lines
are wanting in one or two MSS., and they
are marked with asterisks by Heyne.

227. \( \varepsilon \iota \pi \alpha \rho \rho \varsigma \varsigma \varsigma \). See Lex. Pent. Gr. in loco.

230. \( \alpha \varsigma \tau q o\varsigma \zeta \). Scil. \( \Upsilon \gamma i \mu e \iota \). This occurrence was previous to the action of the Illiad. Several instances of change of
person, similar to that in this passage, have
been already noticed. See on II. A. 305.

E. 373. and elsewhere.

232. \( \iota \pi \alpha \tau o \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigm
Ζεῦ πάτερ, ἦ ρά τιν ἡ δὲ ὑπερμενεύον βασιλῆων
Τῷ ἄγῳ ἄσας, καὶ μνὶ μέγα κόδος ἀπήρας;
Οὐ μὲν δὴ ποτὲ φημὶ τῶν περικαλλῶν διωμένων
Νηπὶ πολυκλήτῳ παρεθήμεν, ἐνθάτε ἔρρων,
'Αλλ' ἐπὶ πᾶσι βοῶν ἑμῶν καὶ μηρ' ἐκηρ.
'Ἰέμενοι Τρώην ἑυτέκχεον ἐξαλατάξαι.
'Αλλα, Ζεῦ, τότε πέρ ἦν ἓπικρήτων ἐκλήωρ
Αὐτοῦ δὲ περ ἔσον ὑπεκφυγεῖν καὶ ἀλώξαι,
Μηδ' οὐν ἤμεν Τρώεσσιν ἐὰν δάμασθαι Ἀχιλός.
"Ως φάτο τὸν δὲ πατήρ ὁλοφόρατο διακρυχέοντα,
Νεῦσε δὲ οἱ λαὸν σὸν ἔμμενιν, οὐδ' ἀπὸλέσθαι.
Αὐτίκα δ' αἰετῶν ἴκες, τελειώτατον πετενών,
Νεβῶν ἔχοντ' ὄνυχεσσα, τέκος ἑλάφων ταχεῖνς.'
Παρ δὲ Δίος βουμ' περικαλλεί καβζαλε νεβρόν,
"Ενθα πανομηαίω Ζηνὶ πέξασκον Ἀχαιοι.
Οἱ δ' ως οὖν εἴδουθ' ὡτ' ἀρ' ἐκ Δίως ἠλυθεν ὄρυκε,
Μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
"Ενθ' οὔτε πρότερος Δαναῶν, πολλῶν περ ἑόντων,
Εὐξάτο Τυθείκεα ράρος σχέμεν ὁδικάς ἵππους,
Τάφρον τ' ἐξελάσασι, καὶ ἐναντίβιον μαχέσασθαι' 255
'Αλλὰ πολὺ πρώτος Τρώων ἔλεγν ἀνέφρ κορυστήν,
Φραδμοιένη Ἀγέλασον' δ' μὲν φύγαθε τράπεν ἰππούς,
Τῷ δὲ μεταστρέφθειν μεταφεῖν ἐν ὄρῳ πηξὲν
'Ωμον μεσσηγὺς, διὰ δὲ στήθεσθαι ἐλασσευν'
'Ηρίστε δ' ἐξ ὀχέων, ἁράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Τὸν δ' μὲτ' Ἀτριείδα, Ἀγαμέμνων καὶ Μενέλαος,
Τοῦτο δ' ἐπ' Λιάντες, θουρίον ἐπιεμιένοι ἀλκήν,
Τοῦτο δ' ἐπ' Ἰδομενεῦς, καὶ ὀπάων Ἰδομενεὺς
Μηρίνης, ἀταλαυτὸς Ἑυναλίῳ ἀνδρεφότερον,
Τουτοί δ' ἐπ' Ευφύτυλος, Ἐναμονος ἀγαλάος νίος' 265

243. αὐτοῦς. That is, los Achitios.
247. αὐτίκα δ' αἰετῶν ἴκες, κ.τ.λ. Jupiter, upon the prayers of Agamemnon, sends an omen to encourage the Greeks. The application of it is obvious:---the eagle signified Hector, the fawn denoted the fear and flight of the Greeks, which, being dropt at the altar of Jupiter, showed that they would be saved by the protection of that god. The word πανομηαῖος, says Eustathius, has a great significance in this place. The Greeks, having just received this happy omen from Jupiter, were offering oblations to him under the title of the Father of Oracles. Virgil has a fine imitation of this passage, but diversified with many mere circumstances, where he makes Juturna show a prodigy of the like nature to encourage the Latins: Æn. XII. 247. Nonque volans rubra fulcris Jovis ales ab aethra, &c. Pope. Of the verb μῆλυν, sacrificare, in n. 250, see on I. A. 147.
255. οὔτε πρότερος Τυθείκα. See on I. A. 547.
262. ἐπαμένει ἀλκήν. See on Æ. A. 149.
Τεύκρος δ’ είνατος ἥλθε, παλιντωνά τόξα τιταίνων: Στῇ δ’ ἄρ’ ὑπ’ Αιαντος σάκει Τελαμονιάδαο.

"Ενθ’ Αἰας μὲν ὑπεξέφερε σάκος, αὐτὰρ ὤγ’ ἱρως Παττήνας, ἐπεὶ ἄρ’ των’ ὀστεύσας ἐν ὁμίλῳ
Βεβλῆκε, δ’ μὲν αὐθ’ πεσὼν ἀπὸ θυμὸν ὄλεσεν,
Αὐτὰρ δ’ αὐτίς ἰὼν, πάτε ὡς ὕπ’ μυτέρα, δύσκεν
Εἰς Αἰανθ’. δ’ ἐς μιν σάκει κρύπτασε φαινυ.

"Ενθα τίνα πρῶτον Τρῶων ἔλε Τεύκρος ἀμύμων;
Ὅροπολοχον μὲν πρώτα, καὶ Ὄμηεον, ἡδ’ Ὄφελέστην,
Δαιστρά τε, Χρόμυον τε, καὶ αὐτίθεον Δυκώφυτην,
Καὶ Πολυαιμονίδιν Ἀμοπάονα, καὶ Μελάνιπτυν,
Πάντας ἐπασσυντέρους πέλασε χθονί πουλυποτερί.
Τόν δ’ ἵδων γύθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων
Τόξου ἀπὸ κρατεροῦ Τρῶων ὀλέκουντα φάλαγγας’
Στῇ δ’ παρ’ αὐτὸν ἰὼν, καὶ μιν πρὸς μύθον ἔστε’

Τεύκρος, φιλὴ κεφαλὴ, Τελαμώνε, κοίρανε λιαν,
Βάλλ’ οὐτως, α’ κέν τι φῶς Ἀνανοίζα γένηαι,
Πατρό τε σι’ Τελαμώνι, δ’ σ’ ἔστρεφε τυτθον ἰόντα,
Καὶ σε, νόθον περ ἑόντα, κομίσατο ὅ ἐνι οἴκῳ
Τόν, καὶ τηλόθ’ ἑόντα, εὐκλείης ἐπίβησον.

Σοι δ’ ἐγὼ ἐξερέω, ὡς καὶ τετελεσμένον ἔσται’

266. παλιντωνα τόξα. Blomfield on Λεσχ. Choeph. 155. Εἵναντι τόξα παλιντωνα αρους, qui nereis solutis non ideo εὔβυθονοι, recti ficebant, sed in contrariam partem see postea.dente. Hesych. οὐπαθό-
τοναι, ἕπι θάτερα μέρη τραπέμεα. Attius: Ροῦπροσ τελα. See also Wesseling on Herod. VII. 69; and compare Soph. Trach. 521. Apoll. Rhod. 793. Perhaps the adjective simply implies that the ex-
tremelys were turned in a contrary direction. Heyne considers it the same as αγ-
κύλα, καμπάλλα, εὐκάμπτα. See II. E. 209.
K. 333. Theoc. Idyll. X.III. 66. Schol. εἰς τοῦτον τεινόμεα. The plural τόξα, instead of the singular, is usual both in Homer, and in the Tragic writers.

271. πάϊς ὡς κ. τ. λ. Eustathius ob-
serves that Teucer, being an excellent archer, and using only the bow, would not bear any arms that would encumber him, and render him less expedite in his archery. Homer, to secure him from the enemy, represents him as standing behind the shield of Ajax, and shooting from thence; and there is a wonderful tend-
erness in the simile, with which he il-
lustrates his retreat behind the shield.

Pope.

tisque injuria Car. It could be shown, however, that κάρα is not unfrequently a mere pleonasm. See on II. I. 407; and of the word φῶς, in the next line, see on II. Z. 6.

284. νόθον περ ἑόντα. Eustathius ob-
serves that spurious birth was no disgrace among the ancients, as the heroes fre-
cently took the captives, whom they receivald as rewards of valor, to their beds. And we hear that Theano, the wife of Antenor, paid as much attention to his illegitimate children, as she would have done to her own (II. E. 75). Pope. See on II. Α. 114. Teucer’s birth also was as high as such could be, being the son of Telamon by Hesione, the daughter of Priam. Agamemnon, however, imputes it to him as a reproach in Soph. Α. 1226.

Ai κέν μοι δοῇ Ζεὺς τ’ αἰγίσιοχος καὶ Ἀθήνη
'Ἰλιὸν ἐξαλαπάξαι ἐκτίμενον πτολιδέρον,
Πρῶτῳ τοῦ μετ’ ἐμὲ προσβιόμον ἐν χερὶ θῆσω,
"Ἡ τρίποδ’, ἦ δὖν ἵππους αὐτοῖσιν ὄχεσφιν,
'Ἡ γυναῖξ’, ἣ κέν τοι ὁμον λέχος εἰσαναβαίνοι.
Τὸν δ’ ἀπαμειβόμενος προσεφώνει Τεύκρος ἀμύμων
Ἄρτείδῃ κόδιστε, τί με σπεῦδοντα καὶ αὐτὸν
Ὅτούνες; οὐ μέν τοι, ὡσὶ δύναμις γε πάρεστι,
Παῦομαι, ἀλλ’ ἐξ οὗ προτὶ Ἰλιὸν ὅσαιμθ’ αὐτοῦσ,
"Εκ τοῦ δὴ τύξοσι δεδεγμένος ἀνδρὰς ἐναῖρων.
"Ὅκτῳ δὴ προεκμα ταυνύλωχινας οὐστοὺς,
Πάντες δ’ ἐν χροὶ πῆχθεν ἀρμιδῶν αἰζιμῶν
Τοῦτον δ’ οὐ δύναμαι βαλεέωι κύνα λυσητῆρα.
"Ἡ ῥα, καὶ άλλων οὗτόν ἀπὸ νευρήφιν ιάλλεν
"Εκτορος ἀντικυρν, βαλεέω δέ ἐ’ ἑτο θυμός.
Καὶ τοῦ μὲν ρ’ ἀφάμαρθ’ δ’ ἀμύμωνα Γοργυθίων,
Υίον ἐν Πριάμῳ, κατὰ στήθος βάλει ἰῷ
Τὸν ρ’ ἐξ Αἰσιμήθεν ὅπυομένη τέκε μήτηρ,
Καλὴ Καστίανειρα, δεμας εἰκνία θεῖον.
Μῆκων δ’ ως ἐτέρωσε κάρῃ βάλεν, ἤτ’ ἐνι κῆρυ
Καρπ’ βρεθομεν νοτίρσε τε ειαρινής
'Ως ἐτέρως’ ἑμισε κάρῃ τῆλη βαρυθεῖν.
Τέυκρος δ’ άλλων οὗτόν ἀπὸ νευρήφιν ιάλλεν
"Εκτορος ἀντικυρν, βαλεέω δέ ἐ’ ἑτο θυμός.
'Αλλ’ ὧγε καὶ τόλ’ ἀμαρτε’ παρέσφηκε γὰρ Ἀτόλλων
'Αλλ’ Ἀρχεπτόλεμον, θρασὺν Εκτορὸς ἤμιοιχή,
Τέμενον πολεμιόνθε, βάλε στῆθος παρὰ μαζόν
'Ποιμε δ’ ἐξ οὐχίων, ὑπερώησαν δέ οἱ ἱπποι
'Οκύποδες’ τοῦ δ’ αὐθέ λυθ’ ψυχή τε μένος τε.

289. προσβίοιον. Eustath. ἐφών τίμιον, ἤγον τοῖς προβιτίρως καὶ εντίμους διδόμενον. Hence synonymous with γέρας. See on II. A. 118.

290. αὐτοῖσιν ὄχεσφιν. See above on v. 24; and of the construction, in the next line; II. Z. 452.

306. μῆκον δ’ ὡς ἐτέρωσε κ. τ. λ. This simile is very beautiful, and exactly represents the manner of Gorgythian’s death. Virgil has applied it to the death of Euryalus (Æn. IX. 434): inque humeros cerere collaps蹂censurum; Purpurus celuti cum flos succius aratro Languescit morti; lasaro papaveri collo Demisere caput, placida cum forte gravantur. This is finely improved in the Roman author with the particulars of succius aratro and laso collo. But it may on the other hand be observed in favour of Homer, that the circumstance of the head being oppressed and weighed down by the helmet, is so remarkably just, that it is a wonder Virgil omitted it; and the rather, because he had particularly taken notice before, that it was the helmet of Euryalus, which occasioned the discovery and unfortunate death of this young hero and his friend. Pope. The beautiful addition, however, of the idea contained in succius aratro, was taken by Virgil from Catull. XI. 23. LXII. 40. The order of construction is: μῆκον δ’ ὡς, ἤτ’ ἐνι κῆρυ κ. β. ν. τ. ε. ἐτέρωσε κάρῃ βάλεν. Compare Od. A. 411; and see Matt. Gr. Gr. § 555. Obs. 1.

306. ἤμισι. See on II. B. 148.

313. τέμενον πολεμιόνθε. Scil. ἱππα. So II. B. 164. ὀίκαδε τέμενοι. This ellipsis, however, is not noticed by Bos.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Θ'.

Εκτορά δ᾿ αἰνὸν ἄχος τύκασε φρένας ἱνιόχοιον. Τὸν μὲν ἐπείρι ἐλάσεαι, καὶ ἀχνύμενος περὶ ἔταφρον, Κεφριῶνη δ᾿ ἐκέλευσαν ἀδελφῶν, ἐγγὺς ἑώτα, "Ἰππῶν ἢν ἐλεῖν" δ᾿ ὄργον ὡκύθησεν ἀκούσας.

Ἀυτὸς δ᾿ ἐκ δήφρου χοραι θόρε παμφανόντος, Σμερδάλεα ἱάχων" δ᾿ ἐδε χερμάδιον λάβει χειρὶ, Ὡδ᾿ ιθὺς Τεύκρον βαλάεει δε ἐ θυμὸς ἀνώγηε. "Ἠροὶ δ᾿ μὲν φαρέτρης ἐξείλετο πικρὸν ὕστον, Θοίκε δ᾿ ἔπι νευρὴ τὸν δ᾿ αὔ κορυθαίολος "Εκτωρ Ἀλ ἐρότουσ, παρ᾿ ἁμον, ὦθε κλῆς ἀποθέρει.

Ἀνέκα τε στύθος τε, μάλιστα δε καίριον ἑστα, Τῇ ᾿ ἐπί οἱ μεμαύατα βάλε λήθῳ ὁκριώντε. Ῥήξε δε οἱ νευρὴν νάρκησε δε χειρ ἔπι καρπὴ. Ἡρᾳ δὴ γυνὶ ἐρπίῳν, τόξον δε οἱ ἐκπέσε χειρός.

Ἀλα θέων περίβη, καὶ οἱ σάκος ἀμφεκάλυψε. Τὸν μὲν ἐπειθ᾿ ὑποδύνης ὅων ἐρίρης ἑταῖροι, Μηκιστεύσ, Ἐχίοι παῖς, καὶ διος Ἀλάστωρ, Νήσας ἐπὶ γλαφύρας φερετὴν βαρέα στενάχουα. "Ἀλ δ᾿ αὐτὸς Τρώεσσιν Ὀλυμπίοιο εν μένος ἀρσεν.

Οἶ δ᾿ ιθὺς τάφροι βαθείας ὅσαν Αχαίους. "Εκτωρ δ᾿ εν πρώτοις κίς, σθένει βλεμαίνων.

'Ως δ᾿ οτὲ τὶς τε κῶν σὺς ἁγρίον ἥ λεοντος Ἀπτηται κατοπινθε, ποτι ταχέσσι πεποιθος, Ἰσχία τε τε γλυοῦτος τε, ἔλοσομενου τε δοκεῖτι. "Δως "Εκτωρ ὀπαξε κάρη κομῳντας Αχαίους,

Διεν ἀποκτείνων τὸν ὀπίστατον οἱ δὲ φέβουτο. Ἀυτὰ ἐπεί δια τε σκόλοτας καὶ τάφρον ἐβήσαν Φεύγοντες, πολλοὶ δὲ δάμει Τρώων ὑπὸ χερσὶν, οἱ μὲν δὴ παρὰ νυσᾶν ἐρπτύουτο μένουτες, "Ἀλλῆλοις τε κεκλόμενοι, καὶ τὰς θεοῦς

Χείρας ἀνίσχοντες, μεγάλε εὐχέτοντο ἐκαστος. "Εκτωρ δ᾿ ἀμφιπεριστρόφῳ καλλίτριχας ἱπποὺς, Γοργοὺς ὀμαρτ᾽ ἔχων, ὦδε βροτολογοῦ "Ἀρης.

328. νευρὴν. The string of the bow evidently, from v. 324, not the tendon of the bow.

336. ὁδὸς τάφροι. Supply διά.


349. Γοργοὺς ὀματ. See on II. E. 741. Eustathius records γόργος as the reading of Zenodotus. Both forms, γόργω and γόργοι, were in use; but the former only in Homer and Hesiod. In later authors, we also meet with γοργος. Herodian. "Επιμερίσμ. p. 17. Γοργόνη τερατοπρόσωπος γυνη. Γοργ, οὐ αὐτὸ.
353. κεκαδηγόσθαμα. Either from κηδό-
μαι, εκαδόμοιο, as εἰδόμαι, from εἰδώ, or from καζω, Ionice for χαζω, receiv. If the
latter, then the note of interrogation should be cancelled; and this, perhaps, seems the
more probable, though the other method is more generally followed. See Matt. Gr.
Gr. § 233. Interp. ad Hesych. in vce.

361. ἀληθός. Unjust. Eustath. ὁ τοῦ
εἴσοντος αἰτίων, ἦτο ἀμαρτών. Schol. ἀμαρτώδες, ἄκικος. By syncope for ἀλη-
θός, from ἀλήθω, mentis error. Soph. Εἰδ.
C. 371. ἀληθῆς φίλων, cited by Eustathius.
Others derive it, with Stephens (Thes. Ling.
Græc. in τ), from a πρικ, and λητή, in which
case it would signify irrorable.

1070. αἰκτεριῶν τι με Πολλοῖς ὁκτρών, ὅτις ὁτά παρθένος Βιβλιογα κλαίων και τοῦ ὀν ἄν ὑποτέ τοῦτ' ἀνεβαφαὶ προσοθ' ἕχειν ἐξερευνᾶ, 'ΑΛΧ' ἀστεύκατος αὐτῶν εἴπωμι κακοῖς. See on II. A. 348.

Of Minerva, as the patroness of Hercules, see Musgrave and Elmsley on Eur. Heracl.
915.

367. πτελάρταο. Portam oculum hæ-
bentis. Schol. ἰσχυρὸς συναφόζων και κλοιοῦντος τὸν πύλας, διὰ τὸ μηδένα ὑπο-
στρεφόντας εἰς "Αἴδων.—προαπεμείων. Seil.
Eurystheus.

368. 'Ερεβεῖς. Ionice for 'Ερέβοιος. See
Prelim. Obs. sect. IV.—κύνα 'Αἴδωα. The
name of Ceres seems to have been un-
known to Homer. See Pausan. III. 26.

371. Ἐλεβάζειν γενέων. Plin. N. H.
II. 45. Antiquis Græcis in supplicationibus
mentum attingere nos erat. Eurip. Hec.
740. ικτεῦν σὲ τῶν ἔνινα κοινατών, Καὶ σοῦ
γενεών, διζίας τ' εὐδαιμονίαν. See also on
II. A. 407; and compare K. 454. A cus-
tom somewhat allied to this prevailed
among the Eastern nations, with whom
kissing the beard was a customary form of
salutation. See 2 Sam. xx. 9.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Θ'. 263

Εἰ νοὶ Πράμανου ταῖς, κορυθαίλος• "Εκτωρ,
Γηθήσει προφανεία ανά πτολέμου γεφύρας
"Η τις καὶ Τρώων κορεέ κύνας ἢν οἰωνοὺς
Δημοῦ καὶ σάρκεσιν, πεσῶν ἐπὶ νυστίν 'Ἄχαιών.
"Ως ἔφαγ' ὤν' ἀπίθησε θεὰ λευκώλενος "Πρη.
'Η μὲν ἐποιχομένη χρυσάμπετας ἐντεν ἦπποινς
'Ἡρ, πρέσβα θεὰ, θυγάτηρ μεγάλου Κρόνοιον
'Αὐτὸς Ἀθηναίη, κούρη Δίως αἰγύπχοιο,
Πέπλων μὲν κατέχεινεν ζαυνὸν πατρὸς ἐπ' οὖδει,
Ποικλῶν, ὅν ῥό ἀυτὴ ποιήσατο καὶ κάμε χερσίν
'Ἡ δὲ, χιτῶν' ἐνύσπας, Δίως νεφελιγερέτα
Τεῦχεσιν ἐς πτέλων θορήσετο δακρυώντα·
'Ες δ' ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἐχχος
Βραθύ, μέγα, στυβάρων, τῷ δάμησι στίχας ἄνδρῶν
'Ἡρώων, τοίς τε κοτέσσαται ὀβρυμοπάτη.
'Ἡρ δὲ μᾶστίγιν θοῦς ἐπεμαίετ' ἄρ' ἦππους·
Αὐτόμαται δὲ πόλι μέκων οὐρανοῦ, ἃς ἔχον Ὁμαὶ,
Τῆς ἐπιτέτραπτα μέγας οὐρανὸς Οὐλυμπὸς τε,
'Ἡμῖν ἀνακλίναι πυκνῶν νύφος, ὡδ' ἐπιθείναια.
Τῇ μὲν αὐτῶν κεντρηκείας ἔχον ἦππους,
Ζευς δὲ πατὴρ Ἰδήθεν ἐπεὶ ἱδὲ, χώσετ' ἄρ' αἰνώς·
'Ιριν δ' ὄπρως χρυσοπτέρυν ἀγγελέσσαν·
Βάσκ' ἱδ', Ἰρι ταχεία, πάλιν τρέπε, μὴδ' ἐὰν ἄντιν
'Εορεσθ'· οὐ ὡς καλὰ συνοισόμεθα πτολεμίνδε·
'Ωδὲ γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται'...

Γυμνῶς μὲν σφῶν ὑψ' ἀρμασιν ὑκέας ἦππους,
Αὐτὰς δ' ἐκ δίφρου βαλέω, κατά θ' ἀρματα ἄξω,
Οὐδὲ κεν ἐς δικάστους περιτελλόμενον ἐναιστοὺς
'Ελκε' ἀπαλθήσθεν, ἃ κεν μάρπτησα κεραυνός,

377. εἰ νοὶ γυῆθησα προφανεία. The accusative of the object, which regularly accompanies those verbs active which denote any mental emotion, is frequently found also with verbs intransitive of the same class. Thus again in II. 1. 77. τις ἀν τάδε γυῆθησα; This figure is called an ὅρωμα; and occurs frequently in the Tragic writers. Compare Soph. Ed. T. 936. Aj. 136. 789. Phil. 1314. Eurip. Hipp. 1335. Rhes. 391. Brunck and others understand an ellipse of ὀρῶν or ἀκουόν, as the case may be. But it seems rather, that the expression is idiomatic; and the Venetian Scholiast on II. 1. justly observes, οὐ λειπὰ τὸ ὀρῶν. See Schafer on Bos, p. 16. Matt. Gr. Gr. § 406.

378. πτολέμου γεφύρας. Eustath. τὰς ἐκ τοῦ ρέματος τῶν αἰματῶν ἐδόθησι. But see on II. Δ. 371.

379. η τις καὶ Τρώων. That is, many an one. See on II. B. 366. It is generally supposed, however, that Hector is here more particularly intended.

381. ὁς ἐφαγ' ὤν' ἀπίθησε κ.τ.λ. This passage is repeated from II. E. 719. 745.

399. πάλιν τρέπε. Eustath. στροφήναι ὄπισθα καὶ ἀνακάμψαι τῆς ὀδοῦ ποιήσων. See also on ι. B. 8.

400. οὐ γὰρ καλὰ κ.τ.λ. That is, κακὸς συμβιβασμὸς ἐν νάοι. We shall join battle, we shall disagree, at their peril.

402. γυώσω. I will lame. See on II. Z. 265.

403. μάρπτησαι. Seil. αὐτὰς. The verb μάρπτειν is, properly, prehendere, attingere;
as in II. Ξ. 346, and thence atttingendo· imprime; i.e. to inflict. In the next line, ὅφρα εἴεύ is elliptical; that she may know the consequence.

408. ἐνικάλαι. Poetical for ἐγκάλαι. In fact, ἐμπόδοι εἰναι καὶ κατακαίπτειν, καὶ ὡς οὖν κατακαίλαι τὰ εἰς ὅρθων ἤμοι βουλουντία· ἐκ μεταφορὰς ἐκ φύτων ὑφοτίων εἰλεκται τὸ ἐνικάλαι. So in Latin, infringere for prohibere. We should say, to snap off.

411. πρότρησε πῶλησαι. In portarum oditu.

423. ἀλλὰ σῶρ', αἰνοτάθη, κ.τ.λ. After these words, which are added by Iris herself, there is an apopiosis, similar to II. A. 341, which may be thus supplied:—If, however, you (Juno) do attempt, &c. it will be at your peril. See on II. A. 153. Iris seems to allude to the words of Jupiter in v. 400. Ernesti understands no apopiosis, but supplies the sense thus: at tu profecto necesse est et audaces (sib), si reteris &c. But the address is evidently in the vocative.

427. οὐκέτ' ἐγώα εἰώ. I no longer advise.

430. τῶς κὲ τύχχ. Seil. apophthegmati ἢ βιώσαν. Pope observes that this expression contradicts the notion which Macrobius and others have imbibed, respecting the Homeric doctrine of Fate. See on II. B. 155. It is observable, however, that the verb τυχχάω does not, in Homer, convey the idea of chance, as expressed by Τύχη in later writers, and also in Theocrit. Theogon. 360; not to mention that the words immediately succeeding refer the decision directly to Jupiter.
435. εἰνότια. The outer walls. Eustath. 

441. ἀμβρωσία. For αὐτὰ ἁμβροσία, on 

450. οὖν ἐμὸν γε μένος. For ὅτι τοῖον 

κ.τ.λ. Certainly all the gods, &c. since—

The relative is frequently thus used in 

reference to a noun following, in order to 

explain the remainder of the proposition. 

Compare II. Σ. 95. 262. X. 347. et passim. 

See Matt. Gr. Gr. § 480. Obs. 3.

453. μίρμηρα. Schol. μερίμνης ἀξία, 

χαλέπα. See Ruhnken ad Tim. in τ. 

454. The particle γὰρ, in this line, is 

elliptical: But you acted wisely; for &c. 

In the following line the participle is in 

the masculine, in reference to Juno and 

Minerva. Similar instances of non-agreement 

between the adjective and substantive 

will be found in Matt. Gr. Gr. § 436. 

1. Vahlen on Eur. Hippol. 386. It happens 

more frequently with the dual of 

participles.

457. δι' ἐραθρ' αἱ δ' ἐπίμυξαν κ.τ.λ. 

Repeated from II. Δ. 20. and ν. 32. su- 

pra.
Σπυρόμην Δίον πατρί, χόλος δέ μιν ἀγριος ἔινε·
’Ηρρ δ’ οὖκ ἔχαδε στῆθος χόλον, ἀλλὰ προσήφα·
’Αἰνύτατε Κρονίδιν, ποιον τὸν μύθον ἔεπτες·
Εὖ νυ καὶ ἡμεῖς ἱμένει, δ’ τοι σθένος οὖκ ἐπιεικτόν·
’Αλλ’ ἐμπίσ Δαναῶν ὀλοφυρόμεθ’ αἰχμητάνων,
Ο’ κεν δ’ ἀκακὸν οἶτον ἀναπλῆσαντες ὀλονται.
’Αλλ’ ἦτοι πολέμου μὲν ἀφεξόμεθ’, εὶ σὺ κελεύῃς·
Βουλὴν δ’ Ἀργείωι ὑποθησόμεθ’, ἡς οὔνησι,
’Ως μὴ πάντες ὀλονται, ὀδυσσαμένοι τεοῖο.
Τὴν δ’ ἀπαμείβομενος προσφήν νεφεληγερέτα Ζεὺς·
’Ηοὺς δὴ καὶ μᾶλλον ύπερμενεία Κρονίωνα
’Οφεα, αἶη ἡλιασθα, βοώτις πότνια Ἡνη,
’Ολλυντ’ Ἀργείων ποιλὼν στρατὸν αἰχμητάνων.
Ο’ γὰρ πρὶν πολέμου ἀποταύσεται ὅβριμος’ Ἐκτωρ,
Πρὶν ὄρθαι παρὰ ναῦφι ποδόκεα Πηλεώνα,
’Ηματι τιν’ ὁτ’ ἀν’ οἱ μὲν ἐπὶ πρώπνηστι μάχωνται,
Στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλου πεσόντος,
’Ως γὰρ θέσφατον ἐστὶ’ σέθεν δ’ ἐγὼ οὖκ ἀλεγίζω
Χωμιένης, οὖδ’ εἰ κε τὰ νείατα πείραθ’ ἵκησεν.


473. οὖ γὰρ πρὶν πολέμου κ. τ. ὁλ. In Il. A. 547, Jupiter made a promise to Juno that she should be made acquainted with his divine counsels before every other deity; and accordingly, in this passage, he makes a partial disclosure of them, reserving the final development of his plans till the fifteenth book. These were no other than the fulfilment of the Δός βοουλὴ (Il. A. 5), in the utter destruction of Troy, consequent upon the death and burial of Hector; which would, in all human probability, have proceeded regularly to its ultimate end, had it not been interrupted by the anger and secession of Achilles. We here learn, then, that the hindrance interposed by Achilles, the destined instrument for effecting this purpose, will eventually be overcome; but not till he is again roused into action by the death of Patroclus, which is the means of bringing back the course of operation into its proper channel. Heyne, therefore, observes truly, that the passage is remarkable for its reference to the economy of the poem, since Jupiter now more fully avows his design, and the poet prepares the way for the action of the following books. We must remark, however, that the fact is directly at variance with the assumption, that The- tis had completely succeeded in the object of her prayer to Jupiter, and that his complete exposition of his designs to that goddess embraces the primary argument of the poem. For, however widely she might have interpreted the answer of Jupiter in Il. A. 523, it is evident from the assurance subsequently given to Juno, and his partial declaration of his designs in this place,—which designs are directly contradictory of the wish of Achilles, expressed in the prayer of Thetis,—that she still remained in total ignorance of the decrees of Fate; and the same ignorance is manifest in her strong expression of vexation and disappointment, when they turn out contrary to her expectation, in Σ. 94. See Prelim. Obs. sect. 111. Of the construction, see on Il. A. 97.


478. οὖδ’ εἰ κε τὰ νείατα κ. τ. ὁλ. There is nothing in these words that can suggest any cause of alarm in Jupiter; but from the mention of Iapetus and Saturn, he evidently alludes to a renewal of the war with the Titans, at the instigation of Juno. The descent into Tartarus, where the Ti- tans were confined after their attempt to re-insistate Saturn, was supposed to be at the western extremity of the earth. See Hesiod. Theogon. 728. sqq.
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In favours of the night; as in Virg. En. VIII. 658. done with difficulty. Most editions have 'āσπου&áμενός. On advers of this class, see Blomfield’s Gloss. on Ἀς εκ. Prom. 216.
513. βίλας καὶ οἴκηθι πίσιγ. The verb πίσιγνω, ζενάεω, is here used in the sense of παρατημερ. Eustath. πίσιγνων θεραπεύων. By a common figure also βίλας, a weapon, is transferred to signify the wound which it inflicts. Of the verb συγγίνω, see on II. A. 186. H. 112.
519. λέξισθαι. This verb generally signifies in Homer, to lie down; hence, to dispose one’s self; sci. as a sentinel. See on II. B. 515. So again in II. I. 67. The adjective τρακτηρια, in the following line, is simply a pleonastic epithet, expressive, perhaps, of the weakness of the sex, as unfit for severe duties. Thus Soph. Trach. 1064. γυνὴ ἐν θηλείαν ὥσπερ, καθ’ ἄνδρος φύσιν. Eurip. Orest. 1203. τὸ σῶμα ἐν γυναικί θηλείας πρέπουν.
535. ήν ἄρετήν διαίστησαι. He shall prove his valour. The use of the middle verb in this passage, is the same as in II. Z. 466.


547. In some editions, four verses are here inserted from Plato (Aleibad. II. in fine), which are, to all appearance, genuine; and the first of them, at least, from its connexion with the sacrificial term κίνησις, is fairly assigned to this place. It is but proper to give the passage in full:—

—— ἐπὶ δὲ ἐξίλα πολλὰ λέγοντι
'Ερθον δ' ἀθανάτοσι τελείσας ἐκατόμβας
Κίνησιν δ' ἐκ πεδίου ἀνεμοὶ φέρον οὐρανῶν ἔσσω
'Ηλίαν τῆς δ' οὗτοι θεοὶ μάκρας διανύσων,
Οὐδ' εἴθον μάλα γάρ σφιν ἀπήκθησον
'Ἰλίος ἤθη,
Καὶ Πρίαμος, καὶ λαὸς θυμελίων Πριάμων.

549. οἵ δὲ, μέγα φρονέοντες, κ. τ. λ. See on Eur. Phoen. 41. Pent. Gr. p. 306; and compare Rom. xii. 3. 16.

551. ὡς δὲ ὦτ' ἐν οὐρανῷ κ. τ. λ. This comparison is inferior to none in Homer. It is the most beautiful night-piece that can be found in poetry. He presents you with a prospect of the heavens, the seas, and the earth—the stars shine, the air is serene, the world enlightened, and the moon mounted in glory. Pore. Claudian has briefly imitated this simile in Cons. Hon. VI. 453. Nox erat, et late stellaram more videbamus Barbaricorns ardere focos. We have a close parallel also in Scott's Minstrel, III. 29. Soon a score of fires, I ween, From height and hill and cliff were seen; Each with warlike tidings fraught; Each from each the signal caught; Each after each they glanced to sight, As stars arise upon the night.

564. ὑπερβάγη. Breaks up, clears off. The metaphorical application of this verb is very natural, and allied to an idiom of our own. The use of the aorist in this construction has been repeatedly noticed.
Χιλίοι ἀρ' ἐν πεδίῳ πυρὰ καίετο· πᾶρ δὲ ἐκάστῳ
Εἴατο πεντήκοντα, σέλα πυρὸς αἰθομένου.
"Ἰπποὶ δὲ κρῆ λευκῶν ἐρεπτόμενοι καὶ ὅλυρας,
'Εσταότες παρ' ἀχεσφεῖν, ἐνθρονον Ἡῶ μίμων.

558. χιλι' ᾦ ἐν πεδίῳ κ.τ.λ. See on 560. κρῆ λευκῶν κ.τ.λ. See on II. E. II. B. 129. 196.
ΤΗΣ

'ΟΜΗΡΟΣ ἸΛΙΑΔΟΣ

'ΡΑΣΩΔΙΑ, ᾗ ΓΡΑΜΜΑ, Ι'.

---

'Ἐπιγραφαί.

'ΑΠΟΠΕΙΡΑ, ΠΡΕΣΒΕΙΑ, ᾗ ΔΙΤΑΙ.

"Αλλως.

'Ἐξεῖν ό Ἀχιλής ἀπεθάνος ἐστὶν ἸΩΤΑ.

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THE ARGUMENT.

THE EMBASSY TO ACHILLES.

Agamemnon, after the last day's defeat, proposes to the Greeks to quit the siege, and return to their country (vv. 1—28). Diomed opposes this, and Nestor seconds him, praising his wisdom and resolution. He orders the guard to be strengthened, and a council summoned to deliberate what measures are to be followed in this emergency (29—78). Agamemnon pursues this advice, and Nestor further prevails upon him to send ambassadors to Achilles, in order to move him to a reconciliation (79—161). Ulysses and Ajax are made choice of, who are accompanied by old Phenix; and the deputation is kindly received by Achilles (162—221). They make each of them very moving and pressing speeches, but are rejected with roughness by Achilles, who, notwithstanding, retains Phenix in his tent (222—664). The ambassadors return unsuccessfully to the camp, and the troops betake themselves to sleep (665—709).

This book, and the next following, take up the space of one night, which is the twenty-seventh from the beginning of the poem. The scene lies on the sea-shore, at the station of the Grecian ships.

"ΩΣ οἱ μὲν Τρῶες φυλακᾶς ἔχον' αὐτὰρ Ἀχιλῆς
Θεσσαλίη ἔχε Φῶκα, Φόβου κρυοντος ἑταῖρη'
Πένθει δ' ἀτλήτῳ βεβολήτῳ πάντες ἄριστοι.

2. Φῶκα. Terror, dismay; and thence, a disposition to flight. Hence her personification as the companion of Φόβος, which is similar to that of Discord, as the sister of Mars, II. Δ. 440. Damm: φῶκα cat in animo, φόβος in pedibus ipsius. The former, however, is sometimes used for flight itself; as in II. Σ. 140. ο. 62. and elsewhere.

3. βεβολήτῳ. For βεβολήντο, 3 pl. pluperf. pass. of βολήω, a poetic derivative of βάλλω. Hence also the participle βεβολήμενος, in v. 9.—The Scholia Victoriana, which Clarke continually cites throughout this book, observe: οἱ μὲν ἄλλοι περὶ φυγῆς ἐπιμέλειαν ἐποιοῦντο, οἱ δὲ ἄριστοι ἐν πένθει ἔσαν.
4. ὡς δ᾽ ἀνέμοι δύο πότνων ὁρίσετον ἱχθύωντα, Βορέης καὶ Σέφυρος, τῶ τε Θρήκηνθεν ἄητον, Ἐλθόντι ἔξαπτής ἀμύδως ἔτε τε κῶμα κελαινόν Κορθύσταν πολλόν ἐς παρεῖ ἅλα φύκος ἵχθεν ὡς ἔδαιζετο θυμὸς ἐνί στήθεσιν Ἁχαιῶν. Ἄτριής τε, ἀχεί μεγάλῳ βεβολημένῳ ὄτορ, Φοίτα κηρύκεσαι λυγφόθγογοις κελεύων Κλήδην εἰς ἀγορῇ κικλάσειν ἀνέδε έκαστον, Μηδὲ βοθήν αὐτὸς ἐς μετὰ πρωτοὶς πονεῖ. Ἰζόν δ᾽ εἰν ἀγορῇ τετιμήτες, ἀν δ᾽ Ἀγαμέμνον "Ἅστατο δακρυθέν, ὡςτε κρίμη μελάνεθος, Ἡ τε κατ᾽ αὐγίλιπος πτέρος ἄνοφερον χέει ὑδρ. ὡς δ ἰ βαρυστενάξων ἐπε 'Ἀργείασι μετηνία 'Α. Ὄμηλοι, Ἀργείων ἡγήτορες ἦδε μέδοντες, the depth of the water. Euripides also seems to have had it in view in Androm. 523. Δείβομαι δακρύως κόρης" Στάξιν, λασάλος ἡς πτέρας Λίβυς ἄνήλιος, ἡ τάλαμα. Compare v. 116. of the same play; and again in Suppl. 78. Ἀπλήστης ἢτε μ᾽ ἐξαγίωρ χάρις γὼν Πολύτωνος, ὡς ἐξ ἀλβάτου πτέρας Θράδα ρέως στάγην. 15. αὐγίλιπος. Scepē, precipientes. Schol. ψύφημι. ἦν ἃν καὶ αἰτ ἀπολίπῃ διὰ τὸ ἀγαν ψύφηλ καὶ ἐντεθάτων ἐν γάρ τοῖς κρυμνοίς αἱ αγείς ὡς ἐπίστατο νύμφην. —ἐνφερόν. Hesych. σκοτεινῶν, μόλις. Besides this word, there are but three others in the Greek language which begin with the letters ὅν: viz. ἐνοταλίζω, ἐνόφος, and ἔνφος. See Blomfield on Ἄςσα, Choephr. 797. Buttmann (Lexil. II. 109) refers the forms γνόφος, τόφος, κινθός, νίφος, to the same root. 17. ᾧ φίλοι, κ. τ. λ. This speech of Agamemnon is repeated word for word from II. B. 110. It is a question among the critics, whether, however, it was delivered as the real sentiments of the general, or intended, as before, to sound the disposition of the army. It certainly appears to be the more probable conclusion, that precisely the same words were intended to produce precisely the same effect. Dionysius of Halicarnassus (A. Rhet. cc. 8. 9.) argues strongly for this view of the case; and such is evidently the purport of the inscription, 'Ἀτόπεσα, prefixed to the book. Diomed and Nestor were necessarily acquainted with the intention of Agamemnon, and their speeches must therefore be considered as proceeding in a tone of feigned reproach, for the purpose of furthering his plans; and of repressing, by a pretended indignation at his proposal,
Zeús me méga Krounîdos ãty énêði̱se bαρεί̱',
Σχέτι̱ος, ðc πρίν μέν μοί υπέσχετο καὶ κατένευςεν,
'Ìλον ἐκπέρσαιν' εὑτεί̱χεν απονέεσθαι
Νὸν δὲ κακὴν ἀπάτην βουλεύ̄ατο, καὶ με κελεύ̄ει
Δυσκλία Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὠλεσα λαὸν.
Οὗτω ποὺν Διὸ μὲλλει ὑπερμενεῖ φίλον εἶναι,
"Ος δὴ πολλὰς πολίως κατέλυσε κάριμι,
"Ἡ δὲ ἐπὶ καὶ λῦσει τοῦ γὰρ κράτος ἐστὶ μέγιστον.
"Ἀλλ' ἁγεῖ', ὡς ἃν ἐγὼν εἴπω, πειθώμεθα πάντες.
Φευγόμεν σὺν νησὶ φίλην ἐς πατρίδα γαῖαν
Οὗ γὰρ ἐτὶ Τροίην αἰρήσομεν εὐφυάγιαν.
"Ὡς ἐφαθ' οἱ δ' ἀρὰ πάντες ἀκὴν ἐγένοτο σιωπῆ.
Δὴ εὗ ἄνεω ἦσαν τετημότες νῦες Ἀχαίων.
"Οψε δὲ δὴ μετέπειτα βοήν ἀγαθὸς Διομίδις.
"Ατρείδη, σοι πρῶτα μαχήσομαι ἀφραδέντων,
"Ἡ θείς ἐστίν, ἀνὰξ, ἀγορίζ' σὺ δὲ μή τι χολωθής.
"Ἀλκὴν μὲν μοὶ πρῶτος ὀνείδισας ἐν Δαιναίας,
Φὰς ἐμεν ἀπτόλεμον καὶ ἀνάλκιςα ταῦτα δὲ πάντα
"Ισαα' Ἀργείων ἦμεν νεόι ἢδε γέροντες.
Σοὶ δὲ διάνειχα δὼκε Κρόνου παῖς ἀγκυλομῆτες
Σκόπτρῳ μὲν τοῖ δῶκε τετήμισθαι περὶ πάντων
"Ἀλκὴν δ' οὕτω δῶκεν, ἀ το κράτος ἐστὶ μέγιστον.
Δαιμόνων' οὖτω που μάλα ἐλπεῖν νῦς 'Αχαίων
"Ἀπολέμοις τ' ἐμεναι καὶ ἀνάλκιςας, ὡς ἀγορεύεις;
Εἰ δὲ σοι αὐτῷ θυμός ἐπέσουσαι, ὡστε νέεσθαι,
"Ἐρχεῖ' πάρ τοι ὄδος, νῆς δὲ τοι ἄγχη θαλάσσας
"Εστᾶς', αἳ τοι ἐποντό Μυκήνηθεν μάλα πολλαί.
"Ἀλλ' ἀλλοι μενέοσι κάρη κομώντες 'Αχαιοι,
Εἰσόκε περ Τροιὴν διαπέρσομεν' εἰ δὲ καὶ αὐτοῖ,
Φευγόντων σὺν νησὶ φίλην ἐς πατρίδα γαῖαν
Νωὶ Σ', ἐγὼ Σφένελος τε, μαχησόμεθ' εἰσόκε τέκμωρ
"Ιλίον εὑρομεν' σὺν γὰρ θεῶ εἰλήλουθην.

the rising inclination of the Greeks to return. Possibly, however, vv. 21—25 may be an interpolation.

33. μὴ τὶ χολωθῆς. In prohibitions with μὴ, the subjunctive is generally used in the aorist; if the present is used, it is in the imperative. Soph. Æd. C. 731. ἤν μὴ' δικαίει, μὴ' ἀδέης ἐπὶ κακίν. See Porson on Eurip. Hec. 1166. Of the phrase ἡ θείς ἵστων, see on II. B. 73.

35. φὰς ἐμεν ἀπτόλεμον ε.τ.λ. This alludes to the rebuke of Agamemnon in II. Δ. 370. See on v. 401.

37. διάνειχα. Properly, diveriun; thence e binis alterum. Schol. Victor. εἰρημένως, τὸ ἐτέρον τῶν δυνῶν, όνθ ἐκάτερον. 43. πάρ τοι ὁδός. Γόρ πάρεστι σοι. 46. εἰ δὲ καὶ αὐτοῖ. Sch. φαύγειν θέλουσι. The aposiopesis was probably supplied by the gesture of the speaker. But see on II. A. 302.

43. νωὶ Σ', ἐγὼ Σφένελος τε. Caesar declares to the same effect, in B. G. I. 40. Quod si pratera nemo sequatur, tamen se contra Germanos et Ariovistum cum sola decima legione iturum. 49. σὺν γὰρ θεῶ εἰλήλουθην. Deo volente, annuente; i. e. Di exsistentibus. See T.
'ς ἐφαθ' οἱ δ' ἄρα πάντες ἐπίαχον νίες Ἀχαιῶν,
Μῦθον ἁγασσάμενοι Διομήδεος ἱπποδάμιον.
Τοιοῦ ἀναστάμενος μετεφώνει ἵπποτα Νέατωρν.
Τυδείδη, πέρι μὲν πολέμου ἐνι καρπερὸς ἐσι,
Καὶ βουλῇ μετὰ πάντας ὀμῆνικας ἐπέλευ ἀριστος'
Οὕτις τοι τὸν μῦθον ὄνοσσεται, ὅσῳ 'Ἀχαιῶν,
Οὐδὲ πάλιν ἔρεει ἀτάρ οὐ τέλος ἰκεο μῦθον.
Ἡ μῆν καὶ νέος ἐσι, ἔμοι δὲ κε καὶ παῖς ἔνς
'Οπλῶτερος γενεύφων' ἀτάρ πεπνυμένα βαζεῖς
'Αργείων ἑστιλῆς, ἐπὶ κατά μοῦραν θεῖς,
'Ἀλλ' ἀγ', ἐγὼν, ὃς σεῖο γεραϊτερος εὐχομαι εἶναι,
'Εξεῖπω, καὶ πάντα διέξομαι οὐδὲ κε τὶς μοι
Μῦθον ἀτιμησει, οὐδὲ κρείων 'Αγαμέμνων.
'Ἀφρίτωρ, ἀθέμιστος, ἀνεστῖος ἐστιν ἐκεῖνος,
'Ος πολέμου ἔρεται ἐπιθεμιοῦ, ὀκρενστος.
'Ἀλλ' ἥτιοι νῦν μὲν πειθόμεθα νυκτὶ μελαινῇ,
Δόρπα τ' ἐφοπλισμέθα φυλακτήρες δὲ ἐκαστοι
Λεξάθων παρὰ τάφρον ὀρυκτίν τεῖχος ἐκτός.
Κούροισι μὲν ταῦτ' ἐπιτελλόμαι οὗτος οὖστα,
'Ατρείδη, σὺ μὲν ἄρχε' σὺ γὰρ βασιλεύτατος ἐσι.
Δαίνυς δαίτα γέρουσιν' ἐοκε τοι, οὗτοι ἀεικες.'


58. ὀπλότερος. See on II. B. 707. One or two MSS. here read ὀπλότατος. See, however, Matt. Gr. Gr. § 437.

59. Ἀργείων ἑστιλῆς. There is an ellipse of the proposition πρὸς. Compare II. E. 170. 217. II. 207.

63. ἀφρήτωρ, ἀθέμιστος, ἀνεστῖος. It will be proper to give a particular explication of each of these words:—ἀφρήτωρ, says Eustathius, signifies one that is a ταχοῦν, or foreigner. The Athenians kept a register, in which all that were born were enrolled, whence it easily appeared who were citizens, or not: ἀφρήτωρ therefore signifies one who is deprived of the privilege of a citizen:—ἀθέμιστος is one who has forfeited all right to be protected by the laws of his country:—ἀνεστῖος, one that has no habitation: or rather, one that was not permitted to partake of any family sacrifice. For Ἐστία is a family goddess; and Jupiter sometimes is called Ζεὺς ἐστίουχος. There is a sort of gradation in these words: ἀθέμιστος signifies a man that has lost the privileges of his country; ἀφρήτωρ, those of his own tribe; and ἀνεστῖος, those of his own family. Pope. See on II. B. 362. It is commonly supposed, though Nestor introduces this observation in general terms, that it was indirectly aimed at Agamemnon, in order to induce him to seek a reconciliation with Achilles. See Dionys. Halicarn. de Arte, § 8. Cicero has copied it in Philipp. X11. 1. Nam non priuato focos, nec publicos leges videtur, nec Libertatis iura cura habere, quem secedamus, quem eadem cietium, quem bellum civile detectum. Horace most probably intended to express these three epithets in Sat. II. 5. 15. sine gente, cruentus Sanguine fraterno, fugitivus. Compare also Arist. Pac. 1036. Aristot. Polit. I. 2. Polyb. XII. 26. 3. Stob. Serin. 48.

67. παρὰ τάφρον. Schol. Victor. ἐν τῇ τάφρῳ: that is, between the wall and the foss. See v. 87. The verb λεξάθων is not in the dual, but the plural syncope for λεξάθωσιν. See on II. A. 567. 6. 510.


70. θαυμὸν ἔφητα γύρουσιν. Plutarch (de Audienc. Poetae) takes notice of this piece of decorum in Nestor, who, when he intended to move for a mediation with Achilles, chose not to do it in public, but
proposed a private meeting of the chiefs for that end. Pope. See also Sympos. VII. 9. Dionys. Halicarn. υδι κυρια. Of the formula έκικ τω, οὐδείς αὐτές, see on II. A. 416.

72. ημάτια. Eustath. ηγαν καθ᾽ έκαστη την ημέραν. See on II. A. 414.—Δρυγένεος. See on II. H. 427.


74. ιδεής καὶ πικρής. Supply βουλής, from the preceding line. There is also an ellipse of the verb ιδείν, or βιδεί, each of which are supplied by Homer in II. K. 118. 172. respectively. The verb is omitted in the same expression, infra vv. 197. 606. II. K. 43. Α. 605. Σ. 406. See also on v. 337. infra.

75. τις άν τόδε γνθήσεις; See on II. Θ. 377.

90. μενουκία δαίται. Schol. τι μέν μεν εύκοσιν, ανταρκίῃ. Elym. Μ. μενουκίς τι τῷ μένε καὶ τῇ ψυχῇ εἰκός καὶ ἀρέστον. It should seem that among the ancients generally, matters of immediate and extreme importance were very commonly discussed at banquets. Compare Herod. I. 133. Taetic. Germ. c. 22.

91. άνθίσατα. Schol. βρώματα τήν ὀνησιν παρέχοντα. The word, however, has a much more extensive application. Apoll. Lex. in τ. οί μὲν γλωσσογράφοι ψιλός ἀποδείκτακα βρώματα οὖν ἐστι τέ, ἀλλ’ ἀπώρως πάντα τά ὀνησιν παρέχοντα. Compare I. X. 433. Οδ. Δ. 444.

92. υφάσμεν μηχίν. See on II. Γ. 212. 97. εν σοί μέν βλέπω, κ. τ. λ. These words are expressive of high respect and veneration, the reason of which is immediately assigned. Heyne, however, points at ἄρξομαι, and joins the following clause with τῷ σε χρη κ. τ. λ. in v. 100. But the common punctuation is certainly the best; and it seems perfectly natural that Nestor,
in applying to Agamemnon an expression of respect, which is more frequently addressed to the gods, should state his reason for so doing. Theog. v. 1. 'Ο ἄνα, Δη-
τῶι μί, Δίως τίκος, εὐτοσί σιδο Λήρσοι οὐχήματι, εὐδ' ἀποσαίομενος 'ΑΛΛ' αἰστοι προτότον τε κι ξάπαν, το τέ μέσον 116
'Ασίον. Ἡμ. Ηυμ. XIX. 4. προτότον τε κι υσιστον αἰστε, σεκ. Απολλάνα. Θεοκ. Iyd. XVII. 1, where a like reason is also assigned: 'Εκ Δίως ἄγαμάσα, κι ες Διά λήγεται. Μοῦσα, 'Αδανάτων τον ἄραστον ἐκη την δωμάν αναίας. 'Ανόροι δ' αὐ Πολεμαίοι ειν προτότοι λεγήθη, Κι πάσος, και μέσος δ' ἄρο προφήταστο ἄνορας. Compare Arat. Phen. 14. Hes-
iod. Fragm. ap. Eustath. ad II. Σ. 570. 'Αρχήμαναι ἀν ἄσων και λήγωντο καλὰ-
lent to, or worth. Eustath. εἰς ἀνήρ θροφιλῇ πολλῶν ἀντάξος ἄλων. See on II. O. 233. There is a similar sentiment in Jos. xxiii. 10. LXX. Εἰς ἄνων ἐκεῖσε χάλανος, ὅτι Κύριος ὁ θεός ἡμῶν ὑπότο εὐσεβεῖς ὑμῖν. Compare Psalm xviii. 16. Of the noun ἄντι, in v. 115, from which the verb ἀσάμεναι is formed, see on II. A. 412. T. 91; and of the partic-
iple νυ, on II. A. 27. Before θεῦσαι, we must supply κατά.
"Ως νῦν τούτων ἔτις, δάμασσε δὲ λαῖν Ἀχαϊών.
"Αλλ᾽ ἐπεὶ ἀδάμην φρειο λεγαλέρην πθήσας,
"Αψ ἑθέλω ἀφέσαι, δόμεναι τ᾽ ἀπερεῖσι ἀπόνα.
"Υμῖν δ᾽ ἐν πάντεσσι περικλυτα δῶρ ὀνομήνω
"Επτ᾽ ἀπόρος τρίποδας, ἕκα δὲ χρυσοὶ τάλαντα,
Δίδωνας δὲ λέβητας ἔείκοσι, δῶδεκα δ᾽ ἔπποους
Πηγοῦς, ἀλαφόρους, οὐ ἀεθλια ποσίν ἄροντο.
Οὔ κεν ἄλτηος εἰς ἀνήρ, ὅ τόσα γένεσι τοῦ
Ουδέ κεν ἀκήμων ἐρτίμων χρυσοῖ,
"Οσσα μοι ἧνεκάντο ἀειλια μῶνυχες ἔπποι.
Δῶσω δ᾽ ἐπτα γυναίκας ἀμύμονα ἔργο εἰδίνας,
Λεσβίδας, ἄς, ὅτε Λέσβον ἐυκτιμένην ἔλευ αὐτός,
'Εξελόμην, αὐτά καλλεί εὐκίνω φύλα γυναικῶν.
Τὰς μὲν οἱ δῶσον· μετὰ δὲ ἔσσεται, ἡ τοὺ ἀπηύρων
Κοῦρην Βρισίος· καὶ ἐπὶ μέγαν ὅρκον ὄμουμαι,
Μὴ ποτε τῆς εὕνης ἐπιβήμεναι ὑδὲ μηγῆναι,
"Η θέμεις ἀνθρώπων πέλεις, ἀνδρῶν ἤδε γυναικῶν.
Ταῦτα μὲν αὐτίκα πάντα παρέσσεται εἰ δὲ κεν αὐτὲ
"Αστυ μέγα Προάσιοι θεοὶ δῶσα ἀλαπάξαι,
Νὴα ἄλις χρυσοῦ καὶ χαλκοῦ νηπιασθώ
Εἰσελθὼν, ὅτε κεν ἐπαυμεθα ληθε αἰ χαῖοι.
Τρωίας δὲ γυναίκις ἐείκοσιν αὐτός ἐλέσθω,
Αἰ κε μετ᾽ Ἀργείην Ἐλεύθεροι κάλλισται ἐῶσιν.

122. ἐπτ᾽ ἀπόρος τρίποδας, κ. τ. λ. Ovid alludes to these presents, which Agamemnon designed for Achilles, in Epist. Heroid. Ill. 30. Άναυριν βλάνδα γραμμα δονα πρεσα: Βιγιάτι φυτώσοι εψα εξε τελετας: Ετ τριποδασ σεπταν, ρονδες ι το ρος: Αδυτα σουτ αλις αυρι δικάν ταλέντα: Βι με, διουτι νικερε διωπ, εχι: Κα έφα λεύκρα χονεια κορα εροτα χαὶε ά. Αχαίοι.
124. πηγοῦς. Compact, strong. Schol. εὔτροφης, εὐπαγείς, ἀφ ἦ γυναικοῦ. Hence the adjective πηγοπόλλος, in II. Π. 197. This undoubtedly seems to be the true meaning of the word. Some, however, render it μέλανας, black. Hesych. πηγόν ἀλι μελεκόν, ἄ κε μελάν. Hence Blomfield on Callim. H. Dian. 90, suggests a middle interpretation, and renders it piēballed.
125. ἄλτηος. Poor. Schol. ὅ ἄνευ λνάς. 129. Λέσβον ἔλευ αὐτός. See on ν. 328. infra.
Εἰ δὲ κεν Ἀργος ἰκόσιον, ὀσθαρ ἀρούρης,
Γαμβρός κέν μοι ἐοὐ τίσω δὲ μίν ἵσων Ὀρέστη,
"Ος μοι πηλῦγετος τρέφεται ὑαλίν ἐνι πολλῇ.
Τρεῖς δὲ μοι ἐσι θύγατρες ἐνι μεγάρῳ ἑπτήκτω,
Χρυσόθεμος, καὶ Δαοδίκη, καὶ Ἰρίάνασσα"  
145
Τάων, ἢ κ' ἠθλήσα, φίλην ἀνάειδον ἀγέασθω
Πρὸς οἴκον Πηλῆσ'. ἐγώ δ' ἐπὶ μείλη δῶσω
Πολλὰ μᾶλ', ὠς' οὖσ' τις ἐγ' ἐπᾶσκε θυγατρὶ.
'Επίτα δὲ οἱ ἀπὸ εὐ ναύμενα πτολείθρα,
Καρδαμώλην, Ἐν ὑπῆν τε, καὶ Ἰρήνο ποιήσαν,
Φηρᾶς τε ᾿Ζαθέας, ὡδ' Ἀνθείαν βαθύλεμον,
Καλλῆν τ' ᾿Αἴτειαν, καὶ Πήδασον ἀμπέλδεσσαν.
Πᾶσαι δ' ἐγγὺς ἄλος, νέαται Πῦλον ἣμαθέντος.
'Ἐν δ' ἀνδρὲς ναίονσι πολυρρῆνες, πολυβόουται,
Οἵ κ' ε' δυστίπες, θεόν τ' ὡς, τιμήσουσιν,
Καὶ οἱ ὑπὸ σκύπτων λιπαρᾶς τηλέοντας θέματα.
Ταύτα κε οἱ τελέσαιμα μεταλλήξαντι χόλοι.
Διμήντω—'Αἰθέας τοι ἀμείλιχος ὡδ' ἄδαμαστος,
Τούνεκα καὶ τέ βροτοτεί βεν' ἔθιστος ἀπάντων'—
Καὶ μοι ὑποστήτω, ὁσσον βασιλεύτερος εἰμ.
'Η' ὁσσον γενεύ προγενέστερος εὐχομαι εἰμι.

143. πτηλύγετος. See on II. Γ. 175.
145. The names of the three daughters of Agamemnon are differently given by Homer and the Tragic writers. In Eurip. Orest. 23. they are named Chrysothemis, Iphibania, and Electra. Eustathius supposes that Laodice and Iphianassa respectively corresponded with Electra and Iphibania. Sophocles mentions only Chrysothemis and Electra; and Iphianassa is named in Lucret. I. 86. It is clear, however, from this passage, that the sacrifice of the latter at Aulis is a fable of later date than the age of Homer. In the Carmina Cypria, there was mention of two sojourns of the Greeks at Aulis; and it was during the second that the immolation of Iphibania was performed.
146. αἵαεινον. In the heroic ages, instead of the custom, which afterwards generally prevailed, of the bride bringing a dowry to her husband, she received a portion from the bridegroom. These presents were called ἔδων or μείλια. See Aristot. Polit. II. 8; and compare Πολ. VII.
178. 190. Od. A. 277. B. 53. The same custom prevailed also in the patriarchal ages. See Genes. xxiv. 22. xxxiv. 12. 1 Sam. xviii. 25.
151. βαθυλεμον. Perilo. See Lex. Pent. Gr. ν. βαθύθυμων. These seven cities were situated on the sea-coast, on the borders of Pylos, in Messenia. See on II. E. 543.
153. νιασαον. Eustath. ἑσχατα. ὡς κ' μορφοῦσα τῇ Πῆλῳ. Except in this single passage, Homer always employs the form νιασον. To suppose, however, that, in the present instance, it is the plur. perf. pass. Ion. of naio, is not only absurd in itself, but a violence to the construction.
154. πολυρρῆνες, πολυβόουται. See on II. B. 106. H. 467.
155. εὐτυχία, Voluntary gifts; as opposed to θεμαστος, in the following line, which must be understood to signify tribute.


164. ὁφίτη' ἀνοστά. Schol. οὐ μιμπτά. Here, and in II. Δ. 539, Heyne also considers ὁφίτη as merely equivalent with ὕφε: but the full force of the compound particle is here at least perceptible.— ἐδοὺς. You offer. And so v. 261.

165. πεθάνων. This may either be plural, contracted for πεθάνοντων, as λέειμον in v. 67. supra ; or it may be the dual, in reference to Ajax and Ulysses, since Phoenix did not constitute one of the embassy, but was merely requested to conduct them to Achilles. It is probable that Phoenix, who had retired with his pupil Achilles, had come into the camp to know the event of the day; and Nestor accordingly took advantage of his presence to gain the ambassadors an access to his friend, and use his own influence to procure them a favourable reception. Compare v. 182.

166. ὑψημῆσα. Previous to offering up their prayers, after the people had purified themselves, a crier proclaimed silence. This was done by the word ὑψήμειν, which is precisely synonymous with the Latin form suavere linguis. See Hor. Od. III. 1. 2. The word implies, in the first place, the abstaining from any irreligious or ill-omened expression; and then silently joining in prayer. These prayers, if there was no sacrifice, were at least followed by a libation of wine (v. 177), and frequently by an offering of incense.

173. ἰαότα. Part. perf. from ἰάναιν, perf. ἰάσα, from ἰάω. See Prelim. Obs. sect. IV.

176. ὑψήςαν ἓ ἀρα πᾶσιν, κ.τ.λ. See on II. A. 471.


182. τῷ ἐ βατῆν. Namely, Ajax and Ulysses: and so throughout.

183. γαῖονχω ψ' Ἐννοσαγαϊ. Some have thought that these two epithets of Neptune, for such is in fact the latter as well as the former, are synonymous. Now γαῖονχω implies, properly, a possessor of the earth: and thus, in an allied sense, it is an epithet of Diana, as the patroness of Thebes, in Soph. ΟΕ. T. 160; just as
Πολιοῦχος is applied to Μινεύρα, as the tutelar deity of Athens. On the other hand, ἵσπασιος, and its equivalent ἰσπασίθων, denotes one who shakes the earth; and it was an opinion that Neptune, with his trident, was the producer of earthquakes.

187. ἄργυρους ζυγόν. This is the reading of one MS., and so it is cited by Πλοταρχος de Músicis, in fin. The common reading is ζυγόν. Stephens, in Thes. Gr. Ling., doubts if the word occurs in the neuter; but Heyne observes, that both forms were anciently in use. The ζυγόν was the neck of the lyre, which the player held in his left hand. The lyre was the most celebrated musical instrument among the Greeks, and it was the custom of kings and heroes in early times to play therewith. See II. Γ. 54. Εἰλίαν. V. H. Π. 32. Virg. Æn. I. 744.

188. πόλιν Ἡτηώνος. Thése. See on II. Β. 691.

189. κλέια ἄνδρων. There is a very ingenious conjecture respecting the import of these words, in the Musesa Criticwm, T. Π. pp. 213, sqq. The substantive κλίους is found no where in the plural, in Homer at least, except in this place, infra v. 520, and again in Od. Θ. 73; and it is a word to which, like ëwe in English, the plural number is scarcely applicable. It is not improbable that there were then in existence a set of short poems, each of which was appropriately entitled, from the name of the hero whom it celebrated, κλίος Τιθέος, κλίος Βελεπορόφοντος, or as the case might be; as we had formerly the Lay of Lancel, the Lay of Tristram, and the like. When spoken of collectively, therefore, these poems would properly be called, in the plural number, κλία. If this supposition be correct, the speech of Phœnix, in which he endeavours to appease the anger of Achilles, will appear far more pertinent, than if we understand the expression in the general sense of Virgil's Ηερων Laudes, in Eclog. IV. 26. After alluding, in v. 520, to the κλία ἄνδρων, with which Achilles had been amusing himself, he relates a short narrative, of which Melaeus is the subject, and which was probably one of this description of poems, and might be distinguished as κλέως Μελάγρων, or the Lay of Melaeus. The relation which the narrative bears to the employment in which they found him engaged, would thus produce an excellent argumentum ad hominem, and a strong excitement to imitate the examples of the heroes whose praises were celebrated. In confirmation of this conjecture, the student will readily perceive, that the metre assumes a peculiar character in the narrative alluded to, and a pleasing cadence throughout, which is strikingly distinct from the dramatic rhythm of the speeches. In a sense precisely similar, although the critic does not seem to have been aware of it, the plural κλία occurs in Hesiod. Theog. 100. Apoll. Rhod. I. 1.


196. εἰσκίνησιμος. Euasth. ἀντὶ τοῦ εἰσκίνησιμος. This is the primary acceptation of the word. See Damn in τοῖς.

197. ἢ τι μάλα χρίστει. Seil. ἐπ' ἵππῳ ἵππειν. See on v. 76. There is an incoherence in this salutation, indicating the speaker’s agitation or surprise.
203. ζωρότερον. The word ζωρός has been variously interpreted. Aristotle (Post. c. 25) understands it to mean θάττων, quickly. According to others, it signifies warm, from ζων, tereoo. But the true meaning is pure. Herod. VI. 34. Κλεο-μένεια δέ λέγουσι, ἐκόντων τῶν Σκυθῶν, μαθίν τυν ἀκρυτοποιήσιν παρ’ αὐτῶν ἵκε τέ τόσων, ὡς αὐτοί Λέγουσι, ἐπεάν ζωρότε- ρον ὑστερουσα πίειν, ἐπικυάθουσα λέγουσι. See also Athen. X. 6. Plutarch. Sympos. V. 4. Wine undiluted is recommended to the aged by Celsius (I. 3).

206. αὐτάρ ὄγε κρείον κ. τ. λ. The description which is here given, though not very reconcilable with modern ideas, cannot but interest the classical student, as a faithful picture of the manners of the heroic ages. Their meals, though plain, seem to have been plentiful; and the host himself took the chief part in preparing the entertainment, and generally killed and dressed the animal himself. Compare II. H. 314. et passim; and see on v. 222. The same primitive customs prevailed also among the early patriarchs. In Gen. xviii, 4, Abraham prepares the meat, while his wife makes the bread; and he himself serves it to his guests. A doubt existed among the ancients, whether κρείον signified the flesh itself, or the bottle in which it was boiled. The sense of the passage is at variance with the former interpretation; and the latter is contradicted by the custom, which uniformly prevailed in those times, of roasting their meat. See on II. A. 466. Hence Ernesti concludes, that the word κρείον was a dresser, τράπεζα μαγειρική, upon which the carcass was placed, in order to be divided into joints. The words ἐν πυρὸς αὐγῇ signifies, in the light of the fire, which served the purposes of a lantern. The Schol. Lips. compares the similar expression, ἐν Ἁλίου αὐγῇ. See II. Θ. 450.

208. συνός σίαλος. Apoll. Lex. λαπαρός και εὐπροφός. This seems to be the true meaning of the adjective, which is also used as a substantive of like import; though other significations have been as- signed to it. Etym. M. σίαλος ἀφρός σίν, παρά τὸ ἄφρον ἀφίσθαι, σίαλος γὰρ ὁ ἄφρος. But see Schneid. Lex. in τ. 211. δαίς. See on II. E. 4.

214. θείον. Schol. Viet. ή ὅτι τὰς φιλίας συνάγει, ή δέ τὸ ἀσιπτα τηρεῖν τὰ πασῶμαν. Of the construction, see on II. E. 268. The word κρατευταί is usually interpreted commeutulum, which are probably a sort of prop, similar to what is called a trion, on which the ἄβελοι rested. Schol. κρατευτάνων τῶν παπίων, ἐφ’ ὑμι ὧν ὁ ἄβελοικοι τίθενται, ὑποτιμών τῶν κρείνων. 215. ἑσοίας. The chopping-block; plural for singular. The ἑσός was a table upon which the meat was placed, after it was drawn from the spit, before it was placed upon the table, upon which they supped. Upon this latter his respective portion was placed to each guest, with a piece of bread in a small canadium, or basket.
218. Ἰξίν. The ancient Greeks did not recline on couches at their meals, as was afterwards the custom; but they sat at table. So also did the early Hebrews, as appears from Gen. xliv. 33. I Sam. xvi. 11. Ps. cxviii. 3. and other passages of Scripture. In after times, however, the Persian custom was gradually introduced, and they took their meals in a reclining posture. See Amos vi. 4. 7. Ezek. xxiii. 47. Tobit i. 4. Esther i. 6. vii. 8. Matt. xxvi. 7. Luke vii. 36.


222. ἦς ἤρων ἤρων. As the deputies had already supplanted (vv. 178. 226). Aristarchus would read ἀψ ἑπάνως, since they can only be supposed to have partaken slightly of his repast, by way of compliment to Achilles. This notion may suit very well with the ideas of modern politeness, but scarcely with the less civilized manners of the heroic age.

225. χαῖρε, 'Ἀχιλής' δαίτος κ. τ. λ. As no person was more fit for the occasion could have been selected than those to whom the embassy was entrusted, so nothing could be better conceived, or better timed, than the speeches which the poet has put into their mouths. The sound reasoning and eloquent address of Ulysses; the mild and affectionate expostulations of Phoenix; and the disdainful reproaches of Ajax; as they are perfectly adapted to the respective characters of the speakers, so they are introduced precisely in the order in which they are calculated to produce the greatest effect. The opinion of Quintilian respecting them will be found in the note on II. B. 284. With the adjective ἐπιδεύτης, the verb ἔστην must be supplied; which is frequently the case, when a verb, as ἐπιθύμως in the present instance, is required by the sense. See Matt. Gr. Gr. § 305. The object of Ulysses, in stating that the reception with which they had met from Achilles was no less splendid than they experienced from Agamemnon himself, was in order to prepare him gradually for the unpleasant subject of their errand.

226. δαίτος ἤρων. A periphrasis for ἔστη. In a similar manner later writers used χρύμη. Herod. I. 96. συνὶς χρύμα. Aristoph. Vesp. 927. χρύμα αὐνέρος. So also in Latin; Phadr. Fab. IV. 7. σίγμα rem esse cibi. See Matt. Gr. Gr. § 430. 6. 230. ἐν δoine. In doubt. Schol. ἐν ἐσταγμῇ, ἐν ἐνώπευσιν. Callim. H. Jov. δ. ἐν δoine μάλα θυρίτος. The construction of this passage, which is somewhat perplexed, must stand thus: ἐν δoine ἐς ἐς τῷ πράγμα, ἡ ἡμᾶς σαφῆς τὰς νῆσας, ἡ αὐτάς ἀπὸ τούτοις. The first verb is active, the other intransitive. This confusion, however, is strikingly expressive of the speaker's emotion.

231. ἐσταϊ δέλκων. See on II. A. 149.


234. οὖδ' ἐπὶ φαί Σχ. They expect that we Argives shall no longer stand our ground,
but full back upon our ships. Compare II. B. 175. Α. 823. M. 107. 126. and elsewhere. Clarke and others understand the words, improperly, in reference to the Trojans.


240. στειράται. Schol. διαβεβαιώνεται, ύποικεύεται. See on I. Γ. 83. By the κόρυμβα, the Scholiast and others understand the ἀκροστόλια, or the extremity of the prow, of which it was usual with a conqueror to deprive the ship, and dedicate it in the temples of the gods. See Xen. Hell. II. 3. 8. Diod. Sic. XX. 87. But as the sterns of the vessels were drawn upon land, and consequently turned towards the Trojans, Hector would necessarily take his spoils from thence, and leave the prows to the fire. See on II. Α. 433. Hence it seems that the κόρυμβα, in this place at least, were not the ἀκροστόλια, but the ἄφλαστα, or aplutria, in the stern, upon which a staff was erected with a ribbon or streamer. This is evidently the case in Apollon. Rhod. II. 603. Ἐμπυτις δ' ἄφλαστον παρεθτίσαν ἄκρα κόρυμβα. According, however, to the Etym. Mag. p. 177, the ἄφλαστα and κόρυμβα are distinct: ἄφλαστα διαφέρει τῶν κόρυμβων. άφλαστα μὲν λέγεται τά πρωμήσια, κόρυμβα δέ τά πρωφίσια. The fact seems to be, that κόρυμβος signifies in general any arce, or summit, and may therefore be applied indifferently to the stern or the prow of a vessel. Hesych. καθόλου πάντα τά μετέωρα, καὶ εἰς υψός άνατείνοντα, κόρυμβος λέγεται. And again: κόρυμβοι ὑπ' ἐνίων τά ἄφλαστα, τά ἄκροστόλια. This latter citation evidently includes both applications of the word. It may be observed, that in the singular the masculine, κόρυμβος, is generally employed, and the neuter in the plural. Herod. VII. 218. οὖρες τῶν κόρυμβων. See on II. Α. 312.

245. πυρᾶς. Subaud. δια, as in II. B. 415. In the next line, most editions read ἀντυζομένους, as in II. O. 183; but the reading of the text has the best authorities in its favour. And so Heyne.

249. οὖδε τι μῆχος κ.τ.λ. Soph. Trach. 744. τό γάρ Φανθήν τις ἂν δύναι ἀγίνην ποιεῖν; Pind. Olymp. II. 29. τὸν δὲ πεπραγμένον, ἀπήγεραν οὖδέ ἄρχοντο ὁ πάντων πατήρ δύναιον θέμιν ἐργῶν τέλος. Lucian de Hist. Scrib. τά μὲν πραχθέντα οὖδε Κλωθών ἄν ἐπὶ ανακλώ- σιν, οὖν ὁ Ἀρτάκους μετατρέψει. Cic. de Fin. I. Quod enim semet admissionem est, consequi reprimique non potest. The Scholiast on Pind. loc. cit. reads μῆχαρ, but μῆχος is correct. See II. B. 342. The construction is, οὐδὲ τι μῆχος κ. ἡ. ἒστιν ἐδώρν ἁκὸς. With the former part of the line we may compare Hor. Epist. I. 2. 59. Qui non moderabitur iver, Insectum volet esse, dolor quod suaserit et mens.
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"Ω πέσον, ἢ μέν σοι γε πατήρ ἐπετελείτο Πηλεῦς
"Ηματι τῷ, ὡτε σ' ἐκ Φθίνης Ἀγαμέμνονον πέμπει.
Τέκνον ἐμὸν, κάρτος μὲν Ἄθηναια τε καὶ "Ἡρη
Δῶσουσ", αἱ κ' ἰδέλωσι σὺ δε μεγάλτορα θυμόν
" Ἰσχεῖν εν στάθεσι φιλοφοσούν γὰρ ἀμέτων
Ἀνέγέμναι δ' ἐρίδος κακομηγάνον, ὥφρα σε μᾶλλον
Τίωσ "Ἀργείων ἦμεν νεόι ὑδε γέρουτες.
"Ως ἐπέτελλ' ὁ γέρων σὺ δὲ λήθεαι ἄλλ' ἐτι καὶ νῦν
Παύε, ἕα δὲ χόλων θυμαλγεία σοι δ' Ἀγαμέμνον
"Αξία δῶρα δίδωσι μεταλλήξαντι χάλιοι.
Εἰ δὲ, σὺ μέν μου ἀκούσου, ἐγὼ δὲ κέ τοι κοταλείξω,
"Οσα τοι εὑν κλισθήσιν ὑπάχεστο δῶρ' Ἀγαμέμνων
"Επτ' ἀπόρους τρισδας, δέκα δὲ χρυσοῦ τάλαντα,
Ἀθωνιας δὲ λέβητας εἰκίας δώδεκα δ' ᾑπους
Πηγοὺς, ἀθλοφόρους, οἳ ἀέθλια ποσίν ἄρωτο.
Οὐ κεν ἀλήμος εὑν ἀνήρ, ὃ τόσα γένοις,
Οὐδὲ κεν ἀκτίμωο εὐρίτιμοι χρυσοί,
"Οσ' Ἀγαμέμνονος ἰπποι αἴθλια ποσίν ἄρωτο.
Δώσει δ' ἐπτὰ γυναίκας ἀμύμονα ἐργ' εἰδυῖας,
Λεσβίδας, ἄς, ὦτε Δέσβουν εὐκτιμήμενη ἔλες αὐτός,
'Eξέλθ', αἱ τότε κάλλει εὐκίς φύλα γυναικών.
Τὰς μὲν τοι δώσει μετά δ' ἐσσεται, ἢν τότ' ἀπηθρα
Κούρην Βρισιος' καὶ εípio μέγαν ὄρκον ὀμείται,
Μύπτετι τῆς εὐνῆς επιβύμνειν ὑδε μιμη尼亚,
"Ἡ θέμω εὐθίν αὐας, ὕστ' ἀνδρίων ὑτε γυναικών.
Ταῦτα μὲν αὐτίκα πάντα παρέφεσατ' εἰ δὲ κεν αὐτέ
"Αστι μέγα Πριμοῦ θεοί ἐδώσα ἀλαπαζί,
Νηὰ ἀλις χρυσοῦ καὶ χαλκοῦ νήσασθαι
Εἰσελθῶν, ὦτε κεν δανειόμεθα ληψὶ ᾧ Ἀχαῖο.
Τρωίδας δὲ γυναίκας εἰκίοσιν αὐτός ἑλλάδος,
Ἀ' κε μέτρι Ἀργείην Ἐλένην καλλισται ἐωσιν.
Εἰ δὲ κεν Ἀργος ἱκομεθ' ᾧ Ἀχαικον, ὀὴθαρ ἀρώηρης,
Γαμβρὸς κέν αἱ ἐωις' τίσει δὲ σε ἵσον Ὀρεσθ,

256. φιλοφοσούν γὰρ ἀμέτων. Seil. 
257. οὐ μεν υαλόν ῥυμαλγία. Psalm 
258. Νεο κερο αυξάνει, γρατερ τι οι 
259. et fortis erit esse consedant. Nihil enim lau- 
260. τε κεν χόλων θυμαλγία. Psalm 
261. eis ei. There is an ellipsis of the 
262. sq.
"Ος οί τηλύγεστος τρέφεται θαλάν είν πολλήν. 285
Τρείς δ’ οί είσαι θύγατρες είν μεγάρφ εύπηκτως,
Χρυσόθεμες, και Λαοδίκη, καὶ Ἰφιάνασσα.
Τάων, ἦν κ’ ἔθλεσθα, φίλην ἀνάεδυνον ἀγέσθαι
Πρὸς οίκον Πηλίος· δ’ ο’ αὕτη ἐπὶ μείλια δώσει
Πολλά μάλ’, δοσ’ ούσω τις εῇ ἔπεδωκε θυγατρὶ.
'Επτά δὲ τοι δώσει εὖ ναιόμενα πτολείθρα,
Καρδαμοῦν, 'Ενωτῆν τε, καὶ 'Ἰρήνα ποιέσοιαν,
Φηράς τε Ζαθῆας, ἦδ’ 'Αθηναίοις βαβόλευμιν,
Καλὴν τ’ Ἀπίειαν, καὶ Πίλισαν ἀμπελώσοιαν
Πᾶσαι δ’ ἐγγύς ἄλος, νέατα Πόλου ἰμαθωσώτος.
'Εν δ’ ἀνέφες ναίουσι πολύρρηνες, πολυβοῦται,
O’ κέ σε δωτύνησι, θεῶν ὦς, τιμήσουσι,
Καὶ τοι ὑπὸ σκίπτουμεν ὕμπαρας τελέουσι θέμιστας.
Ταῦτα κέ τοι τελέσεις μεταλλίζαντι χύλου.
Εἰ δ’ τοι 'Ατρείδης μὲν ἀπήχθητο κηρόθα μάλλον,
Αὐτὸς καὶ τοῦ ἀφρα, σὺ δ’ ἄλλους περ Παναχαίους
Τειρομένους ἐλίαμεσ κατὰ στρατὸν, οἱ σὲ, θεῶν ὦς,
Τίσοντε· ἡ γάρ κέ σφε μάλα μέγα κύδος ἄροιο.
Νῦν γάρ χ’ ἑκτὸρ ἐλευς, ἐπεὶ ἀν μάλα τοι σχέδον ἐλθὺ,
Ἀδύσαιον ἐχων ὅλον’ ἐπεὶ οὔτινα φησιν ὁμοῖον
Οἱ ξεμνί Δαναίων, οὐς ἐνθάδε νίξες ἔνεικαν.
Τὸν δ’ ἀπαμείβομενος προσέμη πόδας ὦκὼς Ἀχιλλεύς·
Διογενεῖς Λαερτίαδι, πολυμιχὰν  Ὄδοσσευ,
Χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγεῖας ἀποτελεῖ
'Η, περ δὴ φρονεῖ τε, καὶ ὦς τετελεσμένον ἑσται,
'Ως μὴ μοι τρύζετο παρόμενος ἄλλοθεν ἄλλος.

300. κηρόθα μάλλον. For μάλα εἰ κήρες.
From the bottom of your heart. The adverbs of this class, ending in θε, were originally nothing more than genitive forms; which is evident from the occasional addition of the preposition, as in II. Θ. 557, Δ. 50, and elsewhere. The genitive itself is also sometimes used for the advb; as ηοὺς, for ἤσθ, in II. Θ. 525.

303. σφί. For εἰ σφί, arid eos. Compare II. Δ. 95. The adverb σφί in the following line refers to the previous enclosure of the Trojans within their walls. See on II. Η. 328.

306. Διογενεῖς Λαερτίαδι, κ. τ. λ. The tact of this speech of Achilles displays the hand of a master. The sudden and interrupted bursts of indignation, the rapidity and incoherence of thought, and the alternate expressions of anger and complaint, display, in the liveliest colours, the workings of a mind at once generous and noble, though proud and unrelenting. It may be said, that the open and candid declarations of Achilles evince the truth of Nature, as the preceding harangue of Ulysses exhibits the perfection of art. Thus Plato observes, in Ηρίπτα Π. εἰν τούτος δηλοὶ τοῖς ἐπιστῶν τρόπων ἐκατορίν τοῦ ἀνέφρος· ὦς δ’ μὲν 'Ἀχιλλεύς εἰς ἀληθῆς τε καὶ ἄπλους· δ’ ὃ ὤν 'Οδοσσέως, πολυφρόπος τε καὶ ψευδής. Hence also Achilles declares in Eurip. Ιρ. Α. 926. Ἕγος δ’ εἰν ἀνέφρος εὐσεβεστάτον τραφεῖς Χιερῶν ἐμαθὼν τοῖς τρόποις ἄπλους ἔχειν.

309. ἀπηλεγεῖας ἀποτελεῖ. To speak out plainly, straightforwardly. Compare Od. A. 572. Η. Μερ. 362. The adverb is derived from ἀνδρό and ἀλγξ. For the import of the verb, compare ν. 422. Η. 416.

311. τρύζε. Obstreperies; querendo fatigetis. The verb properly denotes the cooking of the turtle-dove, hence called τρυζών. Eustath. ἐστι δὴ τρύζειν τὸ πολυλογεῖν ἡ
polyporphin (Anglicize to importune), ΙΧ ου και τρυφών, ὑν ἡ παροιμία εἰς σχέσεις τῶν πολυφωνίων παραλημβάνει λα-
λιστέρους τρυφώνως καλοῦσα. Compare Theocr. Idyl. VII. 140. 141. Of the con-
struction of ἄλλων ἄλλος with a plural verb, see the note on Eurip. Phoen. 1263.
Pent. Gr. p. 375.

312. Αἵδας πύρευς. Schol. τῷ θάνατῷ, περιφραστικός. This periphrasis is of fre-
quently occurrence, both in Homer and in the Tragic writers. Compare Il. E. 646. Σ.
pression seems to be of eastern origin; and it is very common in the Sacred Writ-
ings. Isai. xxxviii. 10. LXX. ἐν πολλαῖς δέον καταλήψα τὰ ἵππα τὰ ἐπέλεπτα. Sab-
pient. Solom. xvi. 13. ἁγός ὄνος καὶ θανάτου ἐξουσίαν ἔχεις, καὶ κατάγμις ἐς
πολάς δέον καὶ ἀνίγμας. So also Job xlviii. 17. Psalm ix. 13. See Grotius
on Matt. xvi. 18. The same sentiment is expressed in Demosth. de Coron. 87. τί ἐν
μείζον ἔχω τις ἄνετων ἄνδρα καὶ ἀν-
έφορος, ἣ μὴ ταῦτα καὶ φοροῖ καὶ λέγει. Phoebides: μὴ ἀτερον καθήσ
character of Roman depravity; B. C. 10. Ἀλινοῦ ἐν πολτοῖ, ἀνίθρο ἐν linguæ prom-
tum habere. So Tacitus (in Annal. I.) of Ti-
berius, whom he calls egenius ille simulandii diisimulandique artifices. The reading of
Heiney is that preserved by Plato, ubi super;
and it is sanctioned by MS. authority.
Vulgo καθήσαι, καὶ ἄλλο ἐτί. In the
next line also the vulgar reading is, ὡς με
τοσὶ ἐναὶ ἀρσθα, where the text is sup-
ported by the same authorities.

316. ἐπεὶ οὐκ ᾗ τὰς χάρις ἦν κ.τ.λ.

Virg. Æn. VII. 425. I nunc, ingratis offer
te, irris, periclis.

310. μίνοντι. Decidenti, e pugna absis-
tent. Infra v. 332. ὡσπέρ μένων παρά
γνωρ. HEINE. Compare Eccles. ix. 2.
LXX. ἤσυχημα ἐν τῷ ἐκαίω καὶ τῷ
ἀσφεῖ, τῷ ἀγάθῳ καὶ τῇ κακίᾳ, καὶ τῷ
καθάρῳ καὶ τῷ ἀκαθάρῳ, καὶ τῷ ὑπό-
ζοντι καὶ τῷ μηθυζόντι· ὡς ὁ ἀγαθὸς
ὡς ὁ ἀμαρτάνων, ὡς ὁ ὀμνίους καθὼς ὁ
τῶν ὄρκον φοβοδεῖν.encoded text

321. περίκειται. Schol. Vict. περισσῶν
τῶν ἄλλων ἀπόκειται.

322. ψυχή παραβάλλόμενος. Vitam
projiciens; i.e. periculis exponens. Hence,
says Eustathius, the adjective παράβολος,
bold, rash, headstrong. Hence also, as some
suppose, the Latin parabolari, and parab-
losi, applied to those who had the charge
of patients afflicted with pesteilial dis-
eases. See the commentaries on Philipp.
ii. 30. Virg. Æn. IX. 603. animas in apera
pericula mitunt. Before the infinitive πε-
λειμίνων, the advet ἀπείρ ἀπείρ be must be sup-
plied. See infra v. 407. The participle
is used in a sense somewhat similar in v.
326, which is the usual construction after
verbs expressing a continuance. Xenoph.
Apolog. Soc. 3. οὐδέν ἄκιν διαγίγνη-
552. 1.

323. ἀπόθεσις νεοσσοίς. Unbleded young.
The adjective ἀπόθεσις is derived from αρ
prir. and ἰτταμα, volo. The noun μάσταξ
v. 324. signifies properly, the mouth, from
μασδάγαμ, to eat; as in Od. D. 287. Ψ. 76.
So Heyne understands it here also. In
this case, the sense requires μάστακα in
theative, and the accusative τροφήν, or
some like word, must be supplied after
προφθορά. But the commentaters in gen-
eral suppose, that the word μάσταξ signifies not only the mouth, but that which is
eated, i.e. food; and understand μάστακα
in the accusative. Eustath. μάσταξ το
Mástak, ἐπει κε λάβησι, κακῶς δὲ τέ οἴ τελει αὐτῷ Ὡς καὶ ἐγὼ πολλὰς μὲν ἀντίνους νύκτας ἰανων, ὲΗματα δ' αἴματόνητα διέρρησαν πολεμίζων, Ἀνδράσι μαρνάμενος, οὐδὲν ἐνεκα σφετέραν. Δῶθεκα δὲ ξύν νηπιὶ πόλες ἀλάπαξ ἀνδρόπων, Πεζὰς δ' ἐνεκά φημι κατὰ Τρόιν ἐρίβωλον. Τάνω ἐκ πασεὼν κειμήλια πολλὰ καὶ ἐσθλα. Ἐξελόην, καὶ πάντα φέρων 'Ἀγαμήνων δύσκολον Ἀτρέιδη' δ' ὑπαιτε περίτων παρὰ νηπις θοαι, Δείξαμενος διὰ παῦρα δασάκετο, πολλὰ δ' ἐξεσεκ, Ἀλλα δ' ἀριστήσει διὸν γέρα καὶ βασιλεύς. Τούσι μὲν ἐμπεδὰ κεῖται, ἡμεῦ δ' ἀπὶ μοῦνον 'Ἀχαῖων Εἴλετ', ἔχει ἄλοχον θυμαρεὰ τῇ παραιῶν Τερπέσθω, τί δ' ἔνει πολεμίζεμενα Τρώσσειν Ἀργείους; τί δὲ λαὸν ἄνηγαγεν ἐνδαδ' ἄγειρας Ἀτρέιδης; ἢ οὐχ 'Ἐλένης ἐνεκ' ἤκομοίο; Ἡ μοῦνοι φίλεουσ' ἄλοχος μερότων ἀνδρότων Ἀτρέιδαι; ἐπεί, ὡστις ἀνὴρ ἀγαθὸς καὶ ἔχεφων, Τὴν αὐτοῦ φίλεε καὶ κιητέε, ὦς καὶ ἐγὼ τήν Ἐκ βυθού φίλεου, δευρικτήτην περ ἐσουαν. Νῦν δ' ἐπεί ἐκ χειρών γέρας εἰλετο, καὶ μ' ἀπάτης, Μή μεν πειράτω εὖ εἰδότος οὔδε με πείσει. Ἀλλα', Ὀδυσεύ, σὺν σοὶ τε καὶ ἄλλοις βασιλεύσι Φραζέσθω νύσσειν ἀλεξέμεναι δήμον πῦρ.
363. ἡματί οἱ τριτάρχοι κ.τ.λ. There is a passage in the Crito of Plato, where Socrates relates to Crito a dream, in which he received intimation by means of this verse of Homer, that he was to die on the third day from its appearance. Hence Cicero de Divinat. I. 25. Est aprud Platonom Socrates, cum esset in custodia publica, dicens Critoni suo familiaris, sibi post tertium diem esse moriendum; tullus enim se in somnia pulchritudine erimia feminam, quae se nomine appellans, dieter Homeriam quemdam ejusmodi versum: Tertia te Puthae temp estas latina locabit. Diogenes Laertius (in Vita Socr.) has the same story, but with a variation as to the person to whom Socrates relates it: ὁδὲ Ἀλεξίνην ἐφη, εἰς τρίτην ἀποθανοῦσαν. It may be observed that the third day is to be reckoned inclusively; i.e. Anglicus, the day after to-morrow. This method of computation prevailed among most of the early nations, and particularly the Jews; as in Lev. xiii. 3. 2 Chron. x. 5. 12. and Matt. xxvii. 63. Mark viii. 31. compared with Matt. xvi. 21. Luke ix. 21. See Hales’ Analysis of Chronology, vol. I. p. 121.

370. ἀμφαδόν. Publicly.

373. κύνος. Audacious, insolent; from κύνος, canis. See on II. A. 159.

376. ἀλίς ὁ ἡ πρόσωπος ἐτέτοιον Ζεὺς. See on II. Z. 234. This passage is an illustra-
tion of the old proverb: Quem Jupiter cult perderes, prius dementat.

378. in karōs āistr. This expression has tried the ingenuity of the commentators; but their various explanations are very unsatisfactory. Some understand Karōs for a proper name, in allusion to the fact that the Carians were the first mercenaries, and as a nation held in the greatest contempt. See Herod. I. 146. and Interpol. ad l. This interpretation evidently coincides with the purport of the passage, but the metre will not admit of it, as in that case the peutimia would be long. Compare II. B. 367. K. 428. In Theocr. Idyl. XVII. 89. the true reading is φιλοτυλίμοιο τέ Καρότ. The same objection will hold against those who understand karōs Doric for karōs, so that the expression would be equivalent to ὡμοὶ Ἀτάο τῆλαν, supra γ. 312. Besides, the words are expressive of contempt rather than detestation. Others read ἵγκαρος, supporting the conjecture upon a rootened aversion which prevailed among the ancient Athenians against eating brains. See Plutarch in Sympos. But there does not seem to be any good authority for the use of the word ἵγκαρ, either in this sense, or as meaning a loose, which some, who have proposed the same emendation, have affixed to it. The custom, too, of abstaining from brains as food, was, most probably, subsequent to the age of Homer, and the vulgarity of the other exposition is unworthy of the character of Achilles, and of the poet himself. The most probable solution of the difficulty is, that a noun, κάρπ, karōs, was originally in use, derived from κείρω, see, and signifying a lock of hair. Hence the expression would be proverbial, and equivalent to the Latin, floce eum fasio. See Valekn. ad Ammon. I. 4. Gronov. ad Plaut. Cas. II. 5. 39. To the same origin Clarke refers the adjective ἴκαρης, which frequently occurs in Aristophanes. Ausonius seems to have adopted the opinion, founded upon the low estimation in which the Carians were held, in Idyl. XII. 91. Fallaciae Ligure, nullo situs in pretio Car.

381. Ὀρχομενόν. This is the city of Boeotia, mentioned in II. B. 511. The chief source of its wealth was probably the celebrated Temple, which was there dedicated to the Graces by Eteoeles, one of the family of the Minyae. The private opulence of this family is mentioned by Pausanias, in Bost. IX. 36. —The city of Thebes, in Egypt, is the same which is called in Scripture, Νέφ, or Νο Αμμον; and its extensive wealth and population are alluded to in Jerem. xlv. 25. Ezek. xxx. 14. Nahum iii. 8. Compare also Gen. xli. 41. xlvii. 20. The Scripture name precisely corresponds with Diospolis, as it was also called by the Greeks; since Ammon is the Egyptian title of Jupiter. Its former magnificence, of which several vestiges still remain, is described by Strabo, lib. XVII. Herod. II. 15. Diod. Sic. I. 2. Tacit. Aurn. II. 60. They have also affirmed, in accordance with Homer, that it was able to send out 200 chariots and 10,000 soldiers, at each of its hundred gates. Great treasures were, in all probability, derived to the Egyptian metropolis from the offerings and presents of those who resorted to the temple of Jupiter Ammon. An influx of wealth from other countries seems to be indicated by the use of the verb προτυνίσσαμαι. Strabo also infers (lib. XV.), from this mention of Egyptian Thebes, that Homer was unacquainted with the empire of the Assyrians and the Medes; otherwise, he would certainly have noticed the grandeur and opulence of Nineveh and Babylon. Now in the time of the prophet Jonah, B. C. 824, Nineveh is spoken of as a great city (Jonah i. 2. iii. 3). Hence, then, we may deduce a presumptive argument in favour of the early date of the age of Homer. See Prelim. Obs. sect. I.—Of the verb προτυνίσσαμαι, Doricė for προτυνίσσαμαι, approching, see Blomfield’s Gloss. on Ἀθσ. Prom. 540.


385. ὡς ψάμθδε τε κόνις τε. This, and similar hyperbolic expressions, are of
proverbial notoriety. Homer has already used it in II. B. 800. Αἶγ' γάρ φέλλουσιν ἰκώτες, ἢ ψαμάδωσε. See Aristot. Rhet. III. 11. 12. So Callim. H. Dion. 253. στρα-

387. αὖτι ἐδομέναι πάσαν λάβον. That is, ἀποδοῦναι ποινὴν τῆς λάβος. Compare v. 508, infra. 401. οὗ γάρ ἐμοὶ ψυχῆς ἀντάξεϊον, κ. τ. λ. Nothing sure could be better imagined, or more strongly paint Achilles’ resentment, than this commendation, which Homer puts into his mouth, of a long and peace-
able life. That hero, whose very soul was possessed with a love of glory, and who preferred it to life itself, lets his anger prevail over this his darling passion; he despises even glory, when he cannot obtain that, and enjoy his revenge at the same time; and rather than lay this aside, be-
comes the very reverse of himself. Pope.

With the sentiment we may compare Eurip. Alect. 312. ψυχῆς γάρ οὐδέν ἐστι τιμιωτέρον. Quint. Curt. VI. Νιλιθ est miserie mortalibus spiritui carius. So Job ii. 4. LXIX. ὥσα ὑπάρχει ἀνθρώπων ὑπὲρ τῆς ψυχῆς αὐτοῦ ἑκτέαι.—ὡσα φασιν "1. ἐκτήσθαι, κ. τ. λ. See on Π. Σ. 287.

404. οὕτω ὥσα κ. τ. λ. Hence it appears that the Temple of Apollo was growing in wealth and reputation in the time of Ho-
mer. The rapid increase of its importance, and its vast accumulation of treasures, from the Trojan war to the time of Crœsus, is related by various authors. See Strabo, lib. IX. Pausan. in Phocis, X. 5. Diod. Sic. lib. XVII. Herod. I. 53. The pil-
lage of the temple in the reign of Philip of Macedon gave rise to the famous Pho-
cian or sacred war. It appears from the Hymn to Apollo, v. 206, that the temple was built of stone, with some magnificence. Hence λάινος οὖς δυνᾶται may either be understood of the whole temple, or of the ascent of stone steps in front. See on v. 578. infra, and compare Od. A. 103. The place was called Pytho, as some suppose, from the destruction of the serpent Python by Apollo, but the origin of the name is un-
certain. The name is otherwise declined in II. B. 519. Uncertain also is the signi-
fication of the epithet ἀφήτω. Eustath. ἢ τὸ τετάςτε, ἴκ τοῦ ἀφήνων ἢ οἰονε ὑμι-
φήσω, ὁ πάϊς ἑδονα τὰς θυμάς. Strabo, lib. LX. ἔμεικ ὑ' τῶν ἀφήτων ἐξείλαμεν λέγον 
τῆς θεοφάνειον, ἀφήτωρ ἴκ νόμων, τὸν κατὰ γῆς θεσαυροῦν, ἐν τῷ κατώ-
ρυθμοῖς φασι τὸν πλοῦτον. The former exposition of Eustathius seems to be pre-
ferrable; but that of Strabo, at least, is inadmissible.
Διήστοι μεν γάρ τε βδές καὶ ἱφα μῆλα,
Κτητοὶ δὲ τρίσιδές τε, καὶ ἵππων ξανθὰ κάρμαν
'Ανδρός δὲ ἰψιχή, πάλιν ἱλθεῖν, οὕτε ληστή,
Οὐθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείληται ἐροκὸς ὀδύνων.
Μήτηρ γάρ τέ με φησί θεὰ, Θέτες ἀφυμώπεσα,
Δικαθαδίας Κύρας φερέμεν θανάτοιο τέλος'dε
Εἰ μὲν κ' αὕθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
'Ολετό μὲν μοι νόστος, ἀτὰρ κλέος ἀφθόνιον ἔσται
tε κεν οὐκαδ' ἵκωμαι ἵων ἐς πατρίδα γάϊν,
'Ολετό μοι κλέος ἐσθολόν, ἐπὶ δηρόν δὲ μοι αἴων
'Εσσαται, οὐδὲ κέ μ' ὧκα τέλος θανάτου κιχέη.
Καὶ δ' ἂν τοῖς ἄλλοισιν ἑγὼ παραμυθησάμην
Οἶκαδ' ἀποπλείεν' ἐπεὶ οὐκέτι ὤδητε τίκμωρ
'Ἰλιον ἀπειτεῖ' μάλα γάρ ἔθεν εὐφρόσυνα Ζεὺς
Χάρα ἐν ὑπερόσχε, τεβαρσήκασι δὲ λαό
'Ἀλλ' ὦμις μὲν ὀντές ἀριστήσεσιν Αχαϊῶν
'Ἀγγελήν ἀπόφασθε' τό γάρ γέρας ἵστε γεροτοντων'

407. ἵππων κάρμαν. For ἵππων. The
same periphrasis occurs in II. Y. 260. and
elsewhere, and is very common in the
Tragic writers. So Soph. Ὃδ. Τ. 960, 1235,
'Iσκαστὶς κάρα. Similar instances abound.
So also Virg. Ἀen. V. 61. Bina bonus espira.
The auxiliary verb must be supplied with
the verbal adjectives throughout this pas-
sage.

408. Eustath. ἢστι δὲ λῃστὴν μὲν, ἡ
ἀκούσις ἵκεμαν' ἢστι δὲ, ἡ ἐκουσίας
ἐπανερχόμεν. There is an allusion to the
predatory mode of life which prevailed in
the early ages. See on II. A. 154. Before
ἵδιθιν there is an ellipse of ὄστε, which
is frequently the case when the sense
does not necessarily depend upon the
infinite. See Matt. Gr. Gr. § 533. 5, d.
So Virgil, in Latin, suo dat habe ne-
poli; for, ut habeat. With the sentiment
we may compare Eurip. Alcest. 1081. οὐκ
ἐστι τοὺς θανάτους εἰς φόας μολεῖν. Iph.
Τ. 785. τοῦτο γὰρ μάριον βροτοῖς οὐκ
ἐστι τάναλιμµ' ἀναλιθεὶν λαβεῖν, ὑψίς
βροτοῖαν χρημάτων δ' εἰσὶ πόροι. Herc.
F. 294. καὶ τις θανάτων ἥθεν ἐε Ἀιδώ
πάλιν; Mosch. Ιδyl. III. 109. 'Αμμες, οἱ
μεγάλοι καὶ καρπεὶς ἦ σοφοὶ ἀνδρεῖς," ὅπο-
ποτε πράτταντας νήματος, ἀνάκειοι εἰν χωνί
κοίλα Εὐδομένοι εἰ μάλα μακρόν, ἀπόριονα,
Quis nume ite, per iter tenebrosum, Iulius,
unde nequit reddere quemquam. V. 4. Soles oeci-
dere et sedire possunt: Nobis, cum senem
occidit brevis lux, Nox est perpetua una dor-
mienda. So Job xiv. 10. 'Ἀνήρ δὲ τελε-
νήσας ἵππη, πεσὼν δὲ βροτὸς οὐκ ἐτῆ ἵστι.

411. δικαθαδίας Κύρας. See on II. A.
352. A similar choice is proposed to
Euenor. II. N. 663, and to the compan-
ions of Ulysses, Od. Δ. 109.

414. Vulgo ἵκωμαι φθάνεις ἐς τ. γ. which
is against the metre. Heyne proposes ἰκω-
μαι ἵων, which is admitted into the text
as preferable to the emendation of Clarke,
who reads ικωμαι, as in Od. M. 345. But
the change of moods from v. 412. is better
avoided, and the other correction is con-
firmed by II. X. 123. μή μιν ἵων ἵων
κεν ἵων.

415. ἰηρόν. Scil. χρόνον. The ellipsis
is filled up in Eurip. Iph. A. 630, μέλλονα
δαφνι πατρός ἀποκήσεις χρόνον. In the
same way there is an ellipse of the noun
χρόνον with the adjectives δαφνι, μακρὸν,
μακρὸν, and the like. See Bos, Ellips. Gr.
p. 341.—The verb ἰπίσασται is separated by
tmesis. Some, however, join ἵητε ἰη-
ρόν, and Heyne supplies a second ἴηται,
which is altogether superfluous, as dura-
tion of time is denoted by the accusative
without a preposition. See Matt. Gr. Gr.
§ 424. 3, b.

417. παραμυθησάμην. I would advise:
as in Il. O. 45. Ἀesch. Prom. 1099. Soph.
Ant. 934. More generally the verb sig-
nifies to comfort.

418. ὤδησ. Eustath. εὐρήστε. The poetic
verb ὤδησ is always used in a future
signification. Compare infra in v. 631. N.
260.

422. ἀγγελήν ἀπόφασθε. See above,
on v. 309.
"Οφρ' ἀλλιν φράζωνται ἐνι φρεσὶ μὴν ἀμένων,
"Η κὲ σφι νηάς τε σφο καὶ λαῶν 'Αχαιῶν
Νησαίν ἐπὶ γλαφυρῆς' ἐπεί οὐ σφιν ὄδε γ' ἐτούμι,
"Ην νῶν ἐφώσσαντο, ἐμεῦ ἀπομνησσαντο.
Φοίνιξ δ' αὖθι παρ' ἀμιν μένων κατακομμήτων,
"Οφρα μοι ἐν νήσσει φίλην ἔς πατρίδ' ἐσπηται
Αὐριον, ἕν ἐθέλσαν' ἀνάγκη δ' οὔτι μην ἄωξ.
"Ως ἐφαθ'. οί δ' ἀορά πάντες ἀκήν ἐγένοντο σιωπη.
Μύθων ἀγασᾶμενοι μάλα γὰρ κρατερῶς ἀπέεπιν.
"Ομε δε δὴ μετέεπε γέρων ἰππηλάτα Φοίνιξ,
Δάκρυν ἀναπρίσας, πῆφι γὰρ δεῖ νησαῖν 'Αχαιῶν'
Εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
Βάλλειν, οὐδὲ τι πάμταν ἀμένων νησαὶ θοῦσι
Πῦρ ἄθελεις ἀδύδηλον, ἐπεὶ χῦλος ἑμπεσε θυμῆ
Πῶς ἀν ἐπείτει ἀπὸ σείο, φίλων τέκος, αὖθι λποίμην
Οἰος; σοι δὲ μ' ἐπεμπε γέρων ἰππηλάτα Πηλεῦς
"Ἡματι τῷ, ὄτε σ' ἐκ Φθής Ἀγαμάμιον πέμπε
Νύπιον, οὐπω εἰδόθ' ὑμοῖχν πολέμου,
Οὐδ' ἀγορέων, ἵνα τ' ἀνδρεὶς ἀρπηρίσιες τελέθοις.
Τούνεκα μὲ προβήκη διδασκέµεναι τάδε πάντα,
Μῦθων τε ρητηρ' ἐμεναι, προκάτηρα τε ἐργών.


433. δάκρυ ἀναπρίσας. Damm: Laocrimatas lariger ascendens quasi et praefab; eadem metaphorα, qua verum dicitur πρήθων ἱστοιν, intermissae facer. Perhaps the expression may be similar to δάκρυα θερμα χεῖν, in II. H. 426. and elsewhere. See on II. A. 481. The art of this speech of Phoenix chiefly consists in his seeming to yield to the determination of Achilles, at the same time that he is urging the strongest motives, on the score of honour and of prudence, for his reconciliation with Agamemnon. See Dionys. Halicarn. de Arte, cc. 8. 9.

434. μετὰ φρεσὶ β. Ποσ αἱ, ἐν φρεσὶ. Od. Λ. 427. ζῆς δ' τοιοῦτα μετὰ φρασιν ἱρα βαλλαίαι. HEYNE.

438. ἐπεμπε. For συνεπεμπε. Indeed Jacobs is probably correct in his conjecture that σῦν δὲ μ' ἐπεμπε is the true reading.

440. νῆσιον. Achilles, says Eustathius, according to some of the ancients, was but twelve years old when he went to the war of Troy, and it may be gathered from what the poet here relates of his education under Phoenix, that the fable of his being tutored by Chiron was the invention of later ages, and unknown to Homer. Pope. This, however, does not follow. Homer mentions Chiron as a friend of Peleus, in II. Π. 141. T. 390; and expressly states that Achilles studied medicine under the Centaur, in II. A. 829. Phoenix seems to have been more of a companion or male nurse; Chiron his preceptor. See on v. 482. The story, however, of his concealment in a female dress, at the court of Lycomedes, king of Scyros, in order to prevent his engagement in the Trojan war, was probably a fiction of a later age. See Heyn. ad Apoll. Bibl. p. 317.

441. ἀγορέων, ἵνα κ. τ. λ. See on II. A. 490.


443. μῦθων τε βρητηρ' κ. τ. λ. Cicero de Ora1. Ι. 15. Ut ille apud Homerm Phæ-
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ι'.

293

'Ως ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλομη Λαύπεσθ', οὐδ' εἰ κέν μοι ὑποσταὶ θεός αὐτός,
Γῆρας ἀποξύσας, θύσειν νέον ἤβοωντα,
Οἴον ὅπε πρῶτον λίπον Ἑλλάδα καλλιγύναια,
Φεῦγων νείκεα πατρός Ἀμυντόρος Ὀρμενίδας
'Ὁς μοι παλακίτως περιχώσατο καλλικύμοιο,
Τὴν αὐτὸς φιλέσκεν, ἀτιμάζεσκε δ' ἄκουτιν,
Μητέρ' ἐμή' ἢ δ' αἰεν ἐμὲ λισσάσκειν γούνων
Παλακίτω προμυγνίαιν, ἵν' ἐχθύρειε γέροντα.
Τῇ πεθάνῃ καὶ ἔρεξ' πατὴρ δ' ἐμὸς, αὐτίκ' ὀίσθείς,
Πολλὰ κατράτο, στυγερὰς δ' ἐπεκέκλετ 'Ερινύς,
Μή ποτὲ γούναις οἰσιν ἐφέσσεσθαι φίλον νίον
'Εξ' ἐμέθεν γεγαώτα· θεοὶ δ' ἐτέλειον ἑπαρᾶς,
Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσοφόνεια.
'Ἐνθ' ἐμοὶ οὐκέτι πάμπαν ἔρθηγεν' ἐν φρεσὶ θυμὸς,
Πατρὸς χωμοκύνοι, κατὰ μέγαρα στρωφύσαται.

nix, qui se a Peleo patre Acliillé iuveni comi-
tens esse datum dicit ad bellum, ut illum effi-
ceret oratorem verborum aceremque rerum. 
Quintillian, Inst. Orat. II. 3. 12. Sit ero-
tam eloquentia quam moribus præstantissi-
miss, quod ad Phoicis Homerici exemplum diuere et facere docet. Aristotel, Plu-
tarch, Strabo, and others, have also quoted the
passage. Of the estimation in which eloquence, no less than military skill, was
held in the early ages of Greece, see on II.
A. 249. 400.
448. φεῦγων νείκεα πατρός. Of the
relation here given by Phoecis, see Heyne
451. λισσάσκειν γούνων. Subaud. prō-
ς. Similar to this request of Hippodamia, the
mother of Phoecis, is the advice which
Absalom receives from Achitophel, in
2 Sam. xvi. 21.
454. στυγερᾶς δ' ἐπεκέκλετ 'Ερινύς.
The Fringes, or Furies, were the three
goddesses who were appointed to execute
the vengeance of the infant gods, Pluto
and Proserpine; more particularly upon
those who were guilty of parricide, or of
crimes committed against their parents.
Hence the imprecations of fathers, which
were esteemed of all others the most awful,
were generally directed, as in the well-
known instance of Oedipus, to these deities.
So also Alithea, infra v. 567. See also
the Orestes of Euripides, and the Eumenides
of Eschylus, passim. Hesiod in Theogon.
220. declares it to be the office of the furies
to punish the transgressions of gods and
men.
455. γούναις οἰσιν ἐφέσσεσθαι. The

purport of this prayer is evidently that
Phoecis should die childless. In illustra-
tion of the expression, compare II. E. 408.
Od. T. 399. So in Gen. I. 23. LXX. οἱ
νἱοὶ Μαχείρ τοῦ νιοῦ Μανασσῆ ἐθέχθησαν ἐπὶ μηρῶν Ιωσήφ.
457. Ζεὺς καταχθόνιος. Pluto. Com-
Jovi Stygi. Eustath. ἐπαινὴ' ἢ αἰνὴ' του-
τοι ἐνν' πλεοναῖτε γὰρ ἤ πρόδεσε. —
Buttmann observes, however (Lexicon. II.
p. 115), that the preposition is not altogether
with force; and would read ἐν' αἰνή',
so as to imply the terrible Proserpine besides,
i.e. in company with Pluto. Probably
that interpretation is correct, which ex-
plains ἐπαινὸς by syncope, for ἐπαινετός,
cenerable. — There are four verses pre-
served by Plutarch (de Aud. Poet. t. II.
that he meditated parricide, and which, if
genuine, must follow here, or after v. 459;
but they are not to be found in any MS.
of Homer. Aristarchus rejects the lines,
as unworthy, it should seem, of the cha-
racter of Phoecis; but there is certainly
nothing in them which can be said to be
inconsistent with the manners of the times.
They ran thus:

Τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὃξεὶ
χαλκῆ.
'Αλλὰ τὰ ἀδανάτων παύσει χόλον, ὦς ἀ'
ἔν τοιαῦτ.
Δήμῳ ὄψει φάτην καὶ ὄνειδεα πόλιν ἀν-
θρώπων,
'Ως μὴ πατροφόνος μετ' Ἀχαιοίς καλε-
οίμην.
'Η μὲν πολλὰ ἦταί καὶ ἀνεψιοι ἀμφὶς έόντες
Ἀυτοῦ λισσάμενοι κατερήτουν ἐν μεγάρους.
Πολλὰ δὲ ἡφια μὴλα καὶ εἰλιπόδες ἐλικάς βοῦς
'Εσφαζον, πολλοὶ δὲ σίες θαλάσσητες ἀλοιφή
Εὐμένειοι τανύστω διὰ φλογος Ἡφαιστου'ον.
Πολλὸν δὲ ἐκ κεράμων μὲθυ πίνετο τοῦ γέροντος.
Εἰνάνυχες δὲ μοι ἀμφὶ αὐτῶ παρὰ νύκτας ἱαυν.
Οἱ μὲν ἀμειβόμενοι φυλακάς ἐχοῦν οὐδὲ ποτ' ἐσβή.
Πῦρ, ἔτεον μὲν ὑπ' αἴθουσα εὔερκός αὐλῆς,
"Ἀλλο δὲ ἐν προδόμῳ, πρόσθεν ταλάμου τυφάων.
'Ἀλλ' ὅτε δὴ ἐκεκάτη μοι ἐπῆλθε νῦξ ἔρεβενης,
Καὶ τὸν ἐγὼς ταλάμοιο θύρας πυκνώς ἀραρίας
Ῥῆξας ἐξῆλθον, καὶ ύπέρθορον ἐρκίον αὐλῆς,
'Ρεία, λαθὼν φυλακάς τ' ἀνέρας ἐμώς τε γυναίκας.
Φεύγων ἄπειν ἀπάνευθε δὲ Ἑλλάδος εὐνχόροιο,
Φθίνα δὲ ἐξικόμην ἐρμβόλακα, μητέρα μῆλων,
'Ες Πηλῆα ἀναξ'θ'. δὲ δὲ με πρόφρων ὑπέδεκτο,
Καὶ μὲ φίλης Ἱτ., ὀς εἰ πατήρ ὑπ' παῖδα φιλήσῃ
Μοῦνων, τηλύγετον, πολλοῦσιν ἐπὶ κτῆσεσί.
Καὶ μ' ἀρφείου ἐθῆκε, πολὺν δὲ μοι ὧπασε λαόν.
Ναὶν δὲ ἐσαχατίην Φθίνας, Δολοπέσσιν ἀνάσσων.
Καὶ σε τοσοῦτον ἐθῆκα, θεοίς ἐπεικελ' Ἀχιλλευ,
'Εκ θυμοῦ φιλέων ἐτέει οὐκ ἐθάλασσες ἀμ' ἀλλ' ὅντ' ἐς ἐαίτι' ἴναι, οὖτ' ἐν μεγάροις πάσσασθα,
Πρὶν γ' ὅτε δή σ' ἐπ' ἐμοὔσιν ἐγὼ γούνεσσι καθίσας
'Οὖν τ' ἀσαμὶ προταιμόν, καὶ οἶνον ἐπισχοῦν.
Πολλάκι μοι κατεδεσάς ἐπὶ στήθεσι χιτώνα,

465. ἰκ κεράμων. See on II. E. 387.
468. ὑπ' αἴθουσα κ.τ.λ. See on II. Z. 243. 244.
477. ὅσι τε πατήρ κ.τ.λ. Genes. xxxvii. 3. LXX. Ἰακώβ δὲ ἡγασάπο τὸν Ἰωσῆφ παρὰ πάντας τοὺς νῦς αὐτῶν, ὅτι νῦς γούμο ῥμὴν ἐν αὐτῇ. Compare Gen. xlix. 20. Of the construction, see on II. E. 161; and of the adjective τηλύγετος, on Γ. 175.
480. The Dolopes are not elsewhere mentioned by Homer; but Phenix, δς Δολοτῶν ἄγαγε θρασώ δgetSingleton, is named in a fragment of Pindar, ap. Strabon. IX. p. 659.
481. καὶ σε τοσοῦτον ἐθῆκα. Ἐτε τατντου λεί; Et te tantum feci, as in the Latin versions. The Scholiast, however, understands the sense to be, I have had the charge of you to the present time; as in Soph. Εὐκτ. 13. καὶ σ' θερισάμων Τοσάδος ἐς ἵτης.
482. ἰςει οὐκ ἐθάλασσες κ.τ.λ. It should seem from this passage, that males were entrusted with the care of infants in those ages, and that they performed the offices which nurses do now. Compare Od. II. 442. Pope and others are offended at this description, which, though extremely natural, is too mean and gross for epic poetry. But the relation is strongly characteristic of the simplicity of the times, and equally inoffensive with one of the most admirable descriptions of our own Shakespear, who speaks of the infant, muling and puking in the nurse's arms (As you like it, Act II. Sc. 7). It may be observed, however, that the words οἶνον ἀποβλύζων, in v. 487, with which they are particularly displeased, do not mean, as they interpret them, casting up the wine which he had swallowed; but simply, slacking, emitting.
483. πάσσασθα. See on II. A. 464.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ I.

295

Οίνου ἀποβλύζων ἐν νηπίει ἄλεγευν.

'Ως ἐπὶ οἱ μάλα πολλὰ πάθον, καὶ πολλὰ μόγνησα,
Τὰ φρονεῖται, ὅ μοι οὐτὶ θεοὶ γόνων ἔστελεν
'Εξ ἐμεῖν ἄλλα σὲ παῖδα, θεοὶς ἐπισκέλε' Ἀχίλλευν,
Ποιείηται, ὅσοι μοι ποτ' ἀεικά λοιπὸν ἄμινης.
'Αλλ᾽, Ἀχίλλευ, δάμασον θυμὸν μέγαν, οὔδὲ τι σὲ χρὴ
Νῦν ἔχειν ἄρετος στρεψί δὲ τε καὶ θεοὶ αὐτοὶ,
Τῶν περ καὶ μείζων ἀρετὴ, τιμῆ τε, βίν τε.

Καὶ μὲν τοὺς θυέσσι καὶ εὐχωλίης ἀγαννήσι,
Λοιβῇ τε, κύσῃ τε, παραστρωπῶ καὶ ἀνθρωπον
Λισσόμενου, ὃτε κέν τις ὑπερβη καὶ ἀμάρτη.
Καὶ γὰρ τε λαται εἰσὶ Νῦνος κοῦραν μεγάλους,
Χνωλαί τε, ῥυταί τε, παραβλάπτες τ' ὀφθαλμῷ
Αἱ ῥά τε καὶ μετόπισθ᾽ 'Ατης ἀλέγουσα κιοῦσαι.

490

'Η δ᾽ Ἀτη σκηναρή τε καὶ ἀρτίπος οὐνεκα πάσας
Πολλῶν ὑπεκτροβεῖει, φθανεῖ δὲ τε πάσαν ἐπ᾽ αἰαν
Βλάπτουσι' ἀνθρώπους' αἰ δ᾽ ἔξεκενται ὄπισω.
'Ος μὲν τ᾽ αἰδέσεται κούρας Νῦνος ἀσσον λοῦσας,
Τόνει μέγ᾽ ὀνυσαν, καὶ τ᾽ ἐκλυνεν εὐξαμένοινον

500

'Ος δὲ κ᾽ ἀνήμυζαν, καὶ τε στερεῖς ἀποεῖτη.

495

Δίσσουται δ᾽ ἀρα ταί γε Δία Κρονίωνα κιοῦσαι
Τοῖς Ἀτην ἅρ᾽ ἐπεσθαίαν, ὃνα βλαφθείς ἀποτίσθα.
'Αλλ᾽, Ἀχίλλευ, πόρε καὶ σὺ Νῦνος κοῦρσιν ἐπεσθαί
Τιμῆ, ἦτ᾽ ἄλλων περ ἐπιγνάμπτει νόου ἐσθλῶν.

510

Εἰ μὲν γὰρ μη ἑωρα φέρου, τὰ δ᾽ ὅπως θ᾽ ὀνομάζοι
'Ατρείδης, ἄλλα αἰεν ἐπιζαφελῶς χαλεπαίνου,
Oυκ ἄν ἐγωγε σε μὴν ἀποφρίζαντα κελοίμην
'Ἀργείοισιν ἀμφικελλεί, χατέουσι περ ἔμπεις
Νῦν δ' ἀμα τ' αὐτίκα πολλὰ διδοί, τὰ δ' ὅπισθεν ὑπέστη,
'Αὐδάς δὲ λίσσεσθαι ἐπιπροφεκτὸς ἄριστος,
Κρονάμενος κατὰ λαῶν Ἀχαιόκοι, ὦτε σοι αὐτῷ
Φίλτατοι 'Ἀργείων' τῶν μὴ σύγε μὐθον ἐλέγξης,
Μηδὲ φίλας πρίν δ' οὐτὶ νεμεσητὸν κεχωλᾶθαι.
Οὐτω καὶ τῶν πρόσθεν ἐπειθόμεθα κλέα ἀνδρῶν
'Ἡρὼν, ὦτε κέν τιν' ἐπιζέφελος χόλος ικω,
Δωρητοῖ τε πέλουτο, παράρρητοι τ' ἐπέσει.
Μείμημαι τοῦ ἐργον ἐγώ πάλαι, οὐ τε νέον γε,
'Ὡς ἱπ' ἐν δ' ὑμίν ἐρέω πάντες φίλους.
Κουριτίς τε μάχονται καὶ Αἰτωλοῖ μενεχάμαι
'Ἀμφὶ πόλιν Καλυβώνα, καὶ ἀλλοὺς ἐνάριζον,
Αἰτωλοῖ μὲν ἀμφότεροι φέροντο ἰραστής.
Κουριτίς δὲ διαπραθεῖν μεμαώτες ἄρρη
g
Καὶ γὰρ τοῦτο κακὸν χουνάθρονον ᾠρεμίς ὄρσε
Χωσαμένη, ὦ ὦι οὐσὶ θαλύσια γοινῶ ἀλων.

519. μηλὶ πόλας. That is, their embassy. Schol. μηλὶ τὴν ἐναθεῖς ἀφέτειν. By a similar transition, πόλας is frequently used to denote swiftness; as in II. Y. 410. X. 100. Ψ. 756; and so γείτονη also implies strength, in II. Α. 567, and elsewhere. The metaphor which is here employed, may be aptly illustrated by Isaiah iii. 7. LXX. ως ὀρα ἐπὶ τῶν ὄρων, ως πόλες εὐαγγελιζόμενοι ἀκούν εἰρήνης. Compare Nahum i. 15. Acts v. 9.—The concluding words of this line are somewhat abrupt; and the declaration that it was allowable for Achilles to retain his fury, until Agamemnon had offered to make satisfaction by rich presents, has been severely reprehended, particularly by Plato (de Repub. III.). But Phoenix evidently does not look upon these gifts in the light of interest, but of honour; and as an acknowledgment of the injury which Agamemnon had passed upon Achilles, and his readiness to make satisfaction.

520. κλεῖον ἀνδρών. See above on v. 189.


523. 6. 6. 6. Placatō didonis Jupiter ipse datis. So also Prov. xxi. 14. LXX. ἐδὼς λάθροις ἀνατρεῖται ὁργάς. With the succeeding clause we may compare Prov. xv. 1. ἀπόκρισις ὑποπιπτοῦσα ἀποστρέφει θυ

524. ἐὰς κατὰ δισ. These words seem to bespeak indulgence for the long story he is about to relate. The length of the narrative has been repeatedly objected to, but without great reason. Old gentlemen are generally talkative; and Phoenix takes advantage of the leisure which the night afforded, to tell his tale; which, if the supposition in v. 189. be well founded, is very apposite. Quintilian (Inst. Orat. X. 1. 49): Narrare quis significantius postes, quam qui Cretum Aetolorumque praetium exponat? The purport of this narrative, as Eustathius observes, is not to exemplify a hero’s compliance with the entreaties of his friends, but the folly of non-compliance. Of the feud between the Athenians and Curetes, which arose out of the hunt of the Calydonian boar, see Heyne on Apollod. I. 7. 6. The Aeolian cities of Calydon and Pleuron, which these people inhabited, were among the principal in Greece; and the event which gave rise to their quarrel, one of the most celebrated in ancient mythology.

529. The relative τοῖς, according to the construction, refers to the Curetes, whereas the sense evidently refers it to the Aetolians. A line or more is probably lost, in which the injury suffered by the Curetes from the Aetolians was mentioned, and with which the following relation is connected by the particle γαρ. See Mus. Crit. T. ΙΙ. p. 248.

530. θαλύσαι. It is supposed that a sacrifice is intended, wherein the first-fruits of the vintage were offered to the gods. Apollod. I. 8. 2. ἐτησίων καρπῶν
Oineis ρέε', ἀλλοι δὲ θεοὶ δαινυμ' ἐκτόμβας'.
Οἶρ δ' οὖν ἐφήξει Δίως κοῦρη μεγάλου,
"Ἡ λάθετ, ἢ οὖν ἐνόσιν ἀάσσατο δὲ μέγα θυμί.
'Ἡ δὲ χολωσάμενη, δίον γένος, ιοχέαιρα,
"Ὡρεσεν ἐπὶ χλούνην σὺν ἄγρινοι, ἀργιδῶντα,
"Ος κακὰ πόλλ' ἐρδεσκεν ἐθων Οἰνήος ἀλώνην'.
Πολλ' δ' ὅγε προθέλεινα χαμαί βαλε δενδρα μακρὰ
Ἀντιῆς ρίζησι καὶ αὐτοῖς ἀνθεσι μήλων.
Τὸν δ' ύδος Οἰνήος ἀπέκτεινε Μελέαγρος,
Πολλῶν εκ πολλών θηρίτωρας ἀνδρας ἀγέαρας.
Καὶ κύνας' οὐ μὲν γάρ κ' ἐξάμη πάντοις βροτοῖς,
Τόσος ἐκν, πολλοὺς δὲ πυρίς ἐπέβησ' ἀλεγευνίς.
"Ἡ δ' ἀμφ άνωθεν παλύν κλαδάν καὶ αὐτήν,
Ἀμψι συός κεβαλῆ καὶ δέρματι λαχνήντι,
Κορυτής τε μεσηγ καὶ Αἰτωλῶν μεγαθύνων.
Οφρα μὲν οὖν Μελέαγρος Ἀρησφίλος πολέμιζε,
Τόφρα δὲ Κουρητήσα κακῶς ἦν, οὖν ἐθέλεσκον

But the word χλούνης is no where to be found but in Æsch. Eumen. 188, where all the grammarians understand it in a widely different signification. Others, however, derive χλούνης from χλοῦς, but the reason is not sufficiently obvious.

536. ἑθων. Properly, ex more suo fuciens; i.e. in reference to the boar, castans. Schol. ἐξ ἑθῶς καταρτίζων και βλάπτων. Compare II. P. 260.

537. προθέλειμα. By the roots; from βλάπτων, fundamentum. Compare II. Κ. 15. It also signifies one founded, or supported, upon another, as in II. Ν. 130, σάκος σακεὶ προθέλεμα, shield upon shield. Of the ellipse in the next line, see on II. Θ. 24.


543. ἦ δ' Diana.—ἀμφ' αὐτῆς. Scill. the boar; viz. his head and skin, as it appears more distinctly from the following line. The manner in which this circumstance led to the war, is not fully stated. Meleager, to whom the spoils rightly belonged, gave them up to Atalanta, of whom he was enamoured. To this, However, Toxeus and Plexippus, the brothers of Althea, and consequently the uncles of Meleager, refused to submit; and, endeavouring to seize the prize from Atalanta, were killed by Meleager. To avenge the death of their countrymen, the Curetes made war upon the Etolians. See Apollon. ubi supra. It seems that the fable of the burning brand, which was to decide the fate of Meleager, was unknown to Homer.
Τείχεος ἔκτοσθεν μῆμεν, πολέες περ ἔοντες:
'Ἀλλ' ὅτε δὴ Μελέαγρον ἔδω χόλος, ὡστε καὶ ἄλλων
Οἰδάναι ἐν στήθεσι νῦν πῦκα περ φρονεόντων,
'Ἡτο δὲ, μητρὶ φίλη Ἀλθαῖρ χωμένους κῷρ,
Κέτο παρὰ μυητῆ ἀλόχως, καλῇ Κλεοπάτρῃ,
Κούρρα Μαρπόσσας, καλλισφόρου Εὐνύνης,
'Ἰδε ὁ θ', δὲ κάρπιστος ἑπιχθούνων γένετ' ἀνδρῶν
Τῶν τότε, καὶ ρα ἀνακτός ἐναντίον ἐἴλετο τόξον
Φοίβου Ἀπόλλωνος, καλλισφόρου εἰνεκα νύμφης.
Τὴν ἐν τότι ἐν μεγαρουσί πατὴρ καὶ πότνια μήτηρ
Ἀλκυόνην καλέσκον ἐπώνυμοι, οὔνεκ' ἄρ' αὐτῆς
Μητήρ, ἀλκυόνους πολυπενθέσθες οἴτου ἔχουσα,
Κλαί', ὅτε μιν ἐκαέργος ἀνήρπασε Φοίβος Ἀπόλλων.
Τῇ ὄγε παρακτέλεκτο, χόλον θυμαλγαί πέσσων,
'Εξ ἀρέων μητρὸς κεχωλμένος, ἢ ἦν θεόσι
Πολλ' ἀχέοσ' ἥρατο κασιγνύτοιο φῶνοι,
Πολλὰ δὲ καὶ γαίαν πολυφόρβην χεραίν ἀλοία,
Κικλήσκου'' θέρην καὶ ἐπανεὶν Περσεφόνειαν,
Πρόχυν καθεζομένη, δεύοντο δὲ δάκρυς κόλποι,
Παιδὶ δόμεν θάνατον τῆς δ' ἡμοφοῖτος Ἐρινίδος
'Εκλεὐν ἐξ Ἐρέβεσφρονι, ἀμελεῖχων ἤτορ ἔχουσα.
Τῶν δὲ τάχ' ἀμφὶ πύλας ὀμαδος καὶ δοῦτος ὁρφεῖ,
Πύργων βαλλομένων τῶν δὲ Μέσαντο γέροντες
Αἰτωλῶν, πίμπον δὲ θεῶν ἱεράς ἀρίστους,
'Εξέλθειν καὶ ἀμύναι, ὑποσχομένου μέγα δώρων
Οὐπόθι πιότατον πεδίον Καλυνδόνου ἐρανίνης,
'Ενθά μὲν ἡννωγον τέμενος περικαλλῆς ἐλεσθαι

551. ἤτοι δὲ, μητρὶ κ.τ.λ. This and the following verses, to v. 568. inclusive, are parenthetical, and explain the careful of Meleager's resentment.
557. τὴν ἐ. Cleopatra.
559. μητρ. Marpessa.—ἀλκυόν. A king-fisher. Of the lamentation for her husband Ceyx, and their consequent conversion into these birds, see Ovid. Met. lib. XI. The word ὀτκαν, which signifies cala-
561. τ. Cleopatra. Of the expression χέλον πέσσων, see on II. A. 81.
562. ἐξ ἀρέων μητρὸς. See above on v. 454. The preposition ἐξ signifies on ac-
563. κασιγνύτων φόνον. Schol. ἀντι των κασιγνύτων φόνων ὑπίαρ ἧς ἤ, ἀλλὰ πλαίσσω. See Heyne ad Apollod. p. 46. sqq.
564. ἄλοια. Beats, strikes. The Scholast. observes, that in earnestly praying to the Infernal Gods, it was usual to beat the ground with their hands.
569. τῶν. Of the Curetes, if referred to ὄμαις: of the Εἰωλίαν, if to πόλεα.
570. Βαλλομένων. Seil. βίλεσα: and so again v. 584.
574. τέμενος περικαλλῆς. See on II. Z. 194. The word πεντηκοντάγχον ὁν is usually rendered quinquaginta jugerum, i. e. of fifty
acres; but there is no means of ascertaining
the extent of the γόνον, translated an acre.
The construction of the following clause
seems to be this: ὡςτε τὸ μὲν ἰμασὺ τα-
μίσθαι οἰνοπέδεος ἰμασὺ δὲ πεδίου, ψειλ-
νὰ ἀροσίν. Schol. ψειλὴν ἀροσίν τὴν ἀδε-
εύρὸν χώραν. Anglice, arable land.

578. οὐδὲν. Meleager confined himself
closely to his house, not admitting even
his aged father, who was still living. See
Apollod. 1. 8. 6. Hence οὐδὲν is here the
raised threshold, on the outside of the door.
τὰς θύρας, ἀπὸ τοῦ καλὸς συνημφόσασι.
Compare II. Σ. 275.

583. διὶ οὐ δὲ κ. τ. λ. It is to be
observed how perfectly the features of
Meleager resemble Achilles: they are both
brave men, ambitious of glory; both of
them described as giving victory to their
several armies while they fought; and both of
them implacable in their resentment.
Pope: from Estathius.
588. ἀλοίπῳ. The vulgar reading is ἀλόψη, 
which is Attic: Homer uses ἀλοίπῳ in the
optative, from ἄλωμι. Π. Χ. 253. ἐλοίμι
κεν, ἥ κεν ἀλοίπην. See Blomfield on Αἰσχ.
Agam. 331. The description here given of the
horrors of a besieged city is very power-
ful and energetic. Demosthenes seems to
have had it in view in his Oration de Co-
rona, § 49. νομίσατε ὅρθι ἀλσοκμένην
tὸν πόλιν, τιμῶν κατακαφάσας, ἰμπρήσις
οἰκίων, ἠγομένας γυναίκας καὶ παιδὸς ἵ
δουλεία, κ. τ. λ. Aeschines has a similar
passage in Celsiph. § 22. Compare 2 Sam.
xxx. 1.

589. ἄμαθουν. Reduces to dust; or
rather, perhaps, levels with the dust; i.e.
destroy. Schol. κατὰ μικρὸν ἑσπαννῷ δ ἣ
ἰσίν ἄμαθον καὶ κάνον ποῦ. 

590. βαθυόνων. Demissam zonom ha-
bentes; Anglice, long-waist. This adjecti-
ve is nearly the same with βαθύκολος
and βαθύπετλος. See Blomfield's Gloss.
on Αἰσχ. Thesb. 362. In this last clause,
ἄλλοι must be repeated. See Matt. Gr. Gr.
§ 288.

594. ἐξας ἀροσὶ. Yielding to the im-
pulse of his mind, which had been now in-
cited against the Curetes. That this is the
import of the expression, is clear from ν.
109. supra; Ω. 42. Od. N. 143. Σ. 157.
X. 288. and elsewhere. The interpreta-
tions of the commentators are altogether
inadmissible.
'ΟΜΗΡΟΥ ἸΔΙΑΔΟΣ Ι'.

600. ὥμως τιμῆς. Εἰδεν loco honoris. 

601. ὥμως τιμῆς. Eodem loco honoris.

602. ιμενον, καιομελήσιν ἀμνώμεν' ἀλλ' ἐπὶ δώρως

603. ἀττα. My father. So Callim. Epig. Ι. 3. ἀττα γρόνα. This appellation, like τίττα in II. Δ. 412, is of uncertain derivation. 

604. ἡ μ' ἐξένι. That is, ἡ τιμή, as implied in the verb τιμηθάσαι. 


607. See on II. Ζ. 60. With the same sentiment we may compare the condition of alliance in Thucyd. III. τοὺς αὐτούς ἔχθροις καὶ φίλους νομίζειν. Polyb. I. φιλόφιλον δει εἶναι τὸν ἄγαθον ἄνδρα, καὶ φιλόπαριν, καὶ συμμαχοῦντας τοῖς ἐχθρῶς, καὶ συναγαγόν τοὺς φίλους. Liv. XXXII. Όπου ιστοὺ τρεῖς οἰκεία τιμωρία; Τί περί βασιλείας: οἱ συνεργεῖν τοὺς ἀδελφοὺς, τοὺς καταστρέψειν. 

608. Ἰλβιον. See on II. Β. 35. 

609. αὐτὰρ Ἀχιλλείς ἐκ τ. Λ. In v. 632, it is said that the gods made the heart of Achilles unrelenting; and thus the Scriptures affirm indifferently that Pharaoh hardened his own heart, and that God hardened the heart of Pharaoh. Compare Exod. vii. 3. viii. 15.
626. μετατρήπται. See on 11. A. 160.

628. καὶ μίν τὶς τε κ. τ. λ. In the heroic ages, before the institution of trials for murder, a person who had been guilty of homicide, in order to avoid the vengeance of the relations, went into voluntary exile. Matters, however, of this kind were usually accommodated by the payment of a fine, παπυρῷ, upon which the exile returned in safety. If the atonement was not accepted, the period of his banishment was one year. A similar custom prevailed among the Jews, in whose tribes there were certain cities, called cities of refuge, to which a man-slayer might flee for protection from the effects of private resentment, until he was cleared of intentional murder by a legal process. See Grotius de Jure Belli et Pacis, XX. 8. 6; and compare Numb. xxxv. 6—15. Deut. xix. 4—10. Josh. xx. 7, 8. The North American Indians have similar places of refuge to this day. Tacitus states, in Germ. c. 21, that tributarium homicidii erat armentorum numero.

643. μ. ἀνθρώπλον ἔρεξε. Behaved improperly, unworthily, towards me. Heyne properly observes, that the construction of ἔρεξεν is with a double accusative; so that the syntax is, ἀνθρώπλον (τι) ἔρεξε μ. See Matt. Gr. Gr. § 409, b. The precise meaning and derivation of the word ἀνθρώπλος are uncertain; and it occurs only once again in 1. Ω. 706. ἀλλ᾽ οὕτω σεν ἄκουα κακῶν ἔτος οὖν ἀνθρώπλον. Eustathius explains it to be ἀνθρώπλος ἀσφαλές, and that, by γαρρία, for ἀσφαλές. Cicero has translated this passage in Tuse. Quest. 111. Corque meum penis turgescit tristibus iris, Cum decore atque omni me orbatau lusco recordor.

644. μετανάστην. Hesych. μετόκου, φυγάδου. Compare Aristot. Polit. III. 3. These μετόκοι were foreigners, who were protected by the government, and permitted to reside in the city to which they attached themselves, and to exercise any trade or occupation. At the same time, they were excluded from any public office, they were incapable of voting in the public assemblies, and held in contempt by the people, who were naturally jealous of their rights and immunities. See Ælian. V. H. VI. 1. Aristoph. Av. 506. Harpocr. in ν. μετόκου. Valckner on Ammon. p. 110. The same distinctions existed between the Jews and proselytes. Compare Exod. xii. 19. xiii. 36. Philipp. iii. 5; and see Valesius on Euseb. Hist. Eccl. I. 7. Prideaux, Connex. II. 5.
649. The verb σμύγων is properly used of latent fire; Anglice, to smother. In Homer it is generally understood in a more extended sense, to burn, to consume. Schol. κατακάισαι. I. X. 411. Τι θεος βρυφύσσει πυρὶ σμύγων κατ’ άκρης. So Theocr. Idyl. III. 16. ὁς με καταστρόφων καὶ ἐς ὀστίων άχρες ἱπτεῖ. Here, however, the ordinary acceptance is probably sufficient. Compare supra v. 243; and see Hemsterhuis on Lucian. Dial. M. VI. 3. p. 351. The effect which each of the foregoing speeches produces upon the mind of Achilles is well kept up, and varied according to the tone and character of the speaker. To Ulysses he declares his positive intention of returning immediately; to Phoebus he proposes to take into consideration the propriety of remaining; and to Ajax he declares his purpose not to depart, at the same time that he expresses his fixed resolution to abstain from the war, till he is forced to engage by the approach of Homer to his own ships. Since, however, he remains firm in his determination not to assist the Greeks, Ulysses, in reporting the result of the embassy to Agamemnon and the chiefs, confines himself to this point, as declared in the first answer to himself. 652. ἐκείνος ἀμειβέταν. See on II. A. 584.

653. ὧν ὁ ἄγας ἄνδρων ἀνάμεμι. Schol. προβάτων ἄρματα. These skins were used as mattresses; and over them was laid a covering, ὅγος, generally elegantly wrought and dyed. Schol. τὸ βεβαμμένον ἰμᾶτι καὶ ρήγεις, οἱ βασιλεῖς. Then followed an outer coverlid of linen. The word ἄωτος is properly a flower; hence λίνω ἄωτος is a periphrasis implying fine linen; and so in II. N. 599. 716. οἴοι ἄωτος, fine wool. Compare Pind. Ol. II. 14. Pyth. IV. 335. Isth. I. 75. V. 14. Nem. III. 50.

664. Σκυῖνον ἔλων. See on v. 440. supra.

667. δειδήκατ. See on II. A. 4.
Κείνος γ’ οὐκ ἐθέλει σβέσαι χόλον, ἀλλ’ ἐπὶ μᾶλλον
Πιμπλάνεται μένεος, σὲ δ’ ἀναίνεται, ἤδε σὰ δώρα. 675
Αὐτὸν σὲ φραζεσθάι ἐν Ἀργείοισιν ἄνωγεν,
"Οππῶς κεν νῆάς τε σῷς καὶ λαῦν Ἀχαιῶν"
Αὐτὸς δ’ ἰπείλησεν αἱ’ ἑνός φαινομένης
Νῆς εὐσέλευς ἀλαδ’ ἐλκέμεν ἀμφελίσσας.
Καὶ δ’ ἀν τοῖς ἀλλοιοῖν ἐφ’ παραμυθήσαθαι
Οἰκαδ’ ἀποπλείειν, ἐπεὶ οὐκέτι ὑπετε τέκμωρ
Ἱλίου αἰτείνης’ μάλα γὰρ ἔθεν εὐρυστὰ Ζεῦς
Χείρα ἐγν ὑπερέσχε, τεθαρσίκασι δὲ λαοῖ.
"Ὡς ἐφαθ’ εἰσὶ καὶ οἴδε τάδ’ εἰπέμεν, οἶ μοὶ ἐποντο,
Ἄσας καὶ κήρυκε δῦω, πεπυμένων ἀμφω.
Φοίνιξ’ δ’ αὐθ’ ὁ γέρων κατελέξατο’ ὡς γὰρ ἀνώγει,
"Οφρα οἶ ἐν νήσησα φιλήν ἐς πατρὶδ’ ἐπηγα
/Authou, ἦν ἐθέλησεν’ ἀνάγκη δ’ οὕτι μιν ἄξει.
"Ὡς ἐφαθ’ οἰ’ δ’ ἀρα πάντες ἀκὴν ἐγένοντο σιωπῆ,
Μῦθον ἀγασάμενοι’ μᾶλα γὰρ κρατερῶς ἀγόρευσε.
Δὴν δ’ ἀνεὼ ἤσαν τετιπότες νῦν Ἀχαιῶν.
’Οψε δ’ ἐν μετειπε βοῦν ἀγαθὸς Διομήδης’
’Ατρείδη κύδιστε, ἀναξ’ ἀνδρῶν, Ἀγάμεμνων,
Μῆδ’ ὀθέλες λισσάσεθαι ἀμύμονα Πηλείωνα,
Μυρία δώρα διδοῦς’ δ’ ἀγήνωρ ἐστὶ καὶ ἄλλως.
Νῦν αὐ μιν πολύ μᾶλλον ἀγνοφηλοίν ἐνήκας.
‘Ἀλλ’ ἦτοι κείνου μὲν ἐάσομεν, ἦ’ κεν γρήσιν,
’Ἡ κε μένῃ τότε δ’ αὐτε μαχῆσεται, ὅπποτε κεν μιν
Θυμὸς ἐνι στῆθεςαι ἀνώγη, καὶ θέδος ὅρασ.
’Ἀλλ’ ἂγεθ’, ὡς ἄν ἐγὼ εἴπω, πειθομέθα πάντες’
Νῦν μὲν κοιμήσασθε, τεταρπόμενοι φιλὸν ἦτορ
Σίτου καὶ ὀνυοι’ τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
Ἀὐτὰρ ἐπεὶ καὶ φανή καλῇ ῥόδοδακτυλὸς Ἡώς,

684. εἰσὶ καὶ οἴδε κ. τ. λ. Αἴας and the
heralds are here. The demonstrative pro-
noun is frequently used in this sense, parti-
cularly in the Tragic writers, upon the in-
roduction of a new character; and some-
times with the verb εἰσίι understood. Com-
pare Il. K. 434. T. 140. Φ. 533. et alibi.
Europ. 1ph. Λ. 6. τίς ποι’ ἄρ’ ἀτῆρ’ ὑπὲ
πορθήθει. See also the note on Soph.
Ed. C. 111. Pent. Gr. p. 112.
690. κρατερᾶς. This must apply to
the words of Achilles, as delivered by Ulysses;
not to Ulysses himself. Most probably,
the line is an interpolation from v. 431.
It was rejected by the early critics.
694. μῆδ’ ὀθέλες. See on Il. Α. 415;
and of the adjective ἀγήνωρ, in the fol-
lowing line, on Il. B. 275.

696. ἀγνοφηλοίν ἐνήκας. For εἰς
ἀγνοφηλίν. See also on Il. K. 391.
Μ. 28.
697. κείνου μὲν ἐάσομεν. Heyne ob-
servers, after Koeppen, that later writers
would have added χαῖρειν. The formula
χαῖρειν ἔσθι, χαῖρειν λέγειν, and the like,
are very common in the Tragic writers
and Aristophanes. See Monk on Eur.
Valckenaer on Herod. IX. 41.
701. τεταρπόμενοι. Schol. εἰκορεισμέ-
νον. Hence the construction with the
genitive, unless εἰς be understood. So again
Il. Ψ. 10. Οδ. T. 213, and elsewhere. Com-
pare Il. T. 167; and see Matt. Gr. Gr. §
330, b.
Καρπαλίμως πρὸ νεῶν ἔχεμεν λαὸν τε καὶ ἱπποὺς, Ὄτρυνον καὶ δὴ αὐτὸς ἐνὶ πρώτῳ μάχεσθαι.

"Ὡς ἔφαθ᾽ οἱ δ᾽ ἄρα πάντες ἐπήνησαν βασιλῆς, Μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
Καὶ τὸ τε δὴ σπείσαντες ἔβαν κλισίηνδε ἐκαστὸς Ἐμθάδε κοιμᾶσαντο, καὶ Ὡπνον δῷρον ἐλοντο.

704. ἔχεμεν. Infinitive for imperative: ut sorpius.
THE

'ΟΜΗΡΟΣ 'ΙΛΙΑΔΟΣ 'ΡΑΣΩΔΙΑ, η ΓΡΑΜΜΑ, Κ'.

Επιγραφή.
ΝΥΚΤΕΡΙΣΙΑ. ΔΟΛΩΝΒΙΑ η ΔΟΛΟΝΟΒΙΝΙΑ, και 'ΡΗΣΟΣ.
"Αλλως.
ΚΑΠΙΛ ή, απ' ἀμφοτέρων σκοπιαζέμεν ἠλυθον ἄνδρες.

THE ARGUMENT.

THE NIGHT-ADVENTURE OF DIOMED AND ULYSSES.

Upon the refusal of Achilles to return to the army, the distress of Agamemnon is described in the most lively manner. He takes no rest that night, but passes through the camp, awaking the leaders, and contriving all possible methods for the public safety (vv. 1—193). Menelaus, Nestor, Ulysses, and Diomed, having raised the rest of the captains, call a council of war, and determine to send scouts into the enemy’s camp, to learn their posture, and discover their intentions (194—217). Diomed undertakes this hazardous enterprise, and makes choice of Ulysses for his companion (218—271). In their passage they surprise Δολων, whom Hector had sent on a like design to the camp of the Greeks (272—389). Having obtained from him information of the situation of the Trojan and auxiliary forces, and particularly of Rhesus and the Thracians, lately arrived, they put him to death (390—468). Passing on with success, they kill Rhesus with several of his officers, and seize the famous horses of that prince, with which they return in triumph to the camp (469—579).

The same night continues: the scene lies in the two camps.

"ΑΛΛΟΙ μὲν παρὰ νησιὼν ἀριστῆς Παναχαϊῶν
Εὖδον πανύχιοι, μαλακῶ δεδημένοι ὑπνη'
'Αλλ' ὅν τ' Ατρείδην 'Αγαμέμνονα, ποιμένα λαῶν,

1. ἀλλοι μὲν παρὰ κ.τ.λ. Eustathius affirms that this book did not form a part of the original poem, but was introduced by Pisistratus, either from a separate piece of Homer himself, or from the compositions of another Rhapsode. Such a supposition involves the necessity of the Dolo-
neia dovetailing exactly with this particular part of the story, without forming part of the plan; and with a nicety which is scarcely probable, though it cannot be said to be altogether impossible.
" diligam, nouldal, see on I. A. 51. a. 129. The participle "teuon must be repeated in this line from v. 6.
11. dhéa. Animo videret. So in v. 14. the verb "odi must be understood of mental perception. Aristot. Poet. c. 25. kata metadafon eifetai. With the manner in which the two armies are here re-presented to have passed the night, Heyne aptly compares Tacit. Ann. I. 65. Naq per diversa inquies: cum barbari festis epi-lis, lato cantu aut truci sonore, subjecta cal-lium ac resultantes saltus completerent: apud Romanos invalidi ignes, interruptas voces, atque ipsi passim adiacerant vallo, oberrarent tentorialis, inomnes magis quam pergereul: duceque terruit divaquies.
15. proedafunov. Schol. c. i. allelou, h. probdicum. See on II. I. 537.
16. eivtho evnti Di. Ad Jucund. Novi: in-cundo Jucund. Schol. aipin to apoedafu-
23. edafonov. See on II. B. 308.
26. mi ti pollon. We must supply denvouketo.
Αρχειον, τοι δὴ ἐθεν εἶνεκα πουλῦν ἐφ' ύγρὴν

' Ἡλυθὼν ἐς Τρόην, πόλεμον θραυνόν ὀρμαίνοντες.

Παρεδάλευ μὲν πρῶτα μετάφρενεν ἐφ' ἐνυφί

Ποικύλη' αὐτάρ ἐπὶ στεφάνην κεφαλὴν πέταλον ἀείρας

Θήλαστο χαλκείν' ἄρον δ' εἰλετο χειρὶ παξαγίτην.

Βῇ δ' ἦμεν ἀνυστήσων ὑπὸ ἀδελφῶν, ὡς μέγα πάνω

' Ἀρχειον ἦνασε, θεὸς δ' ὡς τίτο τῶν ἄνω.

Τὸν δ' ἐρ', ἀμφ' ὥμοιαν τιθήμενον ἐνεκα καλὰ,

Νῇ παρὰ προύμην' τῇ δ' ἀστάσιοις γένεν' ἑλθὼν.

Τὸν πρὸ τέρας προσέσκεπτο βοήν ἀγαθὸς Μενέλαος' 

Τῆθ' οὕτως, ἥθειε, κορύσσεαι; η' τιν' ἐτάρων

'Ο Ὀτρύνεις Τρώσσων ἐπικόπτων; ἀλλὰ μᾶλ' αἰνῶς

Δείδων, μὴ οὕτως τοι ὑπόσχεται τὸδε ἐργόν,

'Ἀνδράς δυσμενέας σκοπιαζέμεν οἰος ἐπελθὼν

Νῦκτα δ' ἀμβροσίην' μάλα τις θρασυκάρδιος ἑσται.

Τὸν δ' ἀπεμφώδενος προσήφι κρείσων 'Αγαμέμνων'

Χρεω βουλῆς ἐμὲ καὶ σε, Διοτρεφὲς ὡ Μενέλαε,

Κερδαλέης, ἡτὶς κεν ἐφύσεται ἢδ' σαώσει

'Αργείους καὶ νήσας, ἐπεὶ Δίως ἐτράπτετο φρόνη.

'Εκτορέος ἄρα μᾶλλον ἐπὶ φρένα Θιᾶ' ἱεροῖσων

Οὐ γὰρ πι τὸ ἴδομεν, οὐδ' ἐκλογν αὐθηναντος,

'Ἀνδρ' ἕνα τοσοάδε μέριμεν ἐπ' ἠματ μητίσασθαι,

'Οσ' 'Εκτωρ ἐφρέξε Δία φίλος νήας 'Αχαίων

Αὐτως, οὔτε θεαίς νήας φίλος, οὔτε θεός'

'Εργα δ' ἐρείς;', ὡσα φημὶ μελησόμεν 'Αργείοις

Δῆλα τε καὶ δολιχῶν τὸσα γὰρ κακὰ μήςασ' 'Αχαιοὺς

'Αλλ' ἠθ' νῦν, Ἀιαντὰ καὶ Ἰδομενηνά κάλλεσσο τοιούτα

'Ῥιμφα Θεῶν ἐπὶ νήας' ἔγω δ' ἐπὶ Νέστορα διόν

Ἑλμι, καὶ ὁτρουνῶ ἀνυστήμεναι, αὐκ' ἐθέλησιν

'Ἐλθείν εἰς φυλάκων ἵππον τέλος, ἤδ' ἐπίτειλαι

Κέλνου γάρ κε μάλιστα πυθοστοι τοῦτο γάρ νής

27. ἵφ' ἱγρήν'. Seil. θάλασσαν. The same ellipsis occurs in Apoll. Rhod. 

IV. 281. ἐφ' ἐς τα πραγματα τε'. Callim. 


478. πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ἱγρήν. 

So also in Latin mare or aqua is sometimes omitted, Virg. Æn. III. 3. tellis jacetatis et alto; sc. mari. VIII. 672. fluxit spumabat exsula cano; where Servius supplies maria. 


Gr. Gr. § 123. Of the general application of the word ἵγρος, see Kiessling on Theocr. 

pp. 28, 29.

30. στεφάνην. See on II. H. 12.

37. ἥθειε. See on II. Z. 518. 

44. ἡτὶς κεν ἐφывать. Of the use of

the particle κε with the future indicative, 

see on II. A. 139; of the ellipsis in the preceding line, on II. I. 76; and of the adjectival κερδάλεος, on II. A. 149. Schol. 

cerdales' synetis, ωρελιον, ἦ πανομπο- 

γου. 45. ἐτράπετο. Mutata est; properly, 

mutavit sc.

52. δολιχῶν. Seil. χρόνων, as in II. I. 

415. 

56. φυλάκων τέλος. See on II. H. 380. 

The epithet ἵρος signifies nothing more than ερυμία; as in II. Σ. 504. Ω. 681. In a like manner it sometimes implies great, 

extraordinary; as in II. Η. 407. ἱρὸς

x 2
Σημαίνει φυλάκεσιν, καὶ Ἰδομηνῆς ὑπάυν.
Μηρίδως τοῖς γὰρ ἐπετράπομέν γε μᾶλλατα
Τὸν δὲ ἡμεῖς ἐπιτείμαται βούην ἀγαθός Μενέλαος.
Πῶς γὰρ μοι μῦθο ἐπιτελέσαι ἡδὲ κελεύεις;
Ἄθι μένῳ μετὰ τούς, διδημένος ἐσόκεν ἄλθρες,
Ἡ θεῶ μετὰ σ' αἷτις, ἐπὶν εὖ τοῖς ἐπιτείλω.
Τὸν δὲ ἀυτὲ προσείτεπεν ἀναξ ἀνδρῶν ἂγαμέμνων
Ἄθι μένειν, μι πῶς ἄβροτάξεομεν ἀλλικοίν.
Ἐχομένων πολλαὶ γὰρ ἀνά στρατῶν εἰς κέλευθοι.
Φθέγγει δὲ, ἃ κεν ἔσται, καὶ ἐγρήγορθαι ἀνώθι,
Πατρόθεν ἐκ γενείς ὄνομάξων ἄνδρα ἐκαστον,
Πάντας κυδαίνων μη δὲ μεγαλίζει θυμί,
Ἀλλα καὶ αὐτοὶ πέρ πονεώμεθα ὕδε ποὺ ἄμμι
Zeis eti geinoménein iei kakótieta bapeivan.
"Ως εἰτῶν ἀπέπεμπεν ἀδελφόν, εὐ ἐπιτείλαις.
Ἀυτὰρ ὃ βῆ ρ' ἵναι μετὰ Νέστορα, ποιμένα λαών.
Τὸν δὲ εὑρε παρά τε κλασίμα καὶ νῆ κελαίνη
Εὐνύ ἐνῳ μαλακῇ παρά δ' ἐνετα ποικιλα κεῖτο,
'Αστίς, καὶ δύο δούρε φαινεῖ τε τρομάλεια.
Πάρ δὲ ζωστήρ κεῖτο παναῖολος, Ͽ ρ' ὁ γεραιὸς
Ζώννυθ', ὅτ' ἐς πόλεμον φθισίνορα θωμάσθεοι,
Δαὸν ἄγων ἐπεὶ οὐ μὲν ἐπίτρεπτε γὰρ θανή.
'Ορθωθεὶς δ' ἀρ' ἐπ' ἀγκώνος, κεφαλήν ἐπαΐρας,
'Ατρείδην προσείτεπε, καὶ ἐξερεύνητο μῦθω
Τίς δ' ὠτος κατὰ νῆας ἀνά στρατὸν ἕρχεαι όςος
Νῦκτα δ' ὁρφανίν, ὅτε θ' εὑδονα βραζωί ἄλλοι;
'Η τιν' υψώνοις δίζημενος, ἢ τιν' ἐτάφοιν;

61. πῶς γὰρ μοι κ.τ.λ. Ὑπὸ τινα, δὲ. This is the elliptic use of the particle γὰρ, which may be easily supplied. See on II. A. 123. In the following line the sense requires ἢ κελεύεις ὅς τε to be repeated. In v. 63. the verb ἐπιτέλεσα is used absolutely, as also in v. 56. supra. The sense in both instances is readily completed.
65. ἢ πῶς ἄβροτάξεομεν. Let us go astray. See on II. E. 287.
66. κέλευθοι. See on II. A. 312.
68. πατρόθεν ἐκ γενείς κ.τ.λ. See on II. Z. 403. Thus Thucyd. VII. 69. ὃ δέ Νικᾶς, υπὸ τῶν παρόντων ἐκπεληγρίνων, τῶν τριφοράχρων ἐνα καστον ἀνκᾶλε, πατρόθεν τε ἐπονομάζων, καὶ αὐτοῦ ὄνομαστι, κ.τ.λ. See also Eilian. V. II. VI. 2. and the Interpp. ad loc.
71. ἐπὶ γεινομένασιν τι. A tmesis for ἐπίτε. The participle, which should be translated, since we are born, i.e. as mortals, is peculiarly expressive, and insinuates a powerful motive for the injunction in v. 63. ἢ μὴ μεγαλίζεσθαι, not to behave arrogantly. Hor. Sat. I. 9 58. Nil sine magno Vita laboris dedit mortalibus.
64. ἢ τιν' υψώνοις δίζημενος. It has been thought that Nestor asks this question upon the account of his son Thrasymedes, who commanded the guard that night. He seems to be under some apprehension lest he should have remitted the watch. And it may also be gathered from the passage, that in those times the use of the watchword was unknown, because Nestor is obliged to crowd several questions together, before he can learn whether Agamemnon be a friend or an enemy. The shortness of the questions agrees admirably with the occasion upon which they were made: it being necessary that Nestor should be immediately informed who he was that passed.
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Τὸν δ’ ἠμείβετ’ ἐπετα Γερήμηνος ἵπποτα Νέατωρ.
Ατρείδη κύδιστε, ἀναξ ἀνδρῶν, Ἀγαμέμνον,
Οὐ θῆν Ἔκτορ πάντα νοῦματα μητίτα Ζεὺς
Ἐκείλετε, ὅσα ποῦ νῦν ἔλθεταί· ἀλλὰ μίν ὦ
Κήδεσι μοχθήσεσι καὶ πλέοσιν, εἰ κεν Ἀχιλλεῖς
Εἰ χῶλον ἀργαλεόν μετατρέψῃ φίλον ἤτορ.
Σοὶ δὲ μάλ’ ἔσομ’ ἐγὼς προτὶ δ’ αὐ καὶ ἐγέρομεν ἄλλους,
Ἡμῖν Τυείδην δουμικλυτοῦν, ἥδ’ Ὀδυσσᾶ,
Ἡδ’ Αἰαντα ταχύν, καὶ Ψυλέως ἀλκίμοιν νίον.
Ἀλλ’ εἰ τις καὶ τούσδε μετοιχόμενος καλέσειν
Ἀντίθεον τ’ Ἀιαντα, καὶ Ἡδομενία ἄνακτα
Τὸν γὰρ νῖς ἔσαιν ἐκαστῶς, οὐδὲ μάλ’ ἐγγύς.
Ἀλλὰ φίλον περ ἐόντα καὶ αἰδόσιν Μενδλαον
Νεκέσω, ἐπερ μοι νεμεσίσεσαι, οὐδ’ ἐπικεύσω,
Ὡς εὔδε, σοὶ δ’ οὐρ ἐπέτρεψε πονέσθαι.
Νῦν ὀφείλε κατὰ πάντας ἀριστήσας πονέσθαι
Λισσόμενος’ χρείω γὰρ ἵκανεται οὐκέτ’ ἀνεκτός.
Τὸν δ’ αὔτε προσείπευεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
Ὡς γέρουν, ἄλλοτε μὲν σε καὶ αἰτιάσασθαι ἄνωγα.
Πολλάκι γὰρ μεθει τε, καὶ οὐκ ἔθλει πονέσθαι,
Ὅτ’ ὁκιν ἐϊκὼν, οὐτ’ ἀφραδίσει νόοιο,
Ἀλλ’ ἐμί τ’ εἰσορών, καὶ ἔμην ποτιδέγεμενος ὀρμήν.
Νῦν δ’ ἐμέο πρότερος μαλ’ ἐπέγρετο, καὶ μοι ἐπέσθη.
Τὸν μὲν ἐγὼ προήκα καλῆμεναι, οὕς σὺ μεταλλάζης.
Ἀλλ’ ἰομεν’ κεῖνοις δὲ κεχρησόμεθα πρὸ πυλῶν
Ἐν φυλάκεσσ’ ἰνα γὰρ σφιν ἐπέφραδον ἠγρεύσεσθαι.
Τὸν δ’ ἠμείβετ’ ἐπετα Γερήμηνος ἱπποτα Νέατωρ.
Οὔτως οὔτε ὦι νεμεσίσεσαι οὐδ’ ἀπεθήσει
Ἀργεῖῶν, ὅτε κέν τιν’ ἐποτρύνη καὶ ἄνωγη.
Ὡς εἴπων ἐνδύνει περὶ στῆθεσι χιτῶνα,
Ποσοὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πεδίλα,
Ἀμφὶ δ’ ἀρα χλαίναν περοῦσατο φοινικώσασαν,
Διπάθη, ἐκταθίσην, οὐλὴ δ’ ἐπενύνθει λάχυν’
Εἰλετο δ’ ἀλκίμοιν ἐγγος ἀκαχμένον ὀξεὶ χαλκῷ.
Βι δ’ ἱενα κατὰ νῆας Ἀχαιῶν χαλκωτιώνων.
Πρῶτον ἐπετ’ Ὀδυσσᾶ, Διὶ μῆτιν ἀταλαντον,

111. ἀλλ’ εἰ τις κ.τ.λ. At the end of this clause there is an apophasis, which must be supplied, as in ll. A. 135, by the words καλῶς ἂν ἔχει.
120. αἰτιάσασθαι. Scil. αἰτῶν.
127. The particle ἰνα is here employed, somewhat unusually, instead of ἐκεῖ, there. Barnes has a Var. Lect. by which this sense may be avoided: ἰν φυλάκεσσ’ ἰνα σφῖν ἵν. 134. ἐπενύνθει. See on ll. B. 219. This long robe, winding twice round the body, and reaching to the ankles, was fitted for an aged man like Nestor, exposing himself to the night.
'Εξ ὑπονοῦ ἀνέγειρε Γερήνιος ἵπποτα Νέστωρ
Φθεγξάμενος τὸν δ' αἶψα περὶ φρένας ἥλυθ' ἱων,
'Εκ δ' ἤλθε κλίσεις, καὶ σφέας πρὸς μύθον ἔπιπτε'

Τίφθω οὖτω κατὰ νήσας ἀνὰ στρατὸν οὗ ἀλάσθε
Νῦκτα δ' ἀμβροσίην; ὃ τὶ δὴ χρείω τὸσον ἤκει;

Τὸν ἥμεῖσεν ἐπέτει Γερήνιος ἵπποτα Νέστωρ
Διογενές Δαυείδα πολυμήχανος Ὀδυσσέας,
Μῆ νεμέας τοῖον γὰρ ἄχος βεβήκες Ἀχαῖοις,
'Αλλ' ἐπευ, ὄφρα καὶ ἄλλων ἐγείρομεν, ὃν τ' ἐπέοικε
Βουλλάς βουλεύειν, ἢ φευγόμεν, ἢ μάχεσθαι.

"Ὡς φάθ', ὃ δὲ κλίσινυδε κινῶν πολυμήχανος Ὀδυσσέας
Ποικίλον ἀμφ' ὑμοιϊ σάκος θέτο, βῇ δὲ μετ' αὐτούς.
Βὰν δ' ἐπὶ Τυβείδην Διομήδεα τὸν δ' ἐκήκανον
'Εκτὸς ἀπὸ κλίσιμος σὺν τεῦχεσιν ἀμφ' δ' ἐταίροι
Εὐδῶν, ὑπὸ κράσις δ' ἔχον ἀστάδες, ἔγχεα δὲ σφιν
"Ὅρθ' ἐπὶ σαυρωτήρος ἅλλατον τῆλε δὲ χαλκὸς
Λάμφ', ὡστε στεροπὴ πατρὸς Διῶς' αὐτάρ ὅγ' ἔρως
Εὐδ', ὑπὸ δ' ἐστρωτο μινὸν βοῶς ἀγραῦλοιο
Αὐτάρ υπὸ κράσεις τάτης τετάνουσο φαινότα∫
Τὸν παραστὰς ἀνέγειρε Γερήνιος ἵπποτά Νέστωρ,
Λαξ ποτὶ κινήσας, ὄρνυν τε, νείκεσ' τ' ἀντὴν
"Εγρευ, Τυβείος νιέ' τί πάννυχον ὑπονο ἀστείς
Οὐκ ἄεις, ὡς Τρώες ἐπὶ θρωσμών πεδίου

Εἰσαι ἄγχι νεὼν, ὕλιγος δ' ἐτί χῶρος ἐρύκει;
"Ὡς φάθ', ὃ δ' ἐξ ὑπονο μάλα κραπτόςς ἄνθρωπε,
Καὶ μὲν φωνήας ἔπεα στερέντα προσημίδα.

Σχέτλιος ἐσσί, γεραι' σὺ μὲν πόνον ὑπότε λῆγεις.
Oū νυ καὶ ἄλλοι ἑσο νεώτεροι ὑπὲρ Ἀχαιῶν,
Οἳ κεν ἄπειτα ἐκαστὸν ἐγέρσειαν βασιλῆων,
Πάντα ἐποιχόμενοι; σὐ δ᾽ ἀμύχανος ἔσσι, γεραιέ.
Τὸν δ᾽ αὐτὸ προσέπεμε Γερώνιος ἱππότα Νέστωρ
Ναι δὴ ταῦτα γε πάντα, φίλος, κατὰ μῶραν ἐξετε
Εἰςίν μὲν μοι παῖδες ἀμύχονες, εἰσὶ δὲ λαοὶ
Καὶ πολέες, τῶν κέν τις ἐποιχόμενος κάλλειεν.
'Αλλὰ μάλα μεγάλη χρεία βεβίκεν Ἀχαιῶς:
Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυρὸν ἵσταται αἰκής
*Ἡ μάλα λυγρὸς ὀλέθρος Ἀχαιῶς, ἴνε βιώναι.
'Αλλ᾽ ἰθ᾽ νῦν, Λιαντὰ ταχὺν καὶ Φιλέος νῦν
"Ἀντησον,—σὺ γὰρ ἐσθὶ νεώτερος,—εἶ μ᾽ ἐλεαίρεις.
'Ως φάθ᾽ δ᾽ αμφί φῶμοισ εἶςσατο δέρμα λεόντος
Ἀθυμοσ, μεγάλοιο, ποδηνεκεσ εἶλετο δ᾽ ἐγχος"
Βῆ δ᾽ ἰέναι τοὺς δ᾽ ἐνθεν ἀναστήςας ἄγεν ἠρως.
Οὐ δ᾽ ὅτε δὴ φιλάκκεσιν εὶς ἀγρομένοις γένουτο,
Οὐδὲ μὲν εὑδοντας φιλάκων ἠγίτορας εὑρὸ
"Ἀλλ᾽ ἐγραφοτι σὺν τεύχεσιν εἰςατο πάντες.
'Ως δὲ κύνες περὶ μῆλα δυσφρύσονται εἰς αὐλῆς,
Ὡρῆς ἀκούσαντες κρατερόφρονος, δς τε καθ᾽ ὕλην
"Ἐρχυται ὁροφι πολυς δ᾽ ὄμυγχος ἐπ᾽ αὐτῶ,
Ἀνδρῶν ἵδε κυνῶν, ἀπό τε σφίειν ὑπνοις ὀλωλεν"
"Ως τῶν νήδων ὑπνοις ἀπὸ βλεφάροιν ὀλυμεί,
Νῦκτα φυλασσόμεινα κακήν πεδίουνε ἡμὸ αἰεὶ
Τετράφολθ᾽ ὅπποτ᾽ ἔτι Τρόων ἅτοιεν ἱονυν.
Τοὺς δ᾽ ο γέρων γῆθησαν ἠδον, ἠφανεν τε μύθες,
Καὶ σφας φωνῆςας ἐπεα πτερεύστα προσφηδε
Οὕτω νῦν, φίλα τέκνα, φιλάσατες μηδὲ τιν᾽ ὑπνοι

173. ἐπὶ ξυρὸν ἀκμῆς. Upon the edge of a razor. The expression is proverbially indicative of imminent danger. Thus Herod. VI. 11. ἐπὶ ξυρὸν γὰρ ἀκμῆς ἔχατο ἡμῖν τὰ πράγματα, ἡ ἐν αὐτῆς ἔθνους. Compare also Oesch. Choeph. 570. Soph. Ant. 906. Theocr. Idyl. XXII. 6. Theogn. V. 557. Platarch (de Orec. def. p. 410) refers to the passage, as indicating the use of razors in the age of Homer. In the following line, the infinitive βιώναι is put for the substantive βιος.

182. ἐκτὸς πάντες. Eustathius takes notice of this particular, which shows the manner in which their sentinels kept guard. I think that this is not so prudent a method as is now used; it being almost impossible for a man that stands to drop asleep: one that is seated may easily be overpowered by the fatigue of a long watch. Poes. See above on v. 84.

183. ὃς δὲ κύνες κ. τ. λ. This simile is, in all its parts, just to the description it is meant to illustrate. The dogs represent the watch, the flock the Greeks, the fold their camp, and the wild beast that invades them Hector. The place, posture, and circumstances are painted with the utmost life and nature. Poes. The verb δυσφρύσονται is in the future instead of the present: difficulter custodire solent. See on II. B. 147. So Xemoph. Cyrop. III. 3. 50. Ὀδηγία γὰρ ὑπνός ἔστω καλὰ παραμερία, ἓτις τοῖς μὴ ὑπνάσῃς ἄγαθὸς ἀδημοίρων ἀκουσάσας ἄγαθος ποίηττος. Soph. Ed. T. 441. τοσούτων ἐνίθις, οἷς ἤμεν ἐφημέρες μέγαν. And in Latin: Horat. Epist. 1. 18. 3. Ut matrona meretrici dispars crit atque Dissolor, infida suaeva distabat amicos. 191. This verse is wanting in some MSS.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Κ'.

Αἴρετον, μὴ χάρια γενεμέθα δυσμενέεσσιν.

"Ως εἰπὼν τάφρος Δίεσσυτο· τοι δ' ἀμ' ἐποντο
'Αργείων βασιλέες, ὦς οκτά άμα, βουλήν.
Τοίς δ' ἀμα Μηριόνης καὶ Ναύστορος ἀγάλλως νίφος
"Ησυαν' αὐτοῖ γὰρ κάλεον συμμητάσασθαι.
Τάφρον δ' ἐκδιαβάντες ὄρκυτην ἐδρίωντο
'Ἐν καθαρῷ, δ' δὴ δὴ νεκύων διεφαίνετο χώρος
Πιπτόντων δ' θεος αὐτῶν ἀπετράπετ' ὄβρυμος "Εκτωρ,
"Ὁλλὸς 'Αργείως, δ' θεί περὶ νῦ ἐκάλυψεν.
"Ἐνθα καθεξόμενοι ἐπε' ἄλληλοις περάουσιν.
Τοῖς δὲ μύθων ἡρῴς Γερήνος ἰππότα Νέστωρ' 

"Ω φίλοι, οὐκ ἂν ἔδη τὰς ἀνήρ πεπιθοθ' ἡ' αὐτοῦ
Θυμός τολμήσεις μετὰ Τρώας μεγαθύμους
'Ελθέντι, εἰ τινὰ ποὺ δηὺ τοὺς ἐσχάτωντα,
"Ἡ τινά ποὺ καὶ φήμιν ὑμὶ Τρώηςα πῦθοτο,
"Ασσα τε μητίωσι μετὰ σφάσιν; ἡ μεμάσιν
Αὐθι μένειν παρὰ νυσαλ ἀπόπροθεν, ἡ πόλυνδε
"Ας ἀνααχωρήσουσιν, επεὶ δαμάσαντο 'ῃ 'Αχαιός;
Ταύτα τα πάντα πῦθοτο, καὶ ἀς εἰς ἡμᾶς ἔλθου
'Ακρήθης' μέγα κὲν οἱ ὑπουράνου κλέος εἰν
Πάντας ἐπ' ἀνθρωπούς, καὶ οἱ δύσις ἔσθαν ἐσθήλη.
"Οσσι γὰρ νήσιν ἐπικρατέοσιν ἀριστο,
Τῶν πάντων οἱ οίκαστος δὲν δώσοσι μέλαιναν,
Θῆλυν, υπόρρηνον τ' μὲν κτέρας οὐθεν ὡμοίον;
Αἰεὶ δ' ἐν δαίτης καὶ εἰλατήρης παρέστασ.
"Ὡς εὐθαν' οἱ δ' ἂρα πάντας ἀκήν ἐγένοτο σιωπή.
Τοῖς δὲ καὶ μετέειπε βοήν ἀγάθος Διομήδης'

Νέστωρ, ἐμ' ὀτρύνει κραδή καὶ θυμός ἀγήνωρ
'Ανδρῶν δύσμενών δύναι στρατον ἐγγὺς ένώτα
Τρόων' ἀλλ' εἰ τίς μου ἀνήρ ἀμ' ἐποτο καὶ ἄλλος,

193. μὴ χάρια γ. ἐνυμένεσσι. Ἁσχ. 
195. βουλήν. Subaud. εἰς. See on II. 
197. αἰτοί γὰρ κάλεον. Perhaps εἴα- 
199. θυμός is understood. 
201. δ' ἐποντο. 
203. ἐνυμένεσσι. Ἁσχ. 
205. δ' ἐρώτημεν. 
207. ταῦτα μέρη διατριβότα. 
209. ταῦτα μέρη διατριβότα. 
211. ταῦτα τα πάντα κ. τ. λ. The con-
Māllon bathwri, kai tharaxalewteron estai.

Sūn te dū ergoxenw, kai te pō d tov enōsen,
"Öppwos kērōs ἐγ' mouños d' eîper te noýs,
'Alla te oí βραśsw te vōs, leptē dê te mētis.
"Ωc ephath'. oí d' eθelov Δiomiđēi polloî òpēsath ai
'Hθelētn Aîant evω, theraçontes'Αριος'
"Hθele Mηρωνῆs, mála ð' ἥθelê Nêstoros vōs'
"Hθele ð' 'Atrēîδos đouriklēitos Mēnelâos'
"Hθele ð' ὁ πλῆμων 'Oðwseç kadaçnai ӧμilov

Τρων' aie干什么v oí eni fressi thumos étolma.
Τoîs ðē kai metēteine anâx anôðw' 'Agamēmôw'

Τυδεîdh Δiōûmdes, ëmîv kexharismêvè òvmmôv,
Τoû mêv ðh òparóvn γ' aîrîšeav, ðî k' ðælêshâa,

The phrase ἐκ πυρὸς σώζεσθαι is proverbial, and indicates a delivery from imminent danger. Aristot. Ὄρατ. in Ἀπελλ. p. 126, ed. Steph. Ἐκ μεσοῦ φασί πυρὸς τὸν ἄνδρα σώζειν τίνα δ᾽ οὐκ ἂν οὕτως γε καὶ ἐκ πυρὸς αἰθομένου βοηθήσεις αἰχμάσασθαι; The expression is very frequent in the Holy Scriptures. Compare Psal. 116. 12. Isaiah xlii. 2. Amos iv. 11. Zech. iii. 3. 1 Cor. iii. 15. Jude 23. See also on II. P. 340; and of the construction, on II. Π. 52.


250. ἐπίστε τον αἰγοφόρον. See on II. A. 365.


252. ἄστρα προβιβάσετε. The stars have far advanced. It was the belief of the ancients that the heavens moved from west to east: whereas the stars are said to proceed, cadere, procedere. Compare Virg. Georg. I. 440. Enn. II. 9. IV. 352; and see Heyn. Excurs.Æn. II. in loc. cit. Hence the metaphorical expression νυξ προδικοφεσ, in Rom. xiii. 12, which exactly corresponds with παρέξμη νυξ in the latter clause of this passage. The adjective πλίων is construed to agree with νυξ instead of being used adverbially: the night has advanced more than two parts of its divisions.

253. τριτάθη δ᾽ εἰ τὸ μοίρα λείπεται. It appears from hence that, in the heroic ages, the night was divided into three watches. Compare Livy, VII. 35. In the same manner also there were three divisions of the day, the subdivisions into hours being evidently unknown. Π. Φ. 111. ἤμα, ἢ δήλα, ἢ μέσος ἤμα. See also on II. A. 84. Among the Jews also the night was originally divided into three parts: Psalm lxiii. 6. xc. 4. In after times, however, a fourth watch was introduced by the Greeks, from whom it was adopted by the Romans, and thence, in the time of our Saviour, by the Jews. Compare Matt. xiv. 25. Mark xiii. 35. Luke xii. 38.

254. ἄφαλως καὶ ἄλοφος. See on II. Γ. 337. The κατασκευαζε, therefore, was a sort of leathern cap, rather than a helmet, without crest or cone; the same as the Roman Cudo. See Sil. Ital. VII. 494. XVI. 59. Eustathius derives it, παρα τῷ κάτω τετίχασα. The failure of Euryalus is attributed to his glittering helmet, in Virg.Æn. IX. 373.
316 'ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Κ'.

'Εντέτατο στερεῶς, ἐκτοσθὲ δὲ λευκοὶ ὄδυνες
'Αργιόδοντος ὅσος θαμέες ἔχουν ἐνθα καὶ ἐνθα
Εὔ καὶ ἑπισταμένως' μέσῃ δὲ ἐνὶ πίλος ἀρήμοι.
Τὴν ρά ποτ' ἐξ Ἑλεώνος 'Αμύντορος 'Ορμεννάδο
'Εξελε' Αὐτόλυκος, πυκνῶν δόμον ἀντιστρήςας.
Σκάνδειαν δ' ἀρὰ δῶκε Κυθηρίῳ 'Λυμφάδαντι
'Αμφιδάμας δὲ Μόλω δῶκε ξεινήον εἶναι.
Ἀυτὰρ ὁ Μηρούν ἄδωκεν ὡς παιὲ φορὴνα
Δὴ τότ' Ὀδυσσήος πῦκασε κάρῃ αμφισθεία.
Τῶ δ', ἐπεὶ οὖν ὅπλοιν ἐνὶ δεινοῖν ἐκεῦ, τῶ, 265
Βάν ρ' ἔναι, λυτῆν δὲ κατ' αὐτῷ πάντας ἀριστους.
Τοῖς δὲ δεξίῳ ἦκεν ἐρυθδὸν ἐγγυς ὀδοῖ
Παλλᾶς 'Αθηναὶ τοι δ' οὐκ ἔδων ὀφθαλμοῖ
Νόκτα δὲ ὀφναίν, ἀλλὰ κλάγηντος ἄκουσαν.
Χαῖρε δὲ τῷ ὄρμῳ 'Οδυσσέας, ἥρατο δ' 'Αθηνα.
Κλῆθι μοι, αἰγὶχχοι αἴῶς τέκος, ὦτε μου αἰεὶ
Ἐν πάντεσσι πόνοισι παρίστασαι, οὐδὲ σε λήθω
Κυνύμενος'
νῦν αἴτε μάλιστα με φιλα, Ὀδυσσέα,
Δοὺ δὲ πᾶλιν ἐπὶ νήας ἐκλείας ἀφικέσθαι,
Ῥέξαντας μέγα ἐργον, ὃ κε Τρώσαιε μελήσα.
Δεῦτερος αὐτ' ἡρῶτο βοῦν ἀγαθὸς Διομήδεας
Κέκλυθι νῦν καὶ ἔμειο, Δοὺς τέκος, 'Αρτροῦνή
Σπείο μοι, ὡς ὦτε πατρὶ ἀμ' ἔσπος Τυδεῖ δῆσ
'Ες Ὄθιςας, ὥστε τε πρὸ Ἀχαίων ἀγελός ὑεῖ.
Τοῦς δ' ἄρ' ἐπ' Ἀσωπὴ ἠπτε χαλκοχίτωνας Ἀχαιῶς
Αὐτὰρ δ' μειλχίον μύθον φέρε Κυκέμειασ
Κέισ' ἀτάρ ἀφ' ἀπών μάλα μέρεμον μήποτε ἐργα
Σὺν σοι, δία θεὰ, ὦτε οἱ πρόφρασσα παρήσεις.
§106, _/..,
263. πίλος. Schol. τὸ πεπλημένου ἑρον. Anglice, fœt. Eustathius observes, that the cap was thus lined for the purpose of protecting the head from the teeth, which it was strengthened and defended. The Greeks wore a cap of felt, which they called πίλος, in time of peace; whence the Latin pilus. See Horat. Epist. 1. 13. 15. Mart. Epigr. XI. 7.
267. ἀντιστρήςας. Schol. αὐτὸ τῷ ἐισαγόρας, ταχυφυγώσας, ἐικορέας. H. in Mere. 178. Εἴμι γὰρ ἐς Πυθώνα μέγαν ἑρον ἀντιστρήςας, Ἐνθ' ἄλλες τριποίκησι περικάλλες ἥτε λάβης τοὺς Πορθήσα. Οὗτος τὸν Αὔτολοχον, see Hygin. Fab. 201. Ovid. Met. XI. 312. sqq.
268. Σκάνδειαν. At Scanda; a seaport of the island Cithera. The preposition κατά must be supplied.
271. ὅτι τότε. The pronoun αὐτή is omitted.
274. ἐρωτίον. A horon.
280. κυνύμενος. Whithersover I more myself; i.e. whatever I undertake, Schol. εἰτε πραέω ὀρμών.
284. 'Αρτροῦνή. See on II. B. 157.
285. σπείο. For σπέο, and this for ἐπει. Schol. ἐπον, εννακολοθήσατο.
286. οὕτως, κ. τ. λ. Compare II. D. 382. sqq. E. 604. Diomed more particularly refers to the ambush on the return of Tydians (II. Δ. 391).
290. πρόφρασα. Schol. πρόφρων, πρό-
"Ως νῦν μοι ἐθέλουσα παρίστασο, καὶ με φύλασσε.
Σοὶ δ᾽ αὐ ἐγὼ ρέξω βοῦν ἰδίων, εὐρυμέτωπον,
'Αμφίπην, ἣν οὖν οὐκ ὑπὸ ζυγὸν ἤγαγεν ἄνὴρ·
Τὴν τοι ἐγὼ ρέξω, χρυσὸν κέρασι περιχεῦσας.
"Ως ἔθαν εὐχόμενοι τῶν ᾧ ἔκλεις Πάλλας 'Αθήνη.
Οἴ δ᾽ ἐπὶ ἤρμασαν Διὸς κούρη μεγάλου,
Βάν ρ᾽ ὠψε, ὥσπερ χάριν έδω, διὰ νῦκα μελαιναν,
'Αμφίνον, ἀνέκκασ, δία τ᾽ ἐντει καὶ μέλαν αἷμα.
Οὐδὲ μὲν ὁδὲ Τρώας ἁγίνωρος ἔσασ' Ἐκτὼρ
Εὐθείν, ἀλλ' ἀμύδες κικλήσκετο πάντας ἀρίστους,
"Οσσοι ἔσαν Τρώων ἡγίτορες ἤδε μεδοντες.
Τοὺς ὀγνει συγκαλέσας πυκνιν ἄρτιντε βουλὴν;
Τὰς κέν μοι τάδε ἐργον ὑποχόμενος τελέσειε
Δώρῳ ἐπὶ μεγάλῳ; μισθὸς δὲ οἴ ἁρκίος ἔσται.
Δώσω γὰρ ἐλήφων τε, δῶ ὁ ἐραύχενας ἢππος,
Οἴ' κεν ἀριστεύωσ θοῦς ἐπὶ νησίν Ἀχαιών,
"Οστίς κε τλάτη, οἴ τ᾽ αὐτῷ κύδος ἄριοτο,
Νηῶν ἱκυπόρων σχεδον ἐλθέμεν, ἐκ τε πυθέσθαι,
Ἡ φυλασσοῦτα νῆις θοα, ὡς τοπάροις πεῖ,
"Η ἡδον, χείρεσσιν ύφ' ἑμέροσι δαμέντες,
Φύξιν βουλέουσι μετὰ σφίσιν, οὐδ᾽ ἐθέλουσι
Νῦκτα φυλασσάμεναι, καμάτῳ ἀδάκτοτες αἰνύ.
"Ως ἔθαθ' οἵ δ᾽ ἁρα πάντες ἀκὴν ἐγένοντο σιωπή.
Ἡν δὲ τες ἐν Τρώωσι Αδόλων, Εὐμήξεος νίδος,
Κύρικος θέοιο, πολύχρυσος, πολύχαλκος,
"Ος δὴ τοι εἶδος μὲν ἐνι κακός, ἀλλὰ ποδώκης'
Ἀντάρ δ μοῦνος ἐνι μετὰ πέντε κασιγνήτησιν.
"Ο ρά τότε Τρωίς τε καὶ "Εκτορι εἴπε παραστάς· "Εκτορ, εἰ, ὀτρύνει κραδίνι καὶ θυμὸς ἀγίνωρ Νηών ὁκυπτόρων σχεδὼν ἐλθέων, ἐκ τε πυθέσθαι. 
'Αλλ' ἀγεῖ, μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὀμοσσόν· 'Η μὲν τοὺς ἰπποὺς τε καὶ ἄρματα ποικίλα χαλκῷ Δωσέμεν, οἱ φορέουσιν ἀμύριον Πηλέιωνά· Σοί δ' εὗρ οὐχ ἄλιος σκοτὸς ἔσσομαι, οὔω ἀπὸ δόξαις. 
Τόφρα γὰρ ἐς στρατὸν εἰμι διαμπερές, ὁφρ' ἄν ικωμαι 
Νῦ 'Αγαμεμνονέν, δὴ ποὺ μέλλουσιν ἀριστοῖς 
Βουλᾶς βουλεύειν, ἤ φευγέμεν, ἤ μᾶχεσθαι. 
"Ως φάθ', δ' ε' ἐν χερσὶ σκῆπτρον λάβε, καὶ οἱ ὀμοσσον' 
'Ἰστώ νῦν Ζεὺς αὐτὸς, ἐργίσθοις πόσις Ἡρης, 
Μη μὲν τοὺς ἰππούς αὖρ ἐποχίσθαι ἄλλος 
Τρώων· ἀλλὰ σε φημι διαμπερές ἀγλαιέσθαι.
"Ως φάτο, καὶ ρ' ἐπίροκον ἀπώμοσε· τὸν δ' ὀρθὺειν.
Αὐτίκα δ' ἀμφὶ ὀμοισιν ἐβάλλετο καμπύλα τὸξα, 
"Εσθατὸ δ' ἐκτοσθέ μίνον πολυοτό λύκου,
Κρατῇ δ' ἐπὶ κτιδέν κυνῆν, ἔλε δ' ἰξίνων ἀκοντα' 
Βῇ δ' ἓναι προτὶ νήας ἀπὸ στρατοῦ, οὐδ' ἀρ' ἐμέλλεν 
'Ελθὼν εκ νηών ὧψ "Εκτορι μύθον ἀποίσθεν. 
'Αλλ' ὄτε δ' ἦ' ἰππων τε καὶ ἀνδρῶν κάλλωρ ὄμιλον, 
Βῇ ρ' ἀν' ὀδὸν μεμαβ' τὸν ἐς φράσατο προσαύτα 
Διογένης 'Οδυσεύς, Διομήδεα δ' προσέπετεν 
Οὐτός τοι, Διομήδες, ἀπὸ στρατοῦ ἑρχεται ἀνήρ, 
Οὖκ οἶδ', ἢ νήεσσιν ἐπίσκοπος ἑμετέρησιν,
"Η τινα συλήσων νεκών καταπεθημότων. 
'Αλλ' ἐωμέν μιν πρώτα παρεξελθθέν πεδίον 
Τυθὼν, ἐπείτα δ' ἐκ' αὐτὸν ἐπαίξατες ἐλομέν 
Καρπαλίμως' εἰ δ' ἀμμε παραφθαίση πόδεσσιν,
Αἰεὶ μιν ποτὶ νήας ἀπὸ στρατὸ φροπτελεῖν, 
"Εγέχει ἐπαίξασιν, μὴ πνεως προτὶ ἀστν ἀλόξει.
"Ως ἁρα φωνήσαντε, πάρεξ ὀδοὺ ἐν νεκύσσαι

321. μοῖ τὸ σκῆπτρον ἀνάσχεο. See on II. Λ. 234.
322. ἥ μὲν τοῖς ἰπποῖς κ. τ. λ. Virg. 
Æn. XI. 349. Disonis, Quo quandam, quod ut Danaum specularior adiret, Anus Pelidæ pretium sibi possero curris. 
323. Ιστώ νῦν κ. τ. λ. See on II. Ο. 36. 
324. ἀγλαῖσθαι. Scil. αὐτῶς. 
325. ἐπίροκον ἀπώμοσε. Clarke improperly renders these words periphrasm jurispr. 
Hector would have performed his promise, if possible; so that Ernesti correctly interprets the passage: temere juravit, vel, quod eventum non erat habitum. 
335. κτιδέν. Lined with fur. The κτίς, or θέα, seems to have been a species of scad, of which the skin was thick, and of considerable use. See Aristot. Hist. Anim. 
347. προσελθέν. For προσφέρει. Infini- 
tive for imperative; suband, ὧς, μιμονῆς, 
or the like. This syntax has been repeated 
noticed. 
349. φωνήσαντε. The dual is probably 
used with reference to the assent of Diu- 
med, which may be supposed to have been 
given merely by a single word, or perhaps 
only by a gesture. There is a similar pas- 
sage in II. Φ. 298.
'Κλινθῆτην' δ' δ' ἀρ' ὁκα παρέδραμεν ἄφραδίσιν. 350
'Αλλ' ὥτε δὴ ρ' ἀτένης ὄσσον τ' ἐπίουρα πέλοντα Ἱμιότων, αἱ γὰρ τε βοῶν προφερέστεραι εἰσιν Ἐλκέμεναι νεώτῳ βαθείςς πτητῶν ἀρτοῦν, π' ὥ μὲν ἐπιδραμέστην, δ' δ' ἀρ' ἔστι δοῦτον ἀκούσας'.
'Ελπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἐταίρους
'Εκ Τρώων ἦναι πάλιν, Ἕκτορος ὑτρύναντος.
'Αλλ' ὥτε δὴ ρ' ἀτεςαν δουρηκικές, ἕ καὶ ἐλάσσον, Γνῶ ρ' ἀνερας δητος, λαυθρὰ δὲ γούνατ' ἐνώμα
Φενυέμενα τοι δ' αἴμα διώκειν ὁμήρεςαν.
'Ὡς δ' ὥτε καρχαροῦσην δύω κύνε, εἰδοτε θύμας
'Ἡ κεμᾶ́' ἢ λαγῳν ἐπείγετον ἐμμενες αἰεὶ
Χώρον αν' ἓλγενθ', δ' δὲ τε προθέρει μεμήκως
'Ὡς τὸν Τυδείδης ἢδ' πτολεμοροθος Ὀδυσσεύς,
Λαοῦ ἀποστᾷζαντε, διώκετον ἐμμενες αἰεὶ.
'Αλλ' ὥτε δὴ τάχ' ἐμμελε μεγήσεσαν φυλάκεσσι
Φεύγων ἐς νής, τότε δὴ μένος ἔμβυλ 'Ἀθήνη
Τυδείδη, ἵνα μὴ τις 'Ἡχαϊν χαλκοχίτων
Θαίν ἐπευξάμενος βάλειν, δ' δὲ δεύτερος ἀληθ.'
Δουρι δ' ἐπαίσσουν προσφέβ θρατερὸς Δορικός'
'Ἡ μέν', ἢ σε δουρι κιχήσαμαι ουδέ σε φημι
Δηρόν ἐμῆς ἀπὸ χειρός ἀλύζεων αἰπτόν ὀλεθρον.
'Ἡ ρα, καὶ ἐγχος ἀφίκκεν, ἔκων δ' ἡμάρτανε φωτός'.

350. ἄφραδίσιν. That is, without perceiving them. Schol. ἀπλῶς ἦτι ἀγνωσ; καὶ αὐτὶ τοῦ ἀπροφαίτως.
351. ἐπισώπα. Damn: Suma τὰ μεταδιαστήματα inter aratrum bimur et aliter aratrum mularum; nam si duo muti et duo bores codem tempore ab cadem linea incipient arare, muti in fine normal mularum propterter bores. This is an explanation of
Dydmus. Pope, after Dacier, suggests, with great plausibility, that the land was twice ploughed; first with oxen, and then more lightly with mules; and that the ἐπισώπα ὑμῶν ὀνομάσει is the space left by the husband-
men between two ploughs of mules tilling the same field, which had been already broken up by oxen. Heyne supposes that the latter clause is merely ornamental; but it seems rather to define the purport of the comparison. The noun ἐπισώπα, intercalum, from ὅρος, a boundary, occurs only in the plural. We have ὑφον ὑμῶνον in Od. 6. 124. Compare II. v. 431. Pliny (N. H. VIII. 44.) speaks of the mule as animal viribus in labore eximium; and Aristotle (H. A. IV. 11. 5.) observes, that the females are more vigorous than the males. It appears that agriculture was conducted with great regularity in the age of Homer. Thus mention is made in Od. P. 299. of manuring, ploughing, sowing, reaping, and mowing. See Mitford's Hist. of Greece, vol. 1. p. 153.
353. νεώτῳ. Land newly ploughed up. Schol. VIII. ἢ νεώστη ὅπερπροσεμενῆ γη. The preposition ἐδα is omitted. The epithet πηγάς is simply strong, compact. Eust. the ἐπισωπεῖς καὶ στερίν.
357. δουρηκικές. Eustath. εἰς ὅσον ἐρω φέρεται. II. O. 358. ὅσον τ' ἐπί ὕγρος ἐρω.
360. δ' οὐκ εἴ τε κ. τ. Ὁ. Compare Virg. Æn. XII. 749. Ovid. Met. I. 535.—καρ-
χαράδοντε. Schol. ἐπικαμπεῖς ὑδωράσας ἔχοντε, ἢ τραχεῖς κάρχαρον γὰρ τὸ τραχύ. 
363. φίλαι ἐπινευεσμος. Ne antevertat glorioso. Of the construction of φίλακω with a participle, see Matt. Gr. Gr. § 553. 3; and compare II. N. 815. II. 314. 322. Ψ. 444. et passim.
βαμβαίνω φθέγματι γηραλέω. 378. ένδον. Seil. έν τοις δόμασι πα-
τρος, which is implied in v. 340. See also I. 7. 47.
391. πολλάκις μ' ἄργη κ. τ. λ. For ἐς πολλάκις ἄτας. Heyne explains the
construction and the sense thus: "ἐγκρω ἄγαν εμή, παρά νόον, ἢ ἀνόητης,
pολλάκις ἄργης. Με intrupedentem induct in magna mania. The dative is put instead
of the accusative with ες, as in II. I. 696.
398. μετὰ φόρσων. For μεθ’ οὕτων. See
on II. A. 393.
402. οὐ δ’ ἀληξενοὶ δαμῆμαν. Diffi-
ciles domini. The infinitive is frequently
used after words, more particularly adver-
tives, which denote a quality; where in
Latin the supine in us, or the gerund in
σα, would be employed. Compare infra
v. 437. The same construction obtains
also in Latin. Thus Horat. Od. I. 19. 8.
luiueus adspici. IV. 2. 59. nitesus riteri. Virg. Άει. VI. 49. major riteri. Sometimes
the active infinitive is used instead of the
passive, as in II. Ψ. 655. οὗ ἀληξήσα τα-
10 'Αλλ’ ἄγε, μοι τύδε εἰπέ, καὶ ἀτρεκέως κατάλεξον; 405
Ποῦ νῦν δέφορο κιὼν λίπες Ἕκτορα, παμένα λάον;
Ποῦ δὲ οἱ ἐνεπά κάπη ἀρχία; ποῦ δὲ οἱ ἱπποὶ;
Πῶς δ’ αἰ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναὶ;
"Ασσα τε μητιώσαι μετὰ σφίσιν; ἡ μεμάσιν
Αὐθ’ μένειν παρὰ νυσίν ἀπόπροθεν, ἦ πόλινδε
Ἀψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ’ Ἀχαιοὺς;
Τὸν δ’ αὐτὸ προσείπε Δόλων, Εὐμηδέους νιῶς.
Τοιγάρ ἐγὼ το ταῦτα μάλ’ ἀτρεκέως καταλέξω.
"Ἐκτώρ μέν μετὰ τούσιν, ὅσιοι βουλησόροι εἰσί;
Βουλᾶς βουλεύει θείου παρὰ σήματι "Ιλων,
Νόσφιν ἀπὸ πλοῦσιον φυλακῆς δ’ ἀεί εἴρεα, ἢρων,
Οὕτις κεκριμένη ρύεται στράτῳ, οὐδὲ φυλάσσει.
"Οσσα μὲν Τρώων πυρὸς ἐσχάρα, ὦσιν ἀνάγκη,
Οὔ δ’ ἐγρηγόρησα, φυλασσόμενα τε κέλθονται
'Αλλήλοις; ἀτέρ αὐτὸ πολύκλιτοι ἐπίκουροι
Εὔδωσι: Τρώσι γὰρ ἐπιτραπέζουσι φυλάσσειν.
Οὐ γὰρ σφιν παιδεῖς σχεδὸν εἰσαῖ, οὐδὲ γυναῖκες.
Τὸν δ’ ἀπαμείβομενος προσέφη πολύμητος 'Οδυσσεῖς;
Ποὺς γὰρ δὴ Τρώεσι μεμυγμένοι ἱπποδάμοιοι
Εὐδώσω, ἡ ἀπάνευθε; δείπτε μοι, ὁφρα δαείω.
Τὸν δ’ ἁμείβετ’ ἐπειτὰ Δόλων, Εὐμηδέους νιῶς.
Τοιγάρ ἐγὼ καὶ ταῦτα μάλ’ ἀτρεκέως καταλέξω.
Πρὸς μὲν ἄλος Κάρες, καὶ Παίονες ἀγκυλότοξοι,
Καὶ Λέγεσες, καὶ Καῦκωνες, δοῦι τε Πελασγοῖ.
Πρὸς Θύμβρας δ’ ἐλαχον Δόκηος, Μυσοὶ τ’ ἀγέρωχοι,
Καὶ Φρύγεις ἵπποδαμοί, καὶ Μήσονες ἱπποκρυώνται.
'Αλλαὶ τῆς εἰς ταῦτα διεξέρεσθε ἐκαστὰ;
Εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὠμόλογοι,
Θρήκεσιν οὐδ’ ἀπάνευθε νεῦλουσι, ἐσχατοὶ ἄλλων;
Ἐν δὲ σφίν 'Ρήσος βασιλεὺς, παῖς 'Ἡλιοῦνος.
Τοῦ δ’ καλλίστουσι ἱπποὺς ἠδον ἀνὴ μεγίστους'

416. φυλακῆς δὶ. With respect to the sentinels. The accusative absolute, as in II. Z. 423.
418. πυρὸς ἐσχάραι. This is not to be understood of those fires which Hector commanded to be kindled at the beginning of this night, but only of the household fires of the Trojans, distinct from the auxiliars. The expression implies those people who were natives of Troy; ἵστια and ἐσχάρα πυρὸς signifying the same thing: so that ἵστια ἔχουν and ἐσχάροις ἔχων mean to have houses or hearths in Troy. Pope: from Eustathius. Compare II. B. 125. Heyne thus translates the pas-
sage: Ad ignes autem, quotquot ii sunt nu-
mero, vigilandii ii, quibus incumbit hoc ut vigi-
lent, utque se mutuo ad vigilandum hortantur.
It seems, therefore, that the Trojans had no guard appointed by authority, but de-
pended wholly upon the general necessity
of preventing a surprise; and those upon who
chief reliance rested, depended more upon the anxiety of their wives and
children (v. 422), than upon their own
vigilance. See above on v. 84.
434. Οἰρήκεις οὐδέ. Sei. eis. See on
II. 1. 684.—νεῦλουσι. Schol. νεῶστι ἐνηλι-
θορεγ. Of Rhesus, see Heyne on Apollo.
Bibl. I. 3. 4.

Y
Δευκότεροι χίόνος, θείειν δ' ἀνέμοισιν ὅμοιοι.
"Αρμα δὲ οἱ χρυσὰ τε καὶ ἄργυρως εἴ ὑσκίτατα
Τεύχεα δὲ χρυσία, πελώρια, θαῦμα ἱέσθαν,
"Ηλυθ' ἔχων' τὰ μὲν οὕτω καταθνυτοῖσιν ἔοικεν
"Ἀνθρεσί οράσεων, ἅλλ' ἄθανάτοις θεούσιν.
"Αλλ' ἐμε μὲν νῦν νησιὶ πελάσσετον ὁκυντόροισιν,
"Ἡ ἐμε δύσαντες λίπετ' αὐτόθι νησί Εσσοῦς,
"Οφρα κεν ἔλθητον, καὶ περιήθητον ἐμείον,
'Ἡ κατ' αῖσαν ἔτειν ἐν ὑμῖν, ἥ καὶ οὐκί.
Τὸν δ' ἁρ' ὑπόθημα ἰδὼν προσφέρει κρατέρος Διομήδης.
Μὴ δ' μοι φύξεν γε, Δόλων, ἐμβάλλει τιμών,
'Εσθάλα περ ἀγγείας, ἐπεὶ ἰκεο χέιρας ἐς ἄμας.
Εἰ μὲν γὰρ κε σε νῦν ἀπολύσομεν ἢ μεθώμεν,
"Ἡ τε καὶ ύστερον εἰσάθα θοᾶς ἕπι νήσας 'Αχαίων,
"Ἡ διοπτεύσως, ἥ ἐναντίξων πολεμίζων'
Εἰ δὲ κ' ἐμῆ ὑπὸ χερό δαμεῖς ἀπὸ θυμὸν ὄλεσσης,
Οὐκ ἐτ' ἐπείγα σὺ πῆμα ποτ' ἔσσεαί Ἀργείουσιν.
'Ἡ, καὶ δ' μὲν μὲν ἐμελέλε γενείων χερὶ παχεὶ
'Αφάμενος λίποσσαθ' δ' ἁυχίνα μέτοσον ἔλασσε,
"Φασάγων ἄλτας, ἀπὸ δ' ἀμφώ κέρασ τένωτε
"Φθεγγομένου δ' ἁρα τοῦ γε κάρη κονιίσων ἐμίχθη.
Τοῦ δ' ἀπὸ μὲν κειδὴν κυνὲν κεφαλφίν ἐλντο,
Καὶ λυκένη, καὶ τόξα παλίντονα, καὶ δόρυ μακρὸν
Καὶ τὰ γ' Ἀθηναίη λήπτεί όιος 'Όδυσσεις
'Υψός' ἀνέσχεθε χειρὶ, καὶ εὐχάμενος ἐπος ήῦδα.
Χαίρε, θέα, τούδησον' σ' ἴο χαρ' πρῶτην ἐν Ὀλύμπῳ.
termination is affixed to the dative plural of ὧδε in Od. B. 47. 165. K. 263. N. 258. Ψ. 93.

463. ἐπιβωσόμεθα. Ernesti: Τον Ἰονίας et Homericus pro ἐπιβωσόμεθα. Heyne explains the verb by ἐπικαλέσασθαι and ἐκτίναι. Compare Od. A. 378. B. 143. The future is here used for the present, as in v. 133. supra.

466. ἐέλεον. By dialysis, for δήλον, conpítòcnois.

475. εἰ ἐπιδιορμάσας πυμᾶτις. From the edge of the raised semicircle in front of the chariot. Some suppose ἐπιδιορμάσας to be the same with the ἀντις, and others make it an epithet of ἀντις understood. In either case the meaning is the same. See on II. E. 262.

463. ἐπιστροφάδην. Schol. ἀλλος αἰ. ἐπιστροφάδην. Among several meanings which have been assigned to this adverb, this seems to be the most eligible.

—ἀνικής. Iunius. Properly, turpis, non decent. In a similar sense ἀνικής is used in II. D. 521.

Νεκρός ἐμβαινοντες' ἀθέσσουν γὰρ ἐτ' αὐτῶν. 'Αλλ' ὅτε ἔθη βασιλῆα κινήσατο Τυδέος νῦς, Τῶν τρισκαδεκάτου μελισσεὰ θυμὸν ἀπήφα, Ἀσθημαίνουτα' κακὸν γὰρ ὄναρ κεφαλῆσιν ἐπέστη Τὴν νυκτ', Οἰνείδαο παῖς, διὰ μῆτιν Ἀθήνης. Τόφρα δ' ἄρ' ὁ τλῆμων Ὀδυσσεὺς λυε μινωύχας ἵππους· Σὺν δ' ἔμειρεν ἱμάσι, καὶ ἐξῆλαυν ὁμίλου, Τῶξω ἐπιπλήσατο, ἐπὶ οὐ μάστγα φαεινῆ. Ποικίλου ἐκ ἐξοροι νόησατο χεραὶ ἐλέθαι' Ροίζηας δ' ἄρα, πτηνάκων Διομήδει ἐδώ. Αὐτόρ' ὁ μεριμναίμε μένων, ὁ τι κύντερον ἔρδοι' Ἡ ὄγε δέχον ἔλων, ὃθι ποικίλα τεῦχεα κείτο, 'Ῥυμοὺ ἐξέροι, ἡ ἐκφέρει ὑψόρ' αἰέρας, Ἡ ἐπὶ τῶν πλεόνων Ὁρμών ἀπὸ θυμὸν ἐλοίτο. Ἐως δ' ταῦθ' ὄρμαινε κατὰ φρέαν, τόφρα δ' Ἀθήνη Ἐγγύθεν ἰσταμένη προσέφη Διομήδεα ἐδών. Νόστου δὴ μνήσαις, μεγαθύμῳ Τυδέος νῖ, Νήσας ἐτὶ γλαφυρᾶς, μὴ καὶ περιβημενος ἐλθές· Μὴ ποῦ τές καὶ Τρώως ἐγείροις θέος ἄλλος. 'Ὡς φάθ': ὁ δ' ἑκονήκε θεάς ὅπα φωνησάς· Καρπαλίμιας δ' 'ἵππων ἐπεβήσατο' κόπτε δ' 'Οδυσσεῦς Τῶξω τοῦ δ' ἐπέτυον θοᾶς ἐπὶ νίπας 'Αχαιῶν. Οὐδ' ἀλασκοπίνην εἴχ' ἀργυρότοξος Ἀπόλλων. Ός ἐδ' Ἀθηναῖν μετὰ Τυδέος νῦν ἐποιοοπ, Τῇ κοτέων Τρώων κατεύσατο ποιλῶν ὄμιλον, Ὀμεν δὲ Ἐρμώννος βουληρόφοι Πτερόκοινα, 493. ἀθέσσουν γὰρ ἐτ' αὐτῶν. Seil. νεκρῶν. They were yet unaccustomed to dead bodies. So Apoll. Rhod. IV. 38. ἀθέσσουσα δής. 496. ὄναρ κεφαλῆν ἐπέστη. Compare II. B. 20. We may hence collect the vulgar superstition of the times respecting dreams. It seems that a belief prevailed that persons were by this means informed of imminent danger; and that their dreams were allied to the situations in which they were placed. Somewhat similar are the dreams of Cresus (Herod. I. 34), Medea (Apoll. Rhod. III. 616), Ariadne (Catull. LXXIV. 58), and of Desdemona and the attendants of Duncan, in Shakspeare. Heyne construes διαν in apposition with Ὀδυσσαῖο πᾶς, whereby Diomed is represented as standing over Rhesus, like an evil dream. The best critics, however, regard v. 497 as an interpolation; and it certainly impedes the construction, without in any degree advancing the sense. 502. ροίζησε. He whistled. The sub-

stantive ροίζης occurs in II. P. 361. See also on II. A. 125. 503. ὁ τι κύντερον ἔρδοι. What more daring deed he should do. Eustath. τὸ δὲ κύντερον νῦν ἐκεῖνον καὶ ὀραθ' ἔργον ση-

μαίναι. The word is more properly used in a bad sense; as in II. O. 483. Heyne, with some MSS., reads κόνταρον, but the vulgar reading is well supported. 509. νόστου δὴ μνήσαις. Reditus jam, quæso, memineris. Clarke.—Of the participle δῆ, see on II. A. 6. 511. μὴ τοῦ τις κ. τ. λ. Supply ἐδύοικα, as elsewhere. 513. ἵππων ἐπεβήσατο. This cannot imply that he ascended the chariot, which is the usual conception of these words in Homer; since the chariot was left behind. It appears, therefore, riding on horseback was not wholly unknown in the Trojan war. See on II. B. 554. O. 679. 514. τοῦ δ' ἐπι-οντο κ. τ. λ. Virgil has an allusion to the exploit of carrying off the horses of Rhesus, in Æn. I. 469.
'Ρήσου ἀνεψίων ἐσθλῶν' ὡς δ', ἐξ ὑποῦν ἀνορούσας,
'Ως ἢδε χώρων ἑρήμων, ὡθ' ἐστασαν ὁκεές ἵπποι,
'Ἀνδράς τ' ἄσπαροντας ἐν ἀργαλέσῳ φουνίσιν,
'Ομιωξει τ' ἄρ' ἐπειτα, φίλου τ' ὄνομμεν ἐταίρον.
Τρώων δ' κλαγγή τε καὶ ἀσπετος ἀρτο κυδομός
Θυνόντων ἀμύδες' θηεύτο δ' μέρεμα ἑργα,
"Οσο' ἄνδρες βίζαντες ἐβαν κοίλας ἐπὶ νήας.

Οἱ δ' ὄτε ἐθ' ἤ' Ικανον, ὅθι σκοτον' Ἐκτὸρος ἐκταν,
'Ἐνθ' Ὀδυσσεῦς μὲν ἐρνυε, Δι' φίλος, ὠκεάς ἵππους
Τυφείδης δ' ἀφήνε θορίω, ἐναιρα βρωτόντα
'Ἐν χείρεσο' Ὀδυσση τίδει, ἰππήθεσε δ' ἵππων
Μάστιξ δ' ἓ ἵππους, τῶ δ' οὐκ ἐκέντε πετέσθην
Νῆας ἐπὶ γλαφυράς' τῇ γαρ φίλου ἐπελευ θυμή.
Νέατωρ δ' πρώτος κτύπουν ἄει, φώνησεν τε
'Ὁ φίλοι, Ἀργείων ἡγίτορες ἃδε μεδοντες,
Πεύσομαι, ἢ ἐτυμον ἑρέω; κέλεται δε με θυμὸς;
'Ἅππων μ' ἁκυπόδων ἀμφι κτύπους οὐσα βάλλειν.
Ἀ' γαρ ἐκ Ὀδυσσεος τε καὶ ἄ κρατερὸς Διομήδης
'Ἄι ἂρφ ἵκν Ἐρων τα ἐλασαίατο μῶνχας ἱππους.
'Αλλ' αἰνών δειδοικα κατὰ φρένα, μὴτ πάθωσιν
Ἀργείων οι ἀριστοι ὑπὸ Ἐρων ὁμομαγδου.
Οὔπω πᾶν ἐφήτο ἓπος, ὅτε ἂρ' ἤλθον αὐτοί.
Καὶ, οἱ μὲν κατέβησαν ἐπὶ χθενα' τοι δὲ ἡρέντες
Δεξιή ἢπασάντου ἐπεσα τε μελιχιοσι.
Πρώτος δ' ἐξερείνει Γερνήνιος ἱππότα Νέστωρ
Εἰπ' ἄγε μ' ὦ πολίαν' Ὀδυσσευ, μέγα κύδος Ἀχαίων,
"Οἵππως τούσδ' ἴππους λάβετον' καταδύντες ὠμιλον
Τρώων; ἢ τις σφόδρ πόρε θεὸς ἀντιβολήσας;
Αἰνῶς ἀκτίνθεσαν οὐικότες ἥελλοι.
Αἰεὶ μὲν Τρώαισσο' ἐπιμείγνυμαι, ὑδεὶ τε φημὶ
Μιμνάζειν παρὰ νησι, γέρων περ ἕων πολεμιστής
'Αλλ' οὔπο τοίοις ἵππους ιδον, οὐθ' εὔνησα.
'Αλλὰ τιν' ύμι' ὄνω δόμεναι θεὸν ἀντίασανα.

521. ἄσπαροντας. See on II. Γ. 293.
530. μαστιξι δ' ἵππως. A various reading, mentioned by the Venetian Scholiast, is μάστιξε δ' 'Οδυσσεος. A change of person, however, like that in the text, is by no means unusual.
531. τῷ γὰρ φίλον ἐπελευ θυμή. Seil. τῶν ἐλαννύντων. It is not possible that the horses should have had any desire to reach the Grecian camp, to which they were wholly unaccustomed. The construction, however, is exceedingly harsh. Heyne and Knight suspect the line to be spurious, and it is not found in the Venetian MS.
534. κέλεται δ' με θυμός. Seil. ἔρειν. The next line is one of those in which the sound is observed to be an echo of the sense. According to Suetonius (Ner. c. 49), the tyrant Nero applied it to himself, when overtaken by his pursuers.
537. οὔθε. See on II. Β. 258.
547. οὐικότες. Seil. ἵππως εἰσί. Of this anacolouthon, see above on ν. 437.—Of the adverb αἰνως; see on II. Γ. 158.
'Αμφοτέρω γάρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς,
Κούρη τ' αἰγίδοχοι Δίδας, γλαυκώπις Ἀθήνη.
Τὸν δ' ἀπαμείβομενος προσέφη πολεμιτῆς Ὀδυσσέως.
'Ω Νέστορ Νηληκάδη, μέγα κύδος Ἀχαιῶν,
'Ῥεία θεὸς γ' ἐθέλων καὶ ἀμείνωνας, ἥ γε περ οἴδε,
"Ἰπποὺς διωρήσαι", ἐπεὶ πολὺ φέρετοι εἰσίν.
"Ἰπποὶ δ' οἴδε, γεμαῖο, νεῦλυδες, ὦς ἐρείνεις, ἢ Ὀρθικιοί τὸν δὲ σφὶν ἄνωτ' ἀγάθος Διομήδης.
"Εκτανε, πάρ δ' ἑτάρους δυνακαίδεκα πάντας ἀρίστους. 
Τὸν τρισκαιδέκατον σκοτὸν εἴλαμεν ἐγγὺθι νήφων, 
Τὸν ρὰ διεπτήρα στρατοῦ ἐμεμεῖα ἑμτέρῳ 
"Εκτωρ τε προέκα περὶ ἀλλοι Τηώς ἀγανοὶ.
"Ὡς εἰπὼν τάφρωο διήλασε μῶνυχας ἰπποὺς,
Καγγαλῶν ἀμά δ' ἀλλοί ἓσαν χείροντες Ἀχαιοὶ.
Οἶ δ' ὅτε Τυδείδεω κλισίν εὐτυκτὸν ἱκοντο,
"Ἰπποὺς μὲν κατέδησαν εὐμήκτοισιν ἤμας 
Φάτνῃ ἐφ' ἱππεῖς, ὅθι περὶ Διομηδέος ἰπποὶ 
"Εστισάν ὑκύποδες μελισδέα πυρὸν ἑκουντες.
Νη оборιν πρώον ἑναρα βροτόντα Δοῦλων Ὀθή 
"Οδυσσεῖς, ὦφρ' ἱδόν ἑτομασσαῖαν τ' Ἀθήνη.
Αὐτοὶ δ' ἱδῶν πολλὸν ἀπενίζοντο θαλάσσῃ, 
'Εσβάντες, κήμας τ' ἥδε λάφων, ἀμφὶ τε μυροὺς.
Αὐτὰρ ἐπεὶ σφὶν κύμα θαλάσσης ἱδῶν πολλὸν 
Νήμεν ἀπὸ χρωτός, καὶ ἀνέξυχθεν φιλὸν ἦτορ, 
"Ἐς ρ' ἀσαμνίθους βάντες εὐξέστασι λούσαντο. 
Τῷ δὲ λοςσαμένως, καὶ ἀλειφαμένως λιπ'] ἔλαιῳ,
Δείπνων ἐφιζαντίν 
ἀπὸ δὲ κρητηροὺς Ἀθήνη 
purifying than any other, but more corro-
borates the nerves. They afterwards enter 
into a bath, and rub their bodies with oil, 
which, by softening and moistening the 
flesh, prevents too great a dissipation, and 
restores the natural strength. Pope: from 
Eustathius. 
παρὰ τὴν ἄνω μνημήν, ἰ. e. from 
diminishing and removing filth. 
577. λιπ'] ἔλαιῳ. The Scholiast and 
Eustathius explain λίπα by apeoote for the 
IV. 68. It is, perhaps, more probable, that 
there was an adjective, now unused, λῃψ, 
λιπός, pinius, of which λιπὲ the dative, 
in agreement with ἔλαιῳ. The two par-
ticiples in this line are employed in the 
strict usage of the middle voice. 
579. ἀφυσάμενοι. See on II. Α. 170.
``THE

′ΟΜΗΡΟΣ ′ΙΛΙΑΔΟΣ

′ΡΑΨΩΔΙΑ, ἦ ΓΡΑΜΜΑ, Λ′.

'Επιγραφαί.

'ΑΓΑΜΕΜΝΟΝΟΣ 'ΑΡΙΣΤΕΙΑ.

'Αλλως.

ΛΑΜΒΔΑ, ἐνὶ προμάχῳ μίγῃ βασιλεὺς Ἀγαμέμνων.

THE ARGUMENT.

THE THIRD BATTLE, AND THE ACTS OF AGAMEMNON.

Agamemnon, having armed himself, leads the Grecians to battle (1—55). Hector prepares the Trojans to receive them: but Agamemnon bears all before him; and Hector is commanded by Jupiter, who sends Iris for that purpose, to decline the engagement, till the king shall be wounded, and retire from the field (56—209). After performing many acts of valour, Agamemnon is at length disabled, and Hector returns to the charge (210—298). He makes a great slaughter of the enemy: Ulysses and Diomed put a stop to him for a time; but the latter, being wounded by Paris, is obliged to desert his companion, who is encompassed by the Trojans, wounded, and in the utmost danger, till Menelaus and Ajax rescue him (299—488). In the mean time, Machaon, in the other wing of the army, is pierced with an arrow by Paris, and carried from the fight in Nestor’s chariot (489—520). Hector comes against Ajax, but that hero alone opposes multitudes, and rallies the Greeks (521—595). Achilles, who overlooked the action from his ship, sends Patroclus to inquire which of the Greeks was wounded (596—653). Nestor entertains him in his tent with an account of the accidents of the day, and a long recital of some former wars which he remembered, tending to put Patroclus upon persuading Achilles to fight for his countrymen, or, at least, to permit him to do it, clad in Achilles’ armour (654—802). Patroclus in his return meets Eurypylus also wounded, and assists him in that distress (803—847).

This book opens with the eight-and-twentieth day of the poem; and the same day, with its various actions and adventures, is extended through the twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, and part of the eighteenth books. The scene lies in the field, near the monument of Ilus.

'ἩΩΣ δ’ ἐκ λεχών παρ’ ἄγανον Τιθωνοῦ
'Ωρυνδ’, ἐν’ ἀθανάτωσι φώςς φέροι ἥδε βροτοῖς

4. πολίμαυο τίρας. The commentators differ as to the nature of this signal; and since it is impossible to determine, it is perhaps idle to conjecture respecting it. In Virg. Æn. VIII. 703, Bellona brandishes a scowre; but a spear, a burning brand, or a sword, have also been suggested. Compare Q. Calab. X. 53. Stat. Theb. IV. 6, Sil. Ital. V. 220. Most probably it was a rainhow. Compare Íl. P. 547.

5. Στὴ δὲ ἐπὶ Ὁδυσσῆος κ.τ.λ. See on Íl. Θ. 224.

11. ὄρθια. Loudly, Hom. Hym. in Cerer. 20. ἕχωση δὲ ἀρ' ὄρθια φων. Blomfield has illustrated this adjective, which he translates rousing, in his Gloss. on Æsch. Pers. 395. Eustathius supposes that the goddess shouted a kind of song, called the "Ὀρθιος νόμος, such as that of Timotheus before Alexander the Great, by which he was so excited as to leap on his feet, and lay hold of his arms. See Dio Chrysost. de Regn. Or. I. Schol. Arist. Acharn. 16. ὃ δὲ ὄρθιος αἰλητικὸς νόμος, ὦντω καλούμενος εἰδά τό εἶναι εὕτον καὶ ἀνάπαυν ἔχειν. Hence Aul. Gell. XVI. 19, in allusion to the story of Arion: Cur-
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Λ'.

27. ἵσισιν ἑικότες, ὡς τε Κρονίων κ. τ. λ. Ὑpers of all the points of resemblance which may be discovered between the sentiments, associations, and expressions of Homer and those of the Sacred Writings, this similitude is perhaps the most striking; and there can be little doubt but that it exhibits a traditional vestige of the patriarchal record of God's covenant, in Gen. ix. 13. LXX. τὸ τέκον μου τίθημι ἐν τῇ γενέθλι, καὶ ἐστὶν εἰς σημεῖον ἀνά μίσον ἵμω καὶ τῆς γῆς.

35. Bentley would read ἔεις for ἐν, as in Hesiod. Theogon. 145. ὁδηλαμὸς ἔεις. This form of the numeral, however, is not found in Homer; and the frequent repetition of the verb substantive, to which the critic objects, accords with the simplicity of the early language.

36. Γοργ. See on II. E. 741. 45. ἐπὶ δ' ἐγεύσησαν Ἀθ' τε καὶ Ἡ. It should seem that the prerogative of wielding the thunder was permitted by Jupiter to his warlike daughter. See Calim. L.P. 131. Ἑσχ. Eum. 771. Eur. Troad. 81. Virg. Aen. I. 46 Other deities are sometimes also invested with the same power. Compare Virg. Aen. VIII. 523. sqq. The verb γεύσηται is the old form of δούσηται, δοσάτω, and the preposition is separated by tmesis.

50. ὁδοντα. See on II. Ψ. 367. 51. φθάνως ἐκοσμηθέντες. They took their stations in front. The verb φθάνω evidently refers to place, not to time; as otherwise the words μὲν ἐπὶ τῆς would involve a contradiction. See on II. K. 368. 53. ἐξαρα τὰς μικαλέας. Showers
POLLAΣ ἰδῆμους κεφαλὰς "Αἴδι προϊάψειν.
Τρώες δ' αὐθ' ἐτέρωθεν ἐπὶ θρωμμὸν πεδίον,
"Εκτορά' τ' ἀμφί μέγαν, καὶ ἀμύμονα Πολυνόμαντα,
Αἰνεάν θ', δ' Τρωαὶ θεὸς ὡς τίτο ὀξύμω,
Τρεῖς τ' Ἀττυνοριδας, Πολυβοῦ, καὶ Ἀγήνορα ἄινων,
'Ἡθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτουσιν.
"Εκτωρ δ' ἐν πρῶτοις φέρ' ἀσπίδα πάντου' ἐίσην.
Οἴος δ' ἐκ νεφέων ἀναφάινεται ὑάλιος ἀστήρ,
Παιμαίνων, τότε δ' ἀυτὸς ἐδν νέφεα σκιόντα
"Ως ἐκτωρ ὅτε μὲν τὰ πρῶτοις φάνεσκεν,
'Αλλοτε δ' ἐν πυμάτοις, κελεύων' πας δ' ἁρὰ χαλκίῳ
Λάμφ' ὡςτε στεροπὴ πατρὸς Δίος ἀγίοχοιῳ.
Οἴ δ', ὡστ' ἀμηνῆρες ἐναντίοι ἀλλήλοισιν
"Ογμον ἢλαύνωσιν, ἀνδρός μάκαρος καρ' ἀρουραν,
Πυρῶν ἢ κριθῶν, τὰ δὲ δράγματα ταρφέα πέπτετ.'
"Ως Τρώες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισιν θορύντες
Δόμων οὐδ' ἔτεροι μνώντ' ὁλοοίο φόβωοι,
"Ἰσις δ' ἱσάμην κεφαλὰς ἔχουν οἷ δὲ, λύκοι ὑς,
Θόννων "Ερως δ' ἀρ' ἐχαίρε πολύστονος εἰσορόδσα.
Οἴ γὰρ μαθῶν παρετέχανε μαρναμένοισιν
Οἶ δ' ἀλλοι οὐ σφὶ πάρεσαν θεαλ, ἀλλὰ ἐκχελοι
Οἶσιν ἐνὶ μεγάροις καθεῖατο, ὣχι ἐκάστῳ
Δόματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμπωοι
Πάντες δ' ἐτίωνον κελαινεφέα Κροκόνωα,
Οὔνεκ' ἄρα Τρώεσσιν ἐβεῦλετο κύδος ὅρεξαι.
Τῶν μὲν ἄρ' οὐκ ἄλεγχες πατήρ' δ' δὲ, νῦσφι λιασθεὶς,
Τῶν ἄλλων ἀπάνευθε καθέλετο κύδει γαῖων,
of blood are recorded as portents by Livy
and other writers. See Jortin's Remarks
It has, indeed, been attempted to refer
such phenomena to natural causes; but see
Hardouin on Plin. N. H. II. 56.
55. πολλὰς ἰδῆμοις κεφαλὰς "Α. τ. See
on II. 4. 5.
56. Τρώες δ' αὐθ' κ. τ. Λ. The verb
ῥὼντο must be supplied from ν. 50. supra.
67. ὡστ' ἀμηνῆρες κ. τ. Λ. It will be
necessary for the understanding of this
similitude, to explain the method of mow-
ing in Homer's days. They mowed in the
same manner as they ploughed, beginning
at the extremes of the field, which was
equally divided, and proceeded till they
met in the middle of it. By this means
they raised an emulation between both
parties, which should finish their share
first. If we consider this custom, we shall
find it a very happy comparison to the
two armies advancing against each other,
together with an exact resemblance in
every circumstance, which the poet in-
tended to illustrate. Popp. Heyne ob-
serves, that slaughter is frequently com-
pared by the poets with the operation of
moving; as in Esch. Suppl. 628. Soph.
68. ὀγμὸς ἐλαύνωσα. So Pind. Pyth.
IV. 405. ὀρθὰς ἀθλακάς ἥλπνεν: and in
Latin, ducere scilicet, for facere. The noun
ὀγμὸς is a farming term, signifying either
the row in which the reapers stand, or, as
here, the row of corn to be reaped or mowed.
Schol. τὸ ἐπίσημον ἄργο τῶν θεριζόν-
tων. It is used metaphorically in Theocrit.
Idyl. X. 2. Compare II. Σ. 546. 557.
69. δράγματα. Handsful; from ὀρθ',
ῥωμα.
73. πολύστονος. Causing lamentations.
The adjective has a somewhat different
sense in Od. T. 118.
84. ἀξίου ἱερὸν ἵμαρ. It has been observed on II. K. 253, that the division of time into hours was not yet known. The day, therefore, was simply said to increase till noon, and afterwards to decrease. Compare II. Π. 777. The time of noon is here marked by the meal of the woodman.

86. δρυτόμος. Schol. ὑλότομος, ἤλωτόμος, ὄρνυς γάρ ἐκάλουν οἱ παλαιοὶ πᾶν δέντρον ἀπὸ τοῦ ὀρχοιντρού. See Plin. Ν. Η. Χ. XVI. 1. 5. 118.

87. χεῖρας. Subauda, κατά. The verbs here employed are used in the strict application of the middle voice; and the aorist in the sense, which the tenses very commonly bear, of an action frequently repeated; but the aorist more especially so. See on II. A. 37.

88. ἄδος. Satiety. See on II. Κ. 98. In the preceding line κότον should, perhaps, be supplied, since verbs of satisfying, &c. govern a genitive. See on II. Ι. 701. Thus in II. Σ. 281. ἑρμόν ἄργ ἐπίκους.

98. πεπάλαγμα. See on II. Η. 171.

100. στήθησα παρφαίνοντας. That is, στήθη ἱχοντας παρφαίνοντα, having their breasts exposed.—Josephus constantly uses the verb περιείμαι in the sense of, to strip off; as in B. J. VI. 11. 4. VII. 1. 1. XIII. 14. 3. and elsewhere. Hence grammarians have inferred that the usage is strictly Attic; but, as Ernesti justly observes, this passage is at variance with such an assertion.

103. νόθος ἴλοκενεν, κ. τ. λ. Virg. Άεν. Χ. 575. frater habens Flectit equos, strictum rotat acer Lucanvs ensem. See on II. E. 727.

104. ὢ πτω' Ἀχιλλέως κ. τ. λ. Homer never lets any opportunity pass of mentioning the hero of his poem, Achilles. He gives here an instance of his former resentment, nor does he mention him cursorily; he seems unwilling to leave him, and, when he pursues the thread of the story in a few lines; takes occasion to speak again of him. Pope: from Eustathius.

105. εἴη. From δείημα, an old form from δείη, to bind, as τίθημι from τίθω. In Od. M. 54. Porson would read δείηνων for δείηνων, after a gloss in Hesychius.—μόσχοι λύγοισι. Hesych. μόσχων νέοι
Πολλοί άλλοι...
of it: so that although the action of the poem takes up but a small portion of the last year of the war, yet by such incidents as these we are taught a great many particulars that happened through the whole series of it. Pope: from Eustathius. See also on II. Τ. 89.

141. ἐξεύθην. For ἐκείναι. Schol. ἐκ-πίθαναι.


152. ἑργάζονται πόδες ἑπών. Eustathius observes that the custom of shoeing horses was in use in Homer’s time, and calls the shoes σφηναία, from the figure of a half-moon. Pope.

155. ἐξέλαφ· ὡς. Schol. κατατέθη, πολυλέαφ. The a is intensive, as in many similar compounds. Thus ἀξιόκρατους, Soph. Ant. 881. Trach. 106; ἀκύμαντος,
"Ek τ' ἀνδροκτασίας, ἐκ θ' αἴματος, ἐκ τε κυδομοῦ'

Ἀτρείδης δ' ἔπετο σφεδάνων, Δαναοῖσι κελεύων.

Οἳ δ' παρ' Ἰλον σῆμα παλαιοῦ Δαρδανίσαο, Ἑμένοι πόλεως δ' ἐδε κεκληγὼς ἐπετ' αἰεί

Ἀτρείδης, λύθρω δ' παλάσσετο χείρας ἀάπτους.

Ἀλλ' ὤτε ὤτῃ Σκαίας τε πύλας καὶ φηγὼν ἰκοντο,

Ἐνθ' ἀρά ὤτῃ ἱσταντο, καὶ ἀλλίθους ἀνέμυμνον.

Οἳ δ' ἐτι καμμέσσον πεὶδον φοβέντο, βόες ὡς,

Ἄστε λέων ἑφόβησε, μολῶν ἐν νυκτὸς ἀμολγῷ,

Πάσας τ' ὑ' ἀναφαίνεται αἵπτως ὀλθέος:

Τῆς δ' ἐξ αὐχέν' ἐαξε, λαβῶν, κρατεροῦσιν ὀδούαι

Πρῶτον, ἐπείγα δ' άίμα καὶ ἐγκατα πάντα λαφύσεις,

Ὡς τοὺς Ἀτρείδης ἔφεστε κρείον Ἀγαμέμνων,

Αἰέν ἀποκτείνων τὸν ὄπιστατον' οἳ δ' φέβοντο.

Πολλοὶ δ' τὸν τίνας εἰκεσον ἱππῶν ᾿Ἀτρείδεω ὑπὸ χερσὶ' περὶ πρὸ γὰρ ἐγχεῖ θεῖν.

Ἀλλ' ὤτε δὴ τὰχ' ἐμελλευ ὑπὸ πτόλιν αἵπτυ τε τέχος

'Iεσθαί, τότε ὤτῇ μα πατήρ ἄνδρῶν τε θεῶν τε

Ἰδῆς εἴν κορυφῇς καθέζετο πιδήσεσθε,

Οὐρανόθει καταβάς' ἔχε δ' στεροπήν μετὰ χερσίν

Ἰριν δ' ὄφριν χρυσόπτερον ἀγγελέουσαν

Βάσκ' ἦς, Ιρι ταξεία, τόν ᾿Εκτορι μῦθον ἐνεπε'

"Οφφ' ἐν μέν κεφ ὄρα ᾿Αγαμέμνονα, ποιμένα λαῶν,

Θόνων' ἐν προμάχοσιν, ἐναίροντα στίχας ἄνδρῶν,

Τόφφ' ἀναχωρεῖτο, τόν δ' ἄλλον λαῦν ἀνώχω

Μάρνασθαι δηνίοισι κατὰ κρατερὴν ύσμυνιν.

Ἀυτάρ ἐπεί κ', ἦ δουρὶ τυπεῖς ἢ βλημένος ὕπι

ἀνδροκτασίας, αἴματος, κυδομοῦ, nibil
plus demonstrant quam praemium, kujus tam-
men rei varia facies delectabitur ac donec
multis versibus depicta est. Compare Od. A.
611.

Hastily: the neuter
adjective used adverbially. The gramma-
rarians derive it, quasi σπεδανάς, from
σπεδώ. The common pronunciation, both
here and in II. Π. 372, is at ἡπέτ', but
the sense seems to be improved by the
change here adopted. Compare II. Φ.
542; where, however, Heyne reads σφε-
δάνων, upon very trifling authority.
The verb σφεδάνω is no where to be found,
and the vulgar reading is perfectly correct.

The Scholiast on Od. Δ. 841.

explains it, ἦ τοῦ μεσονυκτίου ὥρα, but
the noun ἀμολγές signifies, properly, the
time of milking; from ἀμέλγος. The ex-
pression νυκτὸς ἀμολγός will, therefore,
rather designate the time, whether mor-
ning or evening, about which the cattle
were milked; i.e. in the twilight after sun-
set, and before day-break. The latter
seems to be intended in II. Χ. 28. The
word is sometimes derived from a pri,
and μολίω, because men do not go abroad
in the night; but the former derivation
is more simple, and better suited with the
method of reckoning time by certain regu-
lar occurrences, which prevailed before
the division of the day into hours. See
above on ν. 34.

Seil. τρό ἄλλων.

Τέχνη τελεστής. See on Π. Θ. 47.

Τόρμῃ τυπεῖς ἢ βλήμενος ὕπι. See
on II. Δ. 525.
Εἰς ἔπονοις ἀλεταῖς, τότε οἱ κράτος ἐγγυαλίξων
Κτεῖνεν, εἰσόκε νῦν διόσιλιμος ἀφίκηται,
Δὴ τ' ἦλιος, καὶ ἐπὶ κνήφας ἵερον ἔλυθον.
'Ως ἐφατ· οὖν ἀπίθησε ποδήνεμος ὡκέα Ἰρις
Βι' δὲ κατ' ἱδαίων ὅρεων εἰς ἱλιον ἵην.
Εὖρ' νῦν Πριάμοιοι δαίφρονος,'Εκτορα ἄιουν,
'Εσταῦτ' ἐν θ' ἐποιοί καὶ ἀμασί κολλητοσίους
'Αγχοῦ δ' ἰσταμένη προσέφη πόδας ὡκέα Ἰρις'
'Εκτορ, νυ' Πριάμοιο, Δὰ μὴνιν ἄταλαντε,
Σεὺς μὲ πατὴρ προέκει τειν τάδε μυθῆσασθαί
'Ὀφρ' ᾗν μὲν κεν ὅρφες Ἀγαμέμνονα, ποιμένα λαῶν, Ὑφύνοιτ' ἐν προμάχασιαν, ἐναίροντα στίχας ἀνδρῶν, Τόφρ' ὑπέδεικε μάχης, τὸν δ' ἄλλον λαῶν ἀνωχθεί
Μάρμασθα δηδίσει κατὰ κρατερῆν ύμίνην.
Αὐτὰρ ἐπεί κ', ἦ δουὲ τυπεῖς ή βλήμενος ἰγ',
Εἰς ἔπονος ἀλεταῖ, τότε τοι κράτος ἐγγυαλίξει
Κτεῖνεν, εἰσόκε νῦν διόσιλμος ἀφίκησαι,
Δὴ τ' ἦλιος, καὶ ἐπὶ κνήφας ἵερον ἔλυθον.
'Ἡ μεν ἄρ' ὡς εἰποῦσ' ἀπίθη μόνας ὡκέα Ἰρις,
'Εκτωρ δ' εἰς ὅχεων σὺν τεύχεσιν ἀλτο χαμάζει,
Πάλλων δ' ὅξεα δούρα κατὰ στρατὸν ψ'χετο πάντη,
'Οστύων μαχέσασθαί ἐγείρε ἐβ' φόλοπιν αἰνήν.
Ο' δ' ἐλελίθθεσαν, καὶ ἐναυτί οἴσαν Ἀχαιών.
'Αργείοι εἰς ἐτέρωθεν ἱκαρτύναντο φάλαγγας.
'Αὐτώθη δ' μάχης, στὰν δ' αὐτίον' ἐν δ' Ἀγαμέμνων
Πρῶτος ὄρους', ἑθέλε ἐδ' πολὺ προμάχασθαι ἀπάντων,
'Εσπετε νῦν μοι, Μουσαι, Ὀλυμπία δώματ' ἔχουσαι,
"Οσος δ' πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν,
*Ἡ αὐτῶν Τρώων, ή' κλειτῶν ἐπικοῦρων.
'Ιφίδαμας Ἀντνηρίδας, ἦς τε μέγας τε,
'Ος τράφη ἐν Ὀρήκη ἐμβώλακα, μητίοι μῆλων.
Κισσής τὸν γ' ἐθρεῖξα δομοις ἐν τυπθον ἐόντα, Μητροπάτωρ, δ' ἀκτε Θαναυ καλλιπάρμον.
Αὐτὰρ ἐπείρ' ἡ βῆς ἐφυκεός ἱκετο μέτρον,
Ἀυτῶ' μιν κατέρυκε, δίδου δ' ὠγε Θυγατέρα ἤν'

216. ἀφτύνηθ' ἐκ μάχης. The battle was renewed. Compare II. M. 43. N. 152. Properly the verb ἀφτύνω signifies to prepare, to supply.
226. εἶδον δ' ὠγε Θυγατέρα ἤν. Eustathius observes that consanguinity was no impediment to marriage in the early ages of Greece; and that Diomed, as well as Iphidamas, was married to his own aunt. See Apoll. Bibl. I. 8. 5.
Γῆμας δ' εκ θαλάμου μετὰ κλέος ἵκετ' 'Αχαίων, Σὺν δυσκαίδεκα νησίι κορωνίσω, αἳ οἱ ἔποιντο.
Tacē méν ἐπεὶ ἐν Περκυτὴ λίπε νῆς ἔσας, Αὐτάρ δὲ πεζὸς ἐών εἰς "Ἰλιὸν εἰληλοῦθεν."
"Ος ρὰ τότ' Ἀτρείδεω 'Αγαμέμνονος ἀντίος ἤλθεν.
Οἱ δ' ὅτε ἐν σχεδὸν ἠσαν ἐπ' ἀλλήλοις ιόντες, 'Ατρείδης μὲν ἀμαρτε, παραὶ δὲ οἱ ἐτράπετ' ἐγχος.
'Ιφιδάμας δὲ κατὰ ζώνην θώρηκος ἐνερεθε
Νῦξ· ἐπὶ δ' αὐτὸς ἔρεαι, βαρεῖχ χειρὶ πιθήσας
Οὐ δ' ἐτορε ζωστήρα παναίολον, ἓλλα πολὺ πρὶν Ἀργυρὸς ἀντομεῖν, μολύβος ὦς, ἐτράπετ' αἰχμή.
Καὶ τῶν χειρὶ λαβὼν εὐρυκρεῖον 'Αγαμέμνων
"Ελκ· ἐπὶ οἱ μεμαίω, ῥοστε λίς· ἐκ δ' ἀρα χειρὸς
Σπάσασθο τὸν δ' ἀορὶ πλῆς' αὐχέναι, λύσε δὲ γνία.
'Ως δ' μὲν αὖθι πεσῶν κομίσαστο χάλκεον ὑπὸν,
Οἰκτρος, ἀπὸ μυντῆς ἀλόχου, ἀστοίσιν ἀρίγνων,
Κομιδῆς, ἢς οὖ τι χάρων ὑδε, πολλὰ δ' ἐξωκε
Πρῶθ' ἐκατὸν βοῦς ἐὼκε, ἐπεῖτα δὲ χῖλ' ὑπέστη
Αἶγας ὁμοῦ καὶ ύς, τὰ οἱ ἀσπετα ποιμάϊνοντο.
Δὴ τότε γ' Ἀτρείδης 'Αγαμέμνων ἐξενάρξε,
Βῆ δὲ φέρων ἄν' ὀμίλον 'Αχαίων τένχα καλά.
Τὸν δ' ὡς οὖν ἐνόσε Κόων, ἀριδείκετο ἀνδρῶν,
Πρεασβυγενῆς 'Αντηνορίδης, κραταρὸν ρὰ ἐ πέιθος
'Ὀρθαμνοὺς ἐκάλυψε, κασιγνῖτοι πεσόντος,
Στῇ δ' εὐράξα σὺν δούρλι, λαθῶν 'Αγαμέμνονα ἔτον
Νῦξε δὲ μιν κατὰ χεῖρα μέσην, ἀγκώνος ἐνερθεν,
'Ἀντικρὶ δὲ δίσχεφα φαινοῦ δουρὸς ἀκωκή.

231. ὡς τοῦ τότ'. Ile iditur. The relative is frequently so used after a parenthesis of this nature, when the discourse reverts to its proper channel. See Matt. Gr. Gr. § 447. a.
239. ὅτε λίς. Like a lion. Schol. Vill. οἱ λίουτας γὰρ ὑπαρτάζουσα τῶν κυνηγητῶν τῶν ἐφαρτα. Of the word itself, see v. 480. infra.
241. ἐλάζειν ὑπὸν. So Virg. Æn. X. 745. Olli dura quies oculos et forrenos urget Sonimus: in aeternam clauduntur lumina nocem. The abhorrence, which the Greeks entertained for ill-omened words, caused them to abstain almost religiously from naming death, otherwise than by the word sleep. In Latin also the word dormire is frequently used for mori. Plaut. Amphit. I. 1. 42. His pium faciet hodie, ut dormiam. Hence sleep and death are represented as brothers. See Hesiod. Theogon. 211. Pausan. I. Laced. p. 196. Similar to this is the metaphorical language of Scripture. Compare 1 Kings i. 21. Jerem. ii. 39. Dan. xii. 2. John xi. 11.
243. ὡς ὁ χάρων ὑδε. E qua non dandum prolem supplicati. Clarke.—Of the adjective κομιδῆς, see on II. A. 114. See also on II. I. 146.
248. τὸν ὡς οὖν ἐνόσες κ.τ.λ. See Pausan. V. 19.
251. εὐράξ. A later, ex obliquo. The grammarians explain it as fonside for πιθήκα, the initial consonants being rejected. It occurs again in II. O. 541. Aristoph. Av. 1258.
"Ρήγησε τ' ἀρ' ἐπείτα ἄναξ, ἀνδρῶν Ἀγαμέμνων·
'Αλλ' οὖθ' ὡς ἀπέληγε μάχης ἥς πτολέμιοι,
'Αλλ' ἐπόροσε Κόων, ἔχων ἀνεμοτρέφες ἐγγολος.
Нητοὶ δι' ἰφιδάματα κασίγνητον καὶ ὅπατρον
"Ελκε ποδός μεμαω, καὶ άντει πάντας ἀρίστους·
Τὸν δὲ ἐλκοῦν ἀν' ὦμυλον ὑπ' ἀστίδος ὁμφαλοῦσις
Οὔντε ξυστὺ χαλκύρει, λύσε ἐκ γυνία·
Τοιὸ δ' ἐπ᾽ ἰφιδάματι καρυ ἄπικοιε παρασάς.
"Ενθ' Ἀντίμορος νύες, ὑπ' Ἀτρείδε πασιλιῇ
Πότμον ἀναπλήσαντες, εὗν ἑδούν 'Αἰδός εἰσι.
Αὐτάρ δὲ τῶν ἄλλων ἐπεσωλεῖτο στίχας ἄνδρῶν,
"Εγχει τ', ἦορι τε, μεγάλοαι τε χειραδίσιαν,
"Οφρα οἱ αἰί' ἐτὶ θερμῶν ἀνίμωθεν ἔξ ὦτειλής·
Αὐτάρ ἐπὶ τὸ μὲν ἔλεος ἐτέρστο, παύσατο δὲ αἰίμα,
"Οξέαν ὄδυναι δύνων μένος Ἀτρείδαο.
"Ὡς δ' ὅταν ὑδεῖοσαν ἕχη βέλος οὗν γυναίκα,
Δρμῷ, τό τε προϊέσθη μογοστόκοι Εἰλεῖθεια,
"Ἡρῆς θυγατέρες, πικρᾶς ὥδειας ἔχουσαν·
"Ὡς οὗει ὀδύναι δύνων μένος Ἀτρείδαο.
"Ες ἐδρόον δ' ἀνόροιεσ, καί ἦμοχον ἐπέτελλε
"Νυσίν ἐπὶ γλαφυρῷσιν ἐλαυνέμεν' ἥχεος γὰρ κήρ.
"Ἡταὶ δὲ διαπρύσιον δαυανίσας γεγονός·
"Ω θόλοι, Ἀργείων ἄγιοτρες ἥπιε μεδοντες,
"Ὑμίς μὲν νῦν νυσίον ἀμυνετε ποντοπόροις
Φιλοπον ἄργαλεν, ἐπὲι οὖκ ἐμὲ μητίεα Ζέυς

256. ἀνεμοτρέφες. Nourished ; i. e. strengthened by the vietas; the wood being hardened and seasoned by exposure to the weather. Hence, generally, strong, mighty. II. Ο. 625. κέρα ἀνεμοτρέφες.
265. ἀνήνοθεν. See on II. B. 219.
266. μίνος Ἀτρείδαο. A periphrasis similar to those referred to at II. B. 658.
270. μογοστόκοι Εἰλεῖθεια. These divinities do not correspond with the later mythology of Greece and Rome, according to which Diana was the goddess who presided over childbirth, under the appellation of Nixi. See Horat. Carm. Sec. 14. Juno also was supposed to have exercised the same office under the title of Lucina. See Ovid. Fast. II. 449. According to Homer, there appear to have been several of these goddesses. He mentions, however, one Lithia in the singular, in II. Π. 187, T. 103; but again uses the plural in T. 119. They are represented as the daughters of June, who was the guardian of marriage rites; and according to Hesiod (Theog. 921), by Jupiter. Compare Apollod. 1. 3. 1. The epithet μογοστόκος is in general improperly translated partum prases, partu ministeria; whereas the analogy of its formation evidently implies dolores crem. And so it is evidently explained by Homer himself, who uses synonymously the terms βέλος προῖεια, and ὅδεια ἔχουσα. The use of the βέλος to signify the wounded, or pain inflitato, was noticed on II. 9. 513. So again in I. 3. 439. Compare Theoc. Idyll. XXVII. 28, 29. In Holy Scripture, also, any excess of pain is constantly likened to the pains of child-birth: for instance, in Psalm xlvii. 6. Isaiah xiii. 8. xxii. 3. Jerem. vi. 24. xiii. 21. xxii. 23. I. 43. Hos. xiii. 13. Mic. iv. 9. Matt. xxvi. 8. Rom. viii. 22. 1 Thess. v. 3.
272. Ως οὗει ὀδυνάται κ.τ.λ. In order to avoid the unusual elision of the diphthong αι, Bentley proposed to read οὗει οὖν οὖν. Compare v. 398. infra. The emendation of Bothe, οὗει οὖν, is preferable; inasmuch as the same words are commonly employed in repetitions. See v. 268. A similar synizesis occurs twice in v. 282.
"Ως ἐφαθ": ἑνικός δ' ἦμασε καλλίτριχας ἵππους
Νῆας ἐπὶ γλαφυρὰς· τὸ δ' οὐκ ἄκοκτε πετέσθην·
'Αφρεὼν δὲ στήθεα, ραίνοντο δὲ νέρθει κοινή,
Τειρόμενον βασιλὴ μάχης ἀπάνευθε φέροντες.
"Εκτωρ δ', ώς ἑνόη "Αγαμέμνονα νόσφα κινώτα,
Τρωσί τε και Δυκίοισιν ἐκκέλτει, μακρὸν ἄυσας·
Τρώες, καὶ Δύκιοι, καὶ Δάρδανοι ἀγχυμαγηταί,
'Ανέφως ἔστε, φίλοι, μυνάσσατε δὲ θυρὸδος ἀλκῆς.
Οἰχετ' ἀνήρ ὑφίστασ; ἐμοὶ δὲ μέγ.] εὐχὸς ἐδώκε
Ζεῦς Κρονίδης' ἀλλ' ἰθὺς ἐλαύνετε μᾶνυχας ἵππους
'Ιβθίμων Δαναώ, ἵν' ὑπέρτερον εὐχὸς ἀρήσθη.
"Ως εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἕκαστον.
'Ως δ' ὃτε ποῦ τις θησαμή κύνας ἀραγοδόντας
Σεῦῃ ἐπ' ἀγροτερῷ σὺ κατριψ ἢ λέοντι'
"Ως ἐπ' "Αχαίοισι σεῖδε Τρώας μεγαθυμώνως
"Εκτωρ Πριαμίδης; βροτολογῖς ἵσος "Ἀρη.
Αὐτὸς δ' ἐν πρώτους μέγα φρονέων ἐβεβήκετ
Ἐν δ' ἐπεσ' υμιν, ὑπεραι ἵσος ἁέλλη,
"Ητε καθαλλομενίν ουκεία πόντον ὁρίνει,
"Ενθα τίνα πρώτον, τίνα δ' ὅστων ἐξενάριξεν
"Εκτωρ Πριαμίδης, ὃτε όι Ζεὺς κύδος ἐδωκεν;
'Ασσαίον μὲν πρώτα, καὶ Αὐτόνοον, καὶ Ὄπιτην,
Καὶ Δάλτω Κλυτίδην, καὶ 'Οφιλτίων, ἢδ' Ὄμελαον,
Αἰπινόν τ', Ὡρὸν τε, καὶ Ιππόνοον μενεχάμην.
Τοὺς αὐτ' υγ' ἠγιμόνας Δαναῶ ἔλεν' αὐτὰρ ἔπειτα
Πληθὺν' ὡς ὁπότε Ζέφυρος νέφεα στυφελίζῃ'
'Ἀργεσαο Νότοιο, βαθεῖη λαίλατα τῦπτων,
Πολλόν δὲ τρόφι κύμα κυλίνδεται, υψόε δ' ἄχυν
Σκίδναται εἰς ἀνέμου πολυπλάγκτου ἰώτης.
"Ως ἀρὰ πυκά καρυῆθ' υφ' "Εκτορις ἐκίματο λαῶν.
"Ευσθα κε λοιγός ἔνη, καὶ ἀμήχανα ἔγα γένοντο,
Καὶ νῦ κεν ἐν νῆσσι πέσον φεύγοντες "Ἀχαιο.
Εἰ μὴ Τυθείδη Διομήδει κέκλιτ 'Οδυσσεὺς

Τυθείδη τι παθόντε σελάμεθα θούρίδος ἄλκής;
'Αλλ' ἀγε δεύρο, πέτον, παρ' ἔμ' ἱστασο δὴ γὰρ ἐλεγχός
'Εσσεται, ἐκεῖ νήσας ἐλη κορυθαίολος "Εκτωρ.

Τὸν δ' ἀπαμεθόμενος προσέφη κρατερὸς Διομήδης
'Ηποι ἐγώ μενέω καὶ πλήσομαι ἀλλὰ μίνυθα
'Ημέων ἐσσεται ἕδος, ἑπεὶ νεφελοχερέτα Ζεὺς
Τροσίν δὴ βόλεται δοῦναι κράτους ἵππερ ἕμποι.

'Ης καὶ Θυμβραίον μὲν ἀφ' ἵππων ὡς χαμάζε, 320
Δουρὶ βαλὼν κατὰ μαζὸν ἀριστερῶν' αὐτὰρ 'Οδυσσεὺς
'Αντίθεου θεράποντα, Μολόνα, τοῖο ἀνακτός.
Τοὺς μὲν ἐπείγ' εἴσασαν, ἑπεὶ σολέμοι ἀπέπαυσαν.
Τὼ δ' ἀν' ὀμλον ἱόντε νυφὶκειον, ὡς ὅτε κάρπῳ
'Εν κυς θηρευτῇσι μέγα φρονέοντε πέσινον'.

'Ως ὀλεκον Τρώας παλαιομένω' αὐτὰρ 'Ἄχαιοι
'Ασπασίως φεύγοντες ἀνέπτευον "Εκτορα δῶν.

'Ενθ' ἐλέταν δἴφρον τε καὶ ἄνερε, δήμον ἄριστο,
Υίε δῶν Μέροπος Περκσῖνον, δς περὶ τάντων
'Ηδεῖς μαντοῦνας, οὐδὲ οὗς παῖδας ἔσακε

Στείρειν εἰς πόλεμον φθοήναρα τὼ δὲ οἱ οὔτι
Πεθέσθην' Κύρες γὰρ ἄγον μέλανος θανάτῳ.
Τοὺς μὲν Τυθείδης δουρικλείτος Διομήδης,
Θυμοῦ καὶ ψυχῆς κεκαδών, κλυτὰ τεῦχ' ἀπήρα'
'Ἰππόδαμον δ' 'Οδυσσεὺς καὶ 'Ὑπεροχοῦν εἴκενάριζεν.

'Ενα δὲ σφί κατά ἵσα μάχην ἐτάνυσε Θροινων,
'Εξ 'Ἰδὴς καθορῶν' οἱ δ' ἀλλήλους ἐνάριζον.
'Ηποι Τυθέος υἱὸς 'Αγαστρόφου ὡτασε δουρὶ
Παιονίδην ἥρωα κατ' ισχίον οὐδὲ γὰρ ἵπποι
'Εγγύς ἐσαν προφυγείν' ἀάσσατο δὲ μέγα θυμὸ'

314. ἐλεγχός. Schol. ἀφηγηθήν, δυναίος.
Σ. 80. Οδ. Σ. 403. ο. 95.
319. βόλεται. The vulgar reading is ἰθέλει. Heyne has properly restored, upon
MS. authority, the old Homeric form, which the metre requires in Οδ. Π. 387,
and which should also be replaced in Οδ. A. 234. νίν δ' ἐπιράον οἴδωλον θεοὶ, κακά
μητρίωντε, as sanctioned by the Scholiast and the Harleian MS. See Malthy on
Morell’s Lex. Gr. Pros. in toto; and compare II. Α. 117, where there is also an
ellipsis of the adverb μάλαν, as in this passage.

326. παλαιομένω. See on II. Γ. 33.
In what follows, the order is somewhat con-
 fused: αὐτὰρ Ἀ. φεύγοντες 'Ε. ἕιον, ἀσ-
11. 730.
329. τοῦ ἐδώ κ. τ. λ. Repeated from II.
B. 831.
334. κεκαδών. B. Berceux. Schol. χρω-
σας, στερήσας. Enestahl. ύποχωρήσας ποι-
σας. See Matt. Gr. Gr. § 238.
336. κατά ἵσα μάχην ἐτάνυσε Θροινων.
A tmesis, for ἵσα κατετάνυσε. Heyne observes,
that the expression is metaphorical, and
derived from the uniform tension of a rope,
which is stretched by pulling at each end.
Compare II. Ν. 359. Hence the forms μάχη
τείνεται, τανύεται, and the like. See II.
Π. 662. Ε. 399. Ρ. 401. 736, and elsewhere.
340. ἀάσσατο ἐδέ μέγα θυμὸ. Ἡ εν
was greatly mistaken in his determination: viz,
in causing his chariot to remain at a dis-
tance. Compare II. Ι. 116. 533. Τ. 147.
Τούς μὲν γὰρ θεράπων ἀπάνευθ' ἔχειν· αὐτὰρ δ' ὅ πεζὸς Θόνε διὰ προμάχων, εἰώς φίλον ὀλέσε θυμόν.
'Εκτωρ δ' ὄξυ νόησε κατὰ στίχας, ὄρτο ὑπ' αὐτοὺς Κεκληγός· ἀμα δὲ Τρώων εἰποντο φαλαγγες.
Τὸν δὲ ἱδὼν ῥίγησε βοῦν ἀγαθὸς Διομήδης,
Αἴμα δ' Ἑὐθυσίη προσεφώνεεν ἐγνὺς ἑυτά.

Νῦν δὴ τοῦδ' ἕτι κυλίνδεται, ὀβρυμος "Εκτωρ·
'ΑΛΛ' ἀγε δὴ στέωμεν, καὶ ἀλέξουμεθα μένοντες.

Ἡ ῥα, καὶ ἀμπεπάλων προείς δολιοκήσιον ἐγχος,
Καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῆς
'Ακοφοι κακοκόρυθα πλάγχθη δ' ἀπὸ χυλοκόφι χαλκος,
Οὐδ' ἵκετο χόρα καλῶν· ἐρύκακε γαρ τρυφύλαια
Τριπτυχος, αὐλώτις, τὴν οἱ πόρε Φοίβος 'Απόλλων.
'Εκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὕμιλον
Στὴ δὲ γνυξ ἐριστῶν, καὶ ἐρείσατο χειρὶ παγείη
Γαίης· ἀμφι δὲ ὅσσε κελαινὴ νῦξ ἐκάλυψεν.

'Οφρα δὲ Τυδείδης μετὰ δοῦρατος ψυχ' ἐρωτίν,
Τῇλε διὰ προμάχων, οἴδι οι καταέσατο γαίης,
Τόφον "Εκτωρ ἀμμυνότα, καὶ ὄι ἐς δίφρον ὄροσάρα
'Εξέλασε' ἔς πλήθυν, καὶ ἄλευσα κῦρα μέλαιναν.

Δουρί δ' ἐπαίσκοι προσέφη κρατερὸς Διομήδης'
'Εξ αὖ νῦν ἐφυγες θάνατον, κῷσα· ἦτε τοι ἀγχί
'ΗΛῈ δε κακῶν' νῦν αὐτὲ σ' ἐρύσατο Φοίβος 'Απόλλων,
'Ωι μέλλεις εὐχεσθαι ἵων ἐς δουπὸν ἀκόντων.

Η θήν σ' ἐξανων γε καὶ ύστερον αντιβολῆσις,
Εἰ ποῦ τις καὶ ἐμοιγε θεών ἐπιταρρόθος ἐστὶ.
Νῦν αὖ τοὺς ἄλλους ἐπεισόμαι, ὅν κε κιγειὼ.

Ἡ, καὶ Παϊσιάδος δουρικλυτον ἐξεναρίζεν.

Αὐτάρ 'Ἀλέξανδρος, 'Ελένης πόσις ἴμικόμοιο,
Τυδείδη ἐπὶ τόξα τιταῖνετο, ποιμένα λαὸν,

Στῆλὴ κεκλιμένος, ἀνδροκριμήτη ἐπὶ τόμβῳ
'Ιλιον Δαρδανίδαο, παλαιὸν ὑμογέραντος.

'Ἡτοὶ δ' μὲν θάρσηκα 'Ἀγαστρόφου ἱβθίμου
Αἰνυτ' ἀπὸ στῆθεσφ θαναίολον, ἀπίδα τ' ὁμων,

365. ἡξανῦ. The present, for the future ἡξανῦσα. See on II. A. 163. The verb properly signifies, to perform, to bring to a completion; hence to kill. Schol. eis τίλος ἄξω, φοινεῦ. So again in II. G. 452.
371. στῆλη κεκλιμένος. See on II. G. 135. The στῆλη seems to have been an ornamental column fixed upon the tomb, to distinguish it from the sepulchre of a private individual. Compare II. P. 457. P. 434. Od. M. 14. The epithet ἀνδρόκριμης cannot mean enclosing the dead, as the versions render it; but ornamented by the labour of man, scil. with the στῆλη already mentioned. It is probable, from v. 379, that Paris concealed himself behind this column, for the purpose of securing his aim; as Pandarus, in II. A. 113.
374. αἴνυτ' ἀπὸ ο. τ. λ. Occupatus erat in detrado &c. Clarke. One would think that the poet at all times endeavoured
Καὶ κόρυθα βριαρῆν ὦ δὲ τοῦτον πᾶχυν ἀνείλκε, 375
Καὶ βάλεν, οὐδ’ ἀρα μιᾶν ἄλον βῆλος ἐκφυνε χειρός,
Ταρσῶν δεξιτεροῦ ποδός διὰ δ’ ἀμπερεῖς ἱός
’Εν γαϊ τακτήκτο ὦ δὲ μᾶλα ἥδυ γελάσας
’Εκ λόχου ἀμπimitive, καὶ εὐχομένος ἔτος ηὔδα.’
Βέβηλαι, οὐδ’ ἄλον βῆλος ἐκφυνεν ὡς ὀφελόν τοι, 380
Νειάτων εκ κενεών βαλὼν, εκ θυμόν ἐλέεσαν
Οὔτω κεν καὶ Τρώως ἀνέπνεουσαν κακότητος,
Οίτε σε περφίκασι, λένου’ ὡς μικαδεις αἰγες.
Τὸν δ’ οὖ ταρβῆσας προσεφη κρατερὸς Διομίδης
Τοξάτα, λωβητήρ, κέρα ἀγλας, παρθενόπιτα, 385
Εἰ μὲν δὴ ἀντίβιον σὺν τέχνης περιπεθείς,
Οὐκ ἄν τοι χαοσίμησι βίος καὶ ταρβείς ἵοι
Νῦν δὲ, ἰπ’ ἐπιγράφας ταρσῶν ποδός, εὐχίμα αὐτως.
Οὐκ ἀλέγων, ὡς ε’ με γυνη βῆλοι, ἢ πάις ἁρφών
Κωφὸν γὰρ βῆλος ἀνθρός ἀνάλκιδος οὐτιδαινοί.
’Η τ’ ἀλλως ὑπ’ ἐμεῖο, καὶ ε’ ὀλιγον περ ἐπαύμηρ,
’Οξ’ βῆλος πέλταται, καὶ ἀκήρουν αἶμα τίθηνι.’

To condemn the practice of stripping the dead, during the heat of action; as he frequently describes the victor wounded, while he is so employed about the bodies of the slain. Thus, in the present book, we see Agamemnon, Diomed, Ulysses, and Eurypylus, all suffer, as they strip the men they slew; and, in the sixth book, he brings in the wise Nestor directly forbidding it. 

*Footnote: from Eustathius. See on II. Z. 68. 375. τέκνων πῆχυν. Schol. τό τοῦτον ἐκ δύο κεράτων σύγκεται, ὅτι εἶκεντων πῖς χαλάτα. It should rather seem that the πῆχυς was the centre of the bow, as distinguished from the extremities or horns. Od. Φ. 419. τὸν κ’ ἐπὶ πῆχυς ἐλὼν ἐλεκν νερίν γυρφάδας τε. 377. ταρσῶν. Schol. τὸ πλάτο τοῦ πο-

382. κακότητος. From their distress, or danger: as κακῶν, supra v. 363. See on II. N. 111. 383. τοξότα, λωβητήρ, κ. τ. λ. The first of those appellations is intended to impute cowardice to Paris. Eustathius observes, that archery was held in little estimation in these times; as far less hazardous and enterprising than fighting with the spear, which was their usual weapon. Hence the sarcasm of Menelaus against Teucer in Soph. Αj. 1120. δ’ τοξότης ἐκιϊμ ὡν ἐμκρια φρονιή. Nearly to the same effect is the expression κέρα ἀγλα, arcs superfici. The extremities of the bow, from the substance of which they were made, were called κέρατα, and thence the bow itself, κέρας. Thuc. Ι. Ι. 206. αὐτὰ ἰγὸ κέρας ὄργον ἔλων, κωλὴν τε ψαρίταν. Others, however, have understood κέρα, contr. for κέρατα, to signify ears, or locks of hair. Pollux, Onom. Ι. κέρας, ἢ κύριο ν καὶ Ὀμηρόν ὑλόν τινω ἐφάσαν, εἰπὼν τὸν Πάρων, κέρα ἁγιαλόν. Compare Hor. Carm. Ι. 15. 14. The Scholiast offers both interpretations. So also Hesychius: κέφα ἀγλα τὴν τοῖχα λαμβρή, ἢ τῷ τίξει ἀγαλλόμενον. The former explanation is more probable, inasmuch as it was more anciently received, and better supported. In Π. 39. Paris is called γενναρμανή, to which the word παρθενοπισθής is nearly equivalent. Eustath. παρθενοπιστής ὁ τὰς παρθένων ὅπιτεν ὅπ’ ἐστιν ἐπιπήρων. Of this and similar words, ending in πίθης, see Brunck on Aristoph. Thesm. 392. 390. κωφὸν. Properly, dumb, mute; in reference to animals. Its use in Homer is always metaphorical. Compare II. Σ. 16. C. 54. The expression in this passage is precisely equivalent to that of Virg. Αε. Π. 514. ἐτευμην ἤμπειρην ἱερα Κονιετ. Of the adjective ὁκύρως, see Lex. Ρετ. Gr. in toto. The noun ἔναγος, πρετίον, occurs in Lycoth. Cassand. 269. 391. ἐπαύμηρ. Сει. χρια. Compare infra v. 573. 392. ἀκήρουν αἶμα τ. Σαῦβων, τινα. The adjectival ἀκήρου is here explained by ἀδύχος or νεκρός. Compare also Π. 466. Of its other meanings, see on II. Ψ. 812.
To his godly son, who was the very man 
who spoke, and the very man who thought, 
whom the gods had chosen to rule the world,
yet he remained humble.

"Oh, my dear son, why do you despair?"

"Because I have been abandoned by the gods!
"Everything I do is met with disaster!

"But why would the gods abandon me?"

"Because you are weak and unworthy!
"Your heart is falsified by pride and vanity!"

"But I have done nothing wrong!
"I have only sought to do what is right!

"Yet the gods have forsaken me!
"Why, oh why?

"Because you have been chosen to lead the people!
"You must bear the burden of their suffering!

"But I have done all I could!
"I have fought bravely!

"Yet the gods have taken everything from me!
"Why, oh why?

"Because you are not worthy of their favor!
"You must learn to endure the trials of life!

"But I have been good!
"I have always tried to do what was right!

"Yet the gods have forsaken me!
"Why, oh why?

"Because you are weak and unworthy!
"Your heart is falsified by pride and vanity!

"But I have done nothing wrong!
"I have only sought to do what is right!

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"But I have been good!
"I have always tried to do what was right!

"Yet the gods have forsaken me!
"Why, oh why?
Toûs mên ēsas'. Ὁ δ' ἀρ' Ἰππασίδην Χάρως' οὔτασε δοῦρι,
Αὐτοκαίγουντο εὐγενεῖς Σῶκων.
Τῷ δ' ἐπαλεξιῆσαι Σῶκος κιεν, ἵσθοθος φῶς'.
Στῇ δὲ μάλ' ἐγγὺς ἱών, καὶ μν πρὸς μύθον ἔειπεν'
Ὁ Ὀδυσσεύ πολύαινε, ὄλων ἅτ' ἁδε πόνοιον,
Σήμερον ἡ δοιοίσαι ἐπεύξει αἱ Πασίδηροι,
Τοίῳ' ἀνδρε κατακτείνας, καὶ τεύχε' ἀπούρας'.
"Ἡ κεν ἐμῷ ὑπὸ δοῡρι τυπείτες ἀπὸ θυμοῦ ὀλίσσεις."
Ὤς εἶπὼν οὔτισε κατ' ἀστίδε πάντοσ' ἢσυν'.
Δὰ μὲν ἀστίδος ἤλθε φαινῆς ὅβριμον ἐγχῶς.
Καὶ διὰ τῇρημος πολυαδαλῶν ἠρήμεροι.
Πάντα δ' ἀπὸ πλευρῶν χρόα ἤργαθεν'. οὐδὲ τ' ἔσας
Παλλάς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
Γνω δ' Ὀδυσσεύς, ὦ ὁ οἴωτι βέλος κατακαίριον ἤλθεν'
"Αψ δ' ἀναχωρήσας Σῶκων πρὸς μύθον ἔειπεν'".
"Α δείλ', ὦ μάλα δὴ σε κικάνεται αἰτιὸς ὀλέθρος'.
"Ητοι μὲν ρ' ἐμ' ἐπαυσας ὑπὶ Τρόώσει μάχεσθαι'
Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φῶνον καὶ κήρα μελαναι.
"Ἠματι τῆδ' ἔσεσθαι, εἴμω δ' ὑπὸ δοὺρι δαμέντα
Εὔχος ἐμοὶ δώσειν, ψυχὴν δ' ᾠδὶ κλυτοπώλων.
"Ἡ, καὶ δ' μὲν φύγαδ' αὑτὸς υποστρέψας ἐβεβίκε'
Τῷ δ' μεταστρέφθητι, μεταφορὲν ἐν δόρυ πήξεν
Ωμῶν μεσαγχύς, διὰ δ' στῆθεσθιν ἐλασσάς'.
Δούπησε δ' πεσών', ὅ δ' ἐπεύξατο δῦος "Οδυσσεύς'.
"Ὡ Σῶχ', Ἰππάσον νῦν δαίφρονος, ἵπποδάμιο',
Φθῆ σε τέλος θανάτοι Κηχήμενον, οὐδ' ὑπάλυξας'.
"Α δείλ', οὐ μὲν σοὶ γε πατήρ καὶ πότινα μήτηρ
"Οσσε καθαρήσουσι θανώντι περ., ἀλλ' οἴωνοι
"Ὡμησται ἐφόνους, περὶ πτερά πυκνὰ βαλάντες'".

Anglicè, the palm of the hand. Others understand the elbow. Ennius ap. Varron. IV. cubitus humanor pinsebatur.

430. ὄλων ἅτε. Insatiable of deceit. See on II. E. 338.

433. ή κεν ὄλόσφος. Of the use of the subjunctive for the future indicative, see on II. 184.

437. ἐργαθεν. Separated, tore off. Enstath. ἐχορεσε. II. E. 147. ἀπὸ δ' ἀυχένος ᾧμον ἐργάθενεν.

441. σε κικάνεται αἰ. ὀλέθρος. Death will overtake you. Of this form, which recurs infra v. 451, see on 11. B. 369.


454. πτερὰ πυκνα. Soph. Οέδ. C. 17. πυκνόπτερος ἀθρόνες Sapph. Od. Π. 11. πυκνα δύνατες πτερά. Virg. Georg. Ι. 382. Denis alis. Pope observes, that this is a most lively picture of vultures tearing their prey with their bills, and flapping the body with their wings as they rend it. The epithet ὄμμυσις, carnivoros, is frequently used in Homer: of which class of adjectives, ending in στης, see Blomfield's Gloss, on Αesch. Theb. 641. For ἀργησις, which occurs supra v. 306, Αeschylus uses the form ἀργησις, Theb. 60.
Αὐτὰρ ἐπέι Κε θάνων, κτερισθεὶς με τῶν 'Αχαιοί. 455

'Ως εἰπὼν Σώκοιο δαίφρονος ὀβριμού ἐγχος Ἐξω τε κροδίς εἰλκε καὶ ἀσπίδος ὑμαλωσε Ἀιμα δὲ οἱ σπασθεῖτος ἀνέστυτο, κηδὲ δὲ θυμόν. Τρῶες δὲ μεγάθυμοι, ἐτεί σέδον αἱμ όντείριο, Κεκλάμενοι καθ’ ὀμιλού ἔπ’ αὐτῇ πάντες ἔβησαν. 460 Αὐτὰρ ὦν ἐξοπίσω ἀνέχαζτο, αὐε δ’ ἐταιροῦ Τρὶς μὲν ἔπειτ’ ἦσεν, ὅσον κεφαλὴ χάδε φωτός, Τρὶς δὲ αἰειν ἱάχουν ὁ Ἀρηφίλος Μενέλαος, Αἴγα δ’ ἀρ’ Ἀιάντα προσεφώνεεν ἐγγὺς εὕντα’ Αἶαν Διογενὲς, Τελαιώνε, κοίρανε λαϊν, 465

'Αμφὶ μ’ Ὁδυσσῆος ταλασίφρονος ἱκετο φωνή, Τῷ ἱελι, ὡς εἰ ἐ βισατο μοῦνον εὐντα Τρῶες, ἀποτιθειτες εὐν κρατερὴ ύσμήν. Ἀλλ’ ὄμιμεν καθ’ ὀμιλού ἀλεξεῖμεναι γὰρ ἀμειν. 470 Δεῖδω, μὴ τι πάνθραν εὐν Τρῶεσσι μονῳθέες, Ἑσπλος ἐων, μεγαλὴ δὲ πολὴ Δαναοὶς γενίται.

'Ως εἰπὼν, ὁ μὲν ἠρχ’, ὃ δ’ ἀμ’ ἐσπετο ἱσθεος φῶς. Εὔφων ἔπειτ’ Ὕδυσσα, Δι’ φίλου ἀμφὶ δ’ ὀρ’ αὐτὸν Τρῶες ἔπονθ’, ὅσεὶς τε ἐδαφοῦς θῶς ὀρεσφιν 'Αμφ’ ἐλαφον κεραυν βεβλημένου, ὄν τ’ εξαλ’ ἀνήρ Ἰδ’ ἀπὸ νευρῆς’ τοῦ μὲν τ’ ἡλικὲς πόδεσα Φεῦγαν, ἄφρ’ αἴμα λιαρον, καὶ γούνατ’ ἀρωρῆ. 475 Αὐτὰρ ἐπιείδη τόνγη δαμάσσεται ώκὺς ὦστός, Ὁμοήρου μιν θῶς εἰν ὀφρας δαράετουςίν 'Ἐν νεοὶς σκιερῆς’ ἐπὶ τὸ λίν ἡγαγε δαίμον Σίντη’ θῶς μὲν τε καὶ ἐτίτρεσαν, αὐτὰρ ὁ ὑάττη

'Ως μα τότ’ ἀμφ’ Ὁδυσσα δαίφρονα, ποικιλομυῆτην, Τρῶες ἔπον πολλοὶ τε καὶ ἀλκῖμοι’ αὐτὰρ ὦγ’ ἢρας ‘Αἴσσων ὁ ἐγχεῖ αμεντε νήλεξς ἴμαρ. Ἰλας δ’ ἐγγύθεν ἥλθε φέρων σάκος, ἥπτε τύργον, 480 Στῆ δὲ παρεξ Τρῶες δὲ ἐτίτρεσαν ἀλλυδίς ἀλλος.

455. κτερισθείς. Schol. θάνωσι. The forms κτερισθεῖς and κτερεῖθεις are both in use. Compare II. Σ. 334. Χ. 336. Ω. 37; and see Schmidt. Lex. in v. κτεῖς. 462. ὁμοιν κεφάλη χαδε φωτός. As loud as the head, i.e. the mouth of man is able: or κεφαλὴ φωτός may be a periphrasis for φῶς simply. See on II. Ι. 407. Of the primary and derivative senses of καζω or χαζω, see Matt. Gr. Gr. § 238; and of the adverb ἐπείτα, on II. Α. 35. 467. ἐβαφατο. For ἐβαφυτο, contr. for βιαοῦτο, from βιάοθαι. 474. ὅσει τε ἐδαφοῖ θῶς τ. λ. Com- pare II. Ο. 271. Virg. Æn. IV. 69. The φῶς was, most probably, the jackal. See Aristot. H. A. Ι. 12. VII. 6. 29. 3. Plin. N. H. VIII. 52. Bochart. Hieroz. 1. Ι. 12. 480. νήμει. Ἀρο. Lex. νέμος’ ὁ σύνενεφᾶς τότος καὶ νομίμ ἵππων. Hence the Latin nemus.—λίν. Some read χίν’ for λίνα, as if from λίλαξ, λίνος, instead of λίς, λίας: upon which Dannm would fain be jocose, and observes, οὐχος sub judice Lis est. The vulgar reading is, in all probability, correct.—The adjective σῖντις, παραίος, from σῖνω, λειτο, occurs again in II. Π. 353. Υ. 165.
"Ητοὶ τῶν Μενέλαους ἀρήτοις ἔξαγ' ὀμίλου, Χειρός ἔξων, εἰς ϑεράπων σχεδὸν ἦλασεν ἦππους.
Αἰας δὲ Τρώωσιν ἐπάλμενος εἰς Δόρυκλου Πριμιδῆν, νόθου νεόν' ἔπειτα δὲ Πάνδοκον οὔτα.
Οὕτα δὲ λύσανδρον, καὶ Πύρασον, ἀδεὶ Πυλάρτην.
"Ως δ' ὅποτε πλήθουσα ποταμός πεδίνυδε κάτεις
Χειμάρρους κατ' ὀρεσφὶν, ὅπαζόμενος Διὸς ὄμβρω, 
Πολλὰς δὲ ὄρυς ἀζαλέας, πολλὰς δὲ τε πεύκας
'Εσφρεται, πολλῶν δὲ τ' ἀφυγετὸν εἰς ἀλά βάλλειν.
"Ως ἐφέπε κλωνέων πεδίων τότε φαιδίμος Αἰας,
Δαίτων ἦππους τε καὶ ἀνέρας' οὔθε πω "Εκτωρ
Πεύθερ', ἐπεὶ δ' ὀμάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
"Οχθας πάρ ποταμοῦ Σκαμάνδρου, τῷ ρὰ μάλιστα
'Ανδρῶν πέπτε κάρπνα, βοηθ' ἀσβεστοὺς ὄρφρει,
Νέστορα τ' ἀμφὶ μέγαν καὶ ἀρήτον Ἰδομενηῆ.
"Εκτωρ μὲν μὲτὰ τοίς ὀμίλει, μέρμερα ἰἐζων
"Εγχεῖ θ' ἦππουσιν τε' νέοιν δ' ἀλάταις φάλαγγας.
Οὐδ' ἀν πω ἥδων κελεύθου οἶτο 'Αχαιοὶ,
Εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἵκουροι,
Παῖσεν ἀριστεύοντα Μαχάονα, ποιμένα λαὸν,
'Ἰῷ τρυγλῶχυν βαλὼν κατὰ δεξίων ὄμοιον.
Τῷ ρὰ περίδδεισαν μένεα πνεόντες 'Αχαιοὶ,
Μὴ πῶς μὲν, πολέμοιο μετακλινόντος, ἑλοίεν.
Ἀυτίκα δ' Ἰδομενεῦς προσεφόρεε Νέστορα δίον
"Ω Νέστορ Ἡηληιάδη, μέγα κύδος 'Αχαιῶν,
'Αγρεί, σῶν ὄχεν ἐπιβίεσα' πάρ δὲ Μαχάων
Βαϊνέω' εὺς νήσας δὲ τάχιστ' ἐχὲ μώνυχας ἦππους
'Ιηρός γὰρ ἀνήρ πολλῶν ἀνταξίους ἄλλων,
'Ἰους τ' εκτάμενει, ἐπὶ τ' ἰππα φάρμακα πάσειν.

492. ὡς δ' ὅποτε κ. τ. λ. Compare II. E. 87, and the parallels there cited.
493. ὅπαζόμενος. See on II. E. 334.—Δίως ὄμβρῳ. A violent storm of rain. An expression allied perhaps to the oriental idiom, by which any thing designated as appertaining to God merely implies preeminence in its kind. Thus Moses is called ἀστίτους τῷ Θεῷ, in Acts vii. 21. Compare Gen. xxiii. 6. Exod. iii. 1. I Sam. xiv. 15. Isai. xxviii. 2.
504. κελεύθου. Sei. πολέμου. The word is here used in a military sense, as γύρφαι in II. Δ. 371. and elsewhere.
514. ἵηρος γὰρ ἀνήρ κ. τ. λ. It appears from this passage, that skill in surgery was highly esteemed in these times; though it seems to have gone no further than to the extraction of a weapon, and the application of a few simples for stopping hemorrhage and alleviating pain. Homer no where mentions the science of physic, and the internal diseases of which he speaks are attributed to the immediate stroke of heaven; as, for instance, the plague in the opening of the poem. Charms and incantations were therefore sometimes adopted to supply its place; as in Od. T. 547. See Mitford's Hist. of Greece, v. I. p. 173. Also the note on II. Δ. 218.
515. ιους τ' εκτάμυνειν. Supply ὅστιν. For reasons implied in the last note, but evidently without cause, the line has been rejected as spurious.
'Ως ἐφατ· οὖν ἀπιθετε Γερήνιος ἱππότα Νέστωρ.
Λυτίκα δ' ἀν ὄχεων ἑπεβήσετο πάρ δὲ Μαχάων Βαίν', 'Ἀσκληπιοῦ νῦς ἀμύμονος ἕτηρος'
Μάστιξε δ' ἰπτοὺς, τοῦ δ' οὐκ ἀκούντε πετεύσθην
Νῖας ἐπὶ γλαφυράς· τῷ γὰρ φίλον ἔπλετε θυμῶ,
Κεβριώνης δὲ Τρώας ὀρυνομένους ἐνόησεν,
' Ἐκτορι παρβεβαίς, καὶ μιν πρὸς μέθυν ἔστενεν'
'Εκτὸς, νοῦι μὲν ἐνθάδε ὀμιλέμους Δαναοίσιν
' Ἐσχατῇ παλέμοιο δυσιχέος· οἱ δὲ ἤ ἄλλοι
Τρῶες ὀρνύνοντα ἐπιμιξ, ἵπποι τε καὶ αὐτοὶ.
Ἀλὰς δὲ κλονεῖ Τελαμώνιος· εὗ δὲ μῖν ἐγὼν
Εὐνοῦ γὰρ ἀμφ' ὠμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
Κεῖσ ἵππους τε καὶ ἀρμ' ἠρώσομεν, εὖθα μίλλατα
' Ἡππης πεζοὶ τε, κακῆ ἓροι ποροβαλόντες,
' Ἀλλήλους ὀλέκουσι, βοὴ δ' ἀσβεστος ὀρφεῖν.

'Ος ἀρὰ φωνῆς ἱμασε καλλιτριχας ἵππους
Μάστιγι λιγυρὴ· τοῦ δὲ, πληγησέ αἴόντες,
'Ριμφ' ἐφέρον θοῦν ἅμα μετὰ Τρώας καὶ 'Αχαιοῦς,
Στειβοῦσας νεκώς τε καὶ ἀπιθανᾶς αἰματι δ' ἀφώ
Νέρθην ἅπας πεπάλακτο, καὶ ἄντυγες αἰ περὶ ἐφρόνιν,
'Ας ἀρ' ἀρ' ἵππεοι ὄπλων ῥάθαμινες ἔβαλλον,
Αἰ τ' ἀπ' ἐπισωστρων' ὁ δὲ ἱετο δύναι ἐμίλου
' Ἀνδρόμειον, ῥήξαε τε, μεταλμενος· ἐν δὲ κυδομοῖν
' Ηκε κακὸν Δαναοῖσι, μινυνθά δὲ χάζετο δούφος.
Ἀυτὰρ δ' τῶν ἄλλων ἐπετωλεύτο στίχας ἀνδρῶν
'Εγχεξε τ', ἄφοι τε, μεγάλοισι τε χερμαδίοισιν
' Ἀιάντος δ' ἀλείευε μάχην Τελαμονιάς.

Ζεὺς δὲ πατὴρ Αἰανθ' ὑψίζυγος ἐν φύβον ὄρφες
Στῇ δὲ ταφῶν, ὄπλειθεν δὲ σάκος βάλεν ἐπταβδείον,
'ΩΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Λ'.

347

Τρέσσε δὲ παπτύνας ἐφ’ ὴμιλον, θηρὶ ἐοικὼς,
'Εντροπαλιζόμενος, ὅλγον γύνων γουνὸς ἀμείβων.
'Ως δὲ ἄθισθα λέντα βοῶν ἀπὸ μεσσαλίου
'Εσσεύντοι κύνες τε καὶ ἀνέρες ἀγροϊῶτα,
Οἱ τὲ μὴν οὐκ εἰώσι βοῶν ἐκ πιαρ ἔλεσθαι,
Πάνυνυνοι ἔγροισσοντες’ δὲ τῇ κρείων ἑρατίζον.
'Ἰθνε, ἂλλ’ οὐ τὰ πρῆσσας’ θαμέες γὰρ ἀκούντες
'Ἀντίοι ἄσσουν ὑπασιάων ἀπὸ χειρῶν,
Καὶ οἴμεναι τε δετάτ, τὰς τε τρεῖς, ἐσσύμονος περ.’
'Ἡδὸν ἐκ’ ἀπονοσίφυ ἐβή τετειμένη θυμὺ.
'Ως Αἰας τὸν ἀπὸ Τρώων τετυμένος ἦτορ

355

'Ἡς πολλ’ ἀέκων’ περὶ γὰρ δὲν νὺσσιν ‘Αχαιών.
'Ως δ’ ὄνος πάρ’ ἀρουραν ἰῶν ἑβιθάσατο παῖδας
Νῳθῆς, ὥς δὴ πολλὰ περὶ ῥόπαλα ἀμφὶς έαγὴ,
Κείμει τ’ ἐσεῖλθων βαθῖ λίμιον’ οἱ δὲ τε παῖδες
Τύπτουσι ῥοπάλοισι’ βίν’ δὲ τε νηπία αὐτών’
'Σπούδυ τ’ ἐξήλασαν, ἐπεὶ τ’ ἐκορέσατο φορβίς.

360

'Ως τὸν ἑπείτ’ Ἀιαντα μέγαν, Τελαμώνιον νίὼν,
Τρῶες ύπέρθυμοι τηλέκλητοι τ’ ἐπίκουροι,
Νύσσουντες ξυστοίσι μέσον σάκος, αἰὲν ἑποντο.
Αἰας δ’ ἄλλοτε μὲν μνησάσκετο θοῦρίδος ἄλκης,
Ἀυτὸς ὑποστρεφθεὶς, καὶ ἔρητοσκα ταλαγάς
Τρώων ἤποδαμόνων’ οτε δὲ τρωπάσκετο φεύγειν.
Πάντας δὲ προέργῃθε θοὰ ἐπὶ νῆις ὀδέους,
Ἀυτὸς δὲ Τρώων καὶ Ἀχαιῶν θύει μεσηγὺ
'Ιστάμενος’ τὰ δὲ δοῦρα ὕπασιάων ἀπὸ χειρῶν,
'Ἀλλὰ μὲν ἐν σάκει μεγάλῳ πάγεν, ὄρμενα πρόσωσ.
Πολλὰ δὲ καὶ μεσηγὺ, πάρος χρόα λευκὸν ἐπαυρεῖν,
Ἐν γαῖῃ ἣσταντο, ἵλαϊόμενα χρῶς ἁσαί.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Α'.

Τόν δ' ως οὖν ἐνόησ' Ἐνάμονος ἀγλαός νῦν,
Εὐρύπυλος, πυκνοῖς βιαζόμενον βελέσασι,
Στῆ ρα παρ' αὐτὸν ἱων, καὶ ἀκόντισε ὑφῳ φαεινῷ,
Καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
''Ηπαρ ύπὸ πρατίδων, εἶθαρ δ' ύπὸ γόνιαν' ἐλύσει.
Εὐρύπυλος δ' ἐπόρωσε, καὶ αὐντο τεῦχε ἀπ' ὠμών.
Τόν δ' ως οὖν ἐνόησε Ἀλέξανδρος θεοειδῆς
Τεῦχε' ἀπαινόμενον Ἀπισάονος, αὐτίκα τόξον
Εἶλκεν ἐπ' Εὐρυπύλῳ, καὶ μν βάλε μηρῶν ὑστῆ
Δεξών' ἐκλάσθη δε δόναξ, ἐβάρων δε μηρῶν.
'Αφ δ' ἐτάρων εἰς ἕθνος ἐχάζετο, καρ' ἀλειένων,
''Ηήσε δε διαπρύσιον Δαναοίς γεγωνώς''
'Ω φίλοι, Ἀργεῖων ἥγιορες ἥδε μέδουτες,
Στῆ' ἑλεικθέντες, καὶ ἀμύνετη νηλεῖς ἡμαρ
Αἰανθ', δος βελέσσι βιαζέται, οὔτε ι' φημί
Φεῦξεθ' εκ πολέμου ἐνσηχεύος' ἄλλα μάλ' ἄντην
''Ιστασθ' ἀμφ' Ἀιάτα μέγαν, Τελαμώνων νῦν.
''Ος ἑφα' Εὐρύπυλος βεβλημένος' οί δε παρ' αὐτόν
Πλησίον ἐτήσασα σάκε' ωμοίς κλίναντες,
Δούραρ' ἀνασχάμενοι' τῶν δ' ἀντίος ἠλθέν Αίας,
Στή δε μεταστρεφθέις, ἔτει ίκετο ἕθνος ἐτάρων.
'Ως οί μέν μάρναντο δέμας πυρὸς αὐθομένου.
Νέστορα δ' εκ πολέμου φίλον Νηλήια ἣπποι
'Ἤρωσαν' ἡγον δε Μαχάονα, ποιμένα λαῶν.
Τὸν δε ἱδών ἐνόπησα ποδάρκης εῖτος 'Αχιλλεύς,
'Εστίκει γὰρ ἐπὶ πρύμνη μεγακηθεὶς νῆπι,
Εἰσφόρων πόνον αἰτην, ἵωκα τε δακρυόσεαν.
Αἴξα δ' ἐταίρον ἐν Πατροκλία προσέπεται,
Φθεγξάμενος παρὰ νήπος' δε κλισίθθην ακόυσάς
'Εκμολεν ἵςος 'Αρμή' κακοῦ δ' ἀρα οί πέλεν ἀρχή.
Τὸν πρότερος προσέπεται Μενοιτίου ἀλκίμος νῦς,
Τίπτε με κικλήσκεις, 'Αχιλλεύ; τί τε σε χρώεν ἔμειο;
Τὸν δ' ἀπαμείβομενος προσέφη πόδας ὑκὼς 'Αχιλλεύς.
'Δε Μενοιτιάδη, τις ἕμως κεχαρισμένη θυμός,

605. τί τε σε χρώεν ἔμειο; See on II. 1. 76. 337.
620. ἵδρων χιτώνων. That is, the moisture imbibed by their garments, from the sweat of their bodies. Compare II. B. 368. Schol. πρὸς ἀνεμον ἀπεστραφής τῶν ἱδρῶν ἐπιρροὰν. It appears to have been the custom of those early times to dry a wetted garment, without removing it from the person, by exposure to the wind or the sun; and Eustathius observes that ψέχων was used in the former case, ἐπιρροὰν in the latter. Compare Od. Ζ. 93. Η. 124. The simple expression, ἵδρων ἀποψευχῆς, occurs in Η. Φ. Μ. 61. Χ. 2.


622. κοκυίοι. For κοκύια, a potion, or posset; from κοκύαω, mix. The nature of this posset, which was a common beverage, as it appears from Οδ. Κ. 232, is described in v. 637. It would not, perhaps, be much admired in these times of modern elegance and refinement. From the freedom with which Machaon drinks it (v. 641), it seems that he was suffering more from thirst, than from the wound which had caused his retreat from the battle.

627. ἐπιπροῖλη. Schol. ἵπτ' αὐτῷ παρῄνει. 629. ποτώ ὤφον. A relish to the draught. The word ὤφον is properly applied to meals; here, however, to drink. It appears that the κρόμον, or οἶνον, of the Greeks and Egyptians had a sweet flavour peculiar to itself. Hasselquist observes in his Βιομελές, p. 290, that this root in Egypt is soft and sweet, and not, as in other countries, nauseous and strong; and that the people to this day make a most delicious soup of it. That the Greeks used it to impart sweetness to their wine, is recorded by Xenophon (Συμφωνία, IV. 7).

630. αὐτὶ ἀκτίνων. Σοῦ Δημήτριος ἀκτίνων, in Η. Ν. 322: where Eustathius understands ἀκτίνως as an adjective from ἅγω, to break; with an ellipse of the noun ἄρεως. Perhaps it may as well be considered as a substantive, and rendered ground corn, meal.

632. χρυσείος ἠλοιοσ πεπαριμένον. See on II. Α. 246. This goblet of Nestor seems to have been a splendid specimen of early
Τέσσαρ' ἐσαν, δοιαὶ δὲ πελειάδες ἀμφις ἔκαστον
Χρύσειαν νεμέθυτο, δῶν' ὤ ὑπὸ πυθμένες ἦσαν.
'Αλλος μὲν μογέων ἀποκινήσασθε τραπέζ' ὁ
Πλεῖον ἐὼν' Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄφετεν.
'Ἐν τῇ ὑδα σφι κύκησε γυνὴ, εἰκώτα θετίσιν,
Οἰνῳ Πραμμάτω, ἐπὶ δ' ἀγείον κυνὶ τυρῶν
Κυνήστι χυλκεῖγ, ἐπὶ δ' ἀλφιὰ λευκὰ πάλυνε.
Πινεῖμεν δ' ἐκέλευσεν, ἐπεὶ ρ' ἠπλισε σκύκειω.
Τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα ἐξαι,
Μύθοις τέρσοντο πρὸς ἀλλήλους ἐνέστοντες.
Πάτροκλος δὲ δηθρυσίν ἐφίστατο, ἵσθοθες φῶς.
Τὸν δὲ ἰδὼν ὁ γεραιός ἀπὸ θρόνου ὦρτος ψαεινοῦ,
Ἐς δ' ἄγε κεφώρας ἐλὼν, κατὰ δ' ἐδραίασθαι ἀνωγε.
Πάτροκλος δὲ ἐτέρωθεν ἀναίετο, ἐπὶ τε μύθων.
Οὐχ ἔδος ἔστι, γεραίε Διστρεφές, οὔτε με πέσεις.
Αἰδώσος, νεμεσιτός, ὁ με προέηκε πυθόθαι
"Οὐτωμα τοῦτον ἄγες βεβλημένον" ἄλλα καὶ αὐτός
Γεγυώσκον' ὦρδον ὡς Μαγάνα, σωμένα λαών.
Νῦν δὲ, ἐπός ἐρέων, πάλιν ἄγγελος ἑμί ὁ Αχιλῆ.
Εῦ δὲ σὺ οἴσθα, γεραίε Διστρεφές, οἴος ἕκεινος
Δεινὸς αὐρής τάχα κεν καὶ ἀναίτουν αἰτίωτο.
Τὸν δ' ἡμείζετ' ἔπειτα Γερήνας ἐπύπτα Νέστωρ.
Τίππτε τ' ἄρ' ὡδ' Ἀχιλέως ὀλοφόρεται νίας Ἀχαϊῶν,
"Οὐσοὶ δὴ βέλεσι βεβλημέναι; οὔτε τι οἴδε,
Πένθος ὁσσόν ὄσωρη κατὰ στρατόν; οἱ γὰρ ἄριστοι
Ἐν νυκτὶ κάτα βεβλημένον οὐτάμενοι τε.
Βεβλημέναι μὲν ὁ Τυτείδης κρατερὸς Διομήδης'

art. It was a sort of double cup, or ἄμφι-
κέπελλον (II. A. 564), exceedingly mas-
sive, with two carved handles, representing
doves feeding, to each cup. The observa-
tion, that Nester was the only man who
could lift it with ease, must be understood
in a restricted sense. Atheneus, who has
spoken largely of the cup, thus qualifies it:
ἄλλος μὲν (γέρων) μογέων, δ' εὶ Νέστωρ
ἀμογητὶ.

637. κύκησε. That is, ὤπλισε κυκείω,
v. 640.

638. οἰνῷ Πραμμάτω. So Od. K. 234.
Homerus celebravit, etiam nunc honos derat.
Nasituri Smyrnana regione, iusta delabrum
Matris deum. Αἰλιαν (V. H. XII. 31) also
speaks of this wine, as being in high esti-
mation among the Greeks. Although the
grape of which it was made was cultivated
in after times in Smyrna, it is uncertain
whence it was first derived. See Perizon,
ad Αἰλιαν. 1. c. Athen. 1. 10. Schol. ad
Arist. Equit. 107.—κηφ. From κηφι, whences
κινήσις, of which the dative κη-
σίτι, contr. for κινήσι, occurs in the next
line. Apoll. Lex. κινήσις' σκέδος φ' ἐπι-
ζουσα τὸν τυρών. We have also τυρό-
κινήσις in Arist. Vesp. 906.

641. πολυκαγκέα. Schol. Vill. πολύν
ἐχοντα ἐμφύτημα.

647. οὐκ ἔδος ἔστε. There is no time for
1258.

648. νεμεσιτός. Properly, in a bad
sense, blameworthy. Here, however, it
evidently implies one whose anger is to be
dreaded. Compare v. 653; and see Matt.
Gr. Gr. § 215. 2.

653. καὶ ἀναίτουν. Although blameless.
See on II. A. 63.

656. βέλεσι βεβλημέναι. See Prelim.
Obs. sec. V. § 3.
As Nestor could scarcely yet have been aware that Eury.pyllus was wounded, it is more than probable that this verse is an interpolation from II. 27. It is omitted in some few MSS.

666. *Aqytanv d@kpt. Against the will, i.e. the exertions, of the Greeks. Compare II. M. 8. O. 720. and elsewhere.


668. *eiv de *e&wmwv, k. t. l. This long narrative of Nestor has been repeatedly objected to as tedious and out of place; but, as in many instances already noticed, it is well adapted to the character of the speaker, and the early simplicity of the times. The order of the events is somewhat confused; which may be attributed to the hurry and exigence of the occasion, upon which they were related. It seems that during the distress of the Pylians, consequent upon the slaughter of the eleven sons of Neleus,—from which Nestor alone escaped,—Augæas, king of the Eleans, took advantage of their wretched situation, and retained the mares, which Neleus had sent to contest the prize at the Games. Satisfaction having been demanded and refused, the Pylians made a successful incursion into the territory of Augæas, and carried off a considerable booty:—a species of hostility very common in these times. Nestor signalized himself in the contest by killing Itymonus. The Eleans again made an attack upon the Pylians, and laid siege to Thryessa; whereupon the latter took up arms, and Nestor, though against the will of his father, assisted his countrymen in routing their assailants, and pursuing them to their own territories. It is observable that Neleus, who, according to Homer, survived the slaughter of his sons, is stated by later authorities to have been slain by Heracles. See Apoll. BIBL. I. 8. 9. II. 6. 2; 7. 3.

672. ev *Hlwv. *Eliv is the whole southern part of Peloponnesus, between Achaea and Messenia; originally divided into several districts or principalities. It was afterwards reduced to two:—the one of the Eleans, who were the same with the Epéans; the other of Nestor. This remark is necessary for understanding what follows. In Homer’s time the city *Eliv was not built. *Pore: from Dacier.

673. *eión *elavwmewv. The noun *eión signifies properly, a thing rescued, or delivered; from *eio. Hence, body carried off from an enemy, on account of previous injury. The term *eión *elavwmewv, therefore, is equivalent to the verb *eión *elavwmewv, which occurs in this sense in Eurip. Ion. 525. 1405. See Wesseling on Dioc. Sic. t. II. p. 549. Somewhat similar is the verb *eión *eión *elavwmewv, to draw revengefully, in II. 0. 755.
"Ἰππον δὲ ξανθὰς ἐκατόν καὶ πεντήκοντα,
Πάσας θηλίας, πολλῆς δὲ πῶλοι υπήςαν.
Καὶ τὰ μὲν ἠλασάμεσθα Πῦλον Νηλιῶν εἰσώ
'Eυμύχιοι προτὶ ἀστὶ γεγήθι δὲ φρένα Νηλεὺς,
Οὗνεκά μοι τῦχε πολλὰ νέο πολεμοῦνε κιόντι.
Κύρικες δὲ λίγαιον ἀμ' Ἡνίον φαινομένης
Τῶν ἴμεν, οἷοι χρεῖος ὀφειλέτης ἐν Ἡλίδει δῇ.
Οἱ δὲ συναγόμενοι Πῦλῶν ἡγήτορες ἄνδρες
Δαίτρευον' πολέσε γὰρ Ἕπειοι χρεῖος ὀφειλοὺν,
'Ὡς ἴμεις πάροι κεκακωµένοι εἰς Πῦλον ἴμεν.
Ἐλθὼν γὰρ ἐκάκωσε βίν Ἡρακλείη
Τῶν προτέρων ἐτέων, κατὰ δ' ἐκαθεῖν ύσσοι ἄριστοι.
∆όθεκα γὰρ Ἕλληνος ἀμῦμονοι νῦες ἴμεν,
Τῶν οἴος λιπόμην' οἱ δ' ἄλλοι πάντες ὄλοντο.
Ταῦθ' ὑπερηφανεύουσε Ἕπειοι χαλκοκίτωσιν,
'Ἡμᾶς ὑβρίζωντες, ἀτάσθαλα μηχανώντο.
'Εκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ τῶν μέγ' οἶον
Εἶλετο, κρωκάμενοι γε τριπλόκος', ὡδ' νομίσας.
Καὶ γάρ τις χρεῖος μέγ' ὀφειλέτη' ἐν Ἡλίδει δῇ,
Τέσσαροι ἄθλοφοροι ἱπποι αὐτοῦσιν ὄχισον,
'Ελθόντες μὲτ' ἄεθλα' περὶ τρίποδος γὰρ ἐμελλὼν

680. θηλίας. See on II. E. 269.
683. λίγαιον. Schol. δέιξις ἵνα γίνονται. See Lex. Pent. Gr. in toto; and compare Il. B. 50.
685. χρεῖος ὀφειλέτω. A deit was due; viz. on account of booty carried off by the Eleans.
689. βίν Ἡρακλείη. That is, Hercules himself. See on II. B. 685. The history of this great personage is involved in fable; at the same time that Homer has left little room for doubt, as to his real existence. He is not represented by him as that vagabond savage which later poets have made him; but as a warlike prince, commanding armies, and exerting himself for the good of the injured and oppressed. Of the cause of his expedition against the Pylians, see Apollod. Bibl. I. 6. 2. II. 7. 3.
690. τῶν προτέρων ἐτέων. In former years. Schol. ἐν τῷ φθόνα πειρώντι. The genitive is thus used to determine a period of time. See note on Soph. (Ed. C. 397. Pent. Gr. p. 130.
696. Υπόκριναμένος τρπ. contra metrum. Barnes inserted the particle γς, and is followed by Heyne, though he seems to prefer Bentley's emendation, κρίνας μῆλα τρπ. At all events the Scholiast is right in understanding μῆλα, from a comparison with Od. Φ. 18.
699. ἐλθόντες μετ' ἄεθλα. It seems that in very early times the Greeks had their public games, which were introduced more particularly for festive purposes at the courts of princes, and as solemnities in honour of the dead. The most splendid description of these games, in which prizes were contended for, in various athletic exercises, is given in the account of the funeral of Patroclus, in Il. Ψ. But it does not appear that any periodical festival, like the famous Olympic games, was then instituted. The solemnities mentioned in Homer were merely occasional, and completely distinguished from the Olympic, in which the reward of the victor was merely a chaplet of oleaster, by the intrinsic value of the prizes. The first institution of these games has indeed been referred to a period of antiquity much higher than the age of Homer; and Hercules has been said to have instituted them upon the conquest of Saturn and the Titans. But, at all events, they never attained to any degree of regularity and celebrity till their establishment by Iphitus, king of Elis, B. C. 776. See Strabo, VIII. p. 355. Mitford's Hist. of Greece, vol. I. p. 227. West's Dissertation on Pindar, §§ 1. 2.
700. Θείεσθαι τοὺς δ' αὐθὶ ἀναξ ἀνδρῶν Αὐγείας
Κάσχηθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἰππόν. 700
Τὸν δ' γέρων ἐπέων κεχωλαμένος ἥδε καὶ ἔργων
Έξελετ ἄσπετα πολλά, τὰ δ' ἀλλ' ἐς ἄμμων ἔδωκε
Διατρεύειν, μή τις οἱ αἰτεμβόμενος κιοι ἰσις.
'Ημεῖς μὲν τὰ ἔκαστα δείπομεν, ἀμφὶ δὲ ἀστυ
'Ερέομεν ἵπα θεοὺς' οἱ δὲ τρίτῳ ἦματι πάντες
'Ἡλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μάωνχες ἰπποι
Πανσυνίετι μετὰ δὲ σφίς Μολόνος θωρήσσοντο,
Παῖδ' ἐτ' ἐνών', ὄσπον μᾶλλα εἰδότε θεοῦργος ἀλκής.
'Εστι δὲ τις Θρυόμενα πόλις, αἰτεία κολύνη,
Τηλοῦ ἐπ' Ἀλφεὶ, νεάτῃ Πύλου ἠμαθώντος.
Τὴν ἀμφιστρατώποντα, διαρράσαν μεμαύτες.
'Αλλ' ὅτε πᾶν πεδῶν μετεκίαθον, ἀμμὶ δ' Ἄθηνη
'Ἀγγελος ζῆθε, θέου' ἐτ' Ὅλυμπου, θωρήσσεσθαι,
'Ενυνύος, οὕδ' ἄκοκτα Πύλον κάτα λαὸν ἀγειρεῖν,
'Αλλὰ μᾶλ έσσυμένους πολεμίζειν' οὕδε με Νηλεὺς
Εἰς θωρήσσεσθαι, ἀπέκρυφε δὲ μοι ἰπποὺς.
Οὐ γάρ πόν τί γέφῃ ἐδείνον πολεμήμα ἐργα.
'Αλλὰ καὶ ως ἰππεύσαι μετέπεσεν ἡμιτέρουσι,
Καὶ πετός περ ἐὼν, ἔτει δὲ ἀγέ νείκος Ἄθηνη.
'Εστι δὲ τις ποταμὸς Μινυῖος εἰς ἀλα βάλλων,
'Εγγύθων Ἀρῆνης, ὅθε μείναμεν Ἡ'ω διὰν
'Ιππηὲς Πολίων, τὰ δ' ἐπέρρεεν ἔθνεα πεζῶν.
'Εκβείν πανσυνίει σὺν τεῦχει θῷρηχθέντες
'Ενδοι ικόμεσθρ' ἵπρον ῥῶν Ἀλφεῖον.
'Ενθα Ἰαὶμένες ὑπέρμενει ἐφώρα καλὰ,
Ταῦρον δ' Ἀλφεί, ταῦρον δὲ Ποσειδαώιν,
Αὐτὰρ Ἀθηναίη γλαυκώπειδε βοῦν ἀγελαίην,
Δόρον ἐπεθ' ἄλομεσθα κατὰ στρατόν ἐν τελέεσι,
Καὶ κατεκοιμήθημεν ἐν ἕπταν ὡς ἕκαστος.
'Ἀμφὶ ῥοᾶς ποταμοῦ' ἀτὰρ μεγάθυμι Ἔπειοι

πλοῦτιν ἀπᾶσας. Dio Cass. XLIII. p. 270. καὶ ἄδειν ἐπὶ τῇ τῇ ἱσχα καὶ ἐπὶ τῇ
ὡρίᾳ ἐσοφά. See also on II. A. 126.—
Eustath. ἀτεμβόμενος στράφεσθαι.
708. Μολέος. Eurytus and Cteatus, the sons of Actor and Molione. See II. Ψ.
638. Heyne on Apollod. II. 7. 2. p. 451. It appears by v. 749, that Actor was only
their reputed father, since they were really
the sons of Neptune.—Thryessa is the
same town with Thryonn (II. B. 573).

sitated near Pylos, upon the river Al-
phus. Strabo, VIII. p. 537, A.
713. Of the particle δε in the apodosis,
see on II. A. 137.
720. αὐτ. Directed. Heyne observes
that ἄγων and ἄγωνινες are sometimes
synonymous.
721. The river Minyas is the same
which was afterwards called Anigrus,
about half way between Pylos and Thry-
ouessa. Strabo, ubi supra. Pausan. V.
6. 2.
725. ἐνθα. At noon. So Strabo ren-
ders the word; which occurs again in Od.
Δ. 450. See on II. A. 414.

λ α
A knowledge of the properties of these plants, which is here attributed to Agamedes, seems to have been much cultivated by females in those times. The instances of Circe, Medea, &c. are well known; and a similar construction was possessed by Polydamne, Od. Δ. 228.

Diā spīcēōs peidō. Over the extended plain. Eustathius derives the adjectival spīcēōs from spīzō, extendō. The vulgar reading, ēi āspīcēōs, is properly rejected by Hyginus.

The city Buprasium was in the territories of Elis. See Il. B. 615. Of the construction, see on Il. E. 700.

Alēsiōn kolōn. Some suppose that this was a hill near Alēsiōn (Il. B. 617); but Strabo and others make it the tomb of Alēius, son of Scillus, and one of the suitors of Hippodamia.

Thebōn Δiā, Ἕστορι τ’ ανδρῶν. Pope observes a similarity between this passage and one in the Old Testament: I Chron. xxix. 20. LXX. καὶ καμφυατες τα γονατα προσκυνησαν Κυριω, κα το βασιλε. Here, however, it is evident, that though the gesture was similar, the worship was different; being in the one case religious, in the other civil. In regard to Nestor, no distinction of this kind is required.

Ως εν, εἰπτο' εν υ, μετ' ἀνδράσιν' αὐτάρ Ἀχιλλέως.
Oíos tís áretís apouýsestai: ἐπεὶ ή τε μιν ὄνων ἔσται,
Πολλὰ μετακλάσσεσθαι, ἐπεῖ θ' ἀπὸ λαὸς ὀληταῖ.
'Ω τέτοιο, ἡ μὲν σοὶ γε Μενοίτιος ὕδε ἐπέτελλεν
'Ημαι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονον πέμπε—
Νοῦ δὲ τ' ἐνδοῦ ἐντεκτε, ἔγω καὶ δῖος 'Οδυσσεὺς,
Pάντα μᾶλ' ἐν μεγάροις ἱκοδόμειν, ὡς ἐπέτελε
Πηλῆς δ' ἱκομεθά δόμους εὐ ναιτάσσοντας,
Λαὸν ἀγεροῦντες κατ' Ἀχαϊδὰ πουλυβόστεραν.
'Ενθά' ἐπείθ' ἄρμα Μενοίτιον εὑρομεν ἐνδοῦ,
'Ἡδ' σε, πάρ δ' Ἀχιλῆα γέρων δ' ἐπιπλάτα Πηλεὺς
Πόνα μηρία κατ' βοὸς Δίη τερπικεράων
Αὐλης ἐν χόρτῳ ἐ' ἐχε δὲ χοῦσεον ἀλεισσον,
Σπένδων αἴθουσα οὐνον ἐπ' αἰθομένοις ἱεροὺς.
Σφώι μὲν ἀμφῆ βοὸς ἐπετον κρέα, νῦν δ' ἐπεται
Στήμειν εἰν προβόρροσα ταφῶν δ' ἀνόρουσεν Ἀχιλῆα,
'Ες δ' ἣγε χείρος ἔλών, κατὰ δ' ἐδριάσασθαι ἀνώγηε,
Σειναί τ' εὖ παρέθηκεν, ἀτέ ξείνους βέμεις ἐστίν.
Αὐτὰρ ἐπεὶ τάρτημεν ἐδητύος ἢδ' ποτίτος,
'Ἡρχον ἐγὼ μύθοιο, κελευχὸν ὑμί' ἀμ' ἐπεθαί.
Σφῶ δ' μάλ' ἐθέλετον, τὼ δ' ἄμφω πόλλ' ἐπετέλλον.
Πηλεὺς μὲν δ' παϊδ' γέρων ἐπετελλ' Ἀχιλῆα,
Ἀλὼν ἀριστεῦεις, καὶ ὑπείροχον ἐμεμενει ἄλλων.
Σαὶ δ' αὖθ' ἄὖθ' ἐπέτελε Μενοίτιος, Ἀκτυρος υἱός
Τέκνον ἔμοι, γενεὴ μὲν ὑπέτερος ἐστίν Ἀχιλῆα,
Πρεσβύτερος δὲ σὺ ἐστί: βίθ' δ' ὅγε πολλὸν ἀμελώνων
Ἀλλ' εὖ οἱ φάσθαι πικενὸν ἔπος, ἡδ' ὑποθέασαι,
Καὶ οἱ σημαίνειν: δ' δὲ πεῖσται εἰς ἄγαθον περ.
'Ὡς ἐπετελ' ὁ γέρων, σὺ δὲ λήθαις: ἀλλ' ἐτι καὶ νῦν
Ταῦρ' ἐπίους Ἀχιλῆι δαφρονί, αἱ κε πιθηαι.
Τίς δ' οἶδ', εἴ κέν οἱ, σὺν δαίμονι, θυμὸν ὁρίασι
Παρεῖν; ἅγαθη δ' ἐπεραφασίς ἐστιν ἔταφον.

762. oιος τῆς ἀρετῆς ἀπονύησεται. Will
benefit himself alone by his valor.
766. νῦν ἐκ τ. τ. Α. This relation, to v.
784, is parenthetical.
773. αἰδῆς εἰν χόρτῳ. The noun χόρτος
properly signifies grass, herbage; so that
αἰδῆς χόρτος may be taken simply as a
periphrasis for αἰδῆ. Compare II. Ο. 640;
and see Schmeid. Lex. in v. Others inter-
pret χόρτος of a low wall raised in front
of the court-yard, Schol. in τὸ περιφράγ-
ματι τῆς αἰδῆς χόρτοι ἐλ το τρέχαλοι.
Etym. M. in v. χόρτος: — χόρτος αὐτὶ
τείχων ἐγχωρόν. See also Athen. Deip.
V. 3. Arrian. Exped. III. 2. The sacri-
fices of the ancients were offered in the
open air. The ἀλεισσον was a wrought gob-
llet; from πρεῖ, and λείος, smooth. Com-
pare II. Ο. 429.
780. ἃμφω, Achilles and Patroclus.
781. τῷ δ' ἄμφω. Menœtius and Pe-
leus.
783. αἰδῆς ἀριστεῦεις. Repeated from
II. Ζ. 295.
788. τῷ ἄμφω. In rebus honestis
quidem. ERNESTI.
792. ἅγαθῆ ἐκ τ. τ. Α. Cicero de Amicit.
13. Plurimum in amicitia amicorum bene
saudantium velat auctoritas. Of the ex-
pression σὺν δαίμονι, in the preceding
Διὰ τοῦ
Εἰ δὲ τινα φρεσίν ἦσι θεοπροτίπην ἀλεινείσιν, Καὶ τινὰ οἱ πάροι Ζηνοὶ ἐπέφραξε πότινα μίθηρ. 'Αλλὰ σὲ περ προέτο, ἀμα δὲ ἀλλὸς λαὸς ἔπεσθοι Μυρμιδώνων, αἱ κέν τι φώς Δαναοία γένησαν. Καὶ τοῖς τεύχεα καλὰ δότω πολέμονδε φέρεσθαι, Αἱ κἐ σε τῷ ἵπποντες ἀπόσχωνται πολέμιοι Τρῶες, ἀναπνεύσουσι δ' ἀριῆιοι υἱὲς 'Αχαίων Τειρώμενοι· ὀλγὴ δὲ τ' ἀνάπνευσις πολέμιοι. 'Ρεία δὲ κ' ἀκμῆτας κεκμῆτας ἀνδρὰς αὕτη 'Ωσισθε προτῇ ἀστὶ νεὼν ἀπὸ καὶ κλεισάων. Ὁς φάτο' τῷ δ' ἀρα θυμὸν ἐνι στήθεσαν ὀρίνε· Βῇ δὲ θείων παρὰ νῆας ἐπ' Αλκιδῆν 'Αχιλῆα. 'Αλλ' ὁτε δὶ κατὰ νῆας 'Ὀδυσσήος θείοι 'Ἅξε θέων Πάτροκλος, ἵνα σφ' ἄγορὴ τε θέμις τε 'Ἡν, τῇ δ' καὶ σφι θεῶν ἑτετεύκατο βοώμοι, 'Ἐνθα οἱ Εὐρύπυλος βεβλημένος ἀντιβόλησε, Διογενῆς Ἐναμονίδης, κατὰ μηρὸν οἴστῳ, Σκάζων ἐκ πολέμου κατὰ δὲ νότιος ῥέει ἱδρῶς 'Ὡμοὺν καὶ κεφαλίς, ἀπὸ δ' ἐλκεος ἀργάλεοι Λίμα μέλαν κελάρωζεν νόσος γε μὲν ἔμπεδος ἤν. Τὸν δὲ ἱδών ὡκτειρε Μενοίτον ἀλκίμος νόδος, Καὶ τ' ἀλφοφόρμενος ἐπεα περίκατα προσηύδα· 'Α δειλοὶ, Δαναῶν ἦγίτορες ἦδὲ μεδούτες, 'Ὡς ἀρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἰής 'Ασειν ἐν Τροίῃ ταχέας κόνως ἀργήτε δημῇ; 'Αλλ' ἀγε μοι τοῦδε εἰπὲ, Διοτρεβέες Εὐρύπυλ' ἤρως, 'Ἡ ρ' ἐτὶ πον σχήσουσι πελώριον ᾲκτωρ Ἶχαιοί, 'Ἡ ἦδη φῆλισθοτα εὔπ' αὐτοῦ δοὺρλ δαμένες; 'Τὸν δ' αὐτ' Εὐρύπυλος πεπυγμένος αὐτὸν ἢδα Οὐκέτι, Διογενὲς Πατρόκλεις, ἀλκαρ ᾲχαιῶν Ἐσσεται, ἀλλ' ἐν νυμῇ μελαίνησαι πεσέναιται. Οἱ μὲν γὰρ δὴ πάντες, ὃσιο πάρος ἤσαν ἀριστοί, Ἔν νυμῇ κέσαι βεβλημένοι οὐτάμενοι τε Χερσὶν ὑπὸ Τρῶων τῶν δὲ σθένοι ὀρνυται αἰέν. 'Αλλ' ἐμὲ μὲν σὺ σάωσον, ἀγών ἐπὶ νῆα μέλαιναν· Μηροῦ δ' ἐκταμ' οἰστῶν, ἀπ' αὐτοῦ δ' αἴμα κελαίνων

line, see on II. I. 49; and of the verb παρειπέν, whence also παραφάς, on II. A. 555.

800. ὀλγὴ δ' κ. τ. λ. The verb ἔστι must be supplied. Compare II. Ι. 200.

806. ἵνα σφ' ἄγορή τε κ. τ. λ. The Scho-
liast says that there was an open space in
front of the Grecian ships, ὅπου αὐτοῖς τά

812. κελάρονε. See on II. Φ. 261.—γε

823. ἐν νυμῇ πεσέναιται. See on II. I.

234.
 modern is here used absolutely for the genitive, by an anacoluthon similar to those noticed on II. B. 353; or the verb etsi may be supplied as in II. K. 437.
THE ARGUMENT.

The Greeks having retired into their entrenchments, Hector attempts to force them; but it proving impossible to pass the ditch, Polydamas advises to quit their chariots, and manage the attack on foot (vv. 1—79). The Trojans follow his counsel, and, having divided their army into five bodies of foot, begin the assault (80—107). Asius, rejecting the proposal, is beaten back with great loss (108—194). Upon the signal of an eagle with a serpent in his talons, which appeared on the left hand of the Trojans, Polydamas endeavours to withdraw them again (195—229). This Hector opposes, and continues the attack: in which, after many actions, Sarpedon makes the first breach in the wall (230—390). The Lycians however, after great exertions, being repulsed, Hector, casting a stone of vast size, forces open one of the gates, and enters at the head of his troops, who victoriously pursue the Greeks even to their ships (400—471).

"ΩΣ ὁ μὲν ἐν κλισίησι Μενοιτίου ἄλκιμος νίδς
'Iār' Ἐυφύπυλον βεβλημένον' οἱ δὲ μάχουσιν
'Ἀργεῖοι καὶ Τρῶες ὀμιλαθήν, οὐδ' ἀρ' ἐμελλεν
Τάφρος ἔτι σχίσειν Δαναῶν, καὶ τεῖχος ὑπερθεῖν
Εὐρύ, τὸ ποιῆσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
'Hλασαν.—οὐδὲ θεοί σὺ δόσαν κλειτὰς ἐκατόμβας—
"Οφρα σφί νῆς τε θοὰς καὶ λήθα τολλῆν
'Ἐπὶ τοῦ ἐχον ῥύοιτο' θεῶν δ' ἄκητι τέτυκτο
'Αθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἐμπέδου ἦε
"Οφρα μὲν ἔκτωρ Ζώος ἔην, καὶ μὴν "Αχίλλεως,
Καὶ Πρίμωνος ἄντακτος ἀπόρθητος πόλις ἐπέλε,
Τόφρα δὲ καὶ μέγα τείχος 'Αχαιῶν ἐμπέδου ἦεν·
Ἀυτὰ ἐπεὶ κατὰ μὲν Τρώων θάνον ὄσοι ἄριστοι,
Πολλοὶ δὲ Ἀργεῖων, οἰ μὲν δάμου, οἱ δὲ λίποντο,
Πέρυστο δὲ Πρίμωνος πόλις ἐκάτω ἐναιστυ, \[15\]
Ἄργεὶοι δὲ ἐν νησὶ φίλην ἥς πάτριδ' ἐβῆσαν,
Δὴ τὸτε μητίωντο Ποσείδαν καὶ Ἀπόλλωνος
Τείχος ἀμαλδύναι, ποταμῶν μένος εἰςαγάγοντες,
"Οσσοι αὖτ' Ιδαίων ὄρεσι ἀλαδε προδοσίαις,
Ῥίδας θ', Ἐπτάπορος τε, Κάρησός τε, 'Ροδίως τε,
Γρηγόρικος τε, καὶ Ἀίστος, δίδο τε Σκάμαινδρος,
Καὶ Σιμώες, ὅθι πολλὰ βούργια καὶ τρυφαλέαι
Κάττασσον εἰν κοῦηια, καὶ ἑμιθέων γένος ἀνδρῶν.
Τῶν πάντων ὄμοσε στόματ' ἐτραπε Φοῖβος Ὀλυμπίων,
Ἐννύμφο ἐς τείχος ἵει βοῦν ὡς ὅ ἀρα Ζέussions
Συνεβδεῖς, ὄφρα κε θάσσον ἀλίπλοα τείχεα θείη.
Ἀυτὸς δ' Ἐννυσίγαιας ἔχων χειροσὶ τρίαναν
'Ἡγεῖτ· ἐκ δ' ἀρα πάντα θεμελία κύμασι πείπε
Φιτρὸν καὶ λάων, τὰ θέαν μογέντες 'Αχαιοι,
Λεια δ' ἐποίησε παρ' ἀγάρρον' Ἐλλήστοιτον', \[30\]
Ἀυτίς δ' ἱδία μεγάλην ψαμάθουσι κάλυψε,
Τείχος ἀμαλδύνας' ποταμοὺς δ' ἐτρεψε νέεσθαι
Καρρόνοι, ἦπερ πρόσθεν ἵεν καλλήρροον ήδωρ.
"Ὡς αὖ ἐμέλλων ὅπωσθε Ποσείδαν καὶ Ἀπόλλωνος
Οὕτε μεναι' τότε δ' ἀμφὶ μάχη τ' ἐνοπῆ τε δεδήσει
Τείχος ἐνίῳτον, κανάχιε δ' ἑυφάγοι πύργων

LXX. 'Ελαν μὴ Κέρυς οἰκοδομῆσ' οίκον, εἰς μάρην ἐκπαίην τοις οἰκοδομητέοις.
λευτ. ν. 38. ἄν γ' ἐν ἀνθρώπους ἡ βουλή αὐτὴ ἢ τὸ ἔργον τοῦτο, καταλυθήσεται.
Of the word άκηστη, see on 11. Α. 666.
17. ὃ τότε μητιώσωτο κ.τ.λ. Of the reason for introducing this episode, respecting the destruction of this wall, see on 11. Η. 447.
18. ποταμῶν μίνος εἰςαγάγοντες κ.τ.λ. Compare Gen. viii. 11, 12.
22. κάττασσον εἰν κοῦηια. That is, on the banks of the Sinois.
26. ἀλίπλοα. Quibus aqua superfusa erat; aquis versis, obtuta. HEYNE.

41. ως δ' ὦταν κ.τ.λ. Virg. Æn. IX. 551. Ut fera, quae, densi venantum septa coronu, Contra tela furit, esseque hand nescia morti Injicit, et saltu supra tenubilla furtur: Hand alter &c. The point of the comparison is contained in the verb στρέφεται, which is repeated in v. 47, and denotes the manner in which a beast continually turns upon his assailants, as he looks around for an opening by which he may escape. So Demetrius Phalereus, § 8. "Ωσπέρ τὰ θηρία συστρóφαντα ιαυτά μάχεται, τοιαύτη τύς αὐτοῦ σύστροφη καὶ λόγῳ, κατάπετα ἱστρυμιμοῦ πρὸς δυνάμης. It should be observed that στρέφεται (v. 42) is the old form of the substantive; for ὄταν, constructed with an indicative, is of very rare occurrence. See on II. A. 62.


59. μενδών, οἰ τελεσθε. Doubtful whether they could accomplish it. Compare II. N. 79.

66. στείνος γάρ, ὁδίκα κ. τ. λ., For the passage, see, on the farther side of the ditch, is narrow; wherein I expect that they, i.e., the chariots, will be endangered. The particle γάρ, in the following line, is elliptic, and the argument seems to run thus: I say the attempt is hazardous, for Jupiter may indeed assist the Trojans, in which case I should wish that the deed were done immediately, and the Greeks destroyed: but if they should turn upon us, not a man would be left to tell the tale.


69. τούτο. Seil. το διαμνίσκος έπαυ μία τάφος. Before ἀπόλεσθαι, in the next clause, ὅση must be supplied.

71. παλίωξε. Schol. παλινδίωξες οὖν γάρ καλείται ὡς τῶν εἰσώχων φυγή. 79. ὀλέθρον πειράτη ἐφύπται. See on II. B. 15. Ζ. 113.
Τόν μὲν, Πειριθοῦν νία, κρατερὸν Πολυτοίτην,
Τόν δὲ, Δεοντῆσσα, βροτολογώ ἵσον "Ἀρτίν.
Τῷ μὲν ἀρὰ προπάρονθε πυλάων ψηλάων
"Εστασάν, ὡς ὅτε τε δόρες οὐρεῖς ψηκάῤῥοι,
Αἰτ' ἄνεμον μύμνουσι καὶ ὑπὸν ἡματα πάντα,
Ῥίζαι μεγάληρ δῆνεκέσσα ἀραφιᾶν'·
"Ὡς ἀρὰ τῷ, χεῖροςες πεποιθῶτες ἴδε βίφης,
Μύμον ἐπερχόμενον μέγαν "Ἀσιου, οὔτε φέβοντο.
Οἳ δ' ἰδος πρὸς τείχος εὐδήμουν, βόας ἄνας
'Υψός' ἀνασχόμενοι, ἐκιόνον μεγάλη ἀλαλητῷ
"Ἀσιου ἀμφί ἁνάκτα, καὶ Ἰαμενοῦ, καὶ Ὀρέστην,
'Ἀσιάδην τ' Ἀδάμαντα, Θώνων τε, Οἰνόμαυον τε.
Οἳ δ' ἦτοι εἰς μὲν ἐἰκνήμιδας Ἀχαίοις
"Ομισθούν, εὐδον ἐώντες, ἀμύνεσαι περὶ νηῶν
Αὐτὰρ ἐπείδη τείχοσ ἐπεσυγμένους ἐνόησαν
Τρώας, ἀτάρ Δαναῶν γένετο ἰαχῇ τε φόβος τε,
'Εκ δὲ τῷ αἴξαυτε πυλῶν πρὸςθε μαχέσθην,
'Αγοροῦσας σύσεσιν εὐοκτε, τῷ τ' ἐν ὀρεσσών
'Ἀντρῶν ἤδε κυνών δέχαται κολοσσυρίτων ἴοντα,
Δοχιμῷ τ' αἴξοντε περὶ σφιόν ἀγγυνοῦ ὕλην,
Προμηθήν ἐκτάμιντες, ὑπάτα δὲ τε κόμπος οὐδώντων
Γέγεντα, εἰσόκε τῆς τε βαλῶν ἐκ θυμοῦ ἐληταί·
"Ὡς τῶν κύμητι χαλκὸς ἐπὶ στήθησας φαείνος
"Ἀντιν βαλλομένων μᾶλα γὰρ κρατερῶς εἰμάχοντο,
Δασιάς καθότερεθε πεποιθῶτες ἴδε βίβδουν.
Οἳ δ' ἀρὰ χερμαδλίους εὐδήμητων ἀπὸ πῦργων
Βάλλουν, ἀμύνεοιν σφιὼν τ' αὐτῶν, καὶ κλισάων,
Νηῶν τ' ὠκυτόρων νυφάδες δ' ὡς πίπτον ἐραζε,
"Ας τ' ἀνεμος Ἰαρῆς νέφα λεών κείνευν δυονῆςας,
Ταιφεάς κατέχευν ἐπὶ χθονι πονλοβοτείρερ
"Ὡς τῶν ἐκ χειρῶν βέλεα τόν, ἡμέν Ἀχαῖων
'Ηδὲ καὶ ἐκ Τρώων' κόρυθες δ' ἀμφὶ αὖντεν,
Βαλλούμεναι μιλάκεσα, καὶ ἀσπίδες ὀμφαλὸςσαν.

137. οὗ δ' Ἄσιον ἀμφί. See on II. Γ. 146.—βάς αὐς. Schol. βόρας ἑφάς, τοπιστήν ἀπίδας.
141. οὗ δ' ὑπα. Polypoetes and Leont ens. The dual is used in v. 145. 144. ἀτάρ. And. Of this sense of the
particle, see on II. A. 282. 147. δἰχαστα. Schol. ἱδίχαστα. See Matt. Gr. Gr. §§ 164. 503. 2.
149. προμηθήν ἐκτάμιντες. See on II. E 292. 154. οὗ δ' ἁρα. Seil. λαοί.
156. νυφάδες δ' ὡς κ. τ. λ. Compare Virg. Æn. IX. 606. X. 801. XI. 610. The
latter clause of the comparison is evidently
contained in v. 159.
160. αὖντεν. Literally, sounded dryly; i.e. harshly. So ll. N. 409. καρ
altis Montibus audiri fragor.
161. μιλάκεσα. Simply, huge stones, in
general. Virg. Æn. Vili. 250. Vastis mol
laribus instat. Compare Æn. 11. 438. sqq.
IX. 509. sqq. 666, sqq. XI. 610.
Δή ρα τότ’ φιμωζέν τε καὶ ὡ πεπλήγγετο μηρῶ
"Ασίως Ὑφαλίκης, καὶ ἀλαστῆσας ἐπος ἠδα.’
Ζεῦ πάτερ, ἦ δά νυ καὶ σὺ φιλομενής ἐτέτυξο
Πάγχυ μάλι’, οὐ γάρ ἐγν’ ἐφάμην ἔρωτας ’Ἄραινος
Σχίσειν ἡμέτερον γε μένος καὶ χεῖρας ἀάπτους’
Οὐ δ’, ὡς τε σφίκες μέσων αἰώλου, ἢ μέλισσαι,
Οἰκία ποῦσαντα ὁδόν ἐπὶ παπσαλέοσην,
Οὐδ’ ἀπολείποις καὶ κόλον ὁμον, ἀλλὰ μένοντες
‘Ἀνδράς θηρητῆς ἀμύνονται περὶ τέκνων’
‘Ὡς οὐ’ ὡκ ἐθέλουσι πυλάων, καὶ δ’ ἐντε, Χάσσασθαι, πρὶν γ’ ἢ κατακτάμεν’ ἢ ἀλῶναι.
’Ὡς ἐφατ’, οὐδ’ Διὸς πείθε φρένα ταῦτ’ ἀγορένων.’
’Εκτορι γάρ οἱ θυμὸς ἐβουλεύτο κύδος ὅρεξα.
’Ἀλλοι δ’ ἀμφ’ ἀλλησι μάχην ἐμάχουτο πύλησιν.
’Ἀργαλέον δ’ ε με ταῦτα, θεόν ῥ’ς, πάντ’ ἀγορεύσαι.
Πάντη γάρ περὶ τεχθεὶς ὄρωρει θεσπίδαις πῦρ
Δάνινο’ Ἀργείοι δ’, καὶ ἀνρύμενοι περ. ἀνάγκη
Νηὼν ἡμύνοντο’ θεοὶ δ’ ἀκαθεῖα τὸμον
Πάντες, ὅσι Δαυναοῖς μάχης ἐπιτάρροθοι ἤσαι.
Σὺν δ’ ἐβάλον Δαπίθαι πύλευμον καὶ δημοτήτα.
’Ἐνθ’ αὐ Πειριθῶν νός, κρατερὸς Πολυστῆς,
’Δοῦλ βάλε Δάμασον κνώνθ’ διὰ χαλκοπαρῆς’
Οὐδ’ ἁρα χαλκείς κόρας ἐσχεθεν’ ἄλλα διαπρ’
Αἰχμη χαλκεῖν ρη’ δόστον, ἐγκέφαλος δὲ
’Ἐνθὸν ἄπας πετάλακτο’ δάμασε δὲ μιν μεμάωνα.
Αὐτὰρ ἔπειτα Πύλωνα καὶ “Ορμυνον ἐξενάριζεν.”
’Ὑδὸν δ’ Ἀντιμάχοιο Δεινοτές, οὗς Ἀρμος,
’Ιππόμαχον βάλε δεύρε, κατὰ ζωστήριο τυχησάς.
Αὐτ’ δ’, ἐκ κολοῖο ἐνυπασκέο αἴψου ὡξν,
’Αντιφάτην μεν πρὸτον, ἐπαίξας δὲ ὀμιλουν,

163. ἀλαστῆσας ἐπος ἠδα. This speech of Asius is very extravagant. He exclaims against Jupiter for a breach of promise, not because he had broken his word, but because he had not fulfilled his own vain imaginations. Pope: from Eustathius. Heyne observes, that the verb ἀλαστέω is more than ἀγανακτέω, and signifies cum indignatione dolere. It occurs again in I. 0. 21. Schol. ἀλαστῆσας’ εἰνο-πάθησας.


168. παπσαλέοση. Schol. τη πολλὰς ἐκτομὰς ἐξούσι, τη τραχεία. Heyne derives the word from παπσάλων or παπσαλον, lapillus. See Schneid. Lex. in v.

169. ἀλλὰ μίνοντες κ. τ. λ. Compare Deut. i. 44.

175. Ἀλλοι δ’ ἀμφ’ ἀλλησι κ. τ. λ. This and the six following lines were rejected by the ancient commentators; and Knight, Wolf, and others agree in this condemnation. Bentley discards the first verse only.

178. Δάνινον. Heyne and others refer this epithet to πῦρ, and not to τείχες. The figure is not only extremely harsh, but unnecessary; as the allusion is probably not to the stones, but to burning brands, which were frequently used upon such occasions. Virg. Aen. IX. 568. Ardentes tædas allii ad fastigia jacunt. So the Scholion: τὸ τεί-χες ἐστι λάνων’ οἱ δ’ καὶ τὸ πῦρ.

179. ἀκαθεῖατο. This form is not found elsewhere. See Matt. Gr. Gr. § 26.
192. autoscjed preseason. See on II. E. 830.

200. omne xará spav éphlaxe k. t. l. Virgil has imitated this passage in Æn XI. 751. Utque rolans alte rapiam cum fula draconem Fort aquila. implicilique pedes, atque unguibus hastis; Scantius at serpens spinosa columna versat, Arreptisque horret squamis, et sivat ore, Arduus insurgen; illa haurit minus urget obuno Luctantem rostro; simul aethera verbet alis. Macrobius (Saturn. V. 13) compares this with Homer, and gives the preference to the original, on account of Virgil having omitted the omen. His praeternissis (quad sinistrò veniens vincement horribilè accessum, et accepto a serpente morsu prædam dolore dejecto, factoque tripudio soliístico, cum clamar dolore testante, pratercolat), quæ animam parabolae debat, velut examinæ in Latinis versibus corpus remanisit. But this criticism might have been spared, had he considered that Virgil had no design or occasion to make an omen of it; but took it only as a natural image, to paint the posture of two warriors struggling with each other. Pope. Cicero has translated the passage; de Divinat. I. 47. Compare also Virg. Æn. XI. 247. sqq. Of the contest between the eagle and the serpent, Pliny observes in N. H. X. 4. Aetir est aquila cum dracone pneum, volutqae magis ancese, atiens in aere. Ora hic consecutur aquile elucidate maleficia; at illa ob hoc rapit ubiqueque visum. See also Aristot. H. An. VIII. 6. 2. IX. 2. 3.

203. innoce libret heairm. That is, innoce lhythmone.

205. Ínwebeis opis. Schol. semniglesai eaxont. See on II. B. 266.

207. pisteo pnoide avnevò. Flev with the wind; i. e. in the direction of the wind; in order to increase her speed. Schol. Vill. leipta to àmà. 212. innoce loke. Seil. soi. You do not approve. In the next line Bentley would read érynmon ùnta, as in II. B. 198. But érynmon is here used in the sense of ányp érynmon or érynúde. Thus also, in Hor. Epist. I. 1. 5. Plebs eris, for plebeius.

213. parèfe. Prater id quod tu in medium protulisti; contra quam tu censebas. Heyne. This kindly impatience of advice is admirably poured out in Horat. Sat. II. 3. 188. Heector, however, afterwards expresses his sorrow at having rejected the counsel of Polydamas.
"Νῦν δ’ αὐτ’ ἐξερέω, ὡς μοι ὀκεῖ εἶναι ἀρίστα. 215
Μη ἱσομεν Δαναοῖς μαχησόμενοι περὶ νήψων’
"Ωδὲ γὰρ ἐκτελέσθαι ὁδόμαι, εἰ ἐτέον γε
Τρῶσιν ὡς ὅρνις ἦλθε περιστεῖναι μεμάζων,
Αἰετὸς ψυτέτης, ἐπ’ ἀριστερὰ, λαὸν ἔφρων,
Φοινίκεται δράκοντα φέρων ὄνυχεσσι πέλαργον,
Ζωῦν, ἀφαρ δ’ ἀφένε τάφος φίλα οἰκ’ ἱκέσθαι,
Οὐδ’ ἐπέθεσε βέρον δόμεναι τεκέσσεσι ἔσεσθ’
"Ως ἡμεῖς, εἰπερ τε τὸλας καὶ τείχος ’Αχαιῶν
Ῥηξόμεθα σθενεὶ μεγάλῳ, εἰξωσι δ’ ’Αχαιοί,
Οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ’ αὐτά κέλευθα.
220
Πολλοὺς γὰρ Τρῶων καταλείψομεν, οὐς κεν ’Αχαιῶν
Χαλκῷ εὐρύσειν ἀμμόνεμοι περὶ νηών.
"Ωδὲ χ’ ὑποκρίνατο θεοπρόσο, ὡς σάφα θυμῷ
Εἰεδίη τεράων, καὶ οἱ πεθοῖότῳ λαοὶ.
Τὸν δ’ ἀρ’ ὑπόθερα ἱδὼν προσέφη κυριθαῖολος "Εκτωρ’
230
Πουλυδάμα, σὺ μὲν οὐκ ἔτ’ ἐμοὶ φίλα ταῦτ’ ἀγορεύεις’
Οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦθε νοῆσα.
Εἰ δ’ ἔτεν δὴ τοῦτον ἀπὸ στοιχὺς ἀγορεύεις,
’Εξ’ ἀρα δὴ τοι ἔπειτα θεοὶ φρένας ὄλεσαν αὐτοῦ,
’Ος κέλει Ζηνὸς μὲν ἐργυδούποιοι λαδέσθαι
235
Βουλέων, ὡς τε μοι αὐτὸς ὑπέσχετο καὶ κατένευσε
Τὸν δ’ οἰνωνία τανυπτερύγεσσι κελεὐθες
Πεθεσθᾶι τῶν οὐ τ’ ἐπὶ μετατρέπομ’, οὐδ’ ἀλεγίζω,
Εἰτ’ ἐπὶ δἰξε’ ἵωσε πρὸς ἥμ’ ἡμ’ ἡμῖλον τε,
Εἰτ’ ἐπ’ ἀριστερὰ τούχη ποτ’ ζόφον ἤμερόντα.
240
’Ημεῖς δὲ μεγάλου Γιῶς πεθώμεθα Βουλῇ,
’Ος πάσι θυητοῖς καὶ ἀθανάτοισιν ἀνάσει
Εἰς οἰνωνὸς ἀριστος ἀμύνεσθαι περὶ πάτρης.

227. ἐρώσεων, So Heyne, with some MSS. Vulgo ἐρώσουσιν, which is not impossibly correct. See on II. A. 139.
228. θεοτρόπος. See on II. A. 86.
229. εἰς εἰράω. The more common construction would be τικαστα, in the accusative. See Matt. Gr. Gr. § 327. 1.
230. Ζηνὸς Βουλών. Sei. in II. 0. 170. A. 196.
231. μετατρέπομαι. See on II. A. 160.
232. Εἰτ’ ἐπι δἰξε’ ἵωσε κ. τ. λ. See on II. B. 353.
233. ποτ’ ζόφον ἤμερόντα. Towards the gloomy west. See on II. T. 87. The word ζόφος implies generally, a place of death; and Buttman (Lexil. 11. p. 266) explains it as having some analogy with νῆψος and εὐφός. Compare II. O. 191. Od. B. 57. Π. 335. O. 29. H. ad Cer. 482.
Típtep συ δειδοικας πολεμον και δηιστήτα;
Εἴπερ γάρ τ’ ἄλλου γε περικτενόμεθα πάντες
Νησιν ἔπ' Ἀργείων, σοι δ' οὐ δοξος ἔστ' ἀπολέσθαι
Οὐ γάρ τοι κράδη μενεδήσιος, οὔτε μαχήμων.
Εἰ δὲ συ δηισιτῖτος ἀφὶξεα, ἵνα τιν’ ἄλλον
Παρφάμενοι ἐπέσαιν ἀποστέφεις πολέμου,
Αὐτίκ’ ἐμὴ υπὸ δοξὴ τυπεῖς ἀπὸ θυμον ὀλῆσίες.

'Ως άρα φωνήμασι ἡγήσατο, τοι δ’ αὐτ’ ἔστοντο
'Hχύ'θεσπεσί' ἐπὶ δὲ Ζεὺς τερπικέραμονος
'Ωμέν ἀπ’ 'Ιδαιον ὄρεων ἀνέμου θύελλαν,
"Η'ρ' ἵθυς νηνών κορινθι'φέρεν' αὐτάρ ‘Ἄχαιῶν
Θέλη γνών, Τρωσί δὲ καὶ "Ektoς κύδος ὑπαξε.
Τὸν πέρ δὴ τεράσει πεποιθότες ἢδὲ βιγήθη
Ῥήγνυσθαι μέγα τείχος 'Ἄχαιῶν πειρήτζιον.
Κρόσσας μὲν πύρων ἔρων, καὶ ἑρειπὼν ἐπάλξεις,
Στήλας τε προβλήταις ἐμόχλεον, ὧς ἀρ' Ἀχαῖοι
Πρώσας ἐν γαίῃ θέσαν ἐμενοι ἐξίαμα πῦρων.
Τὰς ο’ γ’ α’ ἕρωναν, ἐλπιόντο δὲ τείχος 'Ἄχαιῶν
Ῥηζειν’ οὐ δὲ νῦ πω Δαναοὶ χάζοντο κελεθθον’
’Αλλ’ οὐ γε, οὐνοισ βοῶν φραζαντες ἐπάλξεις,
Βάλλου ἀπ’ αὐτάοις δηοὺς ὑπὸ τείχος ἵονται.
’Αμφοτέρω δ’ Ἀιαντε κελευτιώντων’ ἐπὶ πῦρων
Πάντοσε φοιτήτην, μένος ὅτρύνουτε 'Ἄχαιῶν.
’Ἀλλον μειλιχίοις, ἄλλον στερεοὶς ἐπέεασι
Νείκεων, ἄντινα πάγχυ μάχης μεθεντὰ τίδειν.

'Ω’ φίλοι, ‘Ἄργειοι οὐ τ’ ἐξοχος, οὐ τε μεσεῖες,
’Ος τε χερειότερος, —ἐπει οὐπ χάντες ὑμοίοι.
’Ἀνερὲς εἰν πολέμῳ,—νῦν ἐπέλευ ἕργον ἀπασι’
Καὶ δ’ αὐτοὶ τόδε πον γινώσκετε μή τις ὁπίσω
Τετράθω προτι νήας ὑμακλητήρος ἀκούσας’

twenty speech of Hector, compare that of
Tyrinus in Virg. Æn. IX. 128. sqq. See on
II. 1. 258.

247. μενεδήσιος. Schol. μένων τοῦ πο-
λεμον τῃ τῆς μάχης πολεμοκ. Of the
same origin are the adjectives of frequent
recurrence, μενεπόλομος and μενεγάρμος.
The sentiment is the same in Pind. Olym.
I. 130. δ μέγας δε κίνδυνος ἀναλκν ο ν ὀ φώτα λαμβάνει. Compare also Virg. Æn.
XI. 408.

255. θίληγε νόον. The true derivative
meaning of the verb θίληγεν, from θήλω
and ἄγω, is to lead at will; whence it
generally signifies to soothe. Here, however,
and elsewhere, it is used in a bad sense,
to dispirit, to dishearten. Schol. ἥπατα,

Ernesti observes, that the verb delinire is
sometimes used in a like signification in
Latin. Thus Plant. Amphit. II. 2. 214.
Delenitus sum profecto ita, ut me qui sim
neciam.

258. κρόσσας πῦρων. The pinnacles.
Eustath. τὰς ἀκρας τῶν πῦρων. The
ἐπάλξεις were battlements, or parapets.

259. στήλας προβλήταις. Butresses. Eu-
stath. τὰ ἐξεχοιτα τῶν θεμβοιων ἐτεροι
ἐν φοσ, τὰς λεγομίνας ἀντηρικας. Homer
himself explains the term in the next line.

267. ἄλλον μειλιχίως, ἀ. στ. ἐπ. Νείκεω
Ανευμα.

273. ὑμακλητήρος. Schol. του ἐγκελευ-
μένου, του ἀπελούντος. Eustathius refers
the word to Hector; and so Clarke in his
Ἀλλὰ πρόσω ἔσθε, καὶ ἀλλήλους κέλεσθε,
Ἄι κε Ζεῦς δῷ σοιν 'Ολυμπίως ἀστεροπτηγῆς,
Νεῖκος ἀπωσαμένους, ὑήνοις προτί ἀτυ δείκσα.
"Ὡς τὰ γε προβόωντε μάχην ὠτρυνον Ἀχαῖων.
Τῶν ἐκ, ὦστε νυφάδες χύνον πάπτωσι θαμεῖαι
"Ἡματί κείμερώ, ὅτε τὸ ὅρετο μητίτεα Ζεῦς
Νυφέμεν ἀνθρώπωσι, πιθαυσκόμουν τὰ ἀ κῆλας
Κομίσας ἐκ ἀνέρους χεῖ ἐμπεδον, ὁφοια καλύφη Ὕψηλων ὄρεων κορυφάς, καὶ πρώνας ἀκρούς, Καὶ πείδα λωτεύτα, καὶ ἀνδρῶν πόνα ἐγκα.
Καὶ τῷ ἐφ᾽ ἀλὸς πολιθες κέχυται λιμέα τε καὶ ἀκταῖς,
Κῦμα δὲ μιν προσπλάζον ἐνύκεται, ἀλλὰ τε πάντα
Εἰλύσατο καθοπερθ', ὦτ ἐπιβρισὺ Δίος ὀμβρος
"Ὡς τῶν ἀμφοτέρωσε λίθοι πατώντο ταμεῖα,
Αἰ μὲν ἀρ' ἐς Τρόώας, αἰ ὅκ ἐκ Τρώων ἐς Ἄχαιος,
Βαλλομένων τὸ ἐς τείχος υπὲρ πᾶν δούπος ὄρωρει.
Οὐδ' ἀν πώ τότε γε Τρώως καὶ φαίδους "Εκτωρ
Τείχεσος ἐφράζαντο πύλας καὶ μακρὸν ὅχυα,
Εἰ μὴ ἀρ' ὑίον ἐνο Σαρπιδῆνα μητίτα Ζεῦς
"Ὡσεν ἐπ' Ἀργελοΐσι, λέονθ' ὡς βουσίν ἐλείζων.
Αὐτικα ἐκ αὐτιδα μὲν πρόσθ' ἐσχετο πάντοτ' ἐσθενς,
Καλήν, χαλκείν, ἐξιλατον, ἥν ἀρα χαλκεύς
"Ἡλάσεν ἐντοσθεν ἐκ βοεῖς ράφε θαμεῖας,
Χρυσείςς ραβδίῳς διώμεκει σερί κύκλω
Τὴν ἀρ' ἐγε πρόσθε σχόμενος, δὺν δοῦρε τινάσων
Βὴ ῥ' ἔμεν, ὦστε λέων ὁρεστροφός, ὃς τ' ἐπιδεύς
Δρῦν ἐρ κρεῖνων, κέλεται δὲ ἐς θυμὸς αγ'νωρ,
Μῆλων πειρόµοντα καὶ ἐς τυκῶν δόµον ἔλθεινεν
Εἴπερ γάρ χ' ἐφόρη παρ' αὐτόφι βωτοράς ἀνέρας
Σῶν κυάλ καὶ δούρεσι φυλάσσοντας περὶ κῆλα,
Οὐ δὲ τ' ἀπείρηστος μέμονε σταθμοί δίσαθαι,
'Αλλ' ὅγ' ἄρ' ἦ ἠρπαζε μετάλλευσος, ἵκ' καὶ αὐτὸς
'Εβλητ' ἐν πρώτοις θοῆς ἀπ' χειρὸς ἀκοντε' Ἡς ρά τὸν' ἀντίθεον Σαρπινδόνα θυμὸς ἄνηκε
Ταύγος ἐπαιξαί, δια τε ρήξασθαι ἐπάλεξες. 
Ἀντίκα δὲ Γλαύκου προσέφη, παθ' ἔππολοχοι'

Γλαύκη, τή δή νῦν τεταμένθα μάλιστα
'Εδρη τε, κρέασὶ τ', ἱδὲ πλείος δέθαισιν,
'Ἐν Λυκί'ν; πάντες δὲ, θεοὺς ὅς, εἰσορώσι
Καὶ τέμνεσιν νεόμεσθα μέγα Ξάνθεοι παρ' ὅχθας,

Καλὸν, φυταλίης καὶ ἀρούρης πυροφόροι;
Τὸ νῦν χρή Λυκίοις μετὰ πρῶτοις ἔνοτας

'Εστάμεν, ἱδὲ μάχης κανστειωῆς ἀντιβολῆσαι,
'Οφρα τε ὅδ' εἰπ' Λυκίων πῦκα θωρηκτῶν'
Οὐ μᾶν ἀκληθεὶς Λυκί'ν κατακομβανέωσιν
'Ημέτεροι βασιλῆς, ἐδουσὶ τε πίονα μῆλα,
Οἰνῶν τ' ἔξαιτον μεληθε' 'ἀλλ' ἀρα καὶ ἵς

'Εσθίη̉̂, ἵπτει Λυκίοις μετὰ πρῶτοις μάχονται.

'Ὁ πέτον, εἰ μὲν γάρ, πόλεμοιν περὶ τόνδε φυγόντε, 
Αἰεὶ δὴ μελλομεν ἀγίροι τ' ἄθανάτω τε

'Ἐσσεθ', οὔτε κεν αὐτὸς ἐνι πρῶτοις μαχοίμην,
Οὔτε κέ σε στέλλομμα μάχην ἐς κυδανεραν'
Νῦν δ',—ἐμπὸς γάρ Κῆρες ἐφεστάσαθανάτοιο
Μυρίας, ἁς οὐκ ἐστι φυγεῖν βροτοῦ, οὖδ' ὑπαλξαί,—

'Ιομεν, ἥτ τῷ ἔθεχς ὄρεξομεν, ἥτ τις ἴμην.

'Ὡς ἐφατ' οὖδε Γλαύκου ἀπετράτετ', οὖδ' ἀπίθησε

Τώ δ' ἵθες βῆτην Λυκίων μεγά ἐθνος ἀγοντε.

Τοὺς δὲ έιδον ρίγην' νῦδος Πετεώδω Μενεσέως'

Τοῦ γὰρ δὴ πρὸς πύργον ἰσαν κακότητα φέροντες.

Πάπτρε δ' ἀνα πύργον Ἀχαΐων, εἰ τιν' ἔσωτο

'Ἡγεμόνων, ὡς τις οὐ ἄρη ἐτάροις ἀμύναι'
'Ες δ’ ἐνόησα Ἀιαντε δύω, πολέμου ἄκορήτω,
'Εστιούσας, Τεῦκρον τε νέον κλασίθενε ἱόντα
'Εγγύθεν ἀλλ’ οὐπος οἱ ἔνν βιόσαντι γεγονεῖν,
Τόσσος γὰρ κτύπος ἦμεν, αὐτὴ δ’ οὐρανὸν ἴκε
Βαλλομένων σαικῶν τε καὶ ἰπποκόμων τροφαλείων
Καὶ πολέων’ πάσας γὰρ ἐπώχετο τοῖ ἔτ’ αὐτὰς
'Ιστάμενοι περίψωτο βίθ’ βῆξαντες ἐσελθείν.
Αἰσα δ’ ἐπ’ Ἀιαντα προίει κήρυκα Θοῦτον’
'Ερχεο, δε Θοῦτα, θέων Ἀιαντα κάλεσον,
'Αμφοτέρω μὲν μᾶλλον’ ὁ γὰρ κ’ ὄχ’ ἀριστον ἀπάντων
Εἰη, ἐπεὶ τάχα τίδε τετεύξετα αἰτῶς ὀλέθρος.
'Ωδε γὰρ ἠβρίσαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
Ζαχομείς τελέδουσι κατὰ κρατερᾶς ύμίνας,
Εἰ δὲ σφι καὶ κεῖθι πόνος καὶ νέικος ὀρωρεν,
'Αλλὰ περ οἰος ἵτω Τελαμώνιος ἀλκιμος Ἄιας,
Καὶ οἱ Τεῦκρος ἀμ’ ἐσπέσθω, τόξων εὐ εἰδός.
'Ως ἔφαν’ οὐδ’ ἄρα οἱ κήρυκες ἀπίθεσεν ἀκοῦσας
Βη δὲ θεῖων παρὰ τείχος Ἀχαιῶν χαλκοχιώνων,
Στὴ δὲ παρ’ Ἀλάντεσι κιῶν, εἴθαρ δὲ προσηῦδα.
'Αιαν’, Ἀργείων ἡγήστορε χαλκοχιώνων,
'Ἡνόγει Πετεώθ Νιοτρέφεις φίλος νῖδος
Κεῖστ’ ἰμεν, ὀφρα πῶνοι μίνυνθα περ ἀντισήτων
'Αμφοτέρω μὲν μᾶλλον’ ὁ γὰρ κ’ ὄχ’ ἀριστον ἀπάντων
Εἰη, ἐπεὶ τάχα κεῖθι τετεύξεται αἰτῶς ὀλέθρος.
'Οδε γὰρ ἠβρίσαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
Ζαχομείς τελέδουσι κατὰ κρατερᾶς ύμίνας.
Εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νέικος ὀρωρεν,
'Αλλὰ περ οἰος ἵτω Τελαμώνιος ἀλκιμος Ἄιας,
Καὶ οἱ Τεῦκρος ἀμ’ ἐσπέσθω, τόξωνεὐεἰδός.
'Ως ἔφαν’ οὐδ’ ἀπίθεσες μέγας Τελαμωνίους Ἄιας.
'Αυτικ’ Ὀιλίδεν ἐπεα πτερόθεντα προσηῦδα.
'Αλαν, σφοί μὲν αὐθί, σὺ καὶ κρατερὸς Λυκομήδης,
'Εστατές Δαναοῦς ὄποιοντο ἵφι μάχεσθαι.
Αὐτάρ ἐγὼ κεῖσ’ εἰμι, καὶ αὐτῶς πολέμοιοι.

340. πάσας γὰρ ἐπώχετο. Seil. πάλας. The MSS. and Edd. vary, for the most part, between πάσας γὰρ ἐπώχατο and πάσας γὰρ ἐπάχατο or ἐπόχατο. Heine gives the former, and deduces the verb from ἐπόχα, which he translates oceludo; thus reversing the true signification of the word. Others, therefore, form it from ἐπώ, of which they imagine a perfect ἐπώχα, and thence a pluperfect ἐπώχανιν. The other reading seems infinitely preferable, with the substitution of ἐπώχετο for ἐπώχατο, upon the authority of three MSS. In this case the noun κτύπος or αὐτή must be repeated, and the verb will be ἐπώχαμαι, in its usual sense of acccīs, eddīs. Compare II. A. 50. E. 330. P. 215. Od. Δ. 451.

346. ἠβρασαν. For βριθύμα, ἀρετή; aorist for present. See Matt. Gr. Gr. § 306. — Of the syntax, and of the adjective ᾿Αχαρης in the next line, see on II. A. 553. E. 525.
374. ἐπειγομένους δὲ ἱκοντο. Heyne properly understands this clause to be parenthetical: veniendum autem, dum igitur te maxime urgetbamur ab hoste.

379. Σαρπηδόντως. In Il. II. 533. Σαρπηδόνος. Though both forms are used by the poets, the latter only is employed by prose writers, and in Latin. Compare Herod. Ι. 173.

380. μαρμάρῳ ἱκρόσετι. Properly, μάρμαρος, or πέτρος μάρμαρος, is a stone, white and polished as marble; but used here and commonly for any stone whatever. Compare Il. II. 735. Od. I. 499. Theoc. Ιd. ΧΧΙΙ. 211. Eur. Phoc. 1416. Hence the verb μαρμαρίζειν (Π. Ν. 22), and the adjective μαρμάριος (Π. Π. 394). Of ἱκρό- δες, see on Il. Δ. 518.

383. οἱ δὲ βροτοί εἰσ. See on Il. E. 303. To the observations there offered, it may be added, that as Homer's heroes were chiefly sons or grandsons of gods or goddesses, it was natural to represent them as endowed with superior abilities to the men of his own days, who were somewhat farther removed from such lofty origin. This reason is expressly assigned in Hesiod. Theogon. Ι. 1019. Ἀδραγόνας, γῆν τητίνας παρ' ἀνθρώπων ἐννοήσας, 'Αδελφοὶ γείναντες θέας ἐπικελα τεκνά. See Mitford's Hist. of Greece, vol. Ι. p. 123.

385. ἀρνευτῆρα. A dixer, or tumbler. Schol. κυβίστρᾳ, ἤ ἐδρη καὶ οὗτοι γὰρ ἐπὶ κεφαλὴν ιαυτὸς ῥητότους.
Τείχος, ἔγυμνώθη, πολέσσι δὲ θηκε κέλευθον.
Τὸν δ' Ἀιας καὶ Τείχος ὡμορθίσανθ', δ' μὲν ὕδ.
Βεβλήκει τελαμώνα περὶ στήθεια φαεινών
'Ασπίδος ἀμφίβροτης' ἀλλὰ Ζεὺς Κύρως ἀμφη.
Παιδὸς εὖ, μὴ νυσσίν ἐπὶ πρύμνησι δαμείη'
Αἰας δ' ἀσπίδα νυξίν ἐπαλμενος' οὐ δὲ διαπρὸ
'Ηλυθεν ἐγχείη, στυφελίξε ὑπὸ μνεμαώτα.
Χώρησε δ' ἄρα τυθον ἐπάλειξος' οὐ δ' ὅγε πάμπαν
Χάζετ', ἔτει οἱ θυμός ἐξελέπτο κῦδος ἀρέσθαι.
Κέκλετο δ' ἀντίθεισιν ἐλιξάμενος Λυκίοσιν'
'Ο Λύκιος, τι δ' ἀρ' ὠδε μεθίει θούριος ἀλκής;
Ἀργαλέον δέ μοι ἐστὶ, καὶ ἱφθιμω πέρ ὑότι,
Μοῦνον ῥηξαμένη χέσθαι παρά νυσσί κέλευθον
'Αλλ' ἐφοραστήτε' πλεύσων δὲ τοι ἐργόν ἀμεινον.
'Ος ἐφαθ'- οἴ δὲ, ἀνακτος ὑποδειγμαντες ὀμοκλῆν,
Μᾶλλον ἐπεβρίσαντ βουλησφόρον ἀμφὶ ἁνακτα.
'Ἀργείοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
Τείχος ἐντόσθην, μέγα δ' σφαιρα φαινετο ἐργόν.
Οὔτε γὰρ ἱφθιμοι Λύκιος Δαναὸν ἐδύναντο
Τείχος ῥηξάμενοι θέσθαι παρὰ νυσσί κέλευθον.
Οὔτε ποτ' αἴχυματι Δαναὸς Λυκίους ἐδύναντο
Τείχος ἀψ ὀσσάθαι, ἐπὶ τὰ πρῶτα πέλασθεν.
'Αλλ' ὅστ' ἀμφ' ύφροισι δῦ' ἀνέρε δηριάσθον,
Μέτρ' ἐν χερσίν ἐχοντες, ἐπεξών ἐν ἀροῦρη,
'Ο τ' ὀλγῳ εἰς χωρῳ ἐρίζῃς περὶ ἵςι.
'Ος ἀρα τοὺς διέργων ἐπάλειξες' οἴ δ' ὑπὲρ αὐτέων
Δροῦν ἀλλήλων ἀμφὶ στήθεσι βοείας
'Ἀσπίδας εὐκόκλους, λαυσινία τε περεύνετα.
Πολλῷ δ' οὐτάξοντο κατὰ χρόνα νυσί ελκείς.
'Ημὲν ὅτω στραφέστων μετάφρενα γυμνωθεὶ
Μαρομαένων, πολλῷ δὲ διαμπερίς ἀσπίδος αὐτής.

402. ἀσπίδας ἀμφίβροτας. See on II. B. 389.
403. παῖς ἀρ. According to the Schol. Brev. Jupiter had three sons by Europa, with whom he consorted under the figure of a bull, viz. Minos, Sarpedon, and Rhadamantus. All great metamorphoses, however, seem to be posterior to the time of Homer, who makes Sarpedon the son of Jupiter by Laodamia, daughter of Belherophon. See II. Ζ. 193.
416. ἐργον. That is, μάχη, as in Π. Π. 208. Compare Od. Φ. 73. 106. Χ. 149.
420. ἐτεὶ τὰ πρῶτα πέλασθεν. Cum semel talem inventissent. HEYNE.
421. ὅστ' ἀμφ' ύφροις κ.τ.λ. This simile is wonderfully proper, and has one circumstance that is seldom to be found in Homer's allusions: it corresponds in every point with the subject it was intended to illustrate. The measures of the two neighbours represent the spears of the combatants; the confines of the field show that they engaged hand to hand; and the wall which divides the armies gives us a lively idea of the huge stones, which were fixed to determine the bounds of adjoining fields. POPE: from Eustathius.
423. περὶ ἵςις. Scil. μοίρας. See on II. Α. 704.
426. λαυσινία. See on II. E. 453.
Πάντη δή πύργοι καὶ ἐπάλξεις αὔματι φωτῶν
'Ερμάδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
'Αλλ' οὖν ὡς ἐδύνατο φῶβον ποιήσασ' Ἀχαιῶν.
'Αλλ' ἔχων, ὥστε τάλαντα γυνῆ χερνήτης ἀλήθης,
Ἡ τε, σταθμὸν ἔχουσα καὶ ἐδύτοι, ἀμφὶς ἀνέλκει
'Ισαάζω', ἓν παῖσιν ἀεικέα μισθὸν ἄρησατ:
'Ὡς μὲν τῶν ἐπὶ ἵσα μάχῃ τέτατο πτὸλεμῶς τε,
Πρὶν γ' ὅτε δὴ Ζεὺς κύδος υπέρτερον Ἐκτορι δοκεί
Πρωκήδη, ὡς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
'Ἡλίῳ δὲ διαπρόσων Τρώεσσι γεγονὼς·
'Ορμυσθ', ἑπτάδαιμοι Τρώες, βίγγυσθε δὲ τεῖχος
Ἀργείων, καὶ ἔνεστε θεσπίδας πῦρ.
'Ὡς φάτ' ἑπταρύνων' ὁ δ' οὖσα πάντες ἄκοινον,
'Ἰθυσαν δ' ἐπὶ τείχος ἀολλέως' ὁ ήμιν ἔπειτα
Κροσσάων ἐπέβαινον, ἀκαπαίνα δοῦρατ' ἱχνουτες·
'Ἐκτώρ δ' ἁρπάζας λιαν φέβεν, ὡς ρα πυλῶν
'Εστύκει πῦρθε, πρεμύνος παχύς, αὐτὸρ ὑπερθέν
'Οὔπως ἔην' τῶν δ' οὐ κε ἐδ' ἄνερε δῆμον ἀρίστω
'Ῥώτως ἐπ' ἀμαξῆν ἀπ' οὐδέσως ὄχλοσεσαι,
Οἷον νῦν βροτοὶ εἰσ', δ' δὲ μνὲν πάλλε καὶ οἶδος,
Τῶν οἳ ἑλαφρῶν θήκης Κρόνου πάις ἀγκυλομήτως.
'Ὡς δ' ὅτε ποιμὴν ἐρέα φέρει πόκον ἀρσένος οἶδος,
Χερί λαβὸν ἐτέρχ', ὄλγου τε μὲν ἄχθος ἐπείγει·
'Ὡς' Ἐκτώρ ἰδίς σανίδων φέρει λιαν ἄερας,
Αἱ ρὰ πῦλας εἰρύντο πούκα στιβαρῶς ἀφαρμᾶς,
Δικλίδας, ὑψάλας· δοιοὶ δ' ἐντοσθεν ὀχῆς
Εἰχόν ἐπημοιβοί, μία δὲ κλῆς ἐπαρήγει.
Στῇ δὲ μαλ' ἐγγύς ἱών, καὶ ἐρεσαμένος βάλε μέσας,
Εὐ διαβάς, ἵνα μῆ οἱ ἀφαφότερον βέλος εἰπ'.
'Ρηξε δ' ἀπ' ἀμφοτέρους θαιροὺς πέσε ἐὰν λίθος εἰς Ὀρθοσύνη, μέγα δ' ἀμφί πύλαι μύκον, οὐδ' ἀρ' ὀχίες. Ἐσχεθεὶν, σανίδες ἐὰν δείμηγεν ἄλλης, ἄλλη
Λάος ὑπὸ βιτής ὃς ὃς ἀρ' ἔσθορε φαίνειος "Εκτωρ, ὁ θυ τοῦ ἀτάλαντος ὑπώπια λάμπε ἐὰν χαλκῷ
Σμερδαλὼς τὸν ἔστο περὶ χροὶ δοὺὰ ἐὰν χερσὶ
Δοὺρ' ἐξεῖν' οὖκ ἂν τὶς μὴν ἐρυκάκω ἀντιβολίσας
Νόσφι τεϊὼν, ὃς ἐσάλτο πύλας πυρὶ δ' ὁσσε δεδήμε
Κέκλετο ἐὰν Τρώεσσιν, ἐλεξάμενος καθ' ὁμιλοῖν,
Τείχος ὑπέρβαίνει τῷ δ' ὁτρύνοντι πίθοντο.
Αὐτίκα δ' οἷς μὲν τείχος ὑπέρβασαν, οἷς ἐὰν κατ' αὐτὰς
Ποιητὰς ἐσέχυντο πύλας Δαυαί ἐὰν φύβηθεν
Νήας ἀνὰ γλαφυρὰς ὅμαδος ὃς ἀλλαστὸς ἐτύχθη.

463. ὑπώπια. In his countenance. Eustath. ὑπώπια λέγει τὰ ὑπὸ τοὺς ὁβαλμοὺς ἀπλῶς μὲρι, τὴν πρόσφυν οῖ ἐός ἀπόροιον ὑπώπια φιαν τὰς περὶ τοὺς ὁβαλμοὺς πληγάς. This latter sense is affixed to the word in Aristoph. Vesp. 1386. Pac. 546. See Lamb. Bos on 1 Cor. ix. 27, where the verb ὑπώπιαζεν is applied metaphorically.
THE ARGUMENT.

THE ACTS OF IDOMENEUS.

Neptune, concerned for the loss of the Greeks, upon seeing the fortifications forced by Hector, who had entered the gate near the station of the Ajaxes, assumes the shape of Calchas, and inspires those heroes to oppose him (vv. 1—82). Then he encourages the other Greeks, who had retired to their vessels (83—124). The Ajaxes form their troops in a close phalanx, and put a stop to Hector and the Trojans; several deeds of valour are performed; Meriones, losing his spear in the encounter, repairs to seek another at the tent of Idomeneus (125—168). This occasioned a conversation between these two warriors, who return together to the battle (169—329). Idomeneus signalsize his courage above the rest; he kills Othryoneus, Asius, and Alcathons: Deiphobus and Æneas march against him, and at length Idomeneus retires (330—515). Deiphobus wounds Antilochus, who is saved by Neptune: Menelaus wounds Helenus, and kills Psander (516—642). After great exertions on both sides, the Trojans are repulsed in the left wing; Hector still keeps his ground against the Ajaxes, till, being galled by the Locran slingers and archers, Polydamas advises to call a council of war (643—747). Hector approves his advice, but goes first to rally the Trojans; upbraids Paris, rejoins Polydamas, meets Ajax again, and renews the attack (748—837).

The eight and twentieth day still continues. The scene is between the Grecian wall and the sea-shore.

5. ἀγανόν Ἰππημολγών κ. τ. λ. These
Hippomolgi were a people of Sarmatia, situ-
ated upon the north-eastern coast of the
Euxine Sea, remarkable for their homely
habits and simple lives. It has been doubted
which of the descriptive names here given is
the gentile denomination, and which the
epithet. Some suppose that the people were
the same as the Abii, mentioned in
Q. Curt. VII. 6. Loga deinde Abiorum
Scytharum supereminent. He proceeds to
call them, in evident reference to this pas-
sage of Homer, justissimos barbarorum. In
agreement with this declaration is the opi-
ion of Arrian and Ammianus Marcellinus.
It is far more probable, however, that the
people were called Hippomolgi; and the ori-
gin of the name is immediately explained
in the epithet γαλακτοφάγων, i.e. γαλα-
κτοφάγων, from their living upon mares' milk.
In v. 6. ἄβδος is very commonly regarded as
an adjective, and is variously explained
by those who understand it in this light;
according as they derive it from βίᾳ ἀργος,
βιος φοῦλ, or βιος ἄρος. The former
derivation corresponds with the epithet
liber, which is used by Curtius. The latter,
with the a intensive, will represent them
as good marksmen, which is a known cha-
teristic of the Scythians. But the de-
ervation from βιος, vita or vietus, would
be more probable; though here also com-
mentators are disagreed as to the precise
import of the word. Some make the a
intensive; so that it will be equivalent
with μακρόβιος, long-lived. Others take a
for ἄρα, and explain it ἄρα βιος πορεύ-
όμενα, as synonymous with the epithets
ἀμάξουκος, ἀμαξῖδος, which are applied
by some writers to these people, in refer-
ence to their wandering mode of life.
Hence Justin. Hist. II. 2. Uxores liberos
quoque secum in plaustris volunt: quibus pro
Campestres Scythae, Quorum plaustra va-
gas rite tradunt donum. Others again make
the a privative, in which case the adjec-
tive will signify content with scanty fare;
thus exactly corresponding with the ep-
ithet γαλακτοφάγων, with which it is joined.
Thus Strabo also explains it: VII. p. 478.
C. ἄπο ἄλογον ἐντέλως ζωντας. The sim-
ple mode of living of this people is alluded
to by Martial: Vīrīt et epoto Sarmatīs pas-
also observes: Hec continentia illī morum
queque justitium iniquīt. The fact, how-
ever, seems to be that Ἀβδος is a gentile
name; though it belongs to a people of
Thrace or Scythia, bordering upon,
but distinct from, the Hippomolgi. It has even
been supposed that Ἀγανός is an appella-
tive noun, but without any satisfactory
reason.
8. οὐ γὰρ ὅγε ἀθανάτων κ. τ. λ. See II.
Θ. 5. 206. 397. Δ. 75.
18. τρίμα ὑμῶν κ. τ. λ. This passage
is extremely majestic and beautiful; and is
noticed as such by Longinus (IX. 8). Pope
compares it with the splendid description
in Psalm lxviii. 8. Compare also Judg.
v. 5. Is. lxiv. 3. The idea of Neptune
reaching Ἑγε in four strides is imitated
There were two towns named Ἑγέ; one
in Achaia, the other in Euboea; and it is
uncertain which is here meant. See also
Λίγας ἐνθα δέ ὀι κλώτα δῶματα βένθεσαι λίμινς, Χρύσεα, μαρμαρώντα, τετεύχαται, ἀφίλια αἰεί.
"Ενθ' ἐλήων υπ' ὁχεσφη τιτύσκετο χαλκόποτ' ἐπ' ω, Ὄκυπτεα, χουσάμην ἠθηρίσθη κομωντε.
Χρυσόν ὃ αὐτὸς ἐδώε ἑρεὶ χρον' γέντο ὃ ἱμάσθην Χρυσείνην, ἡφυκτόν, ἦθ' ὁ ἐπεβησετο ἱθφοῦ, ἂθ' ὃ ἐλαῖαν ἐπὶ κυματ' ἀτάλλε ὃ κήτε ὑπ' αὐτῷ Πάντοθεν ἢ κευμάνων, ὃν ύ γνωσθεῖν ἀνάκτα.
Γῆθοσύνη ὑ ὑάλασα διάστατο τοῖ ὃ πέτοντο 'Ῥύμφα μελ', ὀυδ', ὑπενερθεί διάνεο χάλκεος αἰξών' Τὸν ὃ ἐς 'Ἀχαϊὼν νήσας ἐνσκαρκήμοι φέον ἐπτούο.
"Εστε ὃ τι σπέος εὐρῷ βαθείης βένθεσι λίμνης, Μεσσηνῆς Τενέδου καὶ Ἰμβρου παπαλοέσσις.
"Ενθ' ἐπτούσες ἐστησε Ποσείδάνων ἐνοσίχων, Αὔσας ἐξ ὄχεων, παρὰ ὃ αμβρόσιον βάλεν εἴδαρ "Εἴλειναν' ἀμῖβ' ὃ ποσίπι πεδακ βάλε χρυσαίας, 'Ἀρρήκτως, ἀλβτώς, ὕφρ' ἐμετῶδν αὐθ' μένουν Νοστίσαντα ἀνάκτα' ὃ ὃ ἐς στρατον ὕξετ' Ἀχαϊών.
Τριώες δε, φλογί ἵσοι ἀδόλεξε ἢ θύελλα, "Εκτορῷ Πριαμίδῃ ἁμοτον μεμαώτες ἐποντό, "Ἀβρομοι, αὐίαξοι' ἐλποντο δέ νήσας 'Ἀχαϊὼν Ἀίρησεν κτενεῖν δε παρ' αὐτοῦ πάντας 'Ἀχαιοῦς. 'Ἀλλὰ Ποσείδανων γαίοχος, ἐννοσίγαος, 'Ἀργείους ὠργοῦν, βαθείης ἐξ ἀλός ἔλθων, Εἰσάμενος Κάλχαντι δέμας καὶ ἀτείρα φωμήν. Ἀιάντε πρώτω προσέφη, μεμαώτε καὶ αὐτῶ.
Ἀιάντε, σφῶν μὲν τέ σαώσετε λαὸν 'Ἀχαϊῶν, 'Ἀλκής μνησαμέω, μηδὲ κρυφότο φόβοιο.

from an old verb ἐιω. whence also διερός, hanius, in Od. Z. 201.
31. ἐνσκαρθήμα. Schol. ἐνκίνητο, τα-χις. From σκαίρω, salio. See on II. B. 814; and compare Σ. 572.
36. ἀμῆθ' ἐπὶ ποσεὶ π. ἤβ. χ. The practice of clogging the legs of horses at grass, which is not yet altogether extinct, is cen-
sured in Xen. Cyr. 111, 3, 27. Compare Arab. III. 4, 35. See also Theod. Idfy. XXV. 103.
41. ἀβρομοι, αὐίαξοι. Cum magno frequens et clamore: in both words the α, according to Eustathius, being intensive. May not the latter word be compounded of αἰος, aridos, and ιαῖς? See on II. M. 160.
'Allī ἐν ῇ ᾠγῷ' οὐ δείδαι χεῖρας ἀπότους
Τρώων, οὐ μέγα τείχους ὑπερκατέβησιν ὅμιλῳ'.
'Εξουσιά γὰρ ἀπαντάς ἐυκνήμιδες Ἀχαιῶν
Τῇ δὲ ἄυφῇ αὑτότατον περιείδεια, μὴ τι πάθωμεν,
'H, ῥ' ὠγ' ὁ λυσσώδης, φλογὶ εἰκελος, ἡγερονεύει
'Εκτωρ, ὡς Δίως εὐχετ' ἐρισθενέος πάις εἶναι.
Σφῶιν δ' ὀδέ θεῶν τις ἐνι φρεαὶ ποιήσειν,
Αὐτῶ θ' ἐστάμαινε κρατερῶς, καὶ ἀνωγέμεν ἄλλους
Τῷ κε καὶ ἔσομενον πέρ ἐρωσίατ' ἀπὸ νηών
'Ὀκυπόρων, εἰ καὶ μιν Ὀλυμπίως αὐτὸς ἐγείρει.
'H, καὶ σκηπτάνθη γαήμοχος Ἐννοσίγατος
'Αμφοτέρως κεκοπούς πλήθει μένεος κρατερότο,
Γυνα ἐν θίκεν ἐλαφρά, πόθας καὶ χεῖρας ὑπερθεν.
Αὐτὸς δ', ὡς ἤγε ἔκπετο, ἄκυπτεν ὅρο τετέθεαι,
'Ος ρ' τ' ἀπ' αἰγιλετός πέτρος περιμίκεος ἀρθείς
'Ὀρμὴν πεδίου διώκειν ὄρνεον ἀλλό.
'Ὡς ἀπὸ τῶν ἔνε Ποσείδών ἐνοσίχθων.
Τοίν δ' ἐγνω πρόσθεν Ὀὐλήνος ταχὺς Ἀμας,
Ἀθή δ' ἀρ' Ἀιάντα προσήφη Τελαμώνιον νύόν
'Ἀιαν, ἑτεὶ τις νῷθι θεῶν' οὐ Ὀλυμπίων ἐξουσία,
Μάντει εἰδόμενος κέλεται παρὰ νησὶ μάχεσθαι—
Οὐ δ' ὠγε Κάλλας ἐστὶ, θεοπρόπος οἰωνιστής'
'Ἠγνα ἐνα μετοπισθε ποδῶν νῆς κυνιμάω
'Ῥετ' ἐγνων ἀπόλυτος, ἀργίνωτοι ἐν θεοὶ περ'
Καὶ δ' ἔμοι αὐτὴρ θυμὸς ἐν στήθεσι φίλοις
Μᾶλλον ἐφορμάται πολεμίζειν ἕνε μάχεσθαι,
Μαμώνωσι δ' ἐνερθεὶ ποῦς καὶ χεῖρες ὑπερθε.
Τὸν δ' ἀπαμεθόμενος προσήφη Τελαμώνιος Ἀμας
Οὐτῶ νῦν καὶ ἔμοι περὶ δύοράτις καὶ εἰρεῖς ἄστατο
Μαμώνωσι, καὶ μοί μένος ὕφορεν' νέρθε, δἐ ποσίν
'Ἐσκόμη ἀμφοτέρου, μενοίνων εἰ καὶ οἴος
'Εκτωρ Πριμίδην ἁμοτὼν μεμαώτε μάχεσθαι.
'Ὡς οὐ μὲν τοιαῦτα πρός ἀλλόμενος ἀγώνεον,
Χάρμη γνηθόσυνοι, τίνι σφι θεῶς ἐμβαλε θυμοῖ,
Τόφρα δἐ τοὺς ὄπλεθεν Παύμοιος ὄρσεν 'Ἀχαιῶς,
Οὐ παρὰ νησὶ θοῦσιν ἀνέφυχον φίλον ἵππο.
Τὸν ρ̑' ἀμα ρ̑' ἀργαλέως καμάτω φίλα γυνα λέλυντο,

57. ἐφορμάται. See on Il. B. 179.
68. Ἀιαν, ἑτεὶ τις κ. τ. λ. The apodosis, or second clause, is wanting, which may be supplied readily from the sense. See on Il. Π. 59.
71. ἐγνω κ. τ. λ. See on Il. E. 778.
83. τοὺς ὄπλεθεν. Those in the rear; near the sea.
Καὶ σφιν ἁχος κατὰ θυμόν ἐγίνετο δερκομένοισι Τρώας, τοι μέγα τεῖχος ύπερκατέβησαν ὁμίλῳ.
Τοὺς οὖ' εἰσορώντες ὑπ' ὀφρύσι δάκρυα λείβον. Οὐ γὰρ ἐφαν φεύξεσθαι ὑπ' ἐκ κακοῦ ἀλλ' Ἔνοσίχθων ἐφίλετο κατορθοῦσα ὑπὸ τρόπου 
disposing, ταὐτοποιούμενος κραστέρας ὑπὸ τρόπου φάλαγγας.
Τεύκρον ἐπὶ πρώτον καὶ Δήλον ἐλθεῖν, Πηνελώπας τῇ ἡρω, Θάνατα τε, Δήλωρον τε, 
Πηρεύνην τε, καὶ Ἀντιλόχον, μήστωρας αὐτῆς.
Τοὺς ὅγε ἐπυρόμενον ἔπειτα πεπείνατα προσήπτα.
Αἰδώς, Ἀργείοι, κοῦροι νέοι ὑμῖν ἐγώγε
Μαραμένοισι πέτοιθα σασώτεμεν νέας ἀμάς.
Εἰ δ' ὑμένα πολέμου μεθήσεστε λευγαλίωο,
Νῦν δὴ εἰδεῖται ἦμαρ ὑπὸ τρόποις δαμάμαιν.
'Ω πόποι, ἦ μέγα θαῦμα τόδε ὀφθαλμοῖσιν ὕρωμαί,
Δεινῶν, δ' οὖτο' ἐγώγε τελευτήσεσθαι ἐφασκον,
Τρώας ἐφ' ἡμετέρας ἵναι νέας, οἱ τοπάφοιον περ
Φυλακίνης ἐλάφοισιν ἐϊόκεσαν, αἰτε καθ' ὕλην
Θῶν, πορδαλίων τε, λύκων τ' ἥμα πέλονται,
Ἀτώς ἠλάσκοισαν, ἀνάλκιδες, οὐδ' ἐπὶ χάρμη.
'Ως Τρώες τὸ πρῶτον γε μένος καὶ χείρας 'Αχαίων
Μίμενοι οὐκ ἠθέλεσκον ἐναντίον, οὐδ' ἦμαι
Νῦν δὲ έκασ' πόλιος, κοίλης ἐπὶ νησὶ μάχονται,
'Πηγέονος κακότητι, μεθησμοῦντοι τε λαίον,
Οἶ, κείνου λοίσαντες, ἀμοινέμεν οὐκ ἠθέλουσι
Νηῶν ἠκυπάρχοις, ἀλλὰ κτεῖονται αὐ' αὐτάς.
'Αλλ' εἰ δὴ καὶ πάσμαν ἐπὶ ὑμῖν ἀιτίος ἐστὶν
'Ἡρως 'Ατρείδης, εὐφρυκτῶν 'Αγαμεμνόνων,
Οὖνε' ἀπηύμποσε ποδόκεα Πηνελώπα,
'Ημέας γ' οὖν πρὸς ἐπι ταῖς μεθείμεναι πολέμου.
'Αλλ' ἀκεβωμέθα βάσσων' ἀκεσταὶ τοι φρένες ἐσθλών.

90. ρίεα μετασάμενας. Clarke renders these words facile se inserens. But Ernesti is correct in joining ρίεα with ὑπὸ τρόπου. The participle μετασάμενος is from εἶμι, not εἶδομαι. Hesych. μετεισάμενος μετεθείων. See Matt. Gr. Gr. § 213.

96. αἰών. Scil. ἐστι, i.e. αἰέων, Fudorum servate. It is improperly rendered in the versions, prob. pudor! See on II. E. 531; and compare II. P. 336. Od. F. 24. In the following line also, as Clarke justly observes, πτευότα is incorrectly translated confidéam, instead of confidó. Compare II. A. 524. Α. 325. Ψ. 296. and elsewhere.


104. οὖ' ἐπὶ χάρμη. Scil. ὡςα.

111. αἰτίος. See on II. Α. 153. From the sense which this word always bears in the Ilid, there can be no doubt as to the meaning of the noun κακότης in ν. 108. Heyne observes, that in Homer it means either culpa ox calamitas. In this passage the former signification is required, in reference to his dispute with Achilles.

115. ἀλλ' ἀκεβωμέθα βάσσων' κ.τ.λ. This line seems to have been misunderstood, or, at least, to have been insufficiently explained, by all the commentators. Clarke renders it, sed mecumur huic malo; let us remedy this evil: whereas it is evident, from
the latter clause, that φίλασ ε is the noun to be supplied after ἀκωμάθα. Heyne understands it to mean, let us pacify Achilles; which will be no difficult task, since he is brave and generous, and therefore plactable. This, however, is directly at variance with the fact, and with the unbending and implacable temper of the hero of the Iliad; upon which the very argument of the poem depends. Damm explains it, let us cure or direct ourselves of this fear; whereas nothing of the kind is implied or mentioned. It is evident that the verse is, as it were, parenthetical; since Neptune immediately takes up his speech again in the following line, nearly in the same words as in the preceding: the emphatic change in the prenom being the principal difference. The sense also plainly indicates that the evil to be remedied was the unfriendly feeling towards Agamemnon. The import, therefore, of the passage is at once discernible: We should not, at least, forget our duty; let us then cure our minds of this contentious spirit (v. 199) — and the minds of the brave are easily directed of such feelings. Besides, it is not honourable, &c. Damm however, though he has misunderstood the sense of the passage, has rightly explained the sense of the adjective ἄκεστος: quod (quí) samari potest, ne affectus aliquid obinteat et nocet.

118. μαχεσαίμην. Seil. ίτεσαι, Eustath. ἀντὶ τοῦ ἐνδιοιστικῶς λαλῆσαι, ἡ μίποσμα. Synonymous with νεμεσωμαῖα in the next line.


122. αἰδὼ καί νίμεσιν. Eustatin. ἡ μίν αἰδῶσ εἰ ἐμῶν αὐτῶν ἡ ἐ εἰμεσοί εἰ ἀλλῶν.

126. ἀμφὶ δ' ἄρι Λιαντας κ. τ. λ. There is a tradition preserved by Plutarch of a poetical contest between Homer and Hesiod, in which, after each had produced several pieces, and Homer had been unanimously declared successful, it was proposed that each should recite that part of his works which he himself esteemed the best. Homer is said to have selected the present passage, and Hesiod the opening of his second book: and, contrary to the expectation of all, the prize was adjudged to the latter. See Philostr. Heroic. c. 2. § 19. The commentators, as Pope observes, are all exceedingly angry at so flagrant a piece of injustice.


130. σάκος σάκι προβελήμυρ. See on II. I. 537. This description of the ancient phalanx, which is repeated in II. II. 215, is supposed by Eustathius to have been the origin of the celebrated Macedonian phalanx, but perhaps without reason. Euripides had his eye on this passage in Heraclid. 636. τοὺς ἐπαλλαχθεῖς πολὶ, ἀνήρ δ' ἐπ' ἀνόη σὰς ἱκαρτιμά μαχ. So Virgil, Æn. X. 360. Trojanae acies aciesque Latinae Concurreant; harret pede pede, densisque viro vir. Compare also Tyr. Carm. II. 32. Stat. Theb. VIII. 398. Óvid. Met. IX. 44. Sil. Ital. IX. 322; and see Macrob. Sat. VI. 3.
137. ὀλοίτροχος ώς ἀπό πέτρης, κ. τ. λ. This is one of the noblest similes in all Homer, and the most justly corresponding in its circumstances to the thing described. The furious descent of Hector from the wall, represented by a stone that flies from the top of a rock, forms but the first part of this admirable simile. The sudden stop of the stone when it comes to the plain, as of Hector at the phalanx of the Ajaxes; and the immobility of both when so stopped, the enemy being as unable to move him back, as he to get forward; this last branch of the comparison is the happiest in the world, and, though not hitherto observed, is what makes the principal beauty and force of it. The simile is copied by Virgil: Æn. XII. 684. Ac celuti montis saxum de vertice præceps Cun ruit aculeatum vento, seu turbidus imber Proluit, aut annis solitub culpata estussat; Pertur in abruptum magnum mons improbus actus, Excultatque solo, spectas, armenta, virisque Invotens secum; diejecta per agmina Turnus Sie urbis ruit ad munus, etc. It is but justice to Homer to take notice how infinitely inferior this simile is to the original; as it is only the violence of Turnus in which the whole application consists. There is yet another beauty in the numbers of this poet. As the verses themselves make us see, the sound of them makes us hear what they represent; in the noble roughness, rapidity, and sonorous cadence that distinguishes them, Pope. There is also a similar passage in Hesiod: Scut. H. 374. 'Ως ο' δ' ἄρ' ἀφ' ὑψιφος κοιρι- φής ἄρεος μεγάλοι Πετραι ἀποθρόσκωσαν, ἐπ' ἀλλήλας εἰς πέτωσι, Πολλαὶ ἐπ' ὑφίστρατοι, πολλαὶ ἐπε τε πέτωσι, Αἴγυπτο τε τανάφροι ρήγνυται ὑπ' αὐτῶν 'Ῥιμφα κυλινδρῶνεσ, ἐως πετόνω ἄφικταν ὡς ο' επ' ἀλλήλους πίσον μία κελλήγοι- τες. Compare ibid. v. 437.—The adjective ὀλοίτροχος, with which we must understand λίθος, evidently implies carrying de- struction in its course. Compare Xen. Anab. IV. 2. 3. The verb μιμάει must be supplied from the former part of the line.

139. ἀναίδειος. Ινγενία. See on II. Δ. 521. Virgil uses improbus in the same sense, in the passage cited in the last note.

141. ἀσφαλίς. Schol. Βιλλ. ἀντιπα- τιστώς.

147. ἀμφιγόνισσι. Τοῦ-εἰρηδ. Schol. ἑκα- τέρωθεν ἴκονιμόνου καὶ βλάπτειν ἔντα- μενος. Other interpretations have been given, but they are less probable.
'Ός· ἐπὶ τοῦ ἔτρυνε μένος καὶ θυμὸν ἐκάστου.

Δὴφοβος δὲ ἐν τούτῳ μεγά φρονεῶν ἐξεβίκει
Πριμιδής, πρὸςθέν δὲ ἐχεν ἀσπίδα πάντοσ' ἔσην,
Κοῦφα ποσὶ προβιβάς, καὶ ὑπασπίδα προποδίζων.
Μηρώνης δ' αὐτοῦ τυτύκετο ἐδοὺς φαείνῃ,
Καὶ βάλεν, οὖν ἀφάμαρτε, κατ' ἀσπίδα πάντοσ' ἔσην,
Ταυρεῖν' τής δ' οὗτι διήλασεν, ἀλλὰ πολὺ πρὸν
'Ἐν καυλῷ ἔγαγῃ δολίχων δόρῳ' Δὴφοβος δὲ
'Ἀσπίδα ταυρεῖν σχέ' ἀπὸ έό, δεῖσε δὲ θυμῷ.
'Ἐγχος Μηρώναο δαφρόνους' αὐτὰρ ὅγ γῆρως
Αψ ἐτάρων εἰς ἐθνός ἐχάζετο, χώσατο δ' αἰνώς.

Ἀμφότεροι, νικῆς τε, καὶ ἐγχος ὁ ξυνεάζε.
Βῆ δ' ιέντα παρά τε κλίσιας καὶ νῆς 'Αχαιῶν,
Οἰσόμενος δόρω μακρῶν, οἱ οί κλισθήρα λέειτο.
Οὶ δ' ἀλλοί μάραντο, βοῦ δ' ἀυσβέστος ὄρφει.

Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
'Ἰμβρίου αἰχμητή, πολυτάπευ Μέντορος ἔχων' 
Ναῖς δὲ Πήδαιον, πρὶν ἐλθείν νιᾶς 'Αχαιῶν,
Κοῦφην δὲ Πριάμου νόθην ἔχε Μηδεσκάστην.
Αὐτὰρ ἐπέλα Λαμπῶν νέος ἤλθθον ἀμφίλεισσαι,
Αψ εἰς Ἰλιον ἦλθε, μετέστηπε δὲ Τούδειοσ' 
Ναῖς δὲ πάρ Πριάμοι, δ' ἐν μῖν τιεν ἰσα τέκεσα.
Τὸν ρ' ύδας Τελαμώνοις ὑπ' οὖνατος ἐγχεὶ μακρῷ
Νῦς, εκ δ' ἐσπασεν ἐγχος' δ' αὐτ' ἐπέσε, μελη δώς,
'Η' ὄρος κορυφὴ ἐκαθαν περἰφαινομένοι,
Χαλκῆς ταινιῷεν, τέρενα χθοῦν φίλλα πελάσῃ.

'Ός πέτεν, ἀμφι δ' εὶς βράχει τεύχεα πωκίλα χαλκῆς.
Τεῦκρος δ' ὑφημίθη, μεμαίω ἀπὸ τεύχα ἔσαια.
'Εκτωρ δ' ἐρμήθειτο ακόντισε δοῦνοι φαείνη.
'Αλλ' δ' μὲν ἀντα ἐδών ἠλεάτο χάλκεον ἐγχος
Τυτθόν' δ' ἀμφιμαχον, Κτειόταν υ' Ἀκτορίωνος,

158. κόθφα ποσὶ προβιβάς. The precise meaning of these words is not very evident. Heyne supposes, a light and cautious motion, but at the same time rapid and determined. The words ὑπασπίδα προποδίζων, i.e. ὑπὸ τῆς ἀσπίδος, evidently imply caution; moving one foot before the other, so as to be completely protected by the shield. Compare II. Π. 609.

162. καύλη. The top of the shaft where it is fixed into the hilt. Eustath. λέγει δὲ καύλην, καθήμενον Ἐλλόν εἰς τὴν ἐπίδα ρατία, ἄρσιν εἰς τὸ κόλυν αὐτῆς. In Π. Π. 338. It signifies the part of the sword close beneath the hilt.

166. ἀμφότερον. See on II. Δ. 60. Before νικῆς, ένεκα or περὶ is understood.
171. πολυπτον. See on Π. Β. 106. Π. 467.
172. Πήδαιον. There is no mention of this town elsewhere. Eustath. τόπος ὅπε ἐπίσημος περίπος τὰ κατὰ Τροιάν. It is barely probable, that, as some imagine, the river Πεδείως, in the island of Cyprus, is intended. Πεδείως, see Apoll. Bibl. Π. Π. 12. 6. Pausan. X. 25.
178. μελη ἄχ, κ.τ.λ. Compare Virg. Æn. Π. 626. κ.τ.λ.
185. dda. Accus. of the unused form εἰς, as in Π. Μ. 129. Ο. 419. See Matt. Gr. Π. Σ 89.
Νισσόμενον πόλεμον, κατὰ στῆθος βάλε δούρι·
Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεῦχε· ἐπ᾽ αὐτῷ.
'Εκτωρ δὲ ὦρμηθῆ κόρυθα κροτάριος ἀφαρυῖαν
Κρατὸς ἀραφόταξαῖ μεγαλύτερος 'Αμμιμάχοιον.
Αἰας δ᾽ ὄρμηθέντος ὀρέξατο δούρι φαενήν
'Εκτωρος, ἀλλ᾽ οὐπὶ χρῶς εἰσάτο, πᾶς δ᾽ ἄρα χαλκὸς
Συμεδάλευκεν κεκάλυφθ'· δὲ ἃρ ἅσβιδος ὦμφαλὸν οὐτα,
'Ωσε δὲ μιν σθενεῖ μεγάλως δ᾽ δὲ χάσσατ ὀπίσσω
Νεκρῶν ἀμφοτέρων τοὺς δ᾽ εξείρισαν Ἀχαιοῖ.
'Αμμιμάχον μὲν ἄρα Στίχιος δίως τε Μενεθέως.
'Aρχοι Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀ'λαιών.
'Ιμβριον αὐτ᾽ Ἀιαντε, μεμαύτε θυρίδος ἀλκῆς.
'Ωστε δ᾽ αἰγὰ λέιντε, κυνόν ὑπὸ καρχαρούντων
'Αρπάζαντε, φέρητον ἀνὰ ῥωπῆια πυκνὰ,
'Υψόη ὑπὲρ γαίης μετὰ γαμφηλῆσθιν ἔχωντε.
'Ως ρα τὸν υψὸν ἔχωντε δίως Ἀιαντε κορυστά
Τεῦχεα συλήτην· κεφαλὴν δ᾽ ἀπαλῆς ἀπὸ δειρῆς.
Κάφεν Ὀιλίάδης, κεχολωμένος 'Αμμιμάχοιο,
'Ηκε δὲ μιν σφαρηθὸν ἔλεπαμένος δεὶ ὁμίλων.
'Εκτορὶ δὲ προπάροιθε ποδῶν πέσεν ἐν κοῦρισ.
Καὶ τότε δὴ πέρι κῆρι Ποσειδάων ἔχολωθῃ
Υἱῶνοι πεσόντος ἐν αἰνὸ ῥηιτήτι.
Βῆ δ᾽ ἐναι παρὰ τε κλίσιάς καὶ νήσας Ἀχαιῶν,
'Οτρυννὼν Δάναοὺς, Τρώεσσὶ δὲ κήδε ἔτευχεν.
'Iδομενεύς δ᾽ ἄρα οἱ δουρικλυτὸς ἀντεβάλησεν.
'Ερχόμενος παρ᾽ ἐταῖρον, δ᾽ οἱ νέον ἐκ πολέμου
'Ηλθε, κατ᾽ ιγυνήν θεβαλήμενος δεξί χαλκός.
Τὸν μὲν ἐταίροι ἐνεκιαν, δ᾽ ἕρποις ἐπιτελα.
'Ἡτε ἐκ κλίσιν· ἔτι γάρ πολέμιο μενοῖνα
'Ἀντιάνιν τὸν δὲ προσέφη ρείλων 'Ενυσίχθων.
'Ειςαμένους φθογγὴν Ἀνδραίμονος ὑπὶ Θόαντι,
'Ος πάρῃ Πλευρῶν καὶ αἰσίνην Καλυδώνι
Δισελβάσθην ἀναςτε, θεὸς δ᾽ ὡς τίτο δήμῳ.
'Iδομενεῦς, Κρητῶν βουλήφορος, πῦ τοι ἀπελαί,
Οὐχούςα, τὰς Τρώσιν ἀπέλευσ εἰς Ἀχαιῶν;
Τὸν δ᾽ αὐτ᾽ 'Ιδομενεὺς, Κρητῶν ἀγός, ἀντίαν ἥδα
'Ω Θᾶν, οὐτὶς ἀνήρ νῦν γ᾽ αὐτίος, ὦσσον ἐγγυς
'Γνώσκω τὰντες γὰρ ἐπιστάμεθα πτολεμεῖς,

199. ρωτήσα. Thicckets. Schol. τούτοι εἰς τρίτων φώς τοις φώτες δὲ πολυφύλλα καὶ μαντωθή φυτά ὑμῶν.
Όυτε τινά δέος ἵσχει ἀκήριον, οὔτε τις ὄκνων
Εἰκὼν ἀνδυέται πόλεμον κακῶν· ἀλλὰ ποὺ οὔτω
Μέλλει δὴ φίλον εἶναι ύπερμενεῖ Κρονίων,
Νωνύμνους ἀπολέσθαι ἀπ᾿ Ἀργεοὺς ἐνθάδ᾿ Ἀχαιός.
Ἀλλὰ, Θᾶνι,—καὶ γὰρ τὸ πάρος μενεηῶς ἡσα,−
Ὀτρύνεις δὲ καὶ ἄλλον, ὃθι μεθεῖνα ἑδαι,
Τῷ νῦν μὴν ἀπάληγε, κέλευε τε φωτὶ ἱκάσω.
Τὸν δ᾿ ἁμείβετε ἐπειτὰ Ποσειδάων ἐνοσίχθων;
Ἰδομενεῖ, μὴ κείνος ἄνηρ ἐτι νοστήσειν
Ἐκ Τροίτης, ἀλλ᾿ αὖθι κυνῶν μέλτηθα γένοιτο,
"Ος τις ἡτ᾿ ἡματι τῷ δέ ἐκὼν μεθύσας ἱάσθαι.−
Ἀλλα ἄγος, τεῦχεα δεῦρο λαβὼν ἀὐτabilia διὰ ἀμα ἤρη
Σπεύδεοιν, αὐτ᾿ ὄφελος τι γεννώμεθα καὶ δι᾿ ἑόντε.
Συμφρίτη δ᾿ ἀρετή πέλει ἄνδρῳν, καὶ μάλα λυγρῶν
Νωὶ δὲ καὶ καὶ γὰρ αγαθοίσιν ἐπιστάμεθα μάχεσθαι.
ο Ως εἴτων, δ ἡμῶν αὐτίς ἐβήθει θεὸς ἀμπόνων ἄνδρῶν.
Ἰδομενεύς δ᾿ ὅτε ἐὰν κλησίνη ἐνυτκότων ἱκανῶν,
Δύστο τεῦχεα καλὰ περὶ χρόνω, γένητο δι᾿ ἐδοῦρε
Βῇ δ᾿ ἰμὲν ἀστεροπτὴ ἐναλίγκικος, ἦν τε Κρονίων
Χειρὶ λαβὼν ἐπίκοξεν ἀπ᾿ ἀγλήμενος Ὀλύμπου,
Δεικνὺς σῆμα βροτοῦσιν, ἀρίζηλου δὲ οἱ αὐγαλ,
"Ος τοῦ χαλκὸς ἐλαμπτε περὶ στήθεσι θεόνως.−
Μηρίνης δ᾿ ἀρα οἱ, θεράπων εὑς, ἀντεβόλησαν,
"Εγγυς ἐτὶ κλαίσις μετὰ γὰρ ὄρων χαλκὸς ἤρε
Οἰσόμενος τὸν ἐδίποσφη σθένος Ἰδομενήος.
Μηρίνη, Μῦλον νιου, πῶς ταυχί, φίλταθ ἐταῖρων,
Τίττη ήλθης πόλεμον τε λιπὼν καὶ ἕδωτητα;
Ἡ τι βῆβλια, βῆλεος δὲ σε τείρει ἀκώλη,
"Η ἐδε τεν ἀγγελίησες μετε εἰς ήλυυθες; οὐδὲ τοι αὐτὸς

234. δέος ἀκήριον. See on 11. E. 812.
225. ἀλλὰ τοῦ. Sel. ut veriminde est:
226. quantum coniurare est. CLARKE. See
227. on 11. A. 178; and of the verb μέλλει, in
228. the next line, on 11. B. 116.
233. κυνῶν μελίπθος. A sport for dogs.
229. The noun μελίπθομον signifies properly,
230. dancing accompanied with music; from μελ.
231. πως. Estanch, μελίπθος αντί τοι ρατίγαμο.
235. ταῖρα δ᾿ ἀμα χρὸι κ.τ.λ. The sense of
236. this passage seems to be this: We
237. ought to unite our efforts, since even two of
238. us together may be of service; for the united
239. valour even of the weak is advantageous:
240. whereas see δὲ. Heyne observes, that the
241. construction of ν. 247. should be thus
242. supplied: ἄνδρων, καὶ μάλα λυγρῶν,
243. ἀρετὴ γίνεται, τὰν συμφροτή γ. Est etiam
244. imbellium hominum virtus alius, si modo
245. ulla a pluribus coniunctis adhibeatur. Per-
246. haps ὄφελος οὐ should rather be repeated:
247. ἄνδρων ἦν, καὶ μάλα λυγρῶν, ἀρετὴ συ-
248. μβοτὴ πέλει ὄφελος τι. Juvenal, Sat. 11.
249. 46. Defendit numerus, ʃunquetque ʃumone
250. phalanges.
251. ἅμαρτων. For ἅνα πόνον, i.e.
252. ἅμαρτ᾽ ὅμως. CLARKE. See on
253. v. 273.
254. ἐμνήν, κ.τ.λ. This long conversation
255. of Meriones and Idomenes has
256. been considered ill-timed and improper in
257. the heat of the action. It arises, however,
258. very naturally out of the circumstances
259. which attend it; and is happily intro-
260. duced to relieve the attention of the
261. reader, which has been so entirely oc-
262. cupied with the tumult of the war. See on
The enallage, or change of number, in this line, from κατεξάθημεν in the plural, to ἔχεσκον in the singular, is not unfrequent in Homer; and may be attributed, as in similar false constructions, which have been noticed occasionally, to the early state of the language, and a comparative inattention to the strict rules of grammar. There is a similar change in Eur. Ion. 352. εἰ πρὸς τοῦ θεοῦ Καλυάδος μὴ μαθεῖν ἄρον θεῖον. See Matt. Gr. Gr. § 292.

261. ἐνώπια παμφανώντα. See on II. Ο. 435.

263. γανόντες. Renidentes. Schol. σταλίζοντες. The verb γανάω properly signifies latitūdine affixa, or latum sideri. The sense in which it is here used, is sometimes also affixed to the verbs μειδίων, γαλάω, and to videre in Latin. In the primitive acception Homer uses the form γάννυαι, as in v. 493. See also II. Σ. 504. Τ. 405. Od. M. 43. Eur. Cyc. 504.

273. σι εἰ ἐδέμαι αὖτὸν ὄνο. Meriones inferred from the expression of Idomeneus, in v. 263, that his friend suspected his courage. This insinuation, he answers, he, of all others, had the least occasion to throw out, since they had usually fought side by side; Meriones as the θεράπων, or attendant, of Idomeneus. It is this circumstance which led to the lengthened conversation of the two heroes.

277. ή λόχον. See on II. Α. 227.

281. μετοκλάζει. Flexia genus succumbit: as explained by the following clause.
Ἐν δὲ τέ οἱ κραδίνη μεγάλα στέρνοντο πατάσσει
Κηρὰς όιομένως, πάταγος δὲ τὰ γινὲτ' ὀδόντων'
Τοῦ δ' ἀγαθοῦ υπ' ἀρ τρέπεται χρώς, οὕτε τὶ λίθη
Ταρβεῖ, ἐπειδὰν πρῶτον ἐσίζηται λόχον ἄνδρῶν,
'Αρατά δὲ τάχιστα μεγῆμεν ἐν δαί λυγρῷ—
Οὐδὲ κεν ἐνθα τεῦν γε μένοις καὶ χεῖρας οὖνοιτ.
Εἰ περ γὰρ κε βλέοι ποιέμουμεν, νε' τυπείς,
Οὐκ ἂν ἐν αὐχέν ὁπισθε πέσοι βέλος, οὐδ' ἐνι νῦτις,
'Αλλὰ κεν ἦ στέρνων ἡ νηδώς αὐτάσσει
Πρόσων ἐιμένοι μετὰ προμάχων δαριστῶν.
'Αλλ' ἀγε, μικήτε ταῦτα λεγόμεθα, νηπίουτοι ὧς,
'Εστασίες, μή πού τις ὑπερφιάλως νεμείσῃ
'Αλλὰ σὺ γε κλαίψιν κιόν ἔλευ ὀβριμον ἐγχος.
'Ος φάτο' Μηρούνις δὲ, θοῦ αὐτάλαντος ᾿Αρη
Καρπαλίμως κλαίψιθεν ἀνεῖλετο χάλκεων ἐγχος,
Βὴ δὲ μετ’ Ἰδομενία, μέγα πτελείου μεμηλῶς.
Οἰος δὲ βροτολογὺς ᾿Αρης πολεμοῦντε μέτεισα,
Τῷ δὲ Φόβος, φίλος νίδος, ἀμα κρατερὸς καὶ ἀταρβῆς
'Εσπετο, ὀστ' ἐφοίβησε ταλάφρουνα περ πολεμιστὴν
Τῷ μὲν ἀρ' ἐκ Θρῆκης 'Εφύρους μέτα θωρίσσεσθον,
'Ηὲ μετὰ Φλέγνας μεγαλήτωρας, οὔτ' ἀρα τῶγε
'Εκλυν αἴματέρων, ἐτέρωσι δὲ κύδος ἐδωκαν
Τοῖοι Μηρούνις τε καὶ Ἰδομενίες, ἀγοὶ ἄνδρῶν,
'Ηίσαν ἐς πόλεμον, κεκορυθμένοι αἰθοπι χαλκῷ.
Τὸν καὶ Μηρούνις πρόπερος πρὸς μύθον ἐευπε'

Anglicè: he covers. This verb is among the ἀπαξ λεγόμενα in Homer. Cicero seems to have had this passage in view in his Oration for Cluentius: Timor ejus, perturbatio, suspensus incertusque tulit, crebra coloris mutatio.

283. Κηρὰς όιομένως. Mortem omnimani. Π. Λ. 228. τὸ δὲ τοι κήρ εἰςεύται εἶναι.

285. ἐπειδὰν. This is the only passage in which this particle occurs in Homer; and Thiersch would here substitute ἐπιν ὑ, as in Π. Π. 453. Ὀδ. Μ. 55. There is, however, no appearance of variation in any of the copies.

287. ὁναρ. Subaud. τέ. See on Soph. Πνευμ. Τ. 314. Πεντ. Γρ. p. 28. Also on Π. Δ. 539.


301. τῷ μίν ἀρ' ἐκ Θρῆκης κ. τ. λ. The invention of the passage of Mars from Thrace, which was feigned to be the country of that god, to the Phlegyans and Ephyrians, is a very beautiful and poetical manner of celebrating the martial genius of that people, who lived in perpetual wars. As for the general purport of the comparison, it gives a noble and majestic idea at once of Idomenes and Meriones, represented by Mars and his son Terror; in which each of these heroes is greatly elevated, yet the just distinction between them preserved. The beautiful simile of Virgil in Ec. XII. 331. is drawn with an eye to this of our author. Qua|lis ajud gelidly cum flamina concitus Hæbris Sanguineus Marors clupos incoprat, atque faurenst Bella mores inimitit equos; illi aquo aperto Ante Notos Zephyrumque tulent; gentil ultima pusu Thrace pedum; circumque atræ Formidinis ora, Íraca, Insidiæque, Dei coniunxit aiguët. Pope. See Pausan. IX. 36. Lowlith de Sacra Poesi Hebr. p. 234.

Δευκαλίδη, πη τ' ἀρ μέμονας καταδύναι ὀμίλουν;
"Ἡ ἐπὶ δεξιόφι παντὸς στρατού, ἢ ἀνὰ μέσους,
"Ἡ ἐπὶ ἀριστεροφινί; ἐπεὶ οὔποθε ἠλπομαι οὕτω
Δευσθαι πολέμιοι κάρη κομόωντας Ἀχαιός.
Τὸν δ' αὖτ' Ἴδομενεύς, Κρητῶν ἄγως, ἀντιον ἱδάε.
Νμυσί μὲν ἐν μέσον γενὸς εἰσι καὶ ἀλλοι,
Αἰαντές τε ἐν, Τεῦκρος θ', δι' ἀριστος Ἀχαιῶν
Τοξοσύνης, ἀγαθος οὗ καὶ ἐν σταδιώ υψίν.
Οἱ μιν ἄδην ἐλώσαι καὶ ἐσθίμενον πολέμιοι,
"Εκτορα Πραιμίδην, καὶ εἴ μάλα καρτερός ἔστιν.
Αἰτύ οἱ ἐσσείτα, μάλα περ μεμαώι μάχεσθαι,
Κείνων νικήσαντι μένους καὶ χείρας ἀπτούνς,
Νύμς ἐντρήσαι, ὅτε μὴ αὐτός γε Κρονίων
'Εμβαλοι αἰθέμενον δαλὴν νιξῆσι θυγισιν.
'Ανδρὶ δὲ κ' οὔκ εἰςε μέγας Τελεμώνιος Ἀιας,
"Ος θνητός τ' εἰν, καὶ ἐδοι Δημήτρεος ἀκτήν,
Χαλκῷ τε ῥήκτος, μεγάλοις τε χερμαδιοίσιν.
Οὐδ' ἂν Ἀχιλλῆι ῥήξινοι χωρήσειν
"Ἐν γ' αὐτόστασι, ποσὶ δ' οὔπως ἐστὶν ἐρίζειν.
Νώϊν δ' ὤδ' ἐπ' ἀριστέρ' ἔχε στρατοῦ, ὀφρα τάχιστα

309. ἐπὶ σύποτι Ἕλπομα κ.τ.λ. Since I expect that the Greeks will no where be in want of war; i.e. engage where we will, we shall have fighting enough. Eustathius: δεύσασαι πολέμιοι; δ' ἔστιν, οὔδαιμον ἀπολειμένου εἶναι. With this simple interpretation before them, the commentators, one and all, have mistaken the meaning of the passage. Heyne refers the observation to the last part only of the question of Meriones, and supposes the words to imply that the Greeks had given way nowhere so much as in the left wing. In order to twist the sense to this purport, he understands an ellipse of ἀλής with δεύσασαι, and supplies the construction thus: ἀλής δεύσασαι κατὰ τοῦ πολέμου, i.e. ἐν τῷ πολεμίζειν. But the genitive, which the verb δεύσασαι requires, is at hand in the word πολεμίζειν, not to mention that this explanation renders the former part of the question of Meriones absolute nonsense; and the answer of Idomeneus, who replies that assistance is not wanted in the centre, and proposes to turn their attention to the left wing, altogether out of place. The other interpretations are the same in effect, and liable to the same objections, as that of Heyne. The true sense of the passage, on the contrary, is supported by the reply of Idomeneus, who shows that all parts are not equally in want of assistance; but, though there would be enough to do in every direction, still the left wing was in more immediate need of support.
312. ἀμύκνων. Scil. ὄστι. See on II. Z. 463.
315. ἄδην ἐλώσαι. The versions render ἄδην adverbially, as in II. E. 203, and join ἐσθίμενον πολέμιοι. By a comparison of the passage, however, with II. T. 423, it seems that the preposition εἰς is omitted, and the construction as follows: οἱ μὲν ἠλώσας, καὶ ἐσθίμενον, ἢς ἄδην πολέμιο. So the Scholastik: εἰς κόρων ἠλώσαις; δ' ἔστι πολέμιον κορισθῆναι ποιήσσω. Of καί, for καίπερ, although, see on II. A. 63.—Of the metrical structure of the following line, see Prelim. Obs. sect. VI.
322. Δημήτρεος ἀκτήν. See on II. A. 630. Euripides has adopted the expression in Hippol. 137, and in a fragment preserved by Atheneus (IV. p. 158. E.).
326. νωΐν. This may be either the genitive or dative dual. If the former, it must depend upon ἀριστέρα, and the sense will be, tene hic ad lexan nostri, scil. κατά τοῦ στρατοῦ. Heyne, however, prefers the dative: tene mihi ad lexan castrorum. It would, perhaps, be better to read ἰχνιν, for ἰχνε, by which means the sentence would run thus: se ad nostrum est ad lexan

330. 331. 332.
Εἰ δ' ὁμοίως ὑπὸ τοῦ εὐχομεν ὁμέν, ἦτε τις ἡμῖν.

"Ὡς φάτο" Μητρίνης δε, τοῦτο ἀπαλαίτος Ἀρης,

"Ἡρῴς ἀμέν, ὄφρο ἀφίκοντο κατὰ στρατὸν, ἦ μιν ἀνώγει."

Ὣ ὑμῶς Ἰδομήνα ἰόνων, φλογὶ εἰκέλων ἄλκινιν,

Αὐτὸν καὶ θεράπουτα, σὺν ἑπτεσὶ δαιδάλεισι, Κεκλόμενοι καθ' ὀμίλουν ἐπ' αὐτῷ πάντες ἔβησαν,

Τῶν δ' ὀμῶν ἱστατο νεῖκος ἐπὶ προμυσὶ πέλεσιν.

"Ὡς δ' ὁδ' ὑπὸ λιγέων ἀνέμων σπέρχων ἀελλοὶ ἔμι

"Ἠματι τῷ, ὅτε τε πλείστη κοίνες ἁμφὶ κελεύθους,

Ὅτε τῷ, ὅτε τε πλείστη κοίνες ἁμφὶ κελεύθους,

"Ἐφοτε ἐνέκρινεν θυμῷ ἔνεκρινε

Μάκρος, ἃς ἐξαίχην ταμεσήμορας οὕσε καθ' ἀμέρεῖν

Ἀγήνα καλκείοις κοινοῦν ἀστο χαριμομενάων,

Θωρίκων τε νεοσμήκτων, σακέων τε φαειών,

"Ἐρχομένων ἠμῶν χάρις καὶ ἡμᾶς ἐκ μήχανιν

"Ὸς τότε γνηθήσειεν ἰδον πόλον, οὐδ' ἀκάσωτο.

Τὸ δ' ἀμφὶς φρονοῦσεν, ὅπως Κρόνος ἔρη κραταῖσι

"Ἀθρόσων ἡρώεσσεν ἐτεύχετον ἄλγεα λυχά.

Ζεῦς μὲν ἄρα Τρώσεσι καὶ "Εκτορὶ βουλέτου νίκην,

Κυδαίνων 'Ἀχιλλης πόδας ταχών' οὐ δ' ἴγε πάμπαν

"Ἡθελε λαύν ὅλεθρα 'Ἀχιλλῆν Ὡλόθι πρὸ,

'Αλλὰ θέτεν κύδαινε καὶ νέα καρποθύμουν.

"Ἀργειοῦς δὲ Ποσείδών πούθους μετελθῶν

Ἀάθρη, ὑπέκαινας πολυῆς ἀλός ' ἡθελο γάρ ῥα

Τρωών δαμαννίους, ἄτ' δὲ κρατέρως ἐνεμέσσα.

'Ἡ μὰν ἀμφοτέρωσιν ὁμῶν γένος, ἦδ' ἵνα πάρῃ,

'Αλλὰ Ζεὺς πρότερος γεγονεῖ καὶ πλεῖσταν ὑδη

Τῷ ῥα καὶ ἀμφαξεῖν μὲν ἀλεξείμειαν ἀλέεινε,
Λάθρη δ' αἰέν ἔγειρε κατὰ στρατόν, ἀνδρὶ ἐοικώς.
Τὸ δ' ἐρῴδος κρατερῆς καὶ ὁμοίου πολέμου
Πείρας, ἐπαλλάξαντες, ἐπ' ἀμφοτέροις τάνυσαν,
"Ἀρρήκτων τ' ἀλυτῶν τε, τὸ πολλῶν γούνατ' ἐλυσεν.
"Ἐνθα, μεσαπόλιος περ ἐων, Δαναοίς κελέσας
Ἰθομενέως, Τρώεσσι μετάλμενος, ἐν φόβων ὄρσε,
Πέφνε γὰρ Ὀθρυννή, Καβδησθέν ἔνυν τίνα, ὁς ἡ
"Ὅς ὅ νεόν πολέμου μετὰ κλέος εἰλημοῦθει,
"ἲσιε δ' Πρώμοι θυγατρῶν εἴδος ἄριστην,
Κασσάνδρην, ἀνάεδνου ὑπέσχετο δὲ μέγα ἔργων,
Ἐκ Τροίνης ἀκόντας ἀπωσίμεν νῦν Ἀχαίων.
Τὸ δ' ὁ γέρων Πρώμος ὑπὸ τ' ἐσχῆτο καὶ κατένευσε
Δωσαίμενα' δ' ὁ μάραθος', ὑποσχεῖσθαι πιθήσας.
'Ἰθομενέως δ' αὐτοῦ τιτύσκετο δουρὶ φαινώ,
Καὶ βάλεν ὥλῃ βιβλάντα τυχών', οὐδ' ἤρκεσε θώρηξ
Χάλκεος, δυν φορέσκει μέση δ' ἐν γαστρὶ πηξε.
Δοῦπος δ' ἔπεισον' δ' ὡς ἐπεύξατο, φωνῆσεν τε'
'Οθρυννεῖ, πέρι δ' ἐς βροτῶν αἰνίζομ' ὑπάντων,
Εἰ ἐτεὸν δῇ πάντα τελευτήσεις, δό' ὑπέστης

358. τὸ δ' ἔρῳς κ. τ. λ. This short but comprehensive allegory is very proper to give us an idea of the present condition of the two contending armies, who, being both powerfully sustained by the assistance of two superior deities, join and mix together in a close and bloody engagement, without any remarkable advantage on either side. To image to us this state of things, the poet represents Jupiter and Neptune holding the two armies close bound by a mighty chain, which he calls the knot of contention and war, and of which the two gods draw the extremities, whereby the enclosed armies are compelled together, without any possibility on either side to separate or conquer. There is not, perhaps, in Homer any image at once so exact and so bold. Porph. This explanation, however, is not altogether correct. The comparison is borrowed from a common sport wherein two persons contended the superiority of manual strength, by pulling at the two extremities of a rope; and the balance of success between the two armies is represented by the tension of the rope, alternately yielding to the exertions of each antagonist. See on II. A. 336. The construction is: τὸ δὲ ἀπετάνυσαν ἀμφότερος πείρας ἔρως καὶ πολέμου, ἐπαλλάξαντες. The verb ἐπαλλάσσειν is properly translated by Ernesti, in utramque partem trahere. Hence, metaphorically, τοὺς λόγους ἐπαλλάττεν, in Aristot. Polit. I. 6. The singular πείρας is either for the plural πείρατα, or it must be understood of the whole rope.—Of the adjective ὅμοιος, see on Ill. Δ. 315.
360. μεταπόλιος. Middle-aged; i.e. when the hair begins to turn grey. Schol. ὃς ἐσπαρμένη εἶναι αἱ πολιαί.
363. ἐνόν ἑνόσα. Seil. in Priaun's palace; where he was entertained as his future son-in-law. The same form occurs in Il. O. 438. Of Cabeus, nothing is known, except that it was a city of Thrace.
366. πολέμου μετὰ κλέος. Belli fama acereta; as in II. A. 227.
368. ἀνάεδνου. See on II. I. 146.
371. ὥλῃ βιβλάντα. Eustath. πηξῶντα ἐνθυνουσίως. After the participle τυχών, the genitive αὐτῶν must be supplied: the accusative depends upon βάλε.
374. ἀινίζομαι. I will extol; present for future. The severe and sarcastic raiillery, in which the heroes of Homer sometimes indulge towards their dying enemies, is strongly characteristic of a state of barbarism and incivilization. At the same time, they are not to be charged upon the poet himself, so much as upon the temper of the age in which he lived. Virgil was only historically correct, in making several of his heroes guilty of similar barbarities. Compare Αἰν. II. 547. and elsewhere.
Δαρδανίδη Πρίαμος· ὁ δ' ὑπέσχετο θυγατέρα ἥν.
Καὶ κέ τοι ἡμές ταῦτα γ' ὑποσχέμενοι τελέσαιμεν,
Δούμεν δ' Ἀτρείδασ θυγατρῶν εἵδος ἀρίστην,
"Αργεός ἐξαγαγόντες, ὀπισμένεν, εἴ κε σὺν ἄμμεν
Ἰλιὼν ἐκπέφασε εὐ ναυμένον πτολείθρον.
"Ἀλλ' ἔπευ, ὕφρ' ἐπὶ νυσίς συνυώμεθα ποιστόροουσιν
"Ἀμφὶ γὰρ' ἐπεὶ οὗτοι ἐκενωταί κακοὶ εἶμεν.
"Ὡς εἴπον, ποῦδος ἐίλλε κατὰ κρατηρὶν ὑπομόνην
"Ἡρώς Ἔνομενεύς τῷ δ' Ἀσιῶν ἠλθεν ἀμύντωρ
Πεξός πρόσθ' ἶππων' τῷ δ' πνεύοντες κατ' ὀμόνων
Αἰέν ἔχ' ἤνινοχος θεράπων' ὁ δ' ἰτεσ τυμφῳ
"Ηδομενῆ βαλείν' ὁ δ' εἴ μιν φθάμενος βάλε δουρῇ
Δαμοῦν υπ' ἀνθερεδών, διαπρὸ δ' χαλκὸν ἐλασσεν.
"Ἡρίτε δ', ὡς ὅτε τις δρῦς ἠμίπεν, ἦ ἀχερώς,
"Ἡ πτέρνας βλαβηρη, τὴν τ' οὕρεσι τέκτονες ἄνδρες
"Εξέτασεν πελάκασι νεῖκεςι, νίμον εἶναια
"Ὡς δ' πρῶθ' ἶππων καὶ εἴφρον κείτο ταυνοθείς,
Βεβρυχώς, κόνιος ἐδοραγμένος αἰματοεσσης.
"Εκ δέ οἱ ἤνινοχος πληγή φρέας, ὡς πάρος εἰχεν
Οὐδ' ὅγε τολμῆσε, ἐνέων ὑπὸ χεῖρας ἀλόξες,
"Αφ' ἶππους στρέψα τὼν δ' Ἀντιλοχος μενεχάρμης
Δουρὶ μέσον περόνησε τυχῶν' οὔδ' ἥρκησε θωρήξ
Χάλκεος, ὃν φορέσκει μέση δ' ἐν γαστέρι πτεζ
Αὐτάρ ὅγε αὐσθάμαλλον εὐεργέος ἐκτενει δίφρον
"Ἰπποὺς δ' Ἀντιλοχος, μεγαθύμου Νέστορος νῦς,
"Εξέλασε Τρώων μετ' ἐϊκνημίδας Ἀχάιος.
Διήφοβος δ' ἐκ μάλα σχεδοῦ ἠλύθεν Ἐνομενής,
"Ἀσίον ἀχυμενόνος, καὶ ἀκόντισε δουρὶ φαεινᾶι,
"Ἀλλ' δ' μεῖν ἀντα ἰδών ἠλεβατὸ χάλκεον ἐγχος
"Ιδομενέως κρύφθη γάρ υπ' ἀσπίδι πάντοτο ἐσθή,
Τὴν ὅρ' ὅγε ρίονίσι βοῶν καὶ νῦσσῃ χαλκῷ
Δινωτὴν φορέσΚε, δυὸ κανόνεσι' ἀραπρίαν.
Τῇ ὑπὸ πᾶς ἐάλη, τῷ δ' ὑπέρπατο χάλκεον ἐγχος.
Καρφαλέον δ' οἱ ἀσπίς ἐπιθρέξαντος ἀυστένει.

382. ἐκνωσάι. Schol. Vill. κηθεσαί, πεῖνθειον οὕτοι γὰρ τὰ ἐνα παρὰ τῶν μνηστευμένων ἐνείδχυντο. Βοε ἀπαξ λεγομνή.
389. ἀχερώς. The white poplar; so termed from the colour of its bark, wood, and leaves. The appellative is derived from its abundant growth on the banks of the Acheron. The adjective βλαβηρός, in the next line, is procerus, altus; from βλάσκως, creeso. Heyne derives it ultimately from βάλλω, and compares Virg. Eclog. X. 74. Vere novo viridis se subjicit, sc. in alturn.
408. άλη. Se collegit, as in Virg. Æn. XII. 491.
409. ἐπιθρέξαντος ἐγχος. As the spear passed close over it. The adverb καρφαλεον denotes the sound upon the shield, caused
by the reverberation of the air. See on II. M. 160.

414. οὐ μᾶν οὐδ' ἀττικός. This is the emendation of Blohmfield in his Gloss. on Ἀσχ. Agam. 71; and there can be little doubt of its truth. Compare II. Ψ. 441.

415. Βασιλεία οὐ μᾶν αὐτ' ἄτρ. 416. λῆγε. This verb is again used in an active sense, in II. Ψ. 305. See Schneid. Lex. in ν.

416. δουπήσα. See on II. Ψ. 679.

417. ἡρώ. Ἀλε. Supply ἐκείνω. At the end of the parenthesis the subject nominative is changed.

418. εἰ μεγάρῳ. Scil. ὁδ. This must relate, as Ernesti remarks, to the period before her marriage. Thus Demosthenes (contra Mid. § 17.) describes a virgin, as ἐτὶ ἐνδοθ ὁδ.ν.

433. After this verse the three following occur in some MSS.: but they are, in all probability, spurious.

434. Πρὶν 'Αντιπερίδας τραφίμεν καὶ Παυβόνου νιάς, Πριαμίδας β', οἳ Τρωσι μετέπεσον ἱππο-δάμοισιν "Εἰς ἐδ' ἥβην εἴχην, ὀφελὲ εὖ καύριον ἀνθος.

435. ὅσε φαεινα. All the MSS. and early editions read φαινών, as in v. 3. 7. supra. The metre evidently requires φαι-νά: and that ὅσα is neuter, as well as masculine, is clear from v. 617, where we meet with ὅσα αἰματείνα. The use of the adjective in the plural, with the substantive in the dual, is also supported by the same passage. See also on II. Ψ. 477; and of the verb θελεῖν, see on II. M. 255. It here signifies to fascinate or perplex. Schol. ἀπαθήσα.
...expression ιτικαν τι signifies rete conjicere, just as λαγει τι signifies rete diere. Of this elegant use of the pronoun τι, see Zeune on Viger, p. 119. With αειον the noun χρημα must be supplied. It frequently happens that the adjective is placed, as it is here, in the neuter singular, in reference to a subject either masculine or feminine, or in the plural. See on Il. B. 204.

450. ἰπιούρον. Schol. φίλακα, ἡ κ. ἐβασσελα. Both ὑπος and ἰπιούρος signify a director or ruler. Compare Il. 9. 80. Od. 11. N. 405. 0. 39. Theocr. ίδι. VIII. 6. Apollon. Rhod. I. 87. III. 1179. This Minos, who is here stated by Homer to have lived only three generations before the Trojan war, could not have been the same with the celebrated monarch, who settled the laws and constitution of Crete: at least, if the early date usually assigned to the civilization of Crete is to be admitted as correct; viz. B. C. 1406. Hence chronologists and historians have generally supposed two Cretan princes of the name of Minos; though it is impossible to distinguish between their respective histories. Compare Od. A. 567. T. 175; and see Diod. Sic. IV. 60.

457. πειρήσατο. Schol. ἰδμενέως.

458. ἐδοάσατο. Schol. ἐδώξε. There has
been some doubt respecting the origin of this verb, which is manifestly a poetic form. Buttmann (Lexil. II. p. 104) identifies it, by means of a change of vowels, with \( \varepsilon \zeta \alpha \sigma \tau \iota \), in Od. Z. 242; and derives both from \( \delta \alpha \iota \kappa \nu \alpha \), aor. 2. of \( \delta \alpha \iota \). Others explain \( \delta \alpha \iota \zeta \omega \) as poetic for \( \delta \sigma \iota \kappa \omega \), by rejecting the \( \kappa \).

460. \( \pi \rho \alpha \mu \omega \iota \pi \epsilon \mu \iota \mu \iota \gamma \iota \). Homer here gives the reason why \( \Lambda \iota \kappa \nu \) did not fight in the foremost ranks. It was against his inclination that he served Priam, and he was rather engaged by honour and reputation to assist his country, than by any disposition to serve that prince. This passage is purely historical, and the ancients have preserved to us a tradition which serves to explain it. They say, that \( \Lambda \iota \kappa \nu \) became suspected by Priam, on account of an oracle, which prophesied that in process of time he should rule over the Trojans. Compare II. Y. 306. sqq. The king therefore showed him a great degree of esteem or consideration, with design to discredit, and render him despicable to the people.


464. \( \gamma \alpha \mu \beta \rho \iota \). Alcathoüs was the son-in-law of Anchises. See above v. 428, where \( \gamma \alpha \mu \beta \rho \iota \) occurs in its proper signification. Here it means a brother-in-law; as in II. E. 474.

470. \( \tau \iota \lambda \nu \gamma \epsilon \tau \iota \nu \). Like a tender child. See on II. I. 175.

473. \( \o \iota \sigma \pi \tau \lambda \delta \iota \). Solitary. Schol. \( \eta \tau \iota \nu \) \( \phi \) \( \delta \iota \alpha \kappa \alpha \tau \epsilon \rho \xi \theta \nu \tau \) \( \eta \nu \) \( \phi \) \( \delta \iota \) \( \tau \iota \zeta \) \( \kappa \iota \mu \alpha \) \( \pi \lambda \eta \iota \zeta \) \( \tau \alpha \chi \nu \eta \). The latter meaning is fully determined by II. P. 54. T. 377. Od. K. 281. The other has reference to the sense in which the word occurs as an epithet of Mercury, in Hom. H. in Merc. 314.

477. \( \beta \sigma \gamma \theta \o \o \). These words are commonly read as a single epithet \( \beta \sigma \theta \o \o \), and explained by \( \epsilon \nu \pi \lambda \eta \iota \mu \iota \tau \alpha \chi \nu \eta \). Thus again in II. P. 461, where a chariot is so described. In both instances, and in the latter particularly, they will be found to read better separately.
Καὶ δ' ἔχει ἡβής ἃνθος, δ' τοι κράτος ἐστὶ μέγιστον.
Εἰ γὰρ ὀρηλικὴ γε γενούμεθα τοῦτ' ἐπὶ θυμῷ,
Ἀτῶ λέγει αὐτὸν μέγα κράτος, ἀυτὸ φερομή.
"Ὡς ἠθαν." οἱ δ' ἀρὰ πάντες, ένα φρεάτι θυμὸν ἔχοντες,
Πλησίον έσπεσαν, σάκε 'ομοία κλίναντες.
Αἰνεῖας δ' έτέρωθεν ἐκέλευοί ὑπ' ἑτάρσουι,
Δηῆφοβον τε, Πάριν τ' ἔστορον, καὶ 'Αγήνωρα διον,
Οἳ οἱ ἀμ' ἡγεμόνες Τρώων ἔσαν' αὐτάρ ἐπείτα
Δαι δ' ἐσπετο, ὡσεὶ τε μετὰ κτιλον ἔσπετο μῆλα
Πιάμεν' ἐκ βοτάνης γάντιται δ' ἀρὰ τε φρέαν πομήν,
Ὡς Αἰνεία θυμὸς ἦνι στήθεσε γεγήθει,
'Ὡς ἵνα λαῦν ἔθνος ἐπιστάμενον ἐοί αὐτῷ.
Οἳ δ' ἀμφ' Ἀλκασθώ ταυτοσχεδὸν ὁρμήθησαν
Μακρόσα ξυστοσία σερί έστθεσι δε χάλκος
Σμερδάλεόν κοινάζει τιτυκοκομένων καθ' ὡμολογ
'Αλλήλων' δύο δ' ἀνδρες ἀρμικοί έξεσον ἀλλων,
Αἰνεῖας τε καὶ Ιδομεινεος, αἱταλαντο 'Ἀρη,
'Ιεντ' ἀλλήλοιν ταμείν χρονη νηλεί χαλκός.
Αἰνεῖας δ' ἐδ' πρώτος ἂ' ὀντιεσεν 'Ιδομεινήνος
'Αλλ' ο μεν ἀντα έλθων ἦλευτο χάλκουν ἕγχος,
Αἰχιμή δ' Αἰνείασ κραδαινομένη κατά γαίς
"Ὡς ξετ', ἐπεί σ' ἀλιον στιθαρομὸς ἀπὸ χειρὸς ὄρουσεν.
'Ιδομενεος δ' ἀρὰ Οἰνόμαον βάλε γαστέρα μέσην,
'Ρηξ δ' θωρικος γύαλων, δια δ' ἐντερα χαλκός
'Ηφυς' δ' δ' ἐν κονήριοι πεσων ἔλε γαταν ἄγοστῳ,
'Ιδομενεος δ' ἐκ μεν νέκυος δολιχόσκων εγχος
'Εστάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχα καλά
'Ὡμοίων ἄβελεσαί' έπείγετο γάρ βελέσαις.
Οὔ γὰρ ἔτ' έμπεδα γυάλι ποδῶν ήν ὀρμηθέντι,
Οὔτ' άρ' ἐπαίζει μεθ' ἐοι βέλος, οὔτ' ἀλέσαις.
Τῷ ρᾳ καὶ ἐν σταδίῃ μὲν ἄμυνετο νηλέες ήμαρ,
Τρίεσαι δ' οὐκέτι βίμφα πόθες φέρουν ἐκ πολέμου.
Τοῦ δ' βάδην ἀπιόντος ἀκόουσε διωρί φαινυ.
Δηφοβος' δι' γάρ οἱ ἵκε κότον ἐμμενες αἰεὶ' 'Αλλ' ὑγε καὶ τόθ' ἀμαστεν, δ' ἐ' Ἀσκάλαφων βάλε δουλι, Ὕδὼν Ἕνυαλιόν, δι' ὤμον δ' ὀβριμόν ἐγχος' Ἐσχεν' δ' δ' ἐν κονιήσι πεσὼν ἐλε γαῖαν ἀγοστή'. Ὀυδ' ἀρα πώ τι πέπνυτο βροιτνυος ὀβριμος 'Ἀρης Ὕδος ξότο πεσόντος εἰν κρατερῇ ύσμίνῃ'. 'Αλλ' ὑγ' ἄρ' ἄκω' Ὀλυμπω υπὸ χρυσεῖοι νέφεσιν 'Ηστο, Διὸς βουλήσαι ἐμλένος, ἐνθα περ ἀλλοι 'Ἀθάνατοι θεοὶ ἑπον ἑργομένου πολέμου'.

Οἱ δ' ἀμφ' Ἀσκάλαφως αὐτοσχεδὼν ὑμήθησαν. Δηφοβος μὲν ἀπ' Ἀσκάλαφων τῆλικα φαινών "Ἡρπασ' Μηρίωνης δι', θοῦ ἀτάλαντος 'Ἀρη, Δουρὶ βραχίονα τυφεν ἐπάλμενος, έκ δ' ἄρα χείρος Αὐλώτις τρυφάλεια χαμαι θέμβησε πεσοῦσα. Μηρίωνής δ' ἐξαίτις ἐπάλμενος, αἰγυπτιώς ὦς, 'Εξιρφος προμηνόο βραχίονος ὀβριμον ἐγχος, 'Αψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο' τὸν δὲ Πολίτης, Αὐτοκαίσαντος, πεμ' μέσων χεῖρε τυχήσας, 'Εξήγη πτολέμιοι ὑσηχίος, ὁφ' ἱκεθ' ἵπτους 'Ὀκέας, οἱ δ' ὀπισθεί μάχης ἕτε πτολέμιο. 'Εστασιον, ἴνιοχὸν τε καὶ ἀρματα ποικίλ' ἱχώνες' Οἱ τῶν γε προτὶ ἀστυ φέρων βαρέα στενάχοντα, Τειρόμενον κατὰ δ' αἴμα νευτάτον ἐρρεε χείρος. Οἱ δ' ἀλλοι μάρανητο, βοης δ' ἀσβεστος ὀρώει. 'Ἐνθ' Ἀινιάς 'Ἀφαρνία Καλητορίδην ἑπορούσας Δαιμόν τυφ', ἔτι οἱ τετραμμένον, δηξί δουρι, 'Εκλίθνη δ' ἐτέρωσε κάρα' ἔτι δ' ἀστις ἐάφθη Καὶ κόρου' ἄμφι δ' δι' θάνατος χὔτο θυμοφαιστῆς. 'Ἀντιλοχος δὲ Θώνα, μεταστρεφθέντα δοκεύσας, οὐσάτ' ἐπαίδεας, ἀπό δὲ φλίβα πᾶσαν ἑρεσνεν,

προϊόντες. See Ruhnken. Lex. Tim. in toos. 517. ἰκε κότον. Homer does not tell us the occasion of this hatred; but, since his days, Simonides and Ibycus write, that Idomeneus and Deiphobus were rivals, and both in love with Helen. For: from Eustathius. Heyne thinks that the anger merely arose from his having missed Idomeneus, when he hurled his spear at him; supra v. 404. 531. θριήνος. Catoius. This epithet is equivalent to βοην ἄγαθος, being derived from the intensive particle βρεῖ and ἰπν, σομο. It does not recur elsewhere in Homer. See on II. H. 384. 530. θέμβησε. See on II. Δ. 125. 541. ὑγ' Ἀινιάς κ.τ.λ. Vulgo Ἀινιάς δ'. This, however, seems to have been the correction of some copyist. 543. ἔτι δ' ἀστις ἐάφθη κ.τ.λ. By tmesis, and Ionice for ἐίφηκη, from ἐφάπη, to annexe, or attach. Compare II. Σ. 419. The shield, suspended by a band passing over the shoulders, and the helmet confined by a thong beneath the chin, would tend to draw the head more heavily aside. See II. Ι. 372. Herod. I. 171. 544. θυμοφαιστῆς. Life-destroying; from ραίζω, στομάχω. Schol. ι' τῆς ψυχῆς φθίουσ. II. H. 591. δησων ὑπὸ ἑνουρ- φαιστῶν. Of the same origin is the adjective κυνοφαιστῆς, in Od. P. 300.
"Ht' ána nòta ðèounsa diàmpércès avχèn 'ikáne
Th'n ápò pássan éképsein' δ' δ' υππίος én kònyòsi
Káppseu, ámfw χeðe ϕílous étárois petássas.
'Antilóchos' δ' épóroisae, kai áiwnu te úche' áp' ωμων,
Páptaiλων' Trióis ée periístadon állothv állos
Oútaζ̄n sákcoi éiν'd panaïolov, ou δ' é νúvato
Eíss ëpígráfáei téréna χróa νhλéi χalκ̄
'Antilóχoν' péra γáρ ρa Πoςèdáow ènòsíxhov
Néstoros vión érnito, kai én pòllòisi bélësis.
Ou méν γáρ πòt' ánve δhíwv ŋv, álla ká' áutoς
Σtroφháv' óuiú eoi ëgχos 'é' átrémas, álla máλ' áièi
Seùmevou ëlëkto' títúsketo δ' fhrèvín ŋsvn
"H tnv åkón tíssae, iè σcødvn ðrmyðhíaj.
'Alλ' ou lũθ' 'Alçáamnta títusko̊mènov kâθ' ομîloν
'Aσiá¡v, δς oi oúta sákco mèsov δéi χalck, o
'Evγúðevn ðrmyðheis' ìmènèwsv δe eoi áiçhíμn
Kuanòkájta Πośèdáow, bìótoio mègísoa.
Kai τò méν áutoù mév', ĭštce scáùso púrıkauostov,
'Eν sákce' 'Antilóçhoù, τò δ' 'μìswv këiv' èpì gáiv's.
*Aψ δ' ètárovw eic ëthnvs éçáçeto, ìhp' ālèévnwv.
Mèriûnìs δ' ápíûnta metàspoùménov bálè ëovìli
Aïdòòwv te mesìnv kai òmíçalou, évbh málìsta
Gïgnèv' årìc' ìlègêivòs òiìùvòsìi bëpòtotàwv
"Evdh òi ëgχos èpìçèv' δ' èsòpòmènov perì ëovìli
"Hsptarì, òc óte bòvës, tôv t' òùvës bòukòlòi ìndrefes
'Illásin ouk ñèlònta bìpor ðìsûntes ògòòsw
"Oc δ' òwpetè ñìspàre mìnuνìá per, ouìtí mòla ðìn, o
'Ofra òi ìk χróoùs ëgχos ånvèpàpat' ènγûðèn ïlòw
"Hrwos Mèriûnìs' tôv δe scôtoù òsste kálvus.
Δìûtpurôv δ" Ëleνòs ëfèi scødvn ìlæse kòrsòn

547. ÿpt' ána nòta k.t.l. That is, the ìgular coíin.
553. títúsketo. He wished, he intended.
556. ðis is the only passage in Homer where this verb is referred to the mind, except perhaps in Od. Θ. 556. Heyne, after Koeppen, cites a similar example from Hesiod. Theogon. 209. títánvntaç μéga èrgov rîzëa. In general it signifies, to aim at a mark or object. Thus v. 150. supra, títúsketo ëovìli. Compare also v. 560.
563. bìòtopo meçìra. Ancius for his life: suband. ëñce. The verb ñæçìaïw signiñes properly, to enter, to grudge; as in Il. Δ. 54. H. 408. Hence its meaning in this passage is readily deducible.
564. τò méν áutoù mév', òstæ k.t.i. A part of it, as long as a peasant's stake, &c. ìmèsw must be supplied from the next line. The scáùlov was a sharp stake, hardened by means of exposure to heat, which the peasants carried instead of a weapon. Eustath. scáùlov πûriçántov έiδòs scáùlovòs, δn ápòçìvñtòs ægòràtì pùrikòtòs, òs àn ántì bìlovòs ìnì.
569. ògòòs. Schol. ór ðílimos, δ' èn ën òtròsìs. See above on v. 441.
570. èsòpòmènov. Falling forward. Virgil has used the verb èsòmor precisely in the same sense, in Æn. XI. 301.
572. ìllásìv. Wûches. Schol. òoεì ìv
Θρηκίκως μεγάλης, ἀπὸ δὲ τρυφέλειαν ἀραξεν.

"Ἡ μὲν ἀποπλαγχθείσα χαμαι πέσε καὶ τις Αχαιῶν
Ματριμένων μετὰ ποσεὶ κυλινδομένην ἐκομίσεσε
Τὸν δὲ κατ᾽ ὀφθαλμοῖν ἐρεβενην υπὲ καλύψεν.

’Ατοέδην δ’ ἄχος ἔλε, βοήν ἀγαθὸν Μενέλαον
Βή δ’ ἐπατειλήσας Ἐλένη ἦρωι ἀνακτί,
’Οξι δῦρον κραδάων’ δ’ δὲ τῶξου πῆχυν ἀνείλκε.
Τῇ δ’ ἄρ’ ὀμαρτήτην’ δ’ μὲν ἐγχει ἤξυδεύτι
"Ιετ’ ἀκοντίσασι, δ’ δ’ ἀπὸ νεφρύφων δίστωι.

Πραιμίδης μὲν ἑπεῖτα κατὰ στήθος βάλει ὕψ
Θώρηκος γύαλον, ἀπὸ δ’ ἐπτατο πικρὸς διστός.

’Δε β’ ὅτ’ ἀπὸ πλατέος πτυόφι μεγαλὴν κατ’ ἀλώνην
Θρώσκωσι κύαμοι μελανύχχος ἢ ἐρέβινθοι
Πινοῦ ὑπὸ λεγυρὴ καὶ λυκυμηνός ἐρώι.

’Ος ἀπὸ θώρηκος Μενελάον κυδαλίμοιο,
Πολλὸν ἀποπλαγχθείς, ἑκάς ἐπτατο πικρὸς διστός.

’Ατρείδης δ’ ὅρα χείρα, βοήν ἄγαθὸς Μενέλαος,
Τὴν βάλειν, ἢ δ’ ἐχε τόξου ἑύξουν’ ἐν δ’ ἀρα τόξψ.

’Αντικρο διὰ χειρὸς ἐλάλατο χάλκεων ἐγχος.

’Ἀλβὸς β’ ἐτάρων εἰς ἔθνος ἐχάζετο, κίρ’ αλεείνων,
Χείρα παρακρεμάσας’ τὸ δ’ ἐβελέκτο μείλιον ἐγχος.
Καὶ τὸ μὲν ἐκ χειρὸς ἐρυσε μεγάθυμος Ἀγήνωρ,
Ἀυτὴν δὲ ἐξενέοσεν ἐῳστρόφῳ οἰδὸς αὐτῆς,
Σφενδόνη, ἣν ἀρα οἱ θεράπων ἐχε ποιμένι λαὼν.

Πείσανδρος δ’ ἠθεὶς Μενελάον κυδαλίμοιο

’Ἡρ’ τὸν δ’ ἀγε Μοῦρα κακῆ θανάτου τέλοσε, Ἁν
Σοῖ, Μενέλαος, δαμήναι ἐν αἰνῇ διήστι.
Οἰ δ’ ὅτε δὴ σχεδὸν ἀσαν ὑπ’ ἀλληλοὶς ἱόντες,
’Ατρείδης μὲν ἀμάρτε παραὶ δὲ ἐι ἐτράπετ’ ἐγχος’

Πείσανδρος δ’ σάκος Μενελάον κυδαλίμοιο
Οὐτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι

’Εσχεθε γάρ σάκος εὐρή, κατεκλάοθε δ’ ἐνι καυλῇ

’Εγχος’ δ’ δὲ φρεσαίν ὑσι χάρη, καὶ ἐξεῖτο νίκην.

ἱμάκαντον πεπλεγμένος δεσμοίς. See Ruhnken ad Tim. p. 71.

582. Ἐλένη ἀνακτί. The appellation of king was not anciently confined to those only who bore the sovereign dignity ; but applied also to others. Pops: from Eustathius. See Pent. Gr. p. 64. on Soph. Ed. T. 911.


589. The κύαμοι and ἐρέβινθοι were plants of the leguminous species; probably the bean and pea respectively. 591. ἐν δ’ ἀρα τέξω κ. τ. λ. The spear, passing through his hand, was fixed into the bow.

599. οἰς ἀστη. See on II. I. 657. Eustathius quotes an old Scholiast, who informs us that the ancient slings were made of woolen strings. In v. 716. inm, the noun σφενδόνη, which is here used in explanatory apposition, is omitted ; but there the sense is sufficiently manifest of itself.
'Απειδής δὲ, ἐρυσσάμενος ξίφος ἀργυρόμηλον,
'Αλη' ἐπὶ Πεισάνδρῳ δ' ὑπ' ἀσπίδος εἶλετο καλὴν
'Αξίην εὐχάλκου, ἰλαινῷ ἀμφὶ πελίκειν,
Μακρῷ, εὐξέστω ἁμα δ' ἀλλήλων εὐχίκωτο.
'Ἡτοὶ δ' μὲν κόρυθος φάλον ἠλασεν ἱπποσαίεσίς
'Ακρον ὑπὸ λόφου αὐτῶν δ' ἔξω προσοίγα μέτωπον,
'Ῥινός ύπερ πυμάτης' λάκε δ' ὅστεα, τῶ δ' εἰς ὁςاء
Πᾶρ ποσίν αἰματόντα χαμά πέσον ἐν κοινήσαιν
'Ιδνώθη ἐξ πεσῶν' δ' ἐξ λάξ εἰς στήθος βαινών
Τεύχεα τ' ἐξεναρίζε, καὶ εὐχόμενος ἔπος ἡμᾶ.
Δείξετε θεὶν οὕτω γε νέας Δαναόφ ταχυπώλων,
Τρώες ὑπερφάλαλοι, δεινῆς ἄκροφητ οὔτης.
'Αλλῆς μὲν λώβης τε καὶ αἴσχεος οὐκ ἐπιδειεῖς,
'Ἡν ἐμὶ λωβῆσασθε, κακαί κόμες' οὐδὲ τι θυμῷ
Σημὸν εὐβεβείτεχε καλεπὴν ἐκδικαστὴ μὴν
'Εινίου, ὅστε πῶν ύμοι διαφθείρει πόλιν αἰτήν.
Οἱ μὲν κουριέτες ἁλοχον καὶ κτήματα πολλὰ
Μᾶψ οὐχεσθ' ανάγοντες, ἐπει φιλέεσθε παρ' αὐτῇ,
Νῦν αὖτ' ἐν νησὶ μενεαίνετε ποντοπόροισι.
Πῦρ ὀλοῦν βαλέειν, κτείναι δ' ἤρωας 'Αχαιοὺς
'Αλλὰ ποθὶ σχήσασθε, καὶ ἐσαφεύοι περ', ἄρος,
ζεῦ πάτερ, ή τέ σε φασι περὶ φρένας ἐμεμαῖν ἄλλων
'Ανδρῶν ἥνει θεῶν, σε δ' ἐκ τάδε πάντα πέλωνατ' ὁλον δ' ἀνδρεσσί χαρίζειν υβριστῆς,
Τρωςίν, τῶν μέσος αἱ εἰς ἀτάσθαλον, οὐδὲ δύνανται
Φυλόπιδος κορέσασθαι ὁμοίου πολέμου.
Πάντων μὲν κόρος ἔστιν, καὶ ὑπνοῦ, καὶ φιλότητος
Μαλπῆς τε γιλκερής, καὶ ἀμούμονος ὀρχήθμονο,
Τῶν πέρ τις καὶ πάλλον ἐκλείδεται ἐξ ἑρων εἶναι
'Ἡ πολέμου' Τρώες δὲ μάχης ἄκροφητον ἔσω.
'Ὡς εἰσὼν, τὰ μὲν ἔντε ἀπὸ χρόος αἰματόντα
Συλήσας, ἱγάρους δίδου Μενέλαος ἀμύμων,
Αὐτὸς δ' αὐτ' ἐξαύτις ἑὼν προμάχουσιν ἐμίχθην.
'Ἐνθα οἱ νίδος ἐπάλττο Πυλαμένεος βασιλεὺς,
Αρπαλίων, ὃ τοῦ ζητεῖ φίλω ἐπετεῖ πολεμίζων
'Ες Τραίνη, οὔτε τοις ἀφίκο τοῦ πατρίδα γαίαν.
"Ο ρα τὸν Ἀτρείδαο μέσον σάκος οὔτας δοτεῖ
'Εγγύθεν, οὔδε διαπρὸ δυνάματος ἁλκίναν ἰλάσσαι,
'Αφ' δ' ἐτάρων ἐς ἔθνος ἐχάζετο, κῆρ' ἀλεπίνων,
Πάντοσε παπαίνων, μὴ τις χρόνα ἁλκίνα ἐπαύρη.
Μηροίνης δ' ἀπιόντος ἐς χαλκίμεν ὀϊστόν,
Καὶ ὁ ἐβάλε γλουτών κατὰ δεξίον' αὐτάρ ὀϊστός
'Αντικρό διὰ κόστιν ὑπ' ὀστέον ἐξεπέρησεν.
'Εὐρύμενος δ' εἶ δακτύλιν, φίλων ἐν χερσίν ἐτάρων
Θυμόν ἀποπνεῶν, ὥστε σκλῆς, ἐπὶ γαίην
Κεῖτο ταθείς' ἐκ δ' ἀμία μέλαιν ρέε, δείε δ' ἐγαίαν.
Τὸν μὲν Παφλαγόνες μεγαλύτορες ἀμφιπέννου,
'Ες διόφρον δ' ἀνέσαυτες ἀγον προτὶ ἰλίον ιρῆν
'Αχυμένος μετὰ δ' σφι πατήρ κἱε, δάκρυα λέβων
Ποινή δ' οὔτε παιδὸς ἐγίγνετο τεθνεώτος.
Τὸν δὲ Πάρις μᾶλα θυμόν ἀποκταμενοῦ χολωθῇ
Ξείνονς γὰρ οἱ ἐν πολέσι μετὰ Παφλαγόνεσσι.
Τὸν δὲ χρώμενος προτεῖ χαλκίμεν' ὀϊστόν.
'Ἡν δὲ τις Εὐχύνωρ, Πολυείδου μάντίως φῶς,
'Αφενίδος τ', ἀγαθὸς τε, Κορινθόθι οἰκία ναϊν,
"Ος ρ' ἐν εἰδῶς κῆρ' ὀλοθρῆ ἐπὶ νηὸς ἵβαινε.
Πολλάκη γὰρ οἱ ἐχεῖσε γὼρων ἀγαθὸς Πολυείδος,
Νοῦσῳ ὑπ' ἀργαλήθη φθίσαε αἰών ἐν μεγάροισιν.
"Η μετ᾽ Ἀχαίων νυσίν ὑπὸ Τρώεσσι δαμην.
Τῷ ρ' ἀμία τ' ἀργαλήθη θρήν ἀλέειν Ἀχαίων,
Νοῦσόν τε στυγερῆν, ἵνα μῆ πάθη ἀλγεα θυμώ.
Τὸν βαλ' ὑπὸ γναθῆμοι καὶ οὐαστοκ' ἄκα δὲ θυμῶς.
"Ωίχε" ἀπὸ μελέων, στυγερὸς δ’ ἀρα μιν σκότος εἶλεν.
"Ωγε οὐ μὲν μάρναντο δέμας πυρὸς αἰθομένου·
"Εκτωρ δ’ οὐκ ἐπέτυνσο Δίο φίλος, οὐδὲ τι γῆθι,
"Οστὴν βὰ οἱ νησὶν ἔπ’ ἀριστερὰ διῆμωντο
Δαοὶ ὑπ’ Ἀργείων, τάχα δ’ ἄν καὶ κύδος Ἀχαίων
"Επλετον τοῦς γὰρ γαϊδοχος Ἐυνοσάγαιος
"Ωμυρν’ Ἀργείων, πρῶς δὲ σθένει αὐτὸς ἄμμεν·
"Ἀλλ’ ἔχεν, ἵ τα πρώτα πῦλας καὶ τεῖχος ἐσάλτο,
"Ῥιξάμενος Δαναῶν πυκνάς στίγμας ἀπισταῖν.
"Ἐνθ’ ἦσαν Ἀιάντος τε νέες καὶ Πρωτεσιλαῦν,
Θεῖ’ ἐφ’ ἄλος πολιῆς εἰρμέναι αὐτὰρ ὑπὲρθε
Τεῖχος ἐδέχομε το χαμαλάτατον, ἔνθα μάλιστα
Ζαχηρῆς γίγνομεν μάχῃ αὐτοῦ τε καὶ ἰπτοι·
"Ἐνθα δὲ Βοϊώτα, καὶ Ἰάνους ἠλεχύτωνε,
Λοκροί, καὶ Φθίων, καὶ φαινομένες Ἑπειών,
Σπουδὴ ἐπαιδοῦντο νεών ἔγον, οὐδὲ δύναι
"Ὡσα ἀπὸ σφεῖον φλογὶ ἠκελοῦ Ἐκτορα ἑιν.
Οἷ μὲν Ἀθηναίων προλεγέμενον εὐ δ’ ξα σῴσιν
"Ἡρχ’ νύς Πετεών, Μενεσθεὺς οἱ δ’ ἀμ’ ἐπόντο
Φείδας τε, Στιχίφος τε, Βίας τ’ ἔνεσ’ αὐτὰρ Ἐπειών
Φυλείδας τε Μέγης, Ἀμφίων τε, Δρακίω τε
Πρὸ Φθίων δὲ Μεδών τε, μενεπτολεμός τε Ποδαρκῆς.
"Ἠτοὶ δ’ μὲν νόθος νύς Ὀιλῆς θείοι
"Ἐσκε Μέδων, Ἀιάντος ἐδελφός’ αὐτὸ ἐναἰνεν
"Ἐν Φυλακὴ γαϊῆς ἀπὸ πατρίδας, ἀνδρα κατακτάς,
Γνωτὸν μητράν, Ἐρμωπίδας, ἴν ἔχ’ Ὀιλῆς.
"Αὐτό Δ’, Ἰφίκλου παῖς τοῦ Φυλακείου.
Οἷ μὲν πρὸ Φθίων μεγαθήμων θυρηνυτές,
Ναύφαιν ἀμμυόμενοι, μετὰ Βοϊώτων ἐμάχοντο.
"Ἄλας δ’ οὐκ ἐπάμερον, Ὀιλῆς ταχὸς νύς,
"Ἰσταρ’ ἀπ’ Ἀιάντος Τελαμωνίων, οὐδ’ ἤβαινον
"Ἀλλ’ ὤστ’ ἐν νεω βοῦ οἴνους πηκτὸν ἀρουτον,
"Ἰσον βρομόν ἔξοντε, τίταιντον, ἀμφὶ δ’ ἄρα σφὶ
Προμνοῦσι κεράσσοι πολὺς ἀνακηκτὶ ἐδροῦς·

673. δέμας πυρὸς. See on II. Α. 395.
684. ἀντὶ τε καί ἰπτοὶ. These must have been the Grecian chariots, as those of the Trojans were left behind, according to the advice of Polydamas in II. M. 80. Hector however, in v. 749, is said to leap from his chariot; so that either bonus dormiatur Homerus, or the horses must be supposed to have been subsequently introduced beyond the trench.
685. Ἰάνους. The Athenians; who were so called from Iōn, the son of Xuthus. See Prelim. Obs. sect. IV. Larcher on Herod. T. VII. p. 426. Mitford’s Hist. of Greece, vol. I. p. 70; and compare v. 689.
686. Φθίων. The Phthians were not the troops of Achilles, for these were Phthiōtes; but they were the troops of Proteus and Philoctetes. Pope: from Eustathius.
691. Ἐπειών. Scil. duces erant. In v. 693. Εἵμαχουτο must be supplied from v. 700.
Τώ μέν τε ζυγόν οίον ἐδόθην ἀμφίς ἔργη
'Ιεμένω κατὰ ἀλκα, τέμει δὲ τε τέλσον ἀροῦρης'
'Ως τῷ παρβιβασὸν μᾶλ' ἔστασαν ἀλλήλοις.
'Αλλ' ἦτοι Τελαιωνιάδης πολλοὶ τε καὶ ἔσθολοι
Δαι ἐπουθ' ἔταροι, ο̣ι ο̣ι σάκος εἴεξέχουτο.
'Οππότε μν κάματός τε καὶ ἱδρως γούναθ' ἐκοιο.
Οὐ δ' ἂρ' Ὄιλιαδη μεγαλήτορι Δοκροὶ ἐπουθ-orange, οὐ γάρ σφι σταδὴ ύμην μίμη μίμην φίλον κηρ.
Οὖ καὶ ἑχον κάρυθας χαλκίνας ἐπεδασεάς,
Οὔδ' ἑχον ἀσπίδας εὐκύκλους καὶ μείλινα δούρα,
'Αλλ' ἄρα τὸξοι καὶ ἐνδιαφύσθαι οἴς ἀστὶ
'Ιλιον εἰς ἁμ' ἐπουθ' πεποθύετε' ὀσίων ἐπετά
Ταρβέα βάλλουτες Τρῶων ῥήγουντο φθαλαγγα.
Δή μα τόθ' οperc prόσθε σων ἐντεῦξε δαιδαλεύσα
Μάροντο τρωοί τε καὶ Ἔκτοροι χιλικοκρυστῇ?
Οἱ δ' ὄπιθεν βάλλουτες ἐλάνθανον' οὐδ' ἐτ' χάρμης
Τρῶες μομηνακοῦτο' συνεκλόνεον γὰρ δἰστοί,
'Ενθὰ κε λευγαλέως νηών ἀπο καὶ κλησιάων
Τρῶες ἐκώφησαν προτὶ Ιλιον ἡμεδέσαν,
Εἰ μὴ Πολυδάμας ἱσαυ' ἔκτορα εἶπε παραστάς'
'Εκτορ, ἀμίχανος ἐςα παραρηγοῦσι πιθέσαι.
Οὕνεκα τοι πέρι δόκε θεὸς πολεμίμα ἔργα,
Τούνεκα καὶ Βουλῆ ἐθέλες πέρι ἔδεμαι ἄλλων;
'Αλλ' οὕτως ἁμα πάντα δυνῆσαι αὐτὸς ἐλέσαι.
'Αλλω μὲν γὰρ ἐδόκε θεὸς πολεμίμα ἔργα,
'Αλλω δ' ὀρχηστόν, ἐτέρω κίθαριν καὶ αὐοήν,
'Αλλω δ' ἐν σηθέσας τίθει νόνο εὐρύπτα Ζεὺς
'Εςθλούν, τοῦ δὲ τε πολλοὶ ἐταυρίσκουτ' ἀνθρωποί,
Καὶ τε πολείς ἐσάωσε, καλίστα δὲ κ' αὐτὸς ἀνέγινω.

707. τίμει. Seil. το ἄροσον, v. 703. The words τέλσον ἀροῦρης are a periphra-
sis for ἀροῦρην simply. Schol. Vill. ἄλλα λέγι τὴν ἀλλακα' τέλον δὲ τ βάθος, ὢ τ οπίτας τῆς γῆς.
710. λοι ἐπαν' ἐπαφα. In all proba-
bility the true reading, though found only in one MS, is ἀλλα. The two words would be very readily confused by the
transcribers.
716. ἐνπαράφυ σοις ἀστυ. See above
v. 599.
719. οὶ μὲν πρόσθε. The soldiers of Ajax Telamonius; as opposed to οἰ δ' ὑπαθεν, v. 721, i.e. the Locrians. Lord
Monboddo, in his work on the Origin and Progress of Language (vol. VI, p. 255), has compared this manoeuvre with that by
which William the Conqueror is said to have won the battle of Hastings.

722. συνεκλόνεον γὰρ δἰστοί. Supply
ἀντίως.
729. ᾿Αλλ' οὕτως ἁμα κ.τ.λ. Eurip.
Od. Θ. 167. sqq.
731. ἀλλω δ' ὀρχηστόν, κ.τ.λ. Compare
Od. Α. 159. 421. Σ. 303. In this place there is
every reason to suspect an interpolation.
734. πολείς. This is the reading of
Aristarchus, and is preferable either to
πόλεις, cities, or the contracted form πολίς.
'Ομηρος Ἰλιαδος Ν'.

Ἀυτὰρ ἐγὼν ἐρέω, ὡς μοι ὁκεῖ εἶναι ἄριστα.
Πάντη γάρ σε πέρι στέφανος πολέμιον ἐδύει
Τρώες ἔν μεγάθυμον, ἐπεὶ κατὰ τεῖχος ἐβησαν,
Οἰ μὲν ἀφεστὰ σὺν τεῖχεσιν, οἱ ἐκ μάχων
Παυρόσεροι πλένεσσι, κέδασθέντες κατὰ νῦν.
'Ἀλλ' ἀναγχασάμενος κάλει ἐνθάδε πάντας ἄριστους.
'Ἐνθὲν δ' ἂν μάλα πάσαν ἐπὶφρασσαίμεθα βουλὴν'
'Ἡ κεν ἐν ἐνεταίσσο ταλαιπωρί νέωμεν,
Αἰ κ' ἐθέλησι θεοὶ σάμεναι κράτος, ἢ κεν ἐπείτα
Πάρ νῦν ἔλθομεν ἀπήμονες' ἢ γὰρ ἔγωγε
Δείδω, μὴ τὸ χοιλὸν ἀποστῆσωνται 'Ἀχαῖοι
Χρέος, ἐπεὶ παρὰ νησίν ἀνήρ ἄτος πολέμιο
Μίμετε, ὅν οὐκέτι πάγχυν μάχης σχίσθεσθαι ὑώ.
'Ὡς φάτο Ποιλυάδαμα' 'ἀδε δ' 'Ἐκτορ χίοβος ἀπῆμω
Ἀντίκα δ' εἰς ὁχέων σὺν τεῖχεσιν ἀλτὸ χαμάζε.
Καὶ μᾶν φωνήσας ἐπεα πτερόντα προσφύσα
Ποιλυάδαμα, σὺ μὲν αὐτοὺ ἀρκάκε πάντας ἄριστους.
Ἀυτὰρ ἐγὼ κεῖ σε, καὶ ἀντίοι πολέμιο,
Ἀίμα δ' ἐλεύσομαι αὐτίς, ἐπὴν εὐ τοῖς ἐπιτείλω.
'Ἡ ρα, καὶ ὄρμηθ, ὡρεῖς νυφεύτει ἐκώς,
Κεκληγώς, διὰ δὲ Τρώων πέτετ' ἡ ἐπικούρων.
Οἷς δ' ἐς Πανθαϊένην ἀγαπημόρα Ποιλυάδαμα
Πάντες ἐπεσεῦντο, ἐπεὶ 'Ἐκτορος ἐκλυὼν αὐθίν.
Ἀυτᾶρ δ' Ἰμήφοβον τε, βίν ἐν Ἐλευσία 
Ἀσίδων, τ' Ἀδάμαντα, καὶ Ἀσίον, Ὑρτάκου νῦν,
Φοίτα ἄνα προμάχους δεξίμενος, εἰ ποτὲ εὐφέροι.
Τοὺς δ' εὖρ' οὐκέτι πάμαν ἀπήμονας, οὐδ' ἀὐλιθρούς;
'Αλλ' οἰ μὲν δι', νυσίν ἐπὶ πρύμνησιν 'Ἀχαιῶν,
Χερσῖν ὡπ' Ἀργείων κίατο νυχάς ὀλέσσατες'
Οἷς δ' εἰς τείχε καταβεβλημένοι οὐτὰμενοί τε
Τὸν δὲ τὰχ' εὕρε μάχης ἐπὶ ἀριστερὰ δακρυεύσης.
Δίον Ἀλέξανδρον, Ἐλένης πόσιν ἤκομοιο,
Θαρσύνουθ' ἐτάρους, καὶ ἑστροφόντα μάχεσθαι.
'Ἀγκυρ' δ' ἵσταμενος προσέβη αἰσχροΐς ἐτέσσειν.

—αὑτὸς ἀνήρ. Seil. τὸ ἐπαυρίσκεσθαι
tοῦ νοῦ ἐσθολ.
745. μὴ τὸ χόιλον κ. τ. λ. Lest the Greeks repay the debt contracted yesterday; viz.
by repulsing them with a slaughter similar to that which themselves had already experienced.
Sebol. μὴτὼς τὴν χειρὰς ἡγήσαντο ἄνωτέρων ἡμῖν οἱ Ἐλληνες,
ὀσσὴρ στάθμων ἐξειλακώτες. The verb ἵσταμαι sometimes signifies appendere; as
in II. T. 247. and elsewhere.

746. ἀνήρ. Achilles.
754. δρεῖ νυφεύτει ἐοῖκος. Hector rushing forward in his might, and nodding his white plume, appeared like a moving moun-
tain, capped with snow. This seems to be the import of the simile. Virg. Ξ.ν. XII.
701. Quantus Athos, aut quantus Eryx, aut
ipse coruscis Cum frenuit illicibus, quantus,
gaudetque nivali Verticel se attollens pater
Appendinus ad auras.
Δύσταροι, είδος άριστος, γυναιμαίους, ἤπεροπευτά,
Ποῦ τοι Δηφρόβος τε, βίν θ' Ἐλένοιο ἀνακτος,
'Ασιάδις τ τ' Ἀδάμας, ὑδ."Ἀσιως, "Υρτάκου νίως;
Ποῦ δ' τοι 'Οδρομουεύς; νῦν ὥλτο πάσα κατ' άκρης
"Ιλίος αἰτεινή" νῦν τοι σώς αἵτις ὀλθρος.
Τὸν δ' αὔτε προσείπεν 'Αλεξάνδρος θεοειδής.
"Εκτόρ, ἤτε τοι θυμός ἀναίτια σαιθα, κατ' ἀκρην θυμος πολεμου
Μέλλων ἤτε οὔθ' ἐμπάμη αναληθθα γεινατο μήτηρ.
'Εξ οὗ γὰρ παρὰ νησί μάχην ἡγειρας ἐταίρων,
'Εκ τούδ' ἐνθάδ' ἰώντες ὀμυλέουμεν Δαναοῖς
Νωλεμέως  ἔταροι δ' κατέκταθεν, σὺς σὺν μεταλῆς.
Οἴω Δηφρόβος τε βίν θ' Ἐλένοιο ἀνακτος
Οἶχεσθον, μακρῴσι τετυμιμένω ἐγχειρισιν
'Αμφιτέρων κατα κέφαρα φόνον δ' ἡμνε Κρονίων.
'Νῦν δ' ἀρχ', ὅππη σε κουδίν θυμὸς τε κελευθε
'Ημεῖς δ' ἐμημαώτες ἀμ' ἐφέμεθ', οὐδὲ τί φημ
'Αλεξίς δευνήσεθαι, ὡσ σὺνυμίζεις γε πάρειτε;
Πάρα δύναμιν δ' οὐκ ἔστι καὶ ἐσύμυενον πολεμίζειν.
'Ως εἰπὼν παρεπεισεν ἀδελφειοῦ φρένιας ἤρως.
Βαῖν δ' ἤμεν, ἐνθα μάλιστα μάχη καὶ φύλον ἦνεν
'Αμφί τε Κιβοιώνην, καὶ ἀμύμονα Πολυδάμαντα,
Φάλκην, 'Οροβάτων τε, καὶ ἀντίθεους Πολυπότην,
Πάλμων τ', Ἀσκανίων τε, Μόρυν θ', ντ' Ἰπποτιώνος,
Οἰ δ' ἐκ Ἀσκανίης ἐρήμωλακος ἠλθον ἀμοβοῖ
'Ηοι τ' προτέρον' τότε δ' Ζεὺς ἄρσε μάχεσθαι,
Οἰ δ' ἵσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἂλλυ
"Η ρά θ' ὑπὸ βρονητής πατρός Δίως εἴσι πέονειν,
Θεσπεσίω δ' ὡμάδω ἀλλὶ μίσγεται, ἐν δὲ τε πολλὰ
Κύμισα παράλαξιστα πολυφλοισβου θαλάσσις,
Κυρτα, φαληρίσωντα, πρὸ μὲν τ' ἀλλ', αὐτάρ ἐπ', ἀλλα' 
'Ως Τριώς πρὸ μὲν ἄλλου ἀρηρίτες, αὐτὰρ ἐπ' ἄλλου,
Χαλκῷ μαρμαριστεῖς, ἀμ' ἡγεμόνεσιν ἐποντό.
'Εκτωρ δ' ἠγετό, βροτολογῷ ίσος "Αργ',
Πρωμίδες' πρὸ ἐθεν δ' ἔχεν ἀσπίδα πάντον' ἐίσην,
'Ῥινοίσι πυκνίν' πολλὸς δ' ἐπέλθατο χαλκός.
'Αμφ' ἔδοικε οἱ κροτάφοισι φαενῆς σιετο πήλης.
Πάντ' δ' ἀμφί φάλαγγας ἐπετήρθο προπολείτουν,
Εἴ πως οἱ ἐξειάν ὑπασπίδα προβίβωντι.
'Αλλ' οὐ σύγχει θυμόν ἐνι στήθεσαν 'Αχαιών.
Αἰας δὲ πρῶτος προκαλέσατο, μακρὰ βιβάζων
Δαιμώνε, σχεδὸν ἐλθ' τῆς δειείςσει αὐτῶς.
'Αργείοις; οὕτω τε μάχης ἀδαΐμουνε εἰμιν,
'Αλλ' Δίδος μάστιγα κακῆ ἐδαμήμεν 'Αχαιώ.
'Ἡ θῖν ποῦ τοι θυμός ἐλπίτεται ἐξαλατάζειν
Νῆμα' ἀφαρ ἐδε τε χείρες ἀμύνεν εἰς καὶ ἤμιν.
'Η κε πολυ φθαίη εὐ ναιομένη πόλις υμή
Χερσὶν υφ' ἠμετέρφσιν ἀλούσα τε περιθομένη τε.
Σοὶ δ' αὐτῷ φημὶ σχεδὸν ἐμμεναι, ὑπ'ποτε φεύγων
'Ἀργήσι Δίδ πατοί καὶ ἄλλως ἀνανάρισι,
Θάρσοναις Ἰήμων ἔμεναι καλλοτρίχας ἔπποις,
Οἷς πολύνο οἴσουσι, κονοίπτες πετίοιο.
'Ὤς ἅρα οἱ εἰσόντι ἐπέπτατο δεξιὸς όρνης,
Αἰετὸς ύπατέτης' ἐπὶ δ' ἰαχε λαδὸς 'Αχαίων,
Θάρσονος οἰωνῆ' δ' ἀμείβετο φαιδύμος "Εκτωρ' 
Αἰαν ἀμαρτοπτές, βουγάκε, ποίον ἐπετε.
Αἱ γάρ ἐγών οὕτω γε Δίδος παίς αἰγώχοοι
Εἶναι ἡματα πάντα, τέκοι ἐδε με πότνια Ἡρ',
Τιούμεν τ' ὡς τῇ' 'Ἀθηναίη καὶ 'Απόλλων,
'Ὤς νῦν ἡμέρη ὡκα κακὸν φέρει 'Αργείοις
Πάσι μάλ'; ἐν δὲ σῦ τοίς πεφήσαι, αἰκε ταλάσσας
Μείναι ἐμὸν ἑδον μακρόν, δ' το χρόα λειριῶντα

797. ἐν δέ. Seil. ἄλλ. The verb γίγνεται also must be supplied; since μίσγεται will not here apply. See on ll. A. 532.
798. παραλαξιστα. Schol. VII. ἐν τῷ ἀνάξιν ἱγυντα.
799. φαληρίσωντα. Schol. λευκαινώμενα ὑπὸ ἀφροῦ. The verb φαληρισάω is derived from φαληρός, albus, which occurs in Theocrit. Id. VIII. 27.
800. ὑπασπίδαια προβίβωντι. See above on v. 158.

812. Δίδος μάστιγι. See on II. Μ. 37.
824. βουγάκε. Vain-boaster. Schol. μεγάλως ἐπὶ πράσινῳ ἀγλαίζωμεν καὶ γαπρών. Of the force of βοῖς in composition, see on II. A. 551; and of the word ἁμαρτοτύπης, on II. Γ. 213.
825. αἱ γάρ ἐγών κ.τ.λ. Compare II. Θ. 533.
830. λειριῶντα. See on II. Γ. 152.
Δάψει τάρσ τρώων κορέως κύνας ἵδ’ οἰωνοῦς

Δημω καὶ σάρκεσσι πεσών ἔπι νησύν Ἀχαιῶν.

"Ως ἄρα φωνήσας ἡγήσατο τοι δ’ αὖ ἐποντο

"Ηχῆ θεσπεσίη ἔπι δ’ ἵαχε λαύς ὁπισθὲν.

'Αργείοι δ’ ἐτέρωθεν ἐπίαχου, οὐδὲ λάθουτο

'Αλκῆς, ἀλλ’ ἔμενον τρώων ἐπιόντας ἀριστοῦς.

'Ηχῆ δ’ ἀμφοτέρων ἴκετ’ αἰθέρα καὶ Διὸς αὐγάς.
THE ARGUMENT.

JUNO DECEIVES JUPITER BY THE GIRDLE OF VENUS.

Nestor, sitting at table with Machaon, is alarmed with the increasing clamour of the war, and hastens to Agamemnon (vv. 1—26). On his way he meets that prince with Diomed and Ulysses, whom he informs of the extremity of the danger (27—63). Agamemnon proposes to make their escape by night, which Ulysses withstands; and Diomed adds his advice, that, wounded as they were, they should go forth and encourage the army with their presence; which advice is pursued (64—134): and Neptune assists in encouraging the army (135—152). Juno, seeing the partiality of Jupiter to the Trojans, forms a design to over-reach him; she sets off her charms with the utmost care, and, the more surely to enchant him, obtains the girdle of Venus (153—223). She then applies herself to the God of Sleep, and, with some difficulty, persuades him to seal the eyes of Jupiter (224—291). This done, she goes to Mount Ida, where the god, at first sight, is ravished with her beauty, sinks in her embraces, and is laid asleep (292—351). Neptune takes advantage of his slumber, and succours the Greeks (352—401). Hector is struck to the ground with a prodigious stone by Ajax, and carried off from the battle (402—439). Several actions succeed, till the Trojans, much distressed, are obliged to give way; and the lesser Ajax signalizes himself in a particular manner (440—522).

1. Νίστόρα δ' οὖκ κ.τ.λ. The narrative returns to the concluding events of the eleventh book.
8. _peripatēn_. A place of view. Schol. θέτον υγιῆν, εἰς οὖν περιποίησαι καὶ περιβλέψαι ἵστα πάντα.

9. _vivō οὖν_. Buttmann (Lexill. I. 92) and others would vary the ending of this line from that of ν. 11. by reading _vivō_ ἵστα. See on 11. A. 393. But all the MSS. are opposed to the change. It should seem that Thrasymedes, in the hurry of the battle, had taken his father's shield, by mistake, instead of his own.

16. ὡς δ’ ὁτε πορφύρα κ.τ.λ. There are no more finished pictures of nature than those which Homer draws in several of his comparisons. The life of this description will be most sensible to those who have been at sea in a calm. In this condition the water is not entirely motionless, but swells gently in smooth waves, which fluctuate backwards and forwards in a kind of balancing motion; and this state continues till a rising wind gives a determination to the waves, and rolls them one certain way. There is scarcely any thing in the whole compass of nature that can more exactly represent the state of an irresolute mind, wavering between two different designs, sometimes inclining to the one, sometimes to the other, and then moving to that point to which its resolution is at last determined. Every circumstance of this comparison is both beautiful and just; and it is the more to be admired, because it is very difficult to find sensible images proper to represent the motion of the mind; wherefore we but rarely meet with such comparisons even in the best poets. There is one of great beauty in Virg. _Æn._ VIII. 19, where he compares his hero's mind, agitated with a great variety and quick succession of thoughts, to a dancing light, reflected from a vessel of water in motion: _Cuncta videns, magno currarum fluctuat astra, Atque animam nunc hue cecernus, nunc dividit ilium, In partisque rapit varias, perque omnia versat: Sic ut aqua tremulans, &c_. Pore. The adjectival κυρήρης has a passive signification; _qui non auditur_. See on 11. A. 390. Val. Flacc. Argom. V. _Cum tumet atque ino sub gurgite concipit Aurostros Unda silens_. Compare Virg. _Æn._ X. 99. Of the verb πορφύρα, see on 11. A. 482.

νυσσομένων ἔρεισε τε καὶ ἐγχεσεν ἀμφιγύοισιν.

Νέστορι δὲ ξήμβληντο Διοτρεφέες βασιλεῖς
Πάρ νηῶν ἀνώντες, ὦσι βεβλημένοι χαλκῶς,
Τυδείδης, Ὄδυσσεως τε, καὶ Ἀτρείδῆς Ἀγαμέμνων.
Πολλῶν γὰρ ἀπάνευθε μάχης εἰρύατο νῆς
Θίν' ἐφ' ἄλος πολλῆς τὰς γὰρ πρώτας πεδίονθέ
Ἐξουσιών, αὐτὰρ τείχος ἐπὶ πρόμνυσιν ἔξειμαι.
Οὔτε γὰρ οὕδ', εὔρυχ' περ ἐώι, ἐδωνίσατο πάσας
Αἰγιλλὸς νῆςας χαῖεών στείνουτο δὲ λαοί.

Τῷ ρᾷ πρὸκρόσασα ἔρωσαν, καὶ πλήσαν ἀπάσης
'Ηίώνος στόμα μακρών, ὡσιν συνεργαθῶν ἄκραι.

Τῷ ῥ' οὐ' ὀξείοντες αὐτῆς καὶ πολέμοιο,
'Εγχει ἐρείδουνει, κίον όθρόδου ἄχυντο ἐκ σφι
Θυμός ἐνι στήθεσαν' δ' ἐξ ξύμβλητο γεραιῶς
Νέστωρ, πτηζ' ἐκ θυμόν ἐνι στήθεσαν' Ἀχαιῶν.

Τὸν καὶ φανωπής προσέφη κρείων 'Ἀγαμέμνων

30. Ω Νέστορ Νηληπίαδη, μέγα κύριος Ἀχαιῶν,

Τίττε, λιπῶν πολέμοιον φθιάγονα, δεύρ' ἀμφικάνεις;
Deidω, μὴ δή μοι τελέσῃ ἐπός οὔσιομος Ἐκτωρ,
"Ὡς ποτ' ἐπιπείλησεν ἑνὶ Τρώεσσ' ἀγορεύων,
Μὴ παῦν πάρ νηῶν προτὶ Ἰλιον ἀπονέεσθαι,
Ποῦν πυρὶ νῆςας εἰπρήσαη, κτεῖαι δὲ καὶ αὐτοὺς.·
Κεῖνός θ' ὧς ἀγόρευε' τα δὴ νῦν πάντα τελέσαι.

35. Ω πότοι, ἡ ρὰ καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί

30. νῆς. Seil. αὐτῶν, i. e. of Diomed, Ulysses, and Agamemnon.

31. πρώσας. It appears from hence that the distance between the two promontories was not sufficient to contain all the ships in one line; so that they were arranged in parallel ranks along the shore. Doubts have been entertained as to the number of rows thus formed, some supposing only two, others more. See the next note. In v. 73, πρῶσαi must refer to the ships nearest the beach; here, on the other hand, to those which were first drawn up, and whose sterns were, therefore, nearest the wall.

35. πρὸκρόσασας. The true import of this word is involved in great uncertainty. Schweigh. on Herod. VII. 188. Mīki probabilitisima illa ratio visa est, quod πρὸκρόσασας νῆας apud Homerum veteres critici κλαμακένδων locutas interpretatur: quod Latinae equinuncem in quinuncem locatas reddi, sed id ita intelligens ut quilibet ordo anterior una nati minor situ brevior esset quam consequens ordo, utque adeo relati trianguli aequilateri formam referret universalis classis. And so Reiske: nor does Heyne altogether reject the explanation of the ancients, provided the ladder is not understood to be erect. He prefers, however, to render it simply, in toto, one behind another, and derives it from πρόσαω, the pinnacles of a tower. If the common interpretation be admitted, there must have been more than two ranks of vessels between the wall and the beach.

36. διαν συνεργάθων ἄκραι. Schol. διαν ἵνα εὐστήματι, δ ἄνεκελιον καὶ συνείσιμον αὐτῷ τῷ Ἑλλησπόντου ἄκραι, τῷ 'Ποίητω καὶ Στίγμων.

37. ὀξείοντες. Desiring to see. Of these desiderative verbs, ending in οὐ, see Lex. Pent. Gr. ν. ὀξείσια. Before the genitive αὐτῆς there is an ellipse of τι. See Matt. Gr. Gr. § 356.

40. πτήζε. This is the only place in which the verb πτήζαω has an active signification in Homer. It is generally believed that the line is spurious.

45. ὧς. For δ. The poets frequently use ὧς, instead of the relative. Compare II. Ψ. 50. Soph. Ε.Ε. C. 1124. For Hector's threats, see II. Θ. 182. 526. sqq.

46. κεῖνος θ' ὧς ἄγ. See on II. Β. 330.
"Εν θυμῷ βάλλονται ἐμοί χόλον, ὡσπερ 'Αχηλεύς, ὁ οὗ ἔθλουνοι μάχεσθαι ἐπὶ πρύμνηι νέεσι. 50
Τὸν δὲ ἡμείσθε ἐπείτα Γερήμνοι ἰππότα Νέστωρ. 55
'Ἡ δὴ ταῦτα γ' ἑτοίμα τεσσάραται, οὐδὲ κεν ἄλλως Ἴης ὑψιβρεμένης αὐτὸς παρατεκτήνατο. 57
Τείχος μὲν γὰρ δὴ κατερήσετε, ὡ ἐπέτθημεν Ἅρρηκτον νῆον τε καὶ αὐτῶν εἶλαρ ἔσεσθαι. 60
Οὖ δὲ ἐπὶ νυσί θοίση μάχην ἀλλάστον ἔχουσι Νωλαμεῖς οὖδ' ἂν ἐτι γνοῖς, μάλα περ σκοτίαζων, Ὀπτοτρώθεν Ἀχαιοὶ ὁρινόμενοι κλονεύουσιν. 64
"Ως ἐπιμικτεῖναι, αὐτὴ δ' οὐρανὸν ἱκει. 68
'Ημεῖς δὲ φραζωμέθν, ὅπως ἔσται τάδε ἐργα, Εἴ τι νῦσος ὑξεῖν τόλμουν δ' οὐκ ἄμι κελεύω Δήμεναι οὐ γάρ πως βεβλημένον ἐστὶ μάχεσθαι. 75
Τὸν δ' αὐτὲ προσεἵπετε ἀναξ ἄνδρῶν Ἁγαμέμνων. 82
Νέστωρ, ἐπείδῃ νυσίν ἐπὶ πρύμνηι μάχονται, Τείχος δὲ οὕκ ἔχοισε μεταγμένον, οὐδὲ τι τάφρος, 87
'H, ἐπὶ πόλλ' ἐπάθον Δαναοί, ἐπίτον δὲ θυμ', Ἅρρηκτον νῆον τε καὶ αὐτῶν εἶλαρ ἔσεσθαι. 96
Οὕτω ποι Πᾶ μὲλλει ὑπερμενεῖ φίλον εἶναι, Νωνύμωνς ἀπολέσθαι ἀπ' Ἀργεῶν ἐνθάδ', Ἀχαιοῦς. 108
'Ηδεια μὲν γὰρ, ὅτε πρόφοροι Δαναοὶ ἀμίννει, Οἶδα δὲ νῦν, ὅτε τοὺς μὲν ὁμίς μακάρεσι θεοίς Κυδάνει, ἦμετρον δὲ μένος καὶ χείρας ἐδίσειν. 116
'Αλλ' ἄγεθ', ὡς ἂν ἑγὼν ἔσπω, πειθομεθα πάντες, Νῆς ὅσαι πρῶτα εἰρύναται ἁγί' θαλάσσης, Ελκωμεν, πάσσας δὲ ἐρύσομεν εἰς ἁλα διαν, 123
'Υψι δ' ἐπ τόνων ὁρμισομεν, εἰσάκειν ἐλθῇ Νῦξ' ἅβροτί, ἦν καὶ τῷ ἄποσχωνται πολέμου 75
Τωρε' ἐπείτα δὲ κεν ἐρυσαίμεθα νῆας ἀπάσας. 131
Οὐ γάρ τις νέμεσις φυγέειν κακῶν, οὖν' ἀνα νύκτα. 138
Βέλτωσον, δ' φεύγων προφύγη κακῶν, ἕ· ἅλφη. 144

53. ἔτοίμα τεσσάραται. That is, τελεί-75
55. τίν. τίν. τινίσκ. τίνι προερχόμενον, ὅπως ἔσται τάδε ἐργα, 
77. 'Ιπ τόνων ὁρμισομεν. Let us hold  the anchor. See on II. A. 433. 435. 
79. νῆς ἁβροτί. Εἰς τὸ τοπίον τα νῆα ἐνεργείσαν, ἂν τῇ ἐπταφερεστήγε 
81. δ' ψεύδων προφύγη. For εἰ τις, as 
85. so used, after a proposition which contains 
86. the predicate of the action. Eur. Phen. 
88. 519. Αναγείρα το τοπίον ὁρμισομε 
90. λασάς Τέθλασον Ἰαμάτη. Thucyd. II. 44. 
92. τὸ ἐθνικής, ὃ ἄν τῇ ἐπταφερεστήγ 
94. τῆς τῆς τοπίον τα νῆα τοπίον. Compare also Hesiod. 
96. Θεόν. 753; and see Matt. Gr. Gr. § 481. 
98. Obs. 2. With the mode of expression here 
100. employed compare Aristoph. Acharn. 163, 
102. and the examples cited by Porson in loc. 
104. In these cases he observes, that the com- 
106. pound verb denotes the accomplishment 
108. of an attempt represented by the simple 
110. verb.
Τὸν δ’ ἄρ’ ὑπόθρα ἰδὼν προσέβη πολύμητις Ὀδυσσεὺς. Ἀτρέιδης, πολύν σε ἔπος φύγεν ἵρκος ὠδοῦτων; Ὀυλόμεν’, αἴθ’ ὠφέλλες ἀεικελίου στρατοῦ ἄλλου. Σημαίνειν, μηδ’ ἄμοιν ἀνασσώμεν, οἴνον ἀρὰ Ζεὺς. Ἐκ νεότητος ἐδώκε καὶ ἐς γῆςα τολυπεῖν Ἀργαλέως πολέμους, ὤφρα φθιόμεσθα ἐκαστος. Οὔτω δὴ μέμοινας Τρώων πόλιν εὐφράγιων Καλλείσους, ἢς εἶνεκ’ ὀξύους κακὰ πολλὰ; Σίγα, μὴ τίς τ’ ἄλλος Ἀχαίων τούτων ἀκοῦσῃ. Μῆθον, ὃν ὦν κεν ἀνήρ γε διὰ στόμα πάμπαν ἁγιοτον, ὁστις ἐπίστατο ὑσι φρέσειν ἄρτια βάζειν, Σκηπτούχος τ’ εἰ ὁ, καὶ οἱ πεθοῦσι λαοὶ Τοσσοῦ, ὑσσοισι σὸ μετ’ Ἀργείσοις ἀνάσεις. Νῦν δὲ σεν ἄνωσάμην πάγχυ φρένας, σῶν ἑυπες. Ὁς κέλεια, πολέμιο συνεστάτος καὶ αὐτῆς. Νησι οὐσάλμους ἄλας’ ἐλκίμεν, ὤφρ’ ἐτι μὰλλον Τρωᾶ τὸν ἐνυκτὰ γένηται, ἐπικρατέουσα περ’ ἔμπτης, Ἡμῖν δ’ αἰτὶς ὀλέθρους ἐπιρμένη’ οὐ γὰρ Ἀχαϊοι Σχίσασι πολέμους, νηὸν ἄλας’ ἑλκεμνᾶν, Ἀλλ’ ἀποπαπανέωσιν, ἐρωῖσουσι δὲ χάρμης. Εὐθα κε σὴ βουλὴ δηλήσεται, ὀρχαμε λαῶν. Τὸν δ’ ἡμείζετ’ ἐπειτὰ ἀναξ ἀνδρῶν Ἀγαμέμνων’ Ὡ Ὀδυσσεί, μᾶλα πῶς με καθίκεο θυμὸν ἐνυπῆ Ἀργαλέγ’ ἀτάρ οὐ μὲν ἐγὼν ἄκοντας ἄνωγα Νησι οὐσάλμους ἄλας’ ἐλκίμεν νιὰς Ἀχαϊῶν. Νῦν δ’ εἰ, ὄς τῆς γ’ ἀμένουα μὴτιν ἐπίστοι, Ἡ νεός, ἣ παλαιος’ ἐμοὶ δὲ κεν ἀμὲν εἰ. Τοῦτο δὲ καὶ μετέειπτ βοὴν ἄγαθος Διομήδης’ Ἐγγὺς ἀνήρ, οὐ δηθὰ ματεύσομεν, αἱ κ’ ὕθλητε Πειθενθαι, καὶ μὴ τὶ κότω ἁγάσεος ἐκαστος, Οὐκεκα δὴ γενειήθα νεότατος εἰμὶ μεθ’ ὕμιν. Πατρὸς δ’ ἔσε ἄγαθοῦ καὶ ἐγὼ γένος εὐχομαι ἐναι, Τυδέος, δν Θῆβαις χυτῇ κατὰ γαῖα καλύψει. Πορθεί γὰρ τρῖς παιδείς ἀμύμοιος ἑξεκένυτο, Ὡκεέου δ’ ἐν Πελεφόνι καὶ αἰσθεῖν καλυδῶν, Ἀγριος, ἴδε Μέλαις, τρίταγος δ’ ἔστι ἐπιστά Οἰνείδος, 84. στρατοῦ σημαίνειν. This verb is also constructed with a dative, as in Il. A. 289, and elsewhere. See on ll. A. 180. Both constructions are used in this passage. 92. ἄρτια βάζειν. See on ll. E. 326. 102. ὄρχαμε λαῶν. Heysey. βασιλές ἄγων λαῶν. See on v. 123. 103. ἐμοὶ δὲ κεν ἀμὲν εἰ. Of this construction, see note on Eur. Phoen. 1061. Pent. Gr. p. 364. 110. ἐγγὺς ἀνήρ. Scil. ἐστὶ. Compare Theoc. Id. XXII. 69. Eur. Phoen. 605. 115. Πορθεί γὰρ τρῖς π. According to another account Portheus, or Porthawon, had five children. See Apollod. Bibl. 1. 7. 10; and Heyne in loc.
Πατρὸς ἐμοίοι πατήρ· ἀρετὴ δ' ἦν ἐξοχὸς αὐτῶν.

'Αλλ' ο μὲν αὐτόθι μείνε, πατήρ δ' ἐμὸς Ἀργεί νάσθη
Πλαγχθείς· ὡς γὰρ ποι Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι. 120

'Αδρήστοιο δ' ἐγμε θυγατρῶν, ναί δ' δώμα
Ἀφεινει βιώτου, ἀλις δ' οἱ ἢσαν ἄρουραν
Πυροφόροι, πολλοὶ δ' φυτῶν ἔσαν ὄρχατοι ἁμφὶς.
Pολλὰ δ' οἱ πρόβατ' ἐσκε κέκαστο δ' πάντας Ἀχαιῶς
'Εγχεὶ' τὰ δ' μελλείν ἀκουμέν, ὡς ἠτόν περ.

Τῷ ὡκ ἄν, με γένοις γε κακῶν καὶ ἀνάλκιδα θάντες,
Μῆθον ἀτιμήσατε πεφασμένου, ὃν' εὖ ἐτῶν.

Δεύτ' ἱομέν πολεμόνδε, καὶ ουτάμενοι περ, ἀνάγκη.

"Ευθαδ' ἐπειτ' αὐτοὶ μὲν ἐγώμεθα δηιστήτος,
'Εκ βελέων, μὴ ποὺ τίς ἐφ' ἱκεῖ ἐλκος ἀρίτας' 130

"Αλλοὺς δ' ἄτρούμουτες ἐνήσομεν, οἱ τὸ πάρος περ
Θυμὴν ἢρα φέροντες ἀφεστὰς', οὐδὲ μάχονται.

"Ὡς ἔφαθ', οἱ δ' ἅρα τοῦ μάλα μὲν κλῦν, ἢ δ' ἐπίθυντο.

Βαῦ δ' ἱμεν, ἢρχε δ' ἅρα σφιν ἀναξ ἀνδρῶν Ἀγαμέμνων.

Οὐδ' ἀλασκοπητὴν εἶχε κλυτὸς 'Εὐνοοσγαιος, 135

'Αλλα μετ' αὐτοὺς ἣλθε, παλαιῷ φωτὶ ἐοικώς,
Δέξιτερήν δ' ἔλε χεῖρ' Ἀγαμέμνουνος 'Απρείδαο,
Καὶ μιν φωνῆσας ἐπει περήνετα προσπῦθα.'

'Απρείδα, νῦν δ' που 'Αχιλλῆος ὅλον κήρ

Γηθέει ἐνι στήθεσας, φώνων καὶ φυζῶν Ἀχαίων

Δερκομένῳ ἐπεὶ σοὶ οἱ ἐνι φρένες, οὐδ' ἦμαίλ.

'Αλλ' ο μὲν ὡς ἀπόλοιτο, θεὸς δ' ἐ σφιλώσεις

Σοὶ δ' ὀυπω μᾶλα πάγχυ θεοὶ μάκαρις κοτέουσιν,

'Αλλ' ἐπὶ που Τρώων ἡγίτορες ἢδ' μεδόντες

Εὐρί κοινύσου πεδίον' σοὶ δ' ἐπόζει αὐτὸς.

Φεὐγοντας προτὶ ἄστυ νέων ἄπο καὶ κλισάων.

"Ὡς εἰπὼν μεγ' ἀυσεν, ἐπεσεμῦνος πεδίοιο.

"Οσσον τ' ενυκάχυλοι ἐπίαχον, ἢ ἕκαχυλο

'Ανέρες ἐν πολέμω, ἔριδα ξυνάγοντες ἄριος,

Τόσπῃν ἐκ στήθεσφιν ὑπα κρεῖων 'Ευνοσίχθων

'Ικεν' Ἀχαίοις δὲ μέγα σθένος ἐμβαλ' ἐκάστω

121. ἐγμε θυγατρῶν. That is, one of the daughters. See on II. E. 263. Here, however, a part is not expressed generally, but a definite person is intended. Compare Od. M. 64.

122. ὀρχατος. Ranks, rows. Schol. οἱ ἐπίστηκε φυτεῖαι. Hence the Homeric word ὀρχάριμος, dux; supra v. 102.

123. μιλέτε. For ioikate, i. e. ioikois istani. Schol. ταῦτα εἰκὸς ἢμας αἰκροῖναι. You yourselves ought to have heard, i. e. to know, these things, that they are true.

124. ἐγμε ὅμεθα. Let us restrain ourselves: as in II. N. 51.

125. τ' ενυκαχυλοι ἐπιαχον. ἢ ἕκαχυλοi

126. άνερες ἐν πολέμω, ἔριδα ξυνάγοντες ἄριος,

127. τόσπῃν ἐκ στήθεσφιν ὑπα κρεῖων 'Ευνοσίχθων

128. ικεν' Ἀχαίοις δὲ μέγα σθένος ἐμβαλ' ἐκάστω

129. ἐγμε. Let us restrain ourselves. For ἕκτος. Without the reach of the javelins.

130. ἐκ βελέων. For ἕκτος. Without the reach of the javelins.

131. θυμὴ ἢρα φέροντες. Indulging their minds; i. e. relaxing their efforts. Eustath. χαρίζομενοι ἑαυτοῖς. See on II. A. 372.

Καρδίς, ἀλλικτόν πολεμίζειν ἕδε μάχισθαι.
"Ἡρὴ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖς,
Στὰὸ, ἐξ οὐλύμπου ἀπὸ μίλου, αὐτίκα δ' ἔγνω
Τὸν μὲν ποτνύνοντα μάχην ἀνὰ κυδιάνειραν,
Αὐτοκασάγησθαιν καὶ δαιρά, χαίρε δὲ θυμῷ.
Ζήνα δ' ἔτε ἀκροτάτης κορυφῆς πολυπτιδακὸς Ἰδῆς
"Ἡμενον εἰσεῖδει" στυγερὸς δὲ οἶ ἐπεκέν θυμῷ.
Μερμῆρεξε δ' ἐπειτα βοῶτις πότναια "Ἡρη,
"Οππως ἐξαπάφητο Δίῳ νόον αἰγιόχου.
"Ἡδε δὲ οἱ κατὰ θυμὸν ἁρίστη φαίνετο βουλῆ,
"Ελθείν εἰς 'Ἰδῆν, εὖ ἐντύνασαν ἐ αὐτήν,
Εἰ πως ἰμείραπτο παραδραθεῖειν φιλότητα
"Ηι χροῖ, τῷ δ' ὑπνον ἀπῆμονα τε λιαρόν τε
Χεῦρ ἐπὶ βλεφάροισαν ἰδε φρει λευκαλήμερα.
Βῇ δ' ἰμεν ες θάλαμον, τὸν οἱ φίλος υῖς ὕσευξεν
"Ἡμαστος, πυκνᾶς δὲ θύρας σταθμοῖσαν ἐπήρεσε
Κλητὶ κρυπτῆ, τὰς δ' οὐ θέος ἄλλος ἀνώγειν.
"Ενεῤ ἦγε εἰσελθοῦσα θύρας ἐπέθηκε φαινάς.
"Αμβροσία μὲν πτῶτον ἀπὸ χρόδος ἰμερώνυς
Λῆματα πάντα κάθηρεν, ἀλειψάτο δὲ λίπῃ ἔλαιῳ,
"Αμβροσίας, ἐδανυ, τὸ ἀ αἱ τεθυμομένων ἤν
Τὸ καὶ κυμμένου Δίὸς προτι χαλκοβατές δῶ,
"Εμπης ἐς γαϊάν τε καὶ ωδανον ἱκετ' ἀπεμή.
Τῇ ρ' ἤγε χρόα καλὸν ἀλεπφαμένη, ἰδε χαῖτας
Πεξαμένη, χερὶ πλοκάμους ἐπελεξε φαεινοὺς,
Καλοῦς, ἀμβροσίους, ἐκ κράτος ἄθανατοι.
"Αμφί ΄ αγ' ἀμβρόσιον ἱαινὸν ἐσαθ', ὡν οἱ 'Αθῆνη
"Εξος ἀσκήσασα, τίθει δ' εὖ δαίδαλα πολλά
Χρυσελῆς δ' ἐνετής κατὰ στῆθος περουνάτο.
Ζάσατο δ' ἐξ ζωῆς ἐκατὸν θυανόν ἄφαραν
'Εν δ' ἄρα ἔριματα ἰκεὶν εὔστρήτους λοβοῖς,
Ενώτια. That these ornaments were early introduced, see Gen. xxiv. 22. The epithet πρίγλημα, from γλήνη, may be rendered set with three precious stones, probably σπάτα, which have been thought to bear some resemblance to the pupil of the eye. See on II. Θ. 164.

184. κρυπτιμαφ. See on II. Π. 100. Χ. 469.


201. Ωκεανός τε θεῶν γένεσις, κ. τ. λ. In this passage Homer has mentioned several mythological points, which are not found elsewhere. It seems that Juno, the daughter of Saturn and Rhea, after the dethronement of her father, was received into the palace of Oceanus and Tethys, and there educated. She here alludes also to some dispute which had arisen between her guardian deities, which she pretends a wish to reconcile, in order to obtain the cestus of Venus. It appears further, that these divinities are represented as the parents of the gods, and residing at the extremities of the earth; a notion which probably arose from the circumstance, that the ocean encompasses the earth with its waves. Hence, too, the opinion of Thales, that moisture is a radical principle, without which nothing can be produced or exist. See Plutarch, de Philos. I. 3. In regard to the construction, the noun γένεσις is put for γεννήτορα. So again in v. 246. This interchange of substantives frequently takes place in cases where a general idea is employed to represent a definite person or thing, to which the idea refers. Examples of a similar nature will be found in the note on Soph. Ed. T. 85. Pent. Gr. p. 13. See also on II. Ζ. 2.
Εὐνής καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
Εἰ κεῖνων γ', ἐπέεσσε παραπτεύον σώμα φίλον κήρ,
Εἰς εὐνήν ἀνέσαμι ὀμωθίναι φιλότητι,
Αἰεὶ κὲ σφι ἄλκη τε καὶ αἴδοιν καλελύψιν.

Τὴν δ' αὐτῇ προσέπιπτε φιλομειδῆς 'Αφροδίτη,
Οὐκ ἔστι, οὐδὲ ἠοίκε, τεῦν ἔτος ἀμφίσασθαι
Ζηνὸς γὰρ τοῦ ἁριστοῦ ἐν ἀγκοίνῃσιν ἱαίως.

'Η, καὶ ἀπὸ στήθοςτιν ἐλύσατο κεστὸν ἱμάντα,
Ποικίλων' ἐπεὶ δὲ οἱ θελκτήρια πάντα τέτυκτο.

'Ενθ' ἤν μὲν φιλότητας, ἐν δ' ἴμερος, ἐν δ' ἀριστᾶς
Πάρφασις, ἡ τ' ἐκλεῖε νόον πῦκα περ φρονεντων.
Τὸν τὰ ὡμόβιλα χερσίν, ἔτος τ' ἐφατ', ἐκ τ' ὀνομαζεῖ.

Τῇ νυν, τούτων ἱμάντα τειν ἐγκάθευο κόλπῳ,
Ποικίλων, ὡς ἐνὶ πάντα πατεὐχαται οὐδὲ σὲ φημι
'Απηρκτῶν γε νέεσθαι, τι τί φεσεί σήμενυς.

"Ως φάτο' μείδησε δὲ βοώπις πότινα "Ηρη,
Μεκάσσας δ' ἔπεισα ὡς ἐγκάθευε κόλπῳ.

'Ἡ μὲν ἔβη πρὸς ἐωμί Δώς θυγάτηρ 'Αφροδίτη'
"Ηρη δ' ἐξεβάσα λίπε ῥίον Οὐλώμποιο,
Περίην δ' ἐπιβάσα, καὶ Ἡμαθίην ἐρατεινήν,
Σεβάτ' ἐφ' ἱπποπόλου Θρηκ🔔ν ὥρα νυφέατα,
'Ακροτάτας κορυφὰς' οὐδὲ χθόνα μάρπτε ποδοῖν.

'Εξ' Ἀδών δ' ἐπὶ πόντων ἴβόσετο κυμαίνοντα,
Λῆμνον δ' εἰσαφίκανε, πόλιν θείου Θόαντος.

'Ενθ' "Ὑπνῳ ἔμβλητο, κασιγνητῷ Θανάτῳ,
'Εν τ' ἁρα οἱ φυ χερι, ἔτος τ' ἐφατ', ἐκ τ' ὀνομαζεῖν.
"Ὑπνε, ἀναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,
Εἰ μὲν δὴ ποτ' ἐμεῖν ἔτος ἐκλευς, ἦδ' ἐτι καὶ νυν,
Πείθεν' ἔγω δὲ κε τοι εἰδώ χάριν ἠματα πάντα.
Κοιμησόν μοι Ζήνος ὑπ' ὀφρύσιν ὄφος ψευδών
Αὐτίκ', ἐπεὶ κεν ἐγώ παραλεξομαι ἐν φιλότητι.
Δῶρα δὲ τοι δώσω, καλὸν θρόνον, ἐφ'θιτόν αἰεί,
Χρύσενον "Ηφαιστός, δ' ε' ἐμὸς πάις ἀμφιγυνίης
Τεῦξει ἀσκήσας, υπὸ δὲ θρήνων ποσῶν ὑσει.
Τῷ κεν ἐπισχοινὸς λιπαροὺς ποῦς εἰλατίναζον.  
Τὴν δὲ ἀπαμειβόμενος προσεφωνε νῦνιος “Ὑπνος” 
Ἡρ, πρεσβὰ θεὰ, θύγατερ μεγάλου Κρόνου,  
Αλλον μὲν κεν ἐγναγε δεον αἰειγενετᾶν
Ῥεία κατευνήσαμα, καὶ ἃν ποταμό τρέθρα 
Ὡκεανοῦ, ὅπερ γένεσις πάντεσσι τέτυκατ’ 
Σμὺς δὲ οὐκ ἂν ἐγναγε Κρονίονος ἀσὸν ἰκόμιν,
Οὐδὲ κατευνήσαμαι, ὅτε μὴ αὐτὸς γε κελεύοι.
Ἡδὲ γὰρ με καὶ ἄλλοτε ἡ ἐπίνυσσεν ἐφετηρ,</p>
Xepri δὲ τῇ ἔτερῃ μὲν ἔλευχαν πουλυβότειραν, ἢ τῇ ἔτερῃ ἅλα μαρμαρένην, ἵνα νοῦν ἀπαντήσῃ
Μάρτυροι δ' οἱ ἐνεργεῖ θεοῦ, Κρόνον ἄμφις ἑόντες·
Ἡ μὲν ἔμοι δώσειν Χαρίτων μίαν ὄπλοτεράμων,
Πασιθενή, ἴς τ' αὐτῷ ἐκλέξαι ἦματα πάντα.

"Ως ἐφατ' οὖν ἀπὸ θεα λευκόλευνος "Ἡρη,
"Ωμνευ δ', ὡς ἐκέλευς, θεοὺς δ' ὁνόμην ἀπαντας
Τοὺς ὑποσταρτίους, οἱ Τιτίνες καλέονται.
Αὐτὰρ ἐπεὶ ῥ' ὀμοσεῖν τε, τελεύτησέν τε τὸν ὄρκον,
Τὸ βῆτην, Δήμον τε καὶ Ἰμβρούν ἄστυ λιπώτε,
'Ἡρα ἐσασαμένω, Ῥίμη πρύσσοντε κέλευθον.

'ἲδν δ' ἰκέσθην πολυπίδακα, μητέρα θηρῶν,
λεκτον, ὅθη πρῶτον λιπέτην ἅλα τῷ δ' ἐπὶ χέρσου
Βῆτην ἀκροτάτη ἐπὶ ποδῶν ὑπὸ σέλεο υλῆν.
"Ενθ' "Ὑπνος μὲν ἔμεινε, πάρος Δίως ὡς ἐξεθαί,
Εἰς ἐλάτην ἀναβὰς περισκήκτου, ἥ τοτ' ἐν 'ἲδη
Μακροτάτη περφύει δι' ἦρος αἰθέρ' ἤκανεν.
"Ενθ' Ἰστ' οἷοι πεπυκασμένος εἰλατύνοισιν,
"Ομοθλι λυγρῆ ἐναλίγκιος, ἤν τ' ἐν ὀρεσσὶ
Χαλκίδα κυκλισκούσι θεοί, ἀνδρεῖς δὲ κύμινῳ.

"Ἡρη δὲ κραπτὼς προσεβήσετο Γάμγαρον ἀκρόν
'ἲδης ψυχῆς' ἢ 'δὲ νεφελιγιρέτα Ζέας.

"Ως δ' ἢτεν, ὡς μὲν ἔρος πυκνᾶς φέρεας ἀμφεκάλυψεν,
Oion ote proésténnon eisugésitha philtití,
Eis euinph fopótwe, phlous lhabont e toñías.
Στῇ δ' autírís protaparóthien, epoç t' éfat', ek t' onomazéven'
"Hep, t' mémaia kat' Oulándum tôs' ikanése;
"Ippoi d' ou parézai kai ármata, twn k' epibainis.

Tôn d' dolofronéousa prousédhía pòtima "Hep'
'Erhoiai ófomíne polulófroboi périfasta gaihs,
'Okeanón te theón gênesin, kai mihtéra Têthu,
Oi µ' én sfoíset dámoisuin eîr trefón iôd' atítallon.
Toûs eìr' ófoménn, kai sò' ákrata nekíthe lýsw.
"Hôd' gar diphôn xronónn alhllwn apéchonta
Eunýs kai filótítos, e'piti chôlos eímpeste thewó.
"Ippoi d' en prumwophi polulipédakos 'Idês
'Estat', oî µ' oisousw e'pi trapefón te kai ùkrhón.
Nûn d' seu eikea déwro kai 'Oulándum tôd' ikanw,
Mî pòs mou metéteita xalwsa, aîke siwptî

Ôxhimaì proç dòma bauvphôn 'Okeanòs.

Tûn d' apammiobômenos proséphí vefelhýgerêta Zeûs'
"Hep, keîse mún éstai kai ústeron órhmíthein'
Nûi δ', ây', én filótiti trapeiomei eúmnhénteto.
Oî gar òwstotê µ' wde theàs éroso, oude gnavikdos,
Thwmôv én sthíthei peristropynthes òdámasen,
Oûd' opòt' prásmâm 'Izoinhûs álócho,
"H têke Peirôthoos, theofi mústwv atálanvot
Oûd' ote per Dainâs kallisphûrou 'Akrísionhôs,
"H têke Persôn, pántwn arîdeîketon anôrôn
Oûd' ote Foinikos couphs thelkleistoi,
"H têke mûi Mînòw te kai autithikon 'Padaamôn
Oûd' ote per Ómèlhes, ou'd' 'Alkmhîns én' Óbîh,
"H r' Hraklhia kratefôrfona xéinato páida'
"H dè Diwôsou Sîmélë têke, xárra bptostiôsin
Oûd' ote Dûmîtrôs, kalliplokâmou ánâssos'

In the same manner the Latins use ut. Virg. Elocog. VIII. 41. Ut vide, ut pertin. See Hoogeveen de Particulès, p. 516. 295. oion ote prôstoson k. t. l. See Heyne on Apollod. I. 3. 1. and Excurs. I. on Virg. Æn. II. 308. trapeirôtê te kai ùkhrôn. Seil. gîn kai thállassan. See on l. K. 27. Hesych. trapeirôn' ehrôn' to gar threôs, pítheia. Others render trapeirôs, fertile. See Schneider. Lex. in v. 314. ën filótiti trapeiomein eûnhtênto. See on l. l. 441. The following mythological catalogue of the loves of Jupiter is founded upon fables, which are sufficiently notorious, and therefore need no illustration. It is observable, however, that Europa is mentioned as the daughter of Phaëthon, not of Agenor. See Heyne on Apollod. III. 1. 1.


E e
Οὔτ' ὥσπερ Δητοὺς ἑρυκνύεος, οὐδὲ σεῖς αὐτῆς·
'Ως σέο νῦν ἔραμα, καὶ μὲ γλυκὸς ἵμερος αἴρει.
Τὸν δὲ ὀλοφρονέουσα προσηθ' ἑτείμια Ἡρῆ.
Αἰνώτατε Κρονίδε, ποῖον τὸν μῦθον εἴετες;
Εἰ νῦν ἐν φιλότητι λιλαίαι εὐννθήδαι
Ἰδ' ἐν κορυφῇ, τὰ δὲ προσφέραντα ἄπαντα,
Πός κ' ἐστι, εἰ τις νοΐς θεῶν αἰεγενετάων
Εὐκον' ἀθρήσεις, θεοίς δὲ πᾶσι μετελθῶν
Πεφράδοι; οὐδὲ ἂν ἔγγυῃ τενὸν πρὸς ἑαυτὰ νεοίμην,
'Εξ εὐνής ἀνασάσαν νεμεσοσθόν δὲ κεν εἰη.
'Αλλ' εἶ ἑῇ ρ' ἔθελεις, καὶ τοι φίλον ἐπλετὸ θυμή,
'Εστιν τοι ἀθάλαμος, τόν τοι φίλος νíoς ἔτευξεν
'Ἡφαιστός, πυκνόν τε θόρας σταθμοίν εἴπρ' ἔρει
'Ἐνθ' Ἰομέν κέοντες, ἐπεὶ νῦ τοι ἐκαθεῖν εὐνήν.
Τὴν δ' ἀπαμειβάζουνος προσέφη νεφέληγερετά Ζεὺς·
'Ἡρη, μῆτε θεῶν τόγε δείδηθ' μῆτε τίν' ἀνδρόν,
'Οφεσθαί τοῦν τον ἑγίω νέφος ἀμφικαλύψω
Χρύσουν' οὐδὲ ἂν νοὶ διαδράκοι Ἡδῆς περι.
Οὔτε καὶ ὄξυτατον πλεταί φάος εἰσοράσθαι.
'Ἡ ῥα, καὶ ἄγκας ἔμαρπτε Κρόνου παῖς ἧν παράκατον.
Τοῖσι δ' ὑπὸ Χθῶν δία φύνε νεοθῆκε ποίην,
Δωτόν 3' ἐρσίνετα, ἵππ' ἱππόν, ἥδ' ὑάκινθον,
Πυκνὸν καὶ μαλακόν, δς ἀπὸ χθονὸς ὕψος' ἔτρευ.
Τῷ ἐνε λεξάσθη, ἐπί δὲ νεφέλην ἐσαντο
Καλὺν, χρυσείν' στιλπναί δὲ ἀπεπτυτον ἔρει
'Ὡς δ' μὲν ἄτρεμας ἐδε πατήρ ἀνὰ Γαργάρῳ ἄκρῳ,
'Υπνῷ καὶ φιλότητι δαμελ' ἐχε δ' ἄγκας ἄκατον.

346. ἄγκας. See on II. E. 371.
347. τοῖσι δ' ὑπὸ Χθῶν ε.κ.λ. Milton has imitated the several beautiful parts of this episode with particular care, introducing them upon different occasions, as the subject of his poem would admit. The creation is made to give the same tokens of joy at the performance of the nuptial rites of our first parents, as she does here at the congress of Jupiter and Juno. P. L. VIII. 513. To the nuptial bower I led her blushing like the corn; all heaven and happy constellations on that hour shed their selected influence; the earth gave sign of gratulation, and each hill; Joyous the birds; fresh gales and gentle airs whispered it to the woods, and from their wings Flung rose, flung odours from the spicy shrub. These lines also, in P. L. IV. 676, are manifestly from the same original: Roses and jessamine Rose'd high their flourished heads between, and wrought Mosaic; underfoot the violet, Crowns, and hyacinth, with rich inlay, Broiderd'd the ground. Here the very turn of Homer's verses is observed, and the cadence; and almost the words finely translated. But it is with wonderful judgment and decency he has used that exceptionable passage of the dalliance, ardour, and enjoyment. That which seems in Homer an impious fiction, becomes a moral lesson in Milton; since he makes the lascivious rage of the passion, the immediate effect of the sin of our first parents after the Fall. Adam expresses it in the words of Jupiter: P. L. IX. 1038. For never did thy beauty, since the day I saw thee first, and wedded thee, adorn'd With all perfections, so inflame my sense With ardour to enjoy thee; fairer now Than ever. Bounty of this virtuous tree! So said he, &c. Pope. The whole of the episode of Juno's deceit is by many explained to be an allegory; of which, however, Homer himself never dreamt.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Σ.  419

Βί δέ θείων ἐπὶ νήσας 'Αχαιῶν νῆέυμος "Ὑψος,
'Αγγεληθὲν ἑρέων γαϊνώχω Ἐννυσιγαίω.
'Αχχοῦ δ' ἵσταμενος ἔπει πτερόεντα προσφύδα·
Πρόφρων νὸν Δαναοίς, Ποσειδάων, ἐπάμενε,
Καὶ σφίν κύδος ὡπαξε μύθνιθα περὶ, ὅρη' ἐτε εὐδεὶ
ζεῦς· ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κόμα κάλυψα·
'Ἡρ δ' ἐν φιλότητι παράπταψεν εὐνυθίναι.
'Ωκε ἐπὶ δ', ὅ μὲν ὄχετ' ἐπὶ κλυτα φιλ' ἀνθρώπων·
Τὸν δ' ἐτε μᾶλλον αὐτῆς αἰμνέμεναι Δαναοίς.
Αὐτίκα δ' ἐν πρώτοις μέγα προθορῶν ἐκέλευσεν·
'Αργείον, καὶ δ' αὐτὲ μεθίεμεν "Εκτορι νίκην
Πριμάθη, ἰνα νῆας ἔλη, καὶ κύδος ἄρθητα·
'Αλλ' ὅ μὲν οὕτω φητι καὶ εὐχεται, οὐνεκ "Αχilléως
Νήπιον ἐπὶ γλαφροφιν κέβεν κεκυλωμένος ἤτορ·
Κίνων δ' οὕτω λὴν ποθή ἔσσεται, εἴ κεν οἱ ἄλλοι
'Ημεῖς ὀτρυνόμεθα· ἀμμάνεμαι ἀλλῆλουσιν.
'Αλλ' ἀγεθ', ὡς ἂν ἐγὼ εἴτω, πείθωμεθα πάντες.
'Ασπίδες ὄσσαι ἀρισταί ἐνι στρατῷ ἱδε μέγισται,
'Εσσάμενοι, κεβάλας δ' πανάλθησι κορυθέσσι
Κρύφαντες, χερσί τε τὰ μακρότατ' ἐγχε' ἔλοντες,
'Ἰομεν' αὐτάρ ἐγὼ ἡγίσσομαι, οὐδὲ τί φημι
'Εκτορα Πριμάθην μενείναι, μάλα περ μεμαῶτα.
'Ος δ' ἐκ' αὖρα μενέχαρμος, ἔχει δ' ὀλίγουν σάκος ὄμω,
Χέρων φωτὶ δότω, δ' ἐν ἀσπίδι μείζονι δύτω.
'Ωκε ἐφαθ': οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἕδ' ἐπίθυντο.
Τοὺς δ' αὐτῶν βασιλῆς ἐκόσμουν, οὐτάμενοι περὶ
Τυχείνος, ὕδατιον τε, καὶ 'Ατρείδεσ 'Αγαμέμνον.
Οἰχόμενοι δ' ἐπὶ πάντας, ἀργήν τε νῦχε' ἀμείβουν.
'Εσθάλα μὲν ἐθάλος ἔδυνε, χέρεια δὲ χέρων δόσκειν.
Αὐτάρ ἐπεὶ ρ' ἐσσαντο περὶ χροὶ νῦσσα χαλκῶν,
Βάιν ρ' ἰμεν' ἱρχε δ' ἄρα σφί Ποσειδάων ἐνοσίχθων,
Δεινὸν ἄορ ταῦτης ἔχων ἐν χειρὶ παχεῖν,
Εὔκελον ἀστεροπη' τῶ δ' οὐθείς ἑστι μγήναι
Ἐν δαὶ λευγαλέρ, ἀλλὰ δέος ἵσχανει ἄνθρας.

361. κλυτὰ φιλ' ἀνθρώπων. So Od. I. 38. κλυτὰ μῆλα. Soph. ΑĮ. 375. κλυτοὺς αἰτολικοὺς. In this last place the Scholiast refers the epithets to the cries of the sheep; ἔδι τάς ἐν αὐτοῖς παραχαῖς καὶ φωναῖς. Hence it will here apply to the noise and bustle of busy mortals, as opposed to the quiet produced by sleep.

376. ὡς δ' ἐκ' αὔρα μ. 1. Eustathius has observed, that the poet here makes the best warriors take the largest shields and longest spears, that they might be ready prepared with proper arms, both offensive and defensive, for a new kind of fight, in which they are soon to be engaged, when the fleet is attacked. This, indeed, seems the most rational account that can be given for Neptune's advice in this exigence. Pope. Be it observed, however, that the two lines have been marked, as in all probability spurious.

366. τῷ. See, Neptune; or, perhaps, the sword.

E. C 2
Τρωάς δ' αὐθ' ἐπέρωθεν ἰκάσιμες φαίδεμος Ἑκτωρ. 
Δὴ μα τότ' αἰνοτάτην ἔριδα πτολέμιοι τανύσσαν 
Κυανοχαίτα Ποσειδάων καὶ φαίδεμος Ἑκτωρ. 
Ἡτοὶ δ' μὲν Τρῶσαι, δ' ἀργεῖοις ἀρέτων. 
Ἑκλύσθη ἐς θάλασσα ποτὶ κλίσιας τε νέας τε 
'Αργείων' οἳ δὲ ἔξωσαν μεγάλῳ ἀλαλητῷ. 
Οὕτε θαλάσσης κύμα τούσον βοάα ποτὶ χέρσουν, 
Ποιυόθεν ὀρνύμενον πνεύμον Βορέω ἀλεγείν. 
Οὕτε πυρὸς τόσσος γε ποτὶ βρόμος ψιθυμοῦν. 
Οὐρος ἐν βῆσαροι, ὡτε τ' ἄρετο καίμεν ὕλην. 
Οὕτ' ἀνέμοις τόσσον γε ποτὶ δροῦν ὑφίκουσιν. 
Ἠπεί, ὡστε μάλιστα μέγα βρέμεται χαλεπάνων. 
"Οσιν ἀγα Τρῶων καὶ Ἀχαῖων ἐπλετο φωνῇ. 
Δεινὸν ἀνυάτην, ὡτε ἐπ' ἀλλήλοισιν ὄροσαν. 
Αἰτῶς δὲ πρῶτος ἀκώνητε φαίδεμος Ἑκτωρ. 
Ἐγγεί, ἐπεὶ τέτραπτο πρὸς ὅθεν οἱ, φῶν' ἀφάμαρτε, 
Τῇ ῥᾷ δύω τελαμώνει περὶ στήθεσιν τετάσθην. 
'Ητοὶ δ' μὲν σάκεος, δ' ἐς φασγάνου ἀργυροῦλος. 
Τῷ οἷ' ὑσάσθην τέρενα χρώα: χῶσατο δ' Ἑκτωρ. 
,"Οτι οὰ οί βέλος ὡκ ἐτώσαν ἐκφυγε χειρὸς. 
"Αφ' ἐτάρων εἰς ἔθνος ἐχάξετο, κηρ' ἀλεείνων. 
Τὸν μὲν ἐπεί' ἀπώντα μέγας Τελαμώνος Αἰας 
Χερμαδίως, τὰ ἡ πολλά, θοῶν ἔχματα νηών. 
Pάρ ποσὶ μαρμαρώνκει ἐκλύνετο τῶν ἐν ἀείρας 
Στήθος βεβλῆκε ὑπὲρ ἀντών, ἀγνώθη δειρῆς. 
Στρόμβου δ' ὧς ἔσσευε βαλῶν, περὶ δ' ἐξεραμε πάντῃ. 
"Ως δ' ὧθ' ὑπὸ πληγῆς πατρὸς Δίως ἔξερπετη ἐφος. 

392. ἐκλύσθη ἐς θάλασσα κ.τ.λ. This swelling and inundation of the sea towards the Grecian camp, as if it had been agitated by a storm, is meant for a prodigy, intimating that the waters had the same resentment with their commander, Neptune, and seconded him in his quarell. Pope; from Eustathius. 
396. τόσος γε βράχος. Seil. γίγνεται. For pori, however, some read τέλειος. 
403. πρὸς ὅθεν. Seil. ἔγχος. Sincere Ajax was turned directly towards his spear. 
410. ἐχυσάτα νηών. See on II. A. 433. 
412. ἀντών. Seil. αὐτίδος. See on II. Z. 118. 
413. στρόμβον δ' ὧς. The old commentators understand στρόμβος to signify a boy's top; but Heyne suggests that it should rather be rendered a quoit; which is certainly more suited with the sense. Compare, however, Virg. Æn. VII. 378. Clarke and Barnes have transcribed the following epigram on this stone, with which Ajax wounds Hector, from the Anthol. Gr. I. 5. Μὴ μὲ τὸν Αἰαίωνον ἀνακαίμασαι, δόται Πέτρον ἀποκατάστατι στήθος Ἑκτωρός. Εἰμὶ μέλας τριχῆς τε σοβ' ἐν οὐδενὶ βιῶν Ὀμυρον. Πῶς τον Πραιμῆν ἐκείκασα πέλαι. Νῦν ὡς μέλας βιῶν με παροχλίζουσιν ἀφορίσης 'Ἀθρωποὶ, γενεῆς αἰσχρέα μεγαλη. Ἀλλά μὲ τὶς κρύψεις ὑπὸ χοιρόδιον αἰείσχυμαι γὰρ Παγνίων οὕτως τοῦτον ἀνδρεία γιγνόμενος. With the throw of this stone compare also II. E. 302. Y. 283. 

422 'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ξ'.

Οὐ μᾶν οὖν ὄνω μεγαθύμου Πανθοίδαο
Χειρὸς ἀπὸ στιβαρῆς ἄλιον πηδήαι άκοντα,
''Αλλὰ τις 'Αργείων κόμισε χρότ' καὶ μὲν οὖν
Αὐτῷ σκηπτόμενον κατήμεν ὕμοιν 'Ατός εἶσος.
'Ὡς ἐφατ' 'Αργείοις ὅ ἄχος γενέτ' εὐξαμένου.
Ἄιαντι εἰ μάλιστα καθίσθω ὅμιον ὅρινε
Τῷ Τελαμωνιάδῃ τοῦ γὰρ πίσεν ἀγχὶ μάλιστα.
Καρσαλώμς ὅ ἀπίοντος ἀκύττας ὑπορ δαισί.
Πουλυδάμας ὅ αὐτῶς μὲν ἀλεῦατο κήρα μελανιών
Λικρύφης ἀίξας κόμισε ὅ 'Αντίνορος νῦς
'Αρχέλοχος τῷ γὰρ ὡς θεοὶ βούλευσαν ὀλέθρον.
Τόν ρ' ἐβαλε, κεφαλῆς τε καὶ αὐχένος ἐν συνεοχῇ,
Νειατὸν ἀστράγαλον ἀπὸ ὅ ἀμφω κήρος τένοντε.
Τὸν ἐς πολὺ πρότερον κεφαλῆς στόμα τε, ρῖνες τε
Οὐδεὶ πλήντ', ἢπερ κυνῆι καὶ γούνα πεσάντος.
Αἰας ὅ αὐτῷ γέγονεν ἀμίσου Πουλυδάμαντι'

Φράμεως Πουλυδάμα, καὶ μοι ἕνερτες ἐνισπε,
'Ἡ ρ' οὐχ οὕτος ἀνήρ Πραθοίνορος ἀντιπεφάσαι
'Αξιος οὐ μὲν μοι κακὸς εἴεται οὖδὲ κακῶν ἐξ,
''Αλλὰ κατίγνητος ὅ 'Αντίνορος ἰππόσαιοι
'Ἡ παίεις αὐτῷ γάρ γενεῖν ἀγχίστα ἐφκελ.
'Ἡ ρ', εὖ γεγυνωσκὼν Τρώας ὅ ἄχος ἑλλάβε θυμών.
'Ενθ' Ἀκάμας Πρόμαχον Βουώτιον ὀυτας ὑπηρί,
'Αμφὶ κατεγνήτῳ βεβαὼς ὅ ὅ ύπελε ποῦειν.
Τῷ ὅ Ἀκάμας ἐκκαγλον ἐπεβατο, μακρὸν αὖσας'
'Ἀργείοι ἰόμωροι, ἀπείλαμεν ἀκόρητοι,
Οὐ δὴν οὐισώ γε πῦνος τ' ἐσται καὶ οἶζως
'Ἡμῖν, ἀλλὰ ποθ' οὖδε κατακτανεάθη καὶ υμεῖς.
Φράζεσθ' ὡς ὡμῖν Πρόμαχος δεδυμένος εὐδεί
'Εγχει ἐμφ., ἵνα μή τι κατεγνήτου γε τοινή
Δημον ἑρ' ἄπτοι τῷ καὶ καὶ τς εὐχεται ἀνήρ
Γυνῶτον ἐκ μεγάραυιν Ἄρεως ἀλκηθῆρα λιπέσθαι.

454. The reading of all the copies is οὐ μᾶν οὖν ἐβαλε. But as there is nothing to which the particle αὐτὲ can possibly refer, the text has been altered as in II. N. 414.

456. κόμισε. Seil. τὸν ἀκοντα. Has received the korelin in his body. So again v. 463. The preposition εν is wanting with χροτ.

457. αὐτῷ σκηπτόμενον. Resting upon it.; as upon a staff.


470. ἰόμωροι. See on II. Δ 242.

480. ἐμφανισε. This is the vulgar reading, and it is sanctioned by the best authorities. Compare ΙΙ. Σ 213. Heyne and others read ἐμφατο, as in ΙΙ. Σ 100; and this noun with the penultima short
"Ως ἔφατ· 'Αργείοις δ’ ἀχοὶ γένετ' εὐζαμένονι'
Πηνέλεω δὲ μάλιστα διάφρονι θυμὸν ὄρισεν.
'Ομήρη δ' 'Ακάμαντος, ο δ' οὐχ ὑπέμεινεν ἐρωτή
Πηνέλειον ἅνακτος' ο δ' οὐτασεν Ἰλιονία,
Τίνι Φόρβαντος πολυμήλου, τὸν ῥὰ μάλιστα
'Ερμεῖας Τρώων ἐφίλει, καὶ κτῆσιν ὄπασεν.
Τὸν τὸν ὑπ’ ὀφρυὸς οὐτὰ κατ’ ὀφθαλμόν θέμεθαι,
'Εκ δ’ ὅσε γλύπθην’ δόρυν δ’ ὀφθαλμόν διαπρῶ,
Καὶ διὰ ινίων ἦλθεν’ δ’ ἐξετὸ χείρε πετάσας
'Αμφότεροι Πηνέλεως δὲ, ἐρωσάμενος ξέφος οὖν,
Ἀντίκα μέσον ἐλασσεν, ἀπόροξε δὲ χαμάζει,
Ὑπὸ τὴν τίληκη, κάρη’ ἐτὶ δ’ ὁδρίμου έγχος
'Νεν’ ἐν ὀφθαλμῷ’ δ’ ἐδ’, φῆ κόσειαν ἀνασκῶν,
Πέφρατε τε Τρώεσαν, καὶ εὐχύμενος ἔτος ἦνδαν.

Εἴπέμεναι μοι, Τρώες, ἀγανοὺ Ἰλιονίος
Πατρὶ φίλῳ καὶ μητρὶ γούμενα εἰ μεγάροισιν.
Οὐδὲ γὰρ ἡ Προμαχοῦ δάμαρ 'Αλεξηνορίδαο
'Ανδρὶ φίλῳ ἠλθόντι γαννύσεται, ὁπότε κεῖν δὴ
'Εκ Τρόις σὴν ήμοι νεώμεθα κούροι 'Αχαϊῶν.

"Ως φάτο’ τοὺς δ’ ὑπ’ οὐτὸς τρόμος ἔλαβε γυνα
Πάτρυμ έδ’ ἐκαστὸς, ὅποι φύγου αἰτήν οὐθέρον.
"Εσπεστε νῦν μοι, Μοῦσα, 'Ολύμπια δομάτ’ ἔχουσαι,
"Οστὶς δ’ πρῶτος βροτόν’ ἀνδράγαρ’ 'Αχαιῶν
"Ηορα’, ἐπείρ’ ἐκλίνε μάχην κλυτὸς 'Εννοσίγασκο.

Ἀλας ρα πρῶτος Τελαμώνιος "Ὑρτίον οὕτα
Γνωτάδην, Μυσῶν ἡγίτορα καρποτόθμων’

signifies in Homer any injury, or calamity, generally. See Maltby on Morell, in toto.
Here, however, the sense is certainly improved by retaining the usual reading; and it seems more than probable that the passage last cited is corrupt.

497. ἀπίστατε δ’ ἀπείδεξε, κ.τ.λ. Vitr. Καλαμ. 770. hocque uno adiectum continuis usu Cun galla longe juvat capiat.

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499. φῆ κοῦσθαι. Like the head of a poppy. This passage is involved in much perplexity. Some take φῆ for ἂς, and understand ὄς, which is absolutely necessary to the sense before ἀπείδεξαι. Others regard it as a particle equivalent to ὄς, and Zeno- dotus certainly read it in place of ὄς in II. B. 144. It is possible, therefore, that there may have been such an adverb; and therefore, as the verb ἂς is here manifestly superfluous, it should seem that the passage should be interpreted accordingly. The etymology of the word is altogether uncertain; some deriving it from πῆ, and others from φῆμι, or φαίνω.

503. οὐδὲ γὰρ ἡ Π. A comparison is evidently intended between the fate of Illaus and Promachus. Heyne supplies the omission thus: Nuntiate parentibus Ilioni, esse ipsa legentem de fili morte: neque id injuria; nain non Promachi ab eo cessi uxor reducend accepit maritum.

505. ὑπ’ τρόμον έλαβε γυνα. This is the reading of the best MSS. The vulgar lection, ὑπ’ τρόμον ἔλαβε γυνα, seems to have been by some means substituted from II. Θ. 77.

508. ἐσπέστε κ.τ.λ. See on II. A. I.

509. ἀνδράγαρα. Θρωίον strit from the enemy. Eustath. σκλα τὰ παρά ἀνδρῶν ἀφενάμενα. The derivation is analogous with that of βασάρα, ζώαιπα, and the like. In the construction ὄστις Ἀχαῖῶν must be joined.
Φάλκην δ’ Ἀντίλοχος καὶ Μέρμερον ἐξενάριζε·
Μηδινής δὲ Μόρον τε καὶ Ἰπποτίωνα κατέκτα·
Τεῦκρος δὲ Προθδωνά τ’ ἐνήρατο καὶ Περιφύτην·
"Ατρείδης δ’ ἄρ’ ἐπείθ’ Ὑπερήνορα, ποιμένα λαῶν,
Οὔτα κατὰ λαπάρην, διὰ δ’ ἐντερα χαλκὸς ἀφύσσε
Δρώσας· ψυχὴ δὲ κατ’ οὖταμένην ὠτελὴν
"Εσσυ’ ἐπεισόμενη, τὸν δὲ σκύτος ὅσε κάλυψε·
Πλείστους δ’ Ἀιας εἶλεν, Ὅιλῆς ταχὺς νῖός·
Οὐ γὰρ οἱ τὶς ὁμοίως ἐπισπέσθαι ποσὶν ἦν,
"Ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβου ὄφιεν.

516. "Ατρείδης. Menelaus. Compare II. P. 24. sqq. It appears from v. 380. supra, that Agamemnon was still disabled by his wound.

THE ARGUMENT.

THE FIFTH BATTLE AT THE SHIPS, AND THE ACTS OF AJAX.

Jupiter awaking sees the Trojans repulsed from the trenches; Hector in a swoon; and Neptune at the head of the Greeks (vv. 1—11). He is highly incensed at the artifice of Juno, who appeases him by her submissions (12—46). She is then sent to Iris and Apollo (47—77). Juno, repairing to the assembly of the gods, attempts, with extraordinary address, to incense them against Jupiter; in particular, she touches Mars with a violent resentment (78—112). He is ready to take arms, but is prevented by Minerva (113—148). Iris and Apollo obey the orders of Jupiter (149—156). Iris commands Neptune to leave the battle, to which, after much reluctance and passion, he consents (157—219). Apollo re-inspires Hector with vigour, brings him back to the battle, marches before him with his Aegis, and turns the fortune of the fight (220—342). He breaks down a great part of the Grecian wall; the Trojans rush in and attempt to fire the first line of the fleet, but are as yet repelled by the greater Ajax with a prodigious slaughter (343—746).

ΑΥΤΑΡ ἔπει διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
Φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
Οὐ μὲν δὴ παρῆσον ἐνήπτυντο μένοντες,
Χλωροὶ ὑπὸ δείουσ, πεφοβηκόντο· ἔγρευτο δὲ Ζεὺς
'Ἰδῆς ἐν κορυφῇ παρὰ χρυσοθοῦσιν Ἑρώς.

Στῇ δὲ ἂρ' ἀναίξας, ὑδὲ δὶς Τρῶας καὶ 'Αχαιῶς,
Τοὺς μὲν ὄρινοινοιν, τοὺς δὲ κλονέοντας ὀπισθεν
'Ἀργείους· μετὰ δὲ σφὶ Πασειδάωνα ἀνακτα.

"Εκτορὰ δὲ ἐν πεδίῳ ᾦδὲ κείμενοι· ἀμφὶ δὲ ἑταῖροι
Εἰαθ'. δὲ ἄργαλέως ἔχερ' ἄσθματι, κήρ ἀπινύσσων,

10. κήρ ἀπινύσσων. Mente deficiens; ἀπινύσσων, to be insensible, or stupid, is i.e. in a swoon: subaud. κατά. The verb used absolutely in Od. E. 342. Ζ. 258.
'Αλής ἐμέων ἐπελ οὐ μιν ἀφαιρότατος βάλ 'Αχαϊῶν.
Τὸν δὲ ἰδὸν ἐλήσας πατήρ ἀνδρῶν τε θεῶν τε,
Δεινᾶ δ' ὑπόδρα ἰδον "Ἡρην πρὸς μύθον έκεινεν
"Ἡ μάλα δὴ κακότεχνος, ἁμίχαυε, σὸς οὖν, "Ἡρη,
"Εκτορά δέν ἐπαύσε μάχης, ἐφόβητε δὲ λαοὺς.
Οὐ μὰν οὖτ' εἰ αυτε κακορράφησι ἄλγεινης
Πρώτη ἐπαύρναι, καὶ σε πληγήσων ἓμασσω.
'Ἡ οὐ μέμυη, οτὲ τ' ἐκέρων ύφόθεν, ἐκ δὲ ποδοῦν
'Ακμονας ἦτα δώ, περὶ χειρὶ δὲ ἐδειμὸν ἠλη
Χούσσων, ἄθρηκτον; σὺ δ' ἐν αἰθήρι καὶ νεφέλησσω.
'Εκρέων ἤλάστεν εἰ θεοὶ κατὰ μακρὸν "Ολυμποῦν,
Ἀνεσα δ' οὐκ ἱδοναύτοι παραστάτων ὃν ἐδε λάβομαι,
Ῥιππάσουν τεσσαρών ἀπὸ βηθοῦν ὁφρ' ἀν ἐκιται
Γίνω ὀληνεπελεῦν εἰμε δ' οὐδ' ὡς θυμὸν ἀνει
'Αζηηῆς οἰδήν Ἡρακλῆς θείων,
Τὸν σὺ Θόρραν ἀνέμω, πεποδώσα ψυκκάς,
Πέμψας εἰ' ἀτούγητον πύντων, κακά μητίωσα,
Καὶ μὲν ἐπειτα Κόουν οὐ ναιομένην ἀπένεκας,
Τὸν μὲν ἔγων ἐνθὲν ρυσάμην, καὶ ἀνήγαγον αὐτις
"Ἀργοὺς ἐς ἵπποβουτον, καὶ πόλλα περ ἄλθοςανα.
Τὸν σ' αὐτίς μνήσω, ἵν' ἀπολληγήξεις ἀπατῶν
"Ὁφρα ἑδρ' ἢτοι χροιάμη φιλάτης τε καὶ εὐλή,
"Ἡν ἐμύγης ἐλθοῦσα θεών ἀπο, καὶ μ' ἀπάτησας.
"Ὡς φάτο' ρύγησε δὲ βοώτις πτῶνα "Ἡρη,
Καὶ μὲν φωνῆσα' ἐπεα πτερόεντα προσῆδα;

Eustath., ἀπινόσων ἦτα αλλοφρονέων, καὶ μιν ὑν πινοῦτος. See on II. Η. 289.
11. οὐ μὲν ἀφαιρότατος. That is, ἰσοχρόνως. The superlative of negative adjectives is often put with οὐ, to denote a positive affirmation. Of the same usage, with an antithesis, see on II. A. 416. Compare also II. Α. 330. Π. 570.
16. κακορραφίς. Ἐὰν machinations; from βάστω, to see, and metaphorically, to plan, or contrive. Compare Od. Γ. 116. Π. 432. Plaut. Amphit. I. 1. 211. Of the use of the subjunctive without ἄν, for the future indicative, see on II. A. 104. The expression ὁ μάρο ἀκάδα seems to imply, I am not determined; or rather, in familiar English, I have a great mind, that you shall reap the fruits of your conduct. Xen. Cyr. VIII. 4. 16. τὰ δὲ ἐκ πάρματα ὥς οὖθ' εἴ Χριστάντα πάντα ἐν. See the Interp. ad loc. Of the verb ἐπαύρνοι, see on II. Α. 410. The corporal punishment, with which Juno is threatened, must be attributed to the uncivilized barbarities of the times.
18. ή οὐ μέμην, κ.τ.λ. This narrative seems to relate to the artifices employed by Juno in the affair of Hercules, already alluded to in II. Σ. 249. It is probable that Homer derived his information on this, and similar mythological traditions, from some poems which were in existence in his time, on the subject of this hero and his adventures. The allegorical explanations, which have been given of this passage by Heraclides and Eustathius, are inventions which had their existence only in their own imaginations. Zenodotus rejected the entire passage; but there seems to be no sufficient reason for questioning its genuineness.
19. ἀπινονάς. Ἀντίλν. The word is probably intended to denote any mass of iron generally.
21. ἤλαστεν. See on II. Μ. 163.
22. παραστάτεν. That is, παραστάντες, Hosch, εἰ τοῦ συνήγγυς.
23. ἐφ' ἀν θεράλλοι. See on v. 70.
25. δεδήν Ἡρακλῆς Grief on account of Hercules; ἔνσακα being understood. See Matt. Gr. Gr. § 349. c.
36. ἰστὸν νῦν τὸδε Γαία καὶ Ὄμρανός εὐφός ὑπέρθε, 
Καί τὸ κατειβόμενον Στυγὸς ὑδόρω, ὡστε μέγιστος
Ορκος δεινότατος τε πέλει μακάρεσσι θεοῖς,
Σὺ θ’ ἱερὴ κεφαλῆ, καὶ νοίτερον λέχος αὐτῶν
Κουρίδουν, τὸ μὲν οὐκ ἂν ἐγὼ ποτὲ μᾶς ὠμόσαιμι.  
Μή δὲ ἐμὴν ἱότητα Ποσειδῶν ἐνοσίχθουν
Πηγαίνει Τριώας τε καὶ "Εκτορά, τοῖς δ’ ἀρίττει
Ἀλλά που αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνόγητε,
Τειρομένως δ’ ἐπὶ νυσσὶν ἑδῶν ἔληπτεν Ἀχαίος.
Αὐτὰρ τοι καὶ κέλων ἐγὼ παραμυθησαίμην
Τῇ ἤμεν, ἤ κεν δὴ σὺ, Κελαινεύης, ἤγεμονεύῃς.
"Ὡς φάτοι μείδησε δ’ πατήρ ἀνδρῶν τι θεῶν τε,
Καὶ μιν ἄμεθόμενος ἐστέα πτερόνευτα προσημᾶτα·
Εἰ μὲν δὴ σὺ γ’ ἐπείτα, βωώτης πότινα Ἡρη,
Ἰσον ἐμὸι φρονεύονα μετ’ ἀθανάτοιοι καθίζοις,
Τῇ κε Ποσειδῶν γε, καὶ εἰ μᾶλα βοῦλεται ἄλλη, 
Αἴζα μεταστρέψει μόνον μετὰ σὸν καὶ ἔμοι κῆρ.
Ἀλλ’ εἰ δὴ ρ’ ἐτέον γε καὶ ἀτρεκέως ἀγορεύεις,
"Ερχεό νῦν μετὰ φύλα θεῶν, καὶ δεύο χάλεσσον
Ιριν τ’ ἐλθάμεναι, καὶ Ἀπόλλωνα κλυτότοξον".
"Οφρ’ ἤ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτῶν
"Ελθῷ, καὶ εἶπροι Ποσειδῶν ἄνακτης,
Παυσάμενον πολέμου τὰ ὅ πρὸς δῶμαθ’ ἱκέσθαι
"Εκτορὰ δ’ ὀρθύνησαι μάγχεν ὡς Φοῖβος Ἀπόλλων,
Ἀντίς δ’ ἐμπνεύσαση μένος, λελάθη δ’ ὀδυνῶν,
Αἶ νῦν μιν τείρουσι κατὰ φρένας’ αὐτάρ Ἀχαιῶς

36. ἰστὸν νῦν κ.τ.λ. It appears from hence, that Somnus in¬
formed Neptune of the sleep of Jupiter, without any sug¬
suggestion from Juno. The verb ἰστὸν is used as a
formula of adoration equivalent to μάρ¬
τυρος ἐστω, in II. Β. 230. So also in II.
Κ. 329. Τ. 258. We may observe also, that the
earliest form of an oath seems to have been by the elements of Nature, or
rather, the deities who were supposed to
preside over them. In order still further to
gain the confidence of Jupiter, Juno
strengthens her declaration, by appealing
to the ties of affection and endearment.

37. Στυγὸς ὑδόρω, ὡστε μέγιστος ὁρ¬
κος. See on II. Ξ. 271.

39. νοίτερον λέχος αὐτῶν. This addition of
the genitive αὐτῶν to the possessive
pronoun, is analogous to the construction
noticed on II. Π. 180. So Herod. VI. 97.
ἐπὶ τα ψήτερα αὐτῶν.

60. λελάθη δ’ ὀδυνῶν. So H. in Ven.
40. "Ἡρῆς ἱελελαθουσα. Compare II. Β. 600,

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and see note in loc. In the sense of obli¬
ściei, the middle is generally employed, as
in II. Δ. 127.

61. αὐτάρ Ἀχαιῶς κ.τ.λ. It is here that Jupiter, in fulfilment of his promise in II. Α. 547, discloses to Juno the final deter¬
mmination of his plans, which he had already partially revealed to her in the eighth book. He had there declared that Achilles would resume his arms in consequence of the death of Patroclus; in addition to which he now informs her, that the war would proceed, without further interruption, to its destined end in the death of Hector, which would eventually lead to the destruction of Troy. The death of Hector, however, and the concomitant circumstances, are the pro¬
per limit of the subject, which was proposed in the proemium; and with them the poem naturally concludes. From not attending to the necessity for the fulfilment of the promise made to Juno, Heyne has acqui¬
esced, partially at least, in the judgment of
the Alexandrian critics, who rejected, as spurious, the whole of this passage, from v. 56. to v. 77. inclusive. Admitting that
the reasons which they have alleged for this decision are, for the most part, trifling and unsatisfactory, he contents himself with the
condemnation of the latter part of the speech, from v. 63. inclusive, retaining the
former part as undoubtedly genuine. But if the argument of the poem be properly de-
termined, it will at once appear that the passage is absolutely necessary for its system-
atic and regular development, and carries the reader forward in discerning the action
and the end of the poem. It is only by the promise contained in this speech, that
Juno would have been induced to perform her errand to Iris and Apollo; and here
alone are to be found the causes of that terror which Themis subsequently observes
unto be depicted in the countenance of the goddess (v. 90). Mr. Penn has selected
this as an instance of the mischief which would inevitably arise from the system,
which Heyne has adopted, of denouncing whole passages as interpolations, which
did not happen to accord with his theory respecting the primary argument of the
poem. See the Treatise on this subject, p. 336. Many similar examples of this amputating system might be adduced; but the
present is amply sufficient to prove it unjustifiable.

66. 'Iλον. The reading of all the copies is 'Iλον, by which the metre is
destroyed: that of the text is the ready
emendation of Dr. Maltby. Compare I1.
θ. 557. Κ. 12. Ν. 349.
69. παλιώζων. A repulse; scil. of the
Schol. VIII. παλιώζων ιστιν ἢ ἐκ υπο-
στροφῆς τῶν φευγόντων διώξεις, ὡστε οἱ
προτέρους φευγόντες ὑστερον πάλιν αὐτοὶ
ciwκώσατι θαρρήσαντες. Of the construc-
tion, see on Ι1. Β. 160.

70. εἰσόκ' 'Αρχαιοί εἶλον. See on Ι1. Β.
332. It should be remembered, however,
that the rules of grammar appear to have
been less strictly fixed in the age of Ho-
mer, than in the more recent age of Attic
nicety. Thus in v. 23. supra, the correct
construction would have been δορ' ἀν
ίκαιο. See on Ι1. Ε. 128. The Leipsig
MS., however, reads εἶλοι for εἶλον.

71. 'Ιλον αἰπτό. This is the only pas-
sage in which Homer has used 'Ιλον in
the neuter gender; and Heyne has in-
sisted upon the circumstance as a proof of
the spuriousness of the passage. Infra v.
558. we have 'Ιλον αἰπτινή. Heyne him-
self, however, has collected several emen-
dations of the text, among which the most
probable is that of Bentley, who reads
'Ιλον αἰπτόν. Mr. Penn is incorrect in
his observation that Homer never applies
to the feminine gender the masculine ter-
mination of adjectives in ν. See on Ι1.
Ε. 263. The device of Minerva, alluded
to in the end of the line, is the well-known
stratagem of the wooden horse. See Οd.
θ. 492.

76. ἤματι τῷ, κ. τ. λ. See Ι1. Α. 523.
80.  ός οταν αίζη νόσος ἀνέρος, ὅστ' ἐπὶ πολλὴν
Γαίαν ἐλημονῶς φρέσιν πευκάλιμαζε νοῦσην,
"Ενθ' ἐσῦ, ἦ ἔνθα, μενονήσειτε τε πολλά;
Ως κραιντὼς μεμαυὰ διέσπα τὸν οὐ "Ἡρ.
"Ικετε οταν ὁλυμποὺν ὀμιγηρέσσας ὁ ἐπὶλθεν
Ἄθανάτοιος θεοίσι Διὸς δόµων οἴ τε ἱδήντες
Πάντες ἁρίζανεν, καὶ δεκανώνωτο δέσσασιν.
"Ἡ οὐδόμους μὲν ἔσσε, θέμιστο δὲ καλλιπαρὸν
Δέκτο ἐπάσα πρῶτη γὰρ ἐναντία ἑλθε θέουσα,
Καὶ μιν φωνήσασα ἔπεα πτερόντα προσῆδα;
"Ἡρη τίππε βῆβηκας, ἀπυζομένῃ δὲ ἐοικας ή.
"Ἡ μάλα δὴ σε φόβησε Κρόνου πάις, δοὺ τοι ἁκοίτης.
Τὴν οταν ἡμείζετε ἐπέστα θεά λευκόλεων "Ἡρ.
Μὴ με, θεὰ Θέμι, ταῦτα διέφρει σοῦθα καὶ αὐτὴ
Οἶος ἐκείνου θύμως ὑπερφίαλος καὶ ἀπνής.
"Ἀλλὰ τὸ γ' ἀρχε ἡθείσι δόµοις ἐν δαίτος ἐσή.
Ταῦτα δὲ καὶ μετὰ πάσιν ἀκοῦσεαι ἄθανατοισι,
Οἰα Ζεὺς κακὰ ἑργα πιθαύσκετα τοῖς τι φημί.
Πάσιν ὁμός θυμόν κεχαρησίζεμεν, οὔτε βροτοίς,
Οὔτε θεοῖς, εἶτε τοις ἐν δινεται ἐφρων.
"Ἡ μὲν ἀρ' ός εἰσόυσα καθήκετο πότνια "Ἡρ.
"Ωμήθησαν οταν ἀνὰ δώμα Διὸς θεοὶ ἢ δὲ γέλασε
Χείλασε, οὔτε μέτωπον ἐπ' ὀφρόις κυανόνα
("Ιάνθη" πάσι δὲ νεμεσσθείσα μετήδα;
Νῦπτοι, οἵ Ζηνὶ μενεάνομεν ἀφρονέόντες.
"Ἡ ἐπί μιν μέμαμεν καταπασζέμεν, ἁσσον ὁνύτες,
"Ἡ ἐπεὶ ἡ βίπτ' δὲ ἀφήμενοι οὔκ ἀλεξίζεσι·
Οὔτ' ὀθεται τοῖς ὁδὸς ἐν ἄθανατοισι θεοίσι.
Kártc1 te atheí n te diakridón éinai árísatos.
Tóv exéth, d' tti kév úmive kákon pémpishen ékásth
"Hnó gár ún émpoí' "Arég' ge páma tevúxháv' 110
Gídos gár ói òlowlê máchh én, filátatos ánôrwón,
"Aскálafos, tôn phísin ón émeina ovbriócos 'Arég'c.
"Ows éfar' atuado 'Arég'c thalewr pēplhýgneto mērò
Xerpi katafríhseis', ólofrúmenous d' épous úméc.
Mh' yún moi nemeisísete, 'Olymptia dúmat' exoucte,
Tíasasthai fónon úpoc, ìónt' èpi vérías 'Axaiówc,
Eiptep moi kai mòira Dívoc plhýnti keravnw
Késtha ómou nekúseis meb' aúmati kai kóivísan.
"Ows fáto' kai b' èpouc kéléto Démáv to Fóbouc to
Zeugýmen' autód d' ènté évduseto pàmavónta.
"Evtha k' ètì meziwv te kai árgalewterós állocs
Páro Dívoc òthánatouc xolos kai múnci étúxh, 120
Ei mu' 'Adhín, pási perìdédíssas theoísin,
"Omor d'è èk próbýròw, léte dè thronón, épiva thássas"c
tou d' èpó mé nêfálhès kóruth éllèsto, kai sákoc úmwn,
"Euvxos d' èstisse stúbarhès apò xeirôs éllousa
Xálkevoc' hè d' èpíèssai kathápteto thoucnon 'Arma'
Mainómenes, fréncas h'ílè, dèfíthoras; h' nò toú autós
Ouav' akouvémen èstí, úpoc' d' àpóúlwle kai aîdóv,
Oúk aîcères, ètè fìsai th'á leúkalevoc Hrhc.
"H d'ì yún pár Zénoc' Olymptión eilhlyouthn;
"H éthleics autód mèn anaplíhásas kàkà pollla

110. épomeia. I fear. The noun élptis, and the verbs èlporum and èliptizw, imply not only hope, but the expectation of any event, whether good, bad, or indifferent. In the former sense, its use is more proper and frequent, and needs no illustration: and of the latter we have an example in II. N. 8, where the verb signifies simply cérstimo. Instances of the significations which this passage affords will be found in Soph. Trach. 111. Aj. 799. Eurip. Orest. 846. Suppl. 790. Iph. A. 786. and frequently in Homer. There is a passage precisely in point in Plato de Legg. I. p. 644. Ípón èi toutou àmpoín au dèza melódontin, ou koulovn mún oumou Êlptizw, èi ou èfóboz mún, èi prò lùpsis Êlptizw, thárói èi, èi prò toú ènavtih. In the same sense also the Latinus use sperare. Florus, I. I. Quis speraret, post Carthaginiem, aliquod in Africa bellum? Virg. Æn. IV. 419. Hunc ego si potui tantum sperare dolorem. See also Markland on Iph. A. 786. Hoogeveen on Viger, p. 192. It is scarcely necessary to point out the exquisite art in this speech of Juno. While she urges upon the gods the folly of disobedience, she is secretly inciting them to disobey; and by condoning with Mars on the death of his son, she works his fiery temper into open rebellion.

119. Dèmón te Fóbouc te. These were not the horses of Mars, as some of the old commentators supposed; but his sons, whom he commands to yoke them. See I. D. 440. N. 299.

'Αφ ἵμεν Ὀὐλυμπόνδη, καὶ ἀχνύμενός περ, ἀνάγκη, Αὐτάρκος τοὺς ἀλλοις κακῶν μέγα πάσιν φυτεύοι; 135
Αὐτικά γάρ Τρώας μὲν ύπερθύμοις καὶ Ἀχιοὺς
ЛАΕΙΨΕΙ, δὲ ἡμέας εἰς κυδομήσων ἐς "Ολυμποῦν,
Μάρφει δὲ ἐξείθης, ὡςτε άπιος, οὐσε καὶ οὐκ.
Τῷ σο' αὖ νῦν κέλουμα μεθέμεν χόλον νίος ἐνος'
"Ἡν γάρ τις, τούτε βίου καὶ χεῖρας ἀμείων,
Πάντων αὐθρόπων ὀμοιαὶ γενέων τε τούκον τε.
"Ως εἰποῦσα ἔδρυσε θρόνων ἔνι θεοῦρν "Αρια.
"Ἡρη δ' Ἀπόλλωνα καλέσατο ἐφώματος ἐκτός,
"Ιρην' ὃ, ἡ τε θεότις μετ' ἀγγελος ἀθανάτοις;
Καὶ σφεάς φωνήσα' ἔπετε περιέντα προσηύδα'
Σέως σφῶν εἰς "Ιδην κέλειν ἔθλεμεν ὃτι τάχιστα'
Αὐτάρ ἐπήν έλθητε, Δίως τ' εἰς ὡπα ὑδόθε,
"Εμοίν δ' ττι κε κεῖνος ἐποτρύνη καὶ ἀνώγη.
"Ἡ μὲν ἁρ' ὡς εἰποῦσα πάλιν κὶ πότινα "Ηρη,
"Εξετε δ' εἰνι θρόνων τῷ δ' αἴεxαντε πετέεθην,
"Ιδην δ' ἱκανον πολυπίδακα, μητέρα θηρών.
Ἐδρων δ' εὐρωπά Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
"Ημενον, ἀθανί δὲ μιν θυεν νέφος ἐστεφάνωτο.
Τῷ δ' πάροιθ' ἐλθοντε Δίως νεφεληγέρεται
Στήπιν' οὐδὲ σφῶν ἔδων ἐξολώσατο θυμίω,
"Οτι οι' άκ' ἐπέεσει φίλης ἀλόχοιο πιθέσθην.
"Ιρην' δὲ προτέρην ἔπεα περιέντα προσηύδα'
Βάσκ' Ίθ., Ίρη ταξεία, Ποσειδάωνον ἀνακτη
Πάντα τάδ' ἀγγελαί, µηδὲ ψευδάγγελος εἴναι.
Παναυμενόν μιν ἀνωχί τι μάχης ἤδε πτολέμουιο
"Ερχέσσανα µετὰ φύλα θεών, ἦ εἰς ἁλα διαν.
Εἲ δὲ µοι οὐκ ἐπέεσο' ἐπιπέστεται, ἅλλ' ἀλογήσει,
Φραζέσσω δή ἐπέeta κατὰ φρένα καὶ κατὰ θυμίων,
Μή µ' οὐδὲ, κρατερός περ ἐδών, ἐπίντων παλάσσῃ
Μεῖναι' ἐπέα εὐ φημι βιήν πολύ φέρτερος εἴναι,
Καὶ γενεί πρότερος, τόν δ' οὐκ οὐδέναι φίλον ἦτορ
"Ισον εµοι φάσθαι, τόν τε στυγεύσαι καὶ ἀλλοι.
"Ως ἐφατ' οὐδ' ἀπίθησε ποθύμενοι ωκέται 'Ιρης'
Βῇ δ' κατ' 'Ιδαιων ὀρέων εἰς 'Ιλιον ἥρην.

138. ἕης. See on II. Α. 393.
154. βάσκ' Ίθ. See on II. B. 8.
164. ἐπει εὖ φημι κ.τ.λ. It has been thought that these lines, which are repeated at v. 181, are unworthy of Jupiter, however suited to Agamemnon in II. I. 160. Hence they have been denounced as spurious; but it should be remembered that gods and heroes are treated by Homer with little respect of persons.
167. στυγεύσαι. Metwunt. See on II. A. 166. H. 112; and of the expression ἦσον ἐµοι φάσθαι, on II. A. 167.
'Ως δ' ὅταν ἐκ νεφέων πτήται νυφᾶς ἑκ χάλαζα 170
Ψυχρῇ ὑπὸ ριπῆς αἰθρηγενεὸς Βορέα
'Ως κραπτῶν μεμανία διέπτατο ὁκέα Ἰρις,
'Αγχοῦ δ' ἵσταμένη προσέφη κλυτὼν Ἑννυσίγαιον
'Ἀγγελὴν τινά του, Γαῖοχε κυνοχάιτα,
'Ἡλθὼν δεύρῳ φέρουσα παρὰ Δίως αἰγίχοιο.
Πανσαμένων σε κέλευσε μάχης ἦε πτολέμιο
'Ερχεθαί μετὰ φῦλα θεῶν, ἢ εῖς ἅλα ὄταν.
Εἴ ἐθο σι έτέσει' ἐπιτέσεαι, ἀλλ' ἀλογήσεις,
'Ἡπείλει καὶ κείνοις ἐναντίβιον πολεμίαν,
'Εὐθίδ' ἐλεύσεσθαι σε δ' ὑπεξαλέσθαι ἀνώγει
'Χείρας, ἐπει σέ φησι βίγη πολὺ φέστερος εἶναι,
Καὶ γενεὺς πρότερος, σοῦ δ' οὐκ θεται φίλον ἤτορ
Ἰσόν οἱ φάσθαι, τόν τε στυγέσαι καὶ ἄλλοι.
Τὴν δὲ μέγ' ὀχθήσας προσέφη κλιτῶς Ἑννυσίγαιον
'Ω κύτου, ἢ ρ', ἀγάθος περ ἑών, ὑπέρτολπον ἐμετεί,
Εἴ μ' ὁμότιμον ἐντά βίη ἐκουτα καθέξει.
Τρεῖς γὰρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοί, ὦνς τέκτο ᾿Ρέα,
zbollah καὶ εἰῶ, τριτάτος δ' Ἀίδης ἐνεροσκιὰν ἀνάσσων.
Τρίχαθα δὲ πάντα ἐδασται, ἐκαστος δ' ἐμορομε τιμῆς.
Ἡτο εἰῶν ἑλαγον πολυν ἁλα ναιεμεν αἰτε,
Pαλλομένων, Ἀίδης δ' ἑλαχε ζόφον ἑρονεῦνα,
Zeus δ' ἔλαχ' οὐράνιον εὐφύν ἐν αἰθέρι καὶ νεφέλησιν. Γαία δ' ἔτι ξύνη πάντων, καὶ μακρὸς ὀλυμπος.
Τῷ ῥα καὶ οὗ τὶ Δίῳς βέομαι φρεσίν, ἄλλα ἔκηλος,
Καὶ κρατερός περ ἔδω, μενέτω τριήμη ἐν μοίρῃ.
Χειρὶ δὲ μὴ τὶ με πάγχω, κακῶν ὡς, δειδισθέω. Θυγατέρεσσιν γάρ τε καὶ νίασι κέρδιαν ἐνή.
'Εκπάγλοις ἔπεσαί σενείσεμεν, οὖς τέκεν αὐτὸς.
Οὐ ἔθεγα στρώσεσιν άκούσσουται καὶ ἀνάγκη.
Τόν δ' ἡμείσσεν ἔτειτα ποδόνεμος ὥςκα Ἰρίς.
Οὕτω γὰρ δὴ τοι, Γαῖσοχει κυνοχαῖτα,
Τόνδε φέρω Δίῳ μιθὺν ἀπηνέα τε κρατερόν τε, Ἡ τι μεταστρέψεις; στρεπταί μὲν τε φρένες ἐσθλῶν. Οἰσθ', ὡς πρεσβυνέοισιν Ἑρμίνεσις αἰέν ἐπονται.
Τὴν δ' αὔτε προσέειπε Ποσειδάων ἐνοσάχθων.
'Ἰρὶ θεᾶ, μάλα τούτο ἔστος κατα μοῖραν ἔκτος' Ἔσθλον καὶ τὸ τέτυκται, ὃτ' ἀγγελος αἴσμα εἰδῆ.
'Ἀλλὰ τὸδ' αἰνὼν ἄχος κραδῆν καὶ θυμὸν ἰκάνει,
'Οππόταν ἵσμορον καὶ ὀμὴ πεπρωμένον αἴσῃ Νεικείειων ἐθλῆσαι χολοτοίσιν ἐπέσασιν.
'Αλλ' ἦτοι νῦν μὲν κε νεμεσηθεῖς ὑποεῖξω.
'Αλλο δὲ τοι ἐρέω, καὶ ἀπελίσσω τόγε θυμῷ.
Αἴκεν ἄνευ ἐμέθεν καὶ Ἁθηναίης ἀγελείς,
'Ἡρης, Ἐρμεῖο τε, καὶ Ἡφαίστου ἀνάκτος,
'Ἰλιον αἰτεινῆς περιδίσεσαι, οὐδ' ἐθλῆσε.
'Εκτέρας, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
'Ἰστώ τοῦθ', ὃτι νῦν ἀνήκεστος χόλος ἔσται.
"Ὡς εἰπὼν λίπε λαιτ' Ἀχαϊκὸν Ἐνυσόγαιος, 
Δύνε δὲ πάντων ἰῶν' πόθεσαν δ' ἦρωες Ἀχαιοί.
Καὶ τὸτ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς.
"Ερχεοῦ νῦν, φίλε Φοῖβες, μεθ' Ἕκτορα χαλκοκορυστής.
"Πὴν μὲν γάρ τοι γαῖοχος Ἐνυσόγαιος.
Οἱ χεῖται εἰς ἄλα διὰν, ἀλευάμενος χόλον αἰπτίν.
'Ἡμέτερον' μάλα γάρ τε μάχης ἐπύθοντο καὶ ἀλλοι,

The lots being shaken. See Blomfield's Gloss. on Ἐσθ. Thesb. 65.
194. οὗ τὶ Δίῳς βέομαι φρεσίν. Νον ἐρο ἰνεκαίλατι; i.e. non agans, ex sententia Jovis. HEyNE. The Ionic form βέομαι, from βάω, occurs in I. II. 582. X. 431. Ω. 131. The present is here used for the future.
204. πρεσβυνέοισιν Ἐ. αἰέν ἐπονται. See on I. N. 355.
207. ἐσθλοῦ καὶ κ. τ. λ. Pindar refers to this sentiment in Pyth. IV. 493.
213. ἄνευ ἑμθέν. Against my will. So Apoll. Rhod. IV. 746. πατρὸς ἄνοικα.
224. ἐπέθοντο. Pugnare senatus, exspectant. The Titans have already experienced my power in battle. Another reading, however, is μάλα γάρ κτι μάχης.
In this case the allusion will be to the struggle between Jupiter and Neptune, if the latter had now resisted his will; and the sense would be, And the rest of the gods would have heard our combat, and have learned obedience by the result.

228. ἐνελέσθη. Seil. τὸ πάγημα.

252. ἐπεὶ φίλον ἄιον ἦτορ. The verb ἄιον is used nowhere else in the sense which the commentators affix to it in this place, describing it as a poetic form for ἄω, επιρο, εκχαλο. Damn suggests that the verb may possibly bear its usual sense, as in v. 248, with the ellipsis of the preposition κατὰ. This, however, would be an exceedingly harsh construction.

254. ἀνασπάρινα. One who does not wait for an oracle, before he renders assistance; from a priv. and δοσις, τοι; i.e. a prompt and ready supporter. The word occurs again in Η. Χ. 333, where it is explained by Eustathius: ὁ σπουδαῖος βοηθός καὶ εἰκά δοσις ἀφίνων.—Of the adjective τοῖς, see on Η. Δ. 390.
'Εξ ἰδις προέκει τοποτάμεναι καὶ ἀμύνειν,
Φοίβον Ἀπώλονα χρυσόφρον, ὡς σε πάρος περ
Ῥύμοι, ὡμῶς αὐτὸν τε καὶ αἰτεύων πτολέμεθρον.
'Αλλ' ἄγε, νῦν ἱππεύσαι ἐπόθυνον πολέσσι
Νησίν ἐπὶ γλαφυρήσιν ἔλαινεμεν ὄκεας ἱπποῦς.
Αὐτάρ ἐγώ προπάροιξη κιόν ἱπποῖς κέλευθον
Πάσαν λειανέω, τρέψω δ' ἤφως Ἀχιλλος.
"Ως εἰπὼν ἔμπνευς μένος μέγα ποιμένι λαϊν.
'Ως δ' ὁτε τις στατὸς ἱππος, ἀκοστίσασας ἐπὶ φάτης,
Δεσμόν ἀπορρίξας θεί γείδιον κροαῖνων,
Εἰσθῶς λούσασι εὐρρέοις ποταμοῖς,
Κυδίσων, ὦποι δὲ κάρη ἔχει, ἀμφὶ δὲ χάται
'Ωμοὶς ἀίσσονται δ' δ', ἀγλαῖρι πεποιθῶς,
'Ρύμφα ἐ γούνα φέρει μετά τ' ἡθεα καὶ νομὸν ἱππῶν
'Ως Ἐκτόρ λασφρά πόδας καὶ γούναν ἐνώμα,
'Οργῶν ἱππαῖς, ἐπεὶ θεοῦ ἐκλεών αὐθήν.
Οὐ δ', ὡστ' ἢ ἐλαφον κεραδόν ἢ ἄγριον αἴγα
'Εσσεύοντο κύνες τε καὶ ἀνέρες ἀγροιώται,
Τὸν μὲν τ' ἤλιβατος πέτρα καὶ δάσκιος ὑλή
Εἰρύσατ', οὐδ' ἄρα τε σφι κιχήμεναι ἀσιμον ἕν
Τὸν δὲ θ' ὑπὸ ἑαρῆς ἐφάνη λίς ἕνυγένεος
Εἰς ὀδὸν, ἀψίδα δὲ πάντας ἀπέτραπε καὶ μεμάωτας
'Ως Δαναοὶ εἰς μὲν ὁμλαδόν αἰεν ἐποιντο,
Νύσσουτες ἔφεσα τε καὶ ἐγχεαν ἀμφίγιοσιν
Ἀντάρ ἐπεὶ ἐδον Ἐκτόρ ἐποχόμενον στέγας ἀνδρῶν,
Τάρβησαν, πᾶσι δὲ παραὶ ποσὶ κάππεσε θυμός.
Τοῖσι δ' ἐπειτ' ἀγόρευε Θάσας, Ἀνδραῖμονος νῦν,
Ἀλτωλῶν ὁ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
'Εσθάλος δ' ἐν στατήρ' ἀγορ' δὲ ε ἐ παῦροι Ἀχαιῶν
Νήκων, ὀπότε κοῦροι ἐφόσεσαν περὶ μῦθων.
"Ος φίλον ἐὑφρονέων αὐγορίσατο καὶ μετέειπεν
"Ω πότοι, ἢ μέγα θαύμα τὸς ὀψαλμοῖσιν ὄρμαν
Οἶον δ' αὐτ' ἔξαυτος ἀνέστη, Κήρας ἀλύσας,
"Εκτώρ' ἢ θῆν μιν μάλα ἐπέπεσε θυμὸς ἐκάστου.

256. ώς σε πάρος περ 'Ῥύμοι'. That is, Who am accustomed to protect you. See on 11. A. 555.
263. ως δ' ὁτε τις κ. τ. λ. This simile is repeated from 11. Z. 506. Here, however, the comparison consists in the speed, and not in the gallant bearing, of the horse.
268. ἡθεα. Loca consuet. The word bears the same sense in Herod. I. 15.
273. ἤλιβατος. This epithet has been variously rendered rugged, fast, inaccessible, and otherwise; nor are either its meaning or derivation very apparent. It is always in Homer joined with πίπη. See again v. 619. infra. P. 35. Od. I. 243. K. 83. N. 196. So also Pind. Ol. VI. 109. Eur. Suppl. 86. Theoc. Id. XXVII. 7. In Phot. Lex. MS. it is thus deduced: ἦλιβάτος ψηλής, ἢ τ' ἡ πτωχῶν καὶ τό ὑψὸς ὦ ἤλιος βαίνει. That this cannot be correct, is evident from Eur. Hipp. 729, where it is the epithet of κενθὺμον. See Monk in loc.
288. ἐπέπε. See above on v. 110.
Χερσίν ὑπ’ Ἀλαντος θαυμεῖν Τελαμωνιάδαν.
'
'Ἀλλὰ τις αὐτὲ θεῶν ἔρρυσατο καὶ ἴσασεν

'Εκτώρ, δ’ ἐν πολλῶν Δαναῶν ὕπό γοϋνατ’ ἔλυσεν,
'Ως καὶ νῦν ἔσσεσθαι οἶνοι – οὐ γὰρ ἄτερ γε
Ζηνὸς ἐξεβοῦτο πρόμος ἵσταται, ὅτε μενοῦν.
'Ἀλλ’ ἔγει’, ὡς ἂν ἐγὼν ἑπτω, πειθόμεθα πάντες.
Πληθύν μὲν προτὶ νῆας ἀνώξιομεν ἀπονεσθαί

Αὐτοῦ δ’, ὡςοι ἀριστοί εἰν ποταμῆ ἐνταίειοι εἰναι,
Στείβομεν εἰ κ’ ἀπό τοῦ ἐρύξομεν ἀντιάσαντες,
Δούρφατ’ ἀνασχόμενοι τὸν δ’ οἶνῳ καὶ μεμαῦτα
Θυμὶ δείσσαθι Δαναῶν καταδύναι ὅμιλον.

'Ὡς ἐφαθ’ οἱ δ’ άρα τοῦ μάλα μὲν κλῦν ὡς ἐπίθοντο.
Οἱ μὲν ἀρ’ ἀμφ’ Αἰαντε καὶ Ἰδομενία ἀνακτα,
Τεύκρον, Μησίον τε, Μέγην τ’ ἀτάλαντον Ἀριγ’,
'Υμίνυν ἡρτυνου, ἀριστής καλέσαντες,
'Εκτώρ καὶ Τρώσσεν εἰναντίον αὐτάρ ὀπίσσω

Ἡ πλῆθος ἐπὶ νῆας Ἀχαιῶν ἀπονέουστο.
Τρώες δὲ προτυφανὰ οὐλλές, ἡχε δ’ ἀρ’ Ἐκτωρ
Μακρὰ βίβας’ πρόζθεν δὲ κ’ αὐτοῦ Φοίβος Ἀτόλλων,
Εἰμένους οὐμοῦν νεφελῆν, ἔχε δ’ αἰγίδα θοῦριν,
Δευνῆν, ἀμφιδάσειαν, ἀριστετ’ ἢν ἀρα χαλκεὺς

'Πραιστός Διὸ δ’ εἰκε φορίμεναι ἐς φόβον ἀνδρῶν.
Τὴν ἀρ’ ὅγ’ ἐν χειρέσσαν ἐχὼν ἡγήσατο λαῶν.
'Ἀργείοι δ’ ὑπέμειναν οὐλλές’ ὄροι δ’ αὐτὴ
'Οξί’ ἀμφοτέρωθεν, ὡς νευρῆ φι’ ἠιστο
Θρόσκον’ πολλὰ δὲ δοῦρα θρασείων ἀπ’ χειρῶν,
'Ἀλλα μὲν ἐν χραὶ πήγαν’ ἀριθμῶν αἰζήνω,
Πολλὰ δὲ καὶ μεσσηγῦ, πάρος χρῶα καλὸν ἐπαυφεῖν,
Ἐν γαῖ’ ἰσαντο, λιλαχμένα χροὸς ἄσαι.

"Οφρα μὲν αἰγίδα χερσίν ἔχ’ ἀτρέμα Φοίβος Ἀτόλλων,
Τόφαρ μάλ’ ἀμφοτέρων βέλε’ ἣπτετο, πίπτε δὲ λαὸς’
Αὐτάρ ἐπει κατενώπια ἱδὼν Δαναῶν ταχυτόπωλων

Σείσ’, ἐπὶ δ’ αὐτῶς ἀυστε μάλα μέγα, τοῖσι δ’ θυμὸν
Ἐν στύθεσσιν ἐθελξε, λάθοντο δὲ θουρίδος ἀλκίς.
Οἱ δ’, ὡς’ ἦ’ βοῶν ἀγέλην ἢ πῶ’ μὲγά’ οἶον
Θήρε δ’ δόω κλονέως μελαίνης νυκτὸς ἀμολγής,
'Ελθόντ’ ἐκαπινῆς, σημάντορος οὐ παρεύνοντος’

"Ὡς εφόβηθεν Ἀχαιοι αὐξάλκεις’ ἐν γὰρ Ἀτόλλων

317. λιλαχμένα χροὸς ἄσαι. See on II. 
A. 573.
320. κατενώπια ἱδὼν Δαναῶν. Looking 
full in the face of the Greeks.
321. θυμὸν ἐθέλξε. See on II. M. 255; 
and of the repetition of ἐν in the apodosis, 
on II. A. 58.
324. νυκτὸς ἀμολγής. See on II. A. 173.
Η ἱερομονάχον τεκτονική κήπων ὑπάρχει.

Εὐθα δ᾽ ἀνὴρ ἐλευθερίαν ἐρῶν, κεδασθείσης ύποσαίνης.

Εκτωρ μὲν Στιχίδον τε καὶ Ἀρκεσίλαον ἐπέφευρε.

Τὸν μὲν, θυσίαν χαλκοχυτῶν, Τὸν δὲ, Μεγαλήθους μεγαθύμιον πιστῶν ἔταρτον.

Αἰνείας δὲ Μέδοντα καὶ Ἰασον ἐξενάρξειν.

Ἡρῴδος μὲν νόθος νῦς Ὀιλήνος θείοιο

Εἰκος Ἔκε Μεσών, Δίαντος ἀδελφοῦ, αὐτῶρ ἐναιρεί.

Ἐν Φυλάκι γαίης ἀπὸ πατρίδος, ἄνδρα κατακτάς.

Γυνῶν μητρικῆς ἐρωτίδος, ἦν ἐξ Ὀιλεύς.

Ἰασον αὐτῷ ἀρχώς μὲν Ἀθηναίων ἐπετυκτῷ.

Τίτος δὲ Ἁρμονίου καλέσκετο Βουκολίδαο.

Μηκηστῇ δ᾽ ἔλευ Πολυδάμαμας, Ἐχίνῳ δὲ Πολίτης.

Προὶ ἐν ὑπηρέτῃ, Κλονίν δ᾽ ἔλευ διὸς Ἀγάμορ.

Δηνόχου δὲ Πάρις Βάλε νειλατὸν ὄμοι ὑπισθε.

Φεύγοντ' ἐν προμάχοισι, διαπρό δὲ χαλκοῦ ἐλαυνεῖν.

Ὀφροὶ δ᾽ οὐ τούς ἐναρίζουν ἀπ’ ἐντεα, τόφρα δ᾽ Ἀχαιοὶ.

Τάφρων καὶ σκολόπτεσσιν ἐνπλάσαντες ὀρυκτῆν.

Ἐνθα καὶ ἐνθα φέβοντο, δύοντο δὲ τείχος ἀνάγκη.

Εκτωρ δὲ Τρώδεσσιν ἐκέλευ, μακρον ἀνάσιας.

Νηνοὺς ἐπισεύδουσι, ἐὰν δ᾽ ἐναρα βροτῶντα.

Ὁν δ᾽ ἄν ἐγὼ ἀπάνευθε νεὼν ἐτέρωθι νοῦσο,

Αὐτοὺς οἱ θάνατον μετίσομαι, οὐδὲ νῦ τῶν γε.

Γυνωτὶ τα γνωταί τα πυρὸς λελάχισο θανῶντα.

Ἀλλὰ κύνες ἐρύουσι πρὸ ἀστεῖου Ημετέρου.

Ὡς εἰσὶν μάστυκι καταμαύδων ἡλασίν ἡποναί.

Κεκλομένος Τρώδεσσι, ἐπὶ στίχας οἱ δὲ σύν αὐτῷ.

Πάντες ὀμολόγους ἔχουν ἐρυθράματα ἱππος.

Ἡχὺ θεσπεσίη προποροῖθε δὲ Φοίβος Ἀττίλλων.

Ῥεῖ ὀχθας κατέτει ραθείς ποσοῖ ἐρέπτων.

Ἐς μέσουν κατάβαλλε, γέφυρωσεν δὲ κέλευθον.

Μακρήν ἦδ᾽ εὐφέρειν, ὅσον τ᾽ ἐπὶ δούρδος ἐρωθή.

328. κεδασθείσης ύποσαίνης. Rima per plura loca variae. HEYNE.

348. ἐν δ᾽ ἐν γῇ κ.τ.λ. It sometimes happens that a writer, in speaking of some person, all on a sudden puts himself in that other's place, and acts his part; a figure which marks the impetuosity and hurry of his passion. It is this which Homer practises in these verses. The poet stops his narration, forgets his own person, and instantly, without any notice, puts this precipitate menace into the mouth of his furious and transported hero. The true and proper place for this figure is when the time presses, and the occasion will not allow of any delay. Porph. ; from Longinus de Sublim. § 27. See also on II. Δ. 303. The hurry and impetuosity of the speaker will also account for the several changes in the construction. Of the subjunctive in this line see on II. B. 188.

350. τυρώς λελάχισον. Participem facient rogii. Schol. Vill. ἀντὶ τοῦ λαχέων τοιῇσον. Of the construction of λαγχάνω, and the like verbs, with a genitive, see on II. H. 80 ; and of the future sense of the passage, on II. A. 184.

357. γεφύρωσεν. Compare II. Φ. 245.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ ο'.

Γίγνεται, ὅπποτ' ἀνήρ σθένεος πειρώμενος ἦσι. Τῇ ἐ' οὖν προξένου φαλαγγήδου, πρὸ δ' 'Απόλλων 360

Αἰγίλο ἐχὼν ἐρίττιμον ἔρειπε δὲ τείχος Ἀχαίων

Ῥεία μᾶλλ', ως οὖν τις φάμαθον πάει ἄχυρα διάλατος;

"Οστ', ἐπεὶ οὖν ποίησῃ ἄθροιμα νηπιέρσιν,

Ἀφ' αὕτης συνέχειε ποιη καὶ χερσίν ἄθροιν.

Ὡς δ' ἵνα, ἥτε Φώιβα, πολῶν κάματον καὶ ὑζῶν

Σύγχεα 'Ἀργείων, αὐτοῦ & δ' ὑζων ἐνώριας.

Ὡς οὗ μὲν παρὰ νησίβι ζητήσοιν μένοντες,

Ἀλλήλοια τε κεκλόμενοι, καὶ πᾶσι θεόις

Χείρας ἀνάχοντες, μεγάλ' ἐνεχείτων ἐκαστος.

Νέστωρ αὕτη μάλιστα Γερήνιος, οὕρος Ἀχαίων,

Εὔχετο, χείρ' ὃργιον εἰς οὐρανον ἀστερέντα

Ζεύ πάτερ, εἰστε τοῦ τοι ἐν 'Ἀργεία περ πολυτύρω,

"Η βοῦς ἡ δώρος κατὰ πίονα μηρία καίων,

Εὔχετο νοστίσαι, σὺ δ' ὑπέσχεξαι καὶ κατένευσαι,

Τῶν μνήσαις, καὶ ἄμηνοις, 'Ολυμπίες, νηλεῖς ἠμαρ

Μη' οὕτω Τρώεσσιν ἐκ δάμασθαι Ἀχαιός.

"Ὡς ἐφοτ' εὐχόμενος μεγά δ' ἐκτυπε μητετά Ζευς,

'Αράων αὐών Ἡνηλίαδος γέρωντος.

Τρώες δ', ως ἐπῳδουτο Δίδος κτύπου άγιόχοιο,

Μάλλον ἐπ' 'Ἀργείοια θόρουν, μνήματο δ' χάρμης.

Ὀ:, ὅστε μέγα κύμα θαλάσσης εὐρυπόροιο

Νηκ' ὑπέρ τοῖχων καταβίσται, ὅπ πότ' ἐτείγι

"Ις ἀνέμων' ἡ γαῖ τ ρε μάλιστα γε κύματ' ὄψελλες

"Ὡς Τρώες μεγάλη ιαχί κατά τείχος ἐβαινον,

"Ιπποὺς δ' εἰσδέλαστες ἐπι πρύμνησι μάχοιτο

"Ἐγχεσιν ἀμφιγύνοις αὐτοπεριπέθοι, οἷο μὲν ἀρ' Ἰππών,

Ὀ, ὅ' ἀπὸ νησίν ὑψι μελαινάων ἐπιβάντες

Μακροίς ξυστοῖς, τά ρά σφ' ἐπὶ νησίν ἐκεῖτο

Ναόμαχα, κολλήςετα, κατὰ στόμα εἰμέναι χαλκῇ.

359. σθένεος πειρώμενος. Making trial of his strength. This use of the middle voice is noticed on 11. Z. 406.

363. νηπίορο. From childishness; i.e. childishly. The dative is frequently used to denote a cause proceeding from any affection or disposition of the mind. See Matt. Gr. Gr. § 402. 3. Schol. ἀθάνατα, παιγνία ταῖς ἀθάνατων, παιγνία.


387. ἐπιβάντες. Scil. αὐτάς, i.e. the ships.

388. ξυστοῖς. Properly ξυστῶν is a speakers or lance, with the shaft highly polished, from ξένων (11. Σ. 119). See II. Α. 260. 564. Ν. 497. Here, however, it signifies a long pole, formed of several pieces riveted together, and adapted for a naval combat. From v. 677. they appear to have been two and twenty cubits long.

Πάτροκλος ἀεί, ἔως μὲν Ἀχαιοὶ τε Τρώες τε
Τείχεσιν ἀμφιβάλοντο, θοάνων ἐκτοθὶ νηών,
Τοῦρον οὐ ἐνί κλησὶν ἀγαπήνορος Εὐφρύτυλοι
'Ηστό τε, καὶ τὸν ἔπερπε λόγοις, ἐπὶ δὲ ἐλκεῖ λυγmerican
Φάρμακ' ἀκήματ' ἔπασσε μελανίαν ὄδυναν'
Αὐτὰρ ἐπεδή τεῖχος ἐπεσυμένους ἐνώπιος
Γρώσας, αὐτὰρ Δαναώς γένετο λαμψὶ τε φόβος τε,
'Ὡμολώξεν τ' ἀρ' ἐπείται, καὶ δὲ πεπλήγητο μηδώ
Χερσὶ κατατρημένα' ὀλιφυρόμενοι ἦτος ἐνδίκας

Εὐφρύτυλ', ὡκέτι τοι δύναμαι, χατέοντι περ ἐμυπης,
'Ενθάδε παραμενεῖν', δὴ γὰρ μέγα νείκος οὐρωπεν'
'Αλλὰ σὲ μὲν θεράπων ποτιπερπέτως' αὐτὰρ ἔγινε
Σπεύδομαι εἰς Ἀχιλλῆς, ἦν ὀτρύνω πολεμίζειν.
Τίς δ' οἴδ', εἴ κεν οἷς σύν δαίμονι θυμόν ὅρνιν
Παρεπιστὶ, ἀγαθῇ δὲ παραφαίσεις ἐστιν ἐταύρον.
Τὸν μὲν ἀρ' ὡς εἰπόντα πόδες φέρουν' αὐτὰρ Ἀχαιοί
Τρώςας ἐπερχομένους μένον ἐμπεδοῦν, οὐδὲ δύναντο,
Παυροτέρους περ ἐόντας, ἀπώσασθαι παρὰ νηῆν'.
Οὐδὲ ποτὲ Τρώοις Δαναΐν εὖδυναντο φάλαγγας
Ῥηξάμενοι κλισίγη μιγήμενα, οὐδὲ νέεσθαι.
'Αλλ' ὥστε στάθημεν δόρυ νηῆον ἐξειθώνει
Τάκτονος εὖ παλάμυναι δαίμονος, ὡς ρὰ τε πάσης
Εὖ εἰδὸ σοφίς ὑποθημοσύνης Ἀθήνης'
'Ὡς μὲν τῶν ἐπὶ ἴσα μάχη τίτατο πτολεμός τε.
'Αλλοι δ' ἀμφ' ἀλλησι μάχην ἐμάχαντο νέεσθαι'
'Εκτωρ δ' ἀντ' Ἅιαντος ἐεῖσατο κυδαλίμωιον.
Τὸ δὲ μῆς περὶ νηῆος ἔχουν πόνου, οὐδὲ δύναντο
Οὐθ' δὲ τὸν ἐξελάσαι καὶ ἐνπρῆσαι πυρὶ νῆα,
Οὐθ' δὲ τὸν ἄψ ὡσσάθαι, ἐπεὶ β' ἐπέλασε γε δαίμων.
'Ἐνθ' νία Κλαυτίου Καλήτορα φαΐδμος Δίας,
Πῦρ ἐς νῆα φέροντα, κατὰ στήθος βάλε δουρί
Δούπησε δ' πεσὼν, δαλὸς δὲ οἶ ἐκπεσε χειρός.
'Εκτωρ δ' ὡς ἐνόθησεν ὑνεμιὸν ὁδηλαυμόσιαν
'Ἐν κονιήσει πεσόντα, νεὼς προπάροσθε μελανίης,
Τρωις τε καὶ Δυκάσιοι ἐκέκλετο, μακρὸν ἄνασας'
Τρώος, καὶ Αὔκιον καὶ Δαύδανοι ἀγχυμαχηταί,
Μὴ δὴ πω χαζέσθε μάχης ἐν στεινεί τῷδε,
'Αλλ' νία Κλαυτίου σῶσατε, μὴ μιν Ἀχαιοί

403. τίς δ' οἶδ', κ.τ.λ. Repeated from
II. Α. 791.
410. στάθμη. A carpenter's rule; or
plumb-line. Schol. ἰργαλείον τεκτονικόν,
ἢ καὶ κατευθυντηρία λεγομένη τούτῃ δὲ
κανονίζεται τὸ ξύλον ἐστὶ δὲ καὶ σχοι
νίων λεπτὸν, ἐρυθρὸν ἢ μέλανι χρώματι
κεχρυσμοῖν.—Of ὡρὰ νηῆον, see on II.
B. 135.
413. μάχη τίτατο. See on II. Α. 336
Τεύχεα συλήσωσι, νεών ἐν ἀγώνι πεσόντα.

'Ος εἰπὼν Αιαντος ἀκόντισε δουρὶ φαιν{Name
Τοῦ μὲν ἀμαρθ' ὁ δ' ἔπειτα Δικόφρονα, Μάστορας νιῶν, 430
Αἰαντος θεράποντα, Κυθήριον, ὡς ρὰ παρ' αὐτῷ
Ναί', ἐπεὶ ἀνδρὰ κατέκατε Κυθήριοσι ζαθοῖοι:
Τὸν ρ', ἤβαλε κεφαλῆ ύπέρ οὐντος ὅξει χαλκῷ,
'Eσταντ' ἄγχ' Αἰαντος', ὁ δ' ὑπίττος ἐν κοίλισι
Νηὸς ἀπὸ πρὸμνης χαμάδης πέσει λύνστο ἐν γυνα.
Αῖας δ' ἑρῴγησε, καστίγνητον ἐν προσηφύα
Τεύκρε πέπου, δι' νοῦν ἀπέκτατο πιστὸς ἐταίρος
Μαστορίδης, δὲ νοῦν, Κυθήριδην ἑνδον ἐντα, 445
'Ισα φίλοιςι τοκεῦσιν ἐτίμους ἐν μεγάροις:
Τὸν δ' ὁ Εκτορς μεγάθυμος ἀπέκτανεν· τοῦ νῦ τοι ἱό
'Ωκύμορος καὶ τὸς, ὁ τοῦ πόρη Φοῖβος Ἀπόλλων;
'Ος φαθ' ὁ δὲ ξυνέκεθε θεῶν ἐς οἱ ἁγχι παρῆσθη,
Τοξον ἔχων ἐν χειρὶ παλάστονου, ἦδε φαρέτρην
'Ιοδόκου' μάλα δ' ὧκα βίλεα Τρώεσσιν ἐβίβεις
Καὶ ρ' ὅβαλε Κλέιτον, Πεισήνορος ἀγαλῶν νιῶν,
Πουλυδεμαντὸς ἐταίρον, ἀγανοῦ Παυλόδαιο,
'Ηνὰ χερσίν ἔχοντα· ὁ μὲν πεπόντη καθ' ἱπποὺς
Τὐ γὰρ ἔχ', ὡς παλυ πλεῦστα κλοιόντω φάλαγγες,
'Εκτορὶ καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
'Ηλθε κακῶν, τοὶ οἱ οὕτις ἐρύκακεν ἰμέμων πέρ.
Αὐχινε γὰρ οἱ ὑπισθε πολύστονος ἐμπεσεν ῥός
Ποιτε δ' εξ ὦχων, ύπερφώσαν δὲ οἰ ιππο,
Κεῖν ὅχεα κροτέωντες· ἀναξ δ' ἐνύψετα τάχιστα
Πουλυδεμας, καὶ πρῶτος ἐναντιός ἥλθεν ἵππων.
Τοὺς μὲν ὁγ' Ἀστυνόφ, Προτίανος νιῖε, ἐδώκε
Πολλὰ δ' ἐπώτρυνε σχεδὸν ἱχειν εἰσορώντα
'Ιπποὺς· αὐτὸς δ' αὐτὸς ἱδον προμάχασιν ἐμίχθη.
Τεῦκρος δ' ἄλλον οἴστον ἐφ' ἤκτορι χαλκοκορυστῇ
Αἰνὺτο, καὶ κεν ἐπαυσε μάχην ἐπὶ νησίων Ἀχαίων,
Εἰ μὲν ἀριστεύσωτα βαλὼν ἐξελεύσαν ϑυμὸν
'Ἀλλ' οὖν ἔφθη Δίδος πυκνῶν νιῶν, ὃς τ' ἐφώλασαν
'Εκτόρ', ἀτὰρ Τεῦκρον Τελαμώνιον εὐχὸς ἀπηύρα,
'Ος οἱ ὑστερήσει νευρὴν ἐν ἀμύμοι τόξῳ
'Ῥήξ' ἐπὶ τῷ ἐρώτῳ παρεπλάγχθη δὲ οἱ ἀλλη
Ἰδος χαλκοβαριός, τόξου δὲ οἱ ἐκτέστε χειρός. 455

447. δ μὲν πεπόντη καθ' ἱπποῦς. Occupatus erat Cidius in equis regendis. HEYNE.
463. "Ος, Jupiter. The construction is somewhat harsh, and runs thus: δὲ ἐφρῆξε νευρὴν ἐν τόξῳ οἱ ἐπερύνοτα (τόξου) τφ, i.e. Hector.
Τεύκρος δ' ἐφήγησε, καστίγνητον δὲ προσήδα.

Τῶν τοποί, ἢ δὴ πάγχυ μάχης ἐπὶ μῆδα κείρε
Δαιμῶν ἡμετέρης, ὅ τε μοι βιῶν ἐκβαλε χειρός,
Νευρὴν δ' ἐξέρρηξε νέστροφον, ἢν ἐνέσεσα
Πρῶιον, ὄφρ' ἀνέγκοιο θαμὰ θρόσκοντα ὀιστοῦς.

Τον δ' ἡμείσθε' ἐπεῖτα μέγας Τελαμώνιος Λαῖς.

'Ως πέπτου, ἀλλὰ βιῶν μὲν ἔα καὶ ταρθέας ἰοὺς
Κείσθαι, ἐπεὶ συνέχειε θέος, Δαναοῦς μεγάρας.

Ἀυτὴν χερσίν ἔλων δολιχῶν ὄροι, καὶ σάκος ὁμής,
Μάρναο τε Τρώεσσα, καὶ ἄλλους ὄρνυθι λαοὺς.

Μη μᾶν ἀσποῦτ' γε, δαμασάσκεμοι περ, ξοιμε
Νῆς εὐσέβεμους, ἀλλὰ μνησώμεθα χάρμης.

'Ως φαθ' δ' ὑδάον μὲν ἐνὶ κλεισίγην ἔθθεν

Ἀυτὴν ὅγ' ἀμφ' ὀμοίοι σάκος θέτο τετραθέλμουν,
Κρατεί δ' ἐπ' ἰφθιμών κυνέων ἐκτυκτον ἔθθεν

"Ἰπποτέιον, δειών ὑπὸ τό λόφος καθοπτρήθη ἐνευεν" Ἐλευθερὸ ὁ ἅλκυον ἔγχος, ἀκαμὴν ὅζει χαλκῷ.

Βῇ δ' ιέναι, μᾶλα δ' ὧκα θέων Αἴαντα παρέσσῃ.

"Ἐκτωρ δ' ὡς εἶδε Τεύκρον βλαφθέντα βέλεμψα,

Τρωσὶ τε καὶ Δυκίσσωσι ἐκκλητο μακρὸν ἄθανα.

Τρῴως, καὶ Δάκιοι, καὶ Δάρδανοι ἀγχαμαχήται,

'Ἀνέρες ἐστε, φίλοι, μνύσασθε δὲ θουρίδος ἀλκῆς
Νῆς ἀνὰ γαλαφράς' ἐκ γὰρ ἔδων ὀρφαλμωῖσιν

'Ἀνδρός ἀριστής Διόθεν βλαφθέντα βέλεμψα.

'Ῥεῖα δ' ἀργίσωμος Δόρῳ ἀνδράσι γίγνεται ἄλκη,

'Ἡμὲν ὀτείσοιν κόδος ὑπέρτερον ἐγγυαλλῆξ,

"Ἡ' ὅτι μακρὴ τε, καὶ οὐκ ἔθλασιν ἀμύνεν;

'Ως νῦν Ἀργεῖων μνύθησι μένους, ἀμμὶ δ' ἀρίγη
e αλλὰ μάχεσθ' ἐπὶ νηναὶ ἀναλέες' δὲ κεν ὑμέων

Βλῆμμον ἥ τυπτεις θάνατον καὶ πότμον ἐπίσπυρο

Τεθυνάτω οὐ οἱ ἀείκες ἀμυνομένω περὶ πάτρως

Τεθυνάμεν' ἀλλ' ἄλοχος τε σόν καὶ παῖδες ὀπίσω,
Καὶ οἶκος καὶ κλήρος ἀκήρατος, εἴκεν Ἀχαϊοι
Οἴχωνται σὺν νησὶ φίλην ἐς πατρίδα γαίαν.
"Ὡς εἰπὼν ὠφρυνε μένος καὶ θυμὸν ἐκάστον.
Ἄλας δ᾽ αὐθ᾽ ἐπέφωθεν ἐκέλευτο οἷς ἐπάρωσιν
Αἰδώς, Ἀργείων νῦν ἄρκιον ἢ ἀπολέσθαι,
"Η Ἕλεσθ', ἢν νῆας ἔλη κορυθαίολος Ἑκτωρ,
Ἐμβαδον ἔζεσθαι ἦν πατρίδα γαίαν ἐκάστος;
"Ἡ οὐκ ὄτρυνοντος ἀκούετε λαὸν ἀπαντα
"Εκτορος, δέ δὴ νῆας ἐνυπρῆσαν μενεάνει;
Οὐ μάν ἔς γε χορὸν κλέτ' ἐλθίμεν, ἀλλὰ μάχεσθαι.
"Ημῖν δ᾽ οὕτως τοῦδε νόσος καὶ μῆτις ἀμείνων,
"Ἡ αὐτοσχεδιή μέξαι χείρας τε μένος τε.
Βέλτερον ἢ ἀπολέσθαι ἕνα χρόνον ἢ βιώναι,
"Η δηὶα στρεφησθαί εἰν αἰνή δηστήτη,
Ωδ' αὐτῶς παρὰ νυσσιν, ὑπ' ἀνθράκι χειροτέροισιν.
"Ὡς εἰπὼν ὠφρυνε μένος καὶ θυμὸν ἐκάστον.
Εὐθ' "Εκτωρ μὲν ἔλε Ἐχείου, Περιμήδεως νῦν,
Ἀρχὸν Φωκῆων Ἀλας δ᾽ ἔλε Λαοδάμαντα,
"Ηγεμόνα πρυλέων, Ἀυτήνορος ἀγλαίνοι νῦν
Ποιλοδάμας δ᾽ Ὡτον Κυλλήνου ἔξεναριξε,
Φυλεῖν᾽ ἔταρον, μεγαθύμων ἄρχον Ἐπειών.
Τῷ ἐὰν Μέγης ἐπάροουσιν ἔδων. δ᾽ ὑπαίθα λιάσθη
Ποιλοδάμας καί τοῦ μὲν ἀπήμβροτει, οὐ γὰρ Ἀπόλλων
Εἴα Πάνθου νῦν ἐνί προμάχους δαιμίναι
Αὐτὰρ ὅγε Κροίσουν σπῆθος μέσον οὔτατε δουρὶ
Δούπησε ἐν πεσών, δ᾽ ἀπ᾽ ὁμών τεῦχε ἐσύλα.
Τόφρα δὲ τῷ ἐπόροουσι Δόλοψ, αἰχμής ἔν εἰδώς.

498. ἀκήρατος. Eustath. ἀκίραος καὶ
σῶς κατὰ στίγμαν τοῦ κερισθαὶ ἢ τῆς
κηροῦ.
502. ἄρκιον. Sell. ἔστω. Let it be suffi-
cient; i.e. let us be prepared. Soph. Aj. 479.
"Ἀλλ᾽ ἢ καλῶς ἐὰν, ἢ καλῶς τεθηκεῖναι,
Τὸν εὐγενῆ χρῆ. Compare P. I. 230. P.
227.
505. ἵμβασιον. On foot; i.e. by land.
Eustath. βάσιν καὶ πεζύ. Compare Virg.
En. X. 377.
512. στρατιγέθαι. Properly, to blow
drop by drop; hence, metaphorically, to be
worn down gradually, to pine away. Apoll.
Rhod. IV. 385. στρατιγόμενοι καμάτουσι.
Eustath. στρατιγήσθαι δ᾽ τὸ στραγγίζεσθαι,
καὶ ο보험 κατὰ στράγγα κατ᾽ ὁλίγον ἐκλιπεῖσιν, δ᾽ καὶ ἀπολιβάζεσιν φασιν οἱ μὲθ
"Ομηρον, σινεὶ κατὰ λιβάδα ὑποθῆσιν.
The verb is formed by syncope and meta-
thesis from στραγγίζεσθαι, which occurs
The sense is: It is better either to die or to
live at once; than to be slowly worn out in
flight. To the same effect Hor. Sat. I. 1.7.
hora Momento cita mors venit aut victoria
laxa.
520. δ᾽ ὑπαίθα λιάσθη. Ἰλα ἀπτὶ
subter, corpore inclinato, se abduxit; i.e.
exitavit. Compare II. Ph. 255. X. 141. The
verb λάσθαι signifies generally to more
apart, to separate; and in the passive λά-
ζεσθαι, to be moved apart; hence, to strop;
and in v. 543. to fall.
522. Πάνθου. Probably the correct
reading is Πανθόου; for the nominative is
Πάνθος, and the accusative Πάνθοος. So
also in II. P. 11. 23. 40. 59. See Prelim.
Obs. sect. V.
523. ὅγε. Megete.
525. τῷ. That is, Megeti.
Λαμπτιδῆς, ὃν Λάμπτος ἐγείνατο, φέρτατος ἀνδρῶν,
Δαμαβοιτιάδης, εὗ ἐιδόθα θοῦρδος ἄλκης.
"Ος τότε Φυλείδαο μέσον σάκος οὐτασε δουρὶ,
'Εγγύθεν ὀρμύθες πυκνὸς δὲ οἱ ἥρκες θώργη,
Τὸν ρ' ἐφόρει γνάλοισιν ἀμφότα, τὸν ποτε Φυλεύς
"Ηγαγεν ἐξ 'Εφύρης, ποταμόν ἀπὸ Σελλεύντος.
Σμίνος γὰρ οἱ ἔθωκεν ἀναξ ἀνδρῶν 'Εὐφήμης,
'Ec πόλεμον φορεῖν δήνων ἀνδρῶν ἀλεφρίν.
"Ος οἱ καὶ τότε παιδὸς ἀπὸ χρόνος ἥρκες ὀλέθρων.
Τὸν δὲ Μέγης κόρυθος χαλκήρεος ἱπποδασείς
Κύμβαχον ἀκρότατον νῦξ' ἐγχεῖ δεξύεντι,
'Ῥηξ δ' ἄφ' ἵππεον λόφον αὐτοῦ πᾶς ὑφαμάξε
Κάππεσεν ἐν κούρσι, νέον φοίνικε φαινός.
"Εως δ' τῷ πολέμιῳ μένων, ἐτί δ' ἐπετο νύκην,
Τόφρα δὲ οἱ Μενελαος ἀρχίος ἠλθὲν ἀμῦντωρ.
Στῆ δ' εὗρεσ εὑν δωρὶ λαθῶν, βάλε δ' ἁμον ὄπεσθεν
Αἰχμὴ δὲ στέρνοι διέσευτο μαιμώσας,
Πρόσων ἑμένυ' δ' ἁρα πρήνης ἐλιάσθη.
Τῳ μὲν ἐκεισάσθην χαλκήρεα τεämpfe ἀπ' ἁμον
Συλίσειμν' Ἠκτωρ δὲ κασιγνήτοις κέλευε
Πάσι μάλα, πρῶτον δ' ἰκεταούντιν ἐνέπινεν,
'Ἰφθίμων Μελανύππον' δ' ὀφρα μὲν εἰλίποδας βοῦς
Βόας ἐν Περκώτη, δὴνων ἀπονόσφιν ἐόντων.
Αὐτὰρ ἐπεὶ Δαναῶν νέες ἠλυθὸν ἀμφίελισα
"Αψ εἰς Ἰλιον ἠλθε, μετέπρεπε δὲ Τρύώσσα,
Ναὶ δὲ πάρο Ποιάμωρ δ' δὲ μιν τεῖν ἵσα τίκεστι.
Τὸν ρ' Ἠκτωρ ἐνέπινεν, ἠπος τ' ἐφας, έκ τ' ὄναιμαζεν
Οὔτω δὴ, Μελανύππη, μεθήσουμεν οὐδὲ νῦ σοι περ
'Εντρέπεται φιλὸν ἃτορ, ἀνεψιον κταμένου,
Οὐχ' ὁράσας, οἶον Δόλοπος περὶ τεὔχε' ἐποντιον;
'Αλλ' ἐπε' οὐ γὰρ ἐτ' ἐστὶν ἀπόστασον Ἀργείοιο
Μάρνασθαί, πρὶν γ' ἡ κατακτάμεν, ἢ κατ' ἄκρης

536. κύμβαχον. See on II. E. 586.
539. ὄς δ' ὄς. Scil. Meges with Dolops.
In the following lines Menelaus must be understood to succour Meges, and to kill Dolops.
553. μεθήσουμεν; Scil. τὸν Δαλόπα. Or the verb may signify to stand idle, as in II. K. 121. Of the verb εντρέπεται in the following line see on II. A. 160. Compare also Soph. Ed. T. 1056. 1226. Aj. 90.
Eleet. 519; and see Elmsley on Ed. C. 1541.
557. κατ' ἄκρης. See on II. N. 772. The construction of the passage must be thus supplied: πρὶν γ' ἡ ἡμᾶς κατακτάμεν αὐτοὺς, ἢ κατ' ἄκρης ἠλείν Ἰλίον, κ.τ.λ. In the next line, κτᾶσθαι is the infin. aor. mid. from the obsolete form κτῆμι, for κτεῖνο, to kill. See Prelim. Obsss. sect. 4. § 2.
"Ιλιον ἀπεινην ἔλειν, κτάσαι τε πολίτας.

"Ως εἰπὼν, ὃ μὲν ἤρχε, ὃ δ' ἀμὴ ἐσπέτο ἴσοθεος φῶς.

"Αργείους δ' ὠπρυνε μέγας Τελαιάνιος Δίας.

"Ω διλος, ἀνέψες ἐστε, καὶ αἰδω θεάθ' ἐν θυμῷ.

"Ἀλλῆλους τ' αἰδεύσατε κατὰ κρατερὰς ὑμῖνας.

"Αἰδομένων δ' ἀνδρόν πλέονες σοι, ἢ πέφανται.

Φευγώντων δ' οὖν ἀρ κλέος ὄρνυται, οὔτε τις ἀλκή.

"Ως ἐφαθ' οἱ δ' καὶ αὐτοὶ ἀλέξασθαι μενεῖσαιν,

'Εν θυμῷ δὲ βάλοντο ἔπος, φράξαντο δὲ νής.

"Ερκεὶ χαλκείω' ἐπὶ δὲ Ζεύς Τρώας ἔγειρεν.

'Ἀντίλοχον δ' ὠπρυνε βοήν ἀγάθος Μενέλαος.

'Ἀντίλοχ', οὔτε σειο νεότερος ἀλλος Ἀχαίων,

Οὔτε ποσίν θάσσων, οὔτ' ἀλκιμος, ὡς σὺ, μάχεσθαι.

Εἰ τινὰ ποι Τρώων εξάλμενοι ἄνδρα βάλονται.

"Ως εἰπών, ὃ μὲν αὐτός ἀπέσαντο, τόν δ' ὀραθυνεν

'Εκ δ' ἑθὸς προμάχων, καὶ ἀκόπτας δοῦρ φαινω,

'Αμφιτ παττίμαις' ὑπὸ δὲ Τρώες κεκάδοντο,

'Ἀνδρός ἀκοντάσαντος' δ' δ' οὐχ ἄλιν βέλος ἤκεν,

'Ἀλλ' Ἰκετάονος υἱὸν ὑπέρθυμοι Μελάνιππον,

Νεσσόμενον πολεμοῦντε, βάλε στήθος παρὰ μαζών.

Δούπησε δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

'Ἀντίλοχος δ' ἐπάρουσε, κώνων δς, θατ' ἐπὶ νεβρή

Βλημένων αἵτι, τόν τ' ἐξ εὐνύφη θορόντα

Θηρητὴ ἑπόχησε βαλὼν, ὑπέλυσε δὲ γυνία.

"Ως ἐπὶ σοι, Μελάνιππε, θορ' ᾧ Ἀντίλοχος μενεχάμης,

Τεύχεα συλήσων' ἀλλ' οὐ λάθεν' Ἐκτόρα δέον,

"Ος ρὰ οί αὐτός ὥθες, θεῶν ἢν δηιστῆτα.

'Ἀντίλοχος δ' οὐ μείνε, θος περ ἑών πολεμιστής,

'Ἀλλ' ὁ γ' ἀρ' ἔτρεσε, θηρὶ κακὸν ῥέξαντι ἐούκως,

'Οστε, κύνα κτεινὰς ἢ βουκολὸν ἀμφι βόσεαι,

Φεύγει, πρὶν περ ὀμίλων ἀολλισθῆμεν ἀνδρῶν.

"Ως τρέσε Νεατορίδης, ἐπὶ δ' Τρώες τε καὶ ᾧ Ἐκτῷ

'Ἡχὺ θεσπεσί βίλεα στουόντα χέοντο'

Στῇ δὲ μεταστρεφθείς, ἐπεὶ ἰκέτο ἐθνος ἑταῖρων.

Τρώες δὲ, λείουσιν ἐοικότες ἀμοφάγοις,
Nυμοίν ἐπεσεύντο, Διός δὲ τελείων ἐφημας·
"Ὡς σφίσιν αἰὲν ἐγερείς μένος μέγα, θελέγε δὲ θυμόν
Ἀργείων, καὶ κύδος ἀπαίνοντο· τοὺς δὲ ὀρφύνειν.
"Εκτορι γὰρ οἱ θυμός ἐβούλετο κύδος ὁρέξαι
Προαιμίδιν, ἵνα νησὶν κορονίσῃ θυσιδαῖς πῦρ
Ἐμβάλω ακάματον, Θέτιδος δὲ ἐξαίον ἀρήν
Πάσαν ἐπικρήνειεν· τὸ γὰρ μένε μητίτα Ζεὺς,
Νυς καυμένης σέλας ὀρθαλμοίσιν ἰδέσθαι.
′Εκ γὰρ ἐδο τοῦ ἔμελλε παλιῶν παρὰ νηών
Θησαμεναί Τρώων, Δαναοίς δὲ κύδος ὁρέξαι.
Τὰ φρονέων νήσασιν ἐπὶ γλαφυρόσιν ἐγειρεῖν
"Εκτορά Πριαμίδην, μάλα περ μεμαῦτα καὶ αὐτῶν.
Μαῖνετο δὲ ως ὦτ' "Ἀρης ἐγχέσταλο, ἡ θάλων πῦρ
Οὐρσει μαύρης, βαθές εὖ τάρφεσιν ὑλής·
'Αφλοιομός δὲ περὶ στόμα γίγνετο, τῷ δὲ οἱ ὃσα
Λαμπέσθην βλασιαρύσιν ὑπ' ὀφρύνιν· ἀμβρί δὲ πηλῆς
Συμβαλέων κρυφάσω τινάσεστε μαρνάμενοι
"Εκτορος· αὐτῶς γὰρ οἱ ἀπ᾽ αἰθέρος ἥν ἀμώνωρ
Ζεὺς, οὐς μὲν πλεώνεσσι μετ' ἀνδράσι μοῦνον ἔπντα
Τίμα καὶ κάδανιε μυποθάδος γὰρ ἐμελλέν
"Εσσεσθ; ἐδὺ γὰρ οἱ ἐπώνυμες μόρσιμον ἵμαρ
Παλλὰς Ἀθηναί ὑπὸ Πηλεῖδαο βίρφοι.

593. Διὸς δὲ τελείων ἐφημας. Compare II. Λ. 5; and see note in loc.
594. θέλη γε τεθυμόν. See on II. Μ. 255.
593. Θείτος δ' ἐξαίοσιν ἀρήν. The inviutous prayer of Thetis. Schol. Vill. ἐξαισιὶν ἄδικον τινὰντιν γὰρ ἱναιαμα, τὰ καθῆκον καὶ ἐκαμα. Hence the word is rendered by Damn, immiquus, immoderatus, injustus, injurus. Homer uses the word nowhere else in the Iliad; and only twice in the Odyssey (Δ. 690. Ρ. 577); in both which passages it bears the signification which is assigned to it by Damn and the Scholiast; and which it doubtless bears in this place also. The commentators, however, render it important; which, as Mr. Penn observes (Primary Argument, ch. IV. p. 91), is essentially incorrect. The prayer was undoubtedly iniquitous, inasmuch as it sought for a change in the divine plans; and accordingly Jupiter complies with it so far only, as it does not interfere with those plans: i. e. until the Trojans drive the Grecians to their ships, and Patroclus falls by the hand of Hector. See above on v. 61.
599. τὸ γὰρ μὲν κ. τ. λ. Exspectabat tanquam finem, ex quo verum omnium alias ordo procederet. Heyne. True; but this is at variance with the supposition that the prayer of Thetis in II. Α. 503. was fulfilled to its full extent; and, as such, embraces the primary argument of the Poem. In the words ἀρήν πάσαν ἐπικρήνειεν, there is manifestly a latent meaning, similar to that in Ρα. evi. 16, ἑδωκὲν αὐτοίς τὸ ἀτίμα αὐτῶν, καὶ ἑαυτοὶ πλησίων ἐς τὴν ψυχὴν αὐτῶν. Of the construction of the infinitive after μενε, see II. Ι. 442.
601. παλιῶξεν. See above on v. 69. 607. ἀφλοιομός. Πομ. Probably a word of the old Hellenic language. Enstath. ἀφλοιομός ὁ σφρας κατὰ λίτωλον. Thus also the other grammarians. See Schneid. Lex. in voc. φλιοω and φλοισθος. There is a similar description in Cic. Or. in Verr. II. 4. 66. C. et spiritus ageret in ore, arderent oculi, voce maxima rirese sibi affere clamaret, &c.
610. "Εκτορὸς αὐτὸς κ. τ. λ. Heyne regards this and the four following lines as an interpolation; as did also the Alexandrian critics before him. His reasons, as Ernesti observes, are not very weighty; and so far is the passage from being obscure and superfluous, that it has a very close connexion with the main argument of the poem.
Καὶ ῥ’ ἐθελε ῥήξαι στίχας ἄνδρῶν πειρητίζων,
Ἡ δὴ πλείστων ὄμιλον ὅρα καὶ τεῦχε ἀριστα.
Ἀλλ’ οὐδ’ ὡς δόνατο ῥήξαι, μᾶλα περ’ μενεαίνων.
Ἰσχυν γὰρ πυργήδων ὕμιστοις, ἤπει πέτρη
Ἱλίβατος, μεγάλη, πολιής ἄλος ἐγγύς εὐόσα,
"Ητε μένει λεγέων ἄνεμων λαβηρὰ κέλευθα,
Κύματα τε ὑποθέντα, τά τε προσερέθγεται αὐτὴν.
Ὡς Δαναὼι Τρώες μένον ἔμπεδοι, οὐδ’ ἄβηστο.
Αὐτὸ δ’, λαμπόμενος πορὶ πάντοθεν, ἐνθορ’ ὄμιλῳ,
Ἐν δ’ ἔπεσ’, ως ὅτε κύμα θοῦ ἐν νηπίο πέρησι
Δάβρου ὑπὸ νεφέων ἀνεμοτρέφεις, ἡ δὲ τε πᾶσα
"Ἀχνη ὑπεκρόφθη, ἀνέμου δὲ δεῖνυς ἄμης
Ἰστὶς ἐμβρόμεται, τρομέοντες ἐς τε φρένα ναυταί
Δειδίοτες’ τυτθον γὰρ ὑπ’ ἐκ θανάτοιο φέρονται.
Ὡς ἔδαξεν θυμὸς ἐν στήθεσεν Ἀχαῖων.
Αὐτὸρ γ’, ὥστε λέων ὀλούφοροι βουσίν ἔπελθον,
Αἱ ρά τ’ ἐν εἰμανυ ἔλεος μεγάλοιο νεύμονται
Μυριάς, ἐν δὲ τῇ τῆς νυμφῶς ὑπὸ σάφα εἶδος
Θηρὶ μαχέσασθαι ἔλικος βοῦς ἀμφὶ φονύσιν.
"Ἡτοὶ δ’ μὲν πρώτης καὶ ὑστατής βίσσινοι
Αἰεὶ ἔμοστιγγείς, δ’ ἐς τ’ ἐν μέσον ὑρούσας
Βοῶν ἔδει, α’ δ’ ἐς τε πᾶσαι ὑπέτρεπαν’ ὡς τότ’ Ἀχαιοι
Θεσπεσίως ἐφάρθησιν ὑπ’ Ἐκτορι καὶ Δι’ πατρὶ
Πάντες’ δ’ οἶον ἐπέφευν Μυκηναῖον Περιφήμην,
Κοπροθός φίλον τινι, δ’ Ἐνυφοθός ἀέθλων
’Ἀγγελής οὖχ χείσκεθε βίπ’ Ἑρακλεῖοι.
Τοῦ γένετ’ ἐκ πατρὸς πολὺ χείρονος νῦδο ἁμελῶν
Παντοῖας ἄρτας, ἴμεν πόδας ὧδ’ μάχεσθαι,
Καὶ νῦν ἐν πρώτοισι Μυκηναίων ἐτέντυκτο;
"Ος ρα τόθ’ Ἐκτορι κῦδος υπέτερον ἐγναύλιξε.
Στρεβελεῖς γὰρ μετόπισθεν ἐν ἀπότοις αὐτουγι πάλτο,
Τὴν αὐτὸς φορέσκε, ποδηνικὲς ὕρκος ἀκούντων
Τῇ ὅγ̄ ἐνεβαλῳθείς, πέσειν ὑπίως’ ἀμφὶ δὲ πηλῆς
Σμερδάλεον κυνάβησε περὶ κροτάφοις πεσόντος.

621. προσερέθγεται. Schol. μετά ἧγον φάστα. Of the adjective προφέρεται, see on Ι. Λ. 307.
627. τρομέοντες δ’ τε κ. τ. Λ. Longinus cites this passage (de Suldin. X. 5.) together with another, which he supposed to be founded upon it, from Ἀρατ. Φημ. 100. ὁλίγον δ’ διὰ ἐλθῃν αὐτ’ ἱδικά.
634. πρώτης καὶ ὑστατής. Μοῦνο πριμὶ, modo ultimis. CLARKE.
640. ἀγγελής οὖχ χείσκεθε. Νυμίους ἦτα: suband. ένεκα, as in Π. Ν. 252. The proposition ποι must also be supplied before αἴθολω, which is Heyne’s reading, supported by a few good MSS. and other authorities, and by Π. Θ. 363. Τ. 133. At the same time, the large majority of copies have ἀνάκται.
642. μάγεσθαι. For μάχην. See on ΙΙ. A. 258. Before these accusatives καρδ is understood.
"Εκτωρ ἐ' ἐξε νόησε, θέων δὲ οἱ ἀγχὶ παρέστη,
Στῆθει ὑ ἐν δόρῳ πηξε, φίλων δὲ μιν ἐγχὺς ἐταῖρων
Κτείν' οἱ δ' οὐκ ἐδύναντο, καὶ ἀχυμενοὶ περ ἐταῖρον,
Χραισμέν' αὐτοὶ γὰρ μάλα δεῖδοσ "Εκτορα δὲν.
Εἰσοπτὸ δ' ἐγίνοντο νεῶν περὶ δ' ἐσχεθον ἄκραι
Νῆς, δαὶ πρῶται εἰρύστο' τοι δ' ἐπέχυντο.

'Αργυίου δὲ νεῶν μὲν ἐξώριζαν καὶ ἀνάγκη
Τῶν προτέων, αὐτοῦ δὲ παρὰ κλαίσιτι έμειναν
'Αθρόοι, οὐδὲ κέδασθεν ἀνὰ στρατόν ἵσχε γὰρ αἰδῶς
Καὶ δέοι τ' αἰνέχε γὰρ ὀμόκλεον ἀλλήλωι.
Νέστωρ δ' αὐτὲ μάλιστα Γερήνος, οὐρὸς 'Αχαίων,
Λίσσεθ' ύπερ τοκέων γουνούμενος ἀνέφε ἐκαστὸν
"Ω φίλοι, ἀνέρες ἑστε, καὶ αἴδως θέσθ' ἐν ς υμιῷ
"Ἀλλῶν ἀνδριῶτων' ἐπὶ δὲ μνήσασθε ἐκαστος
Παῖδων, ἢ ἀλόξων, καὶ κτίσιων, ἢδε τοκῆν,
'Ἡμέν ὁτερ' ἔσωσας, καὶ φ' κατασκεύασας.
Τῶν ὑπὲρ ὑνθὰ δ' ἐγὼ γουνάξωμαι οὐ παρεάντων,
'Εστάμεναι κρατερῶς' μηδὲ τρωτάσθε φόβονθε.
"Ὡς εἴπων, ὦτρυνε μένος καὶ θυμόν ἐκαστοῦ.
Τοίσι δ' ἀπ' ὀφθαλμὼν νέφος ἄχλυς ὤσεν Ἁθίμην
Θεσπέσιον' μάλα δὲ σφι φῶς γενε' ἀμφοτέρωθεν,
'Ἡμέν πρὸς νηών, καὶ ὀμοῖον πολέμου.
"Εκτωρα δ' ἱφράσαντο βοῶν ἀγαθὸν καὶ ἐταῖρος,
'Ἡμέν ὁσοὶ μετόπισθεν ἀφάσασαν οὐδ' ἴμάχοντο,
'Ηδ' ὁσοὶ παρὰ νηωὶ μάχην ἴμαχοντο θοῦσιν.
Οὐ δ' ἄρ' ἐτ' Αἰαντὶ μεγαλίτορι ἠνέσε ς υμιῷ
'Εστάμεν, ἐνθὰ περ ἀλλοι ἀφάσασαν νής 'Αχαίων
'Ἀλλ' ὅγε νηὼν ἐκρ' ἐπάθετο, μακρὰ βιβάσθων,

653. εἰσοπτοὶ δ' ἐγίνοντο νεῶν. Their faces, sc. of the Greeks, were directed to the ships. Eustath. ιν ὕψι ἐχοντες διὰ τὴν ἦτταν τὰς πρὸς τὸ τίχος νήσος, ας ιχνὸν κατὰ νάτον πρὸ τοίτον. It should seem that they had retraced behind the first row of the vessels, the prows of which were a momentary defence from the pursuit of the Trojans. See on II. 31. Schol. άκρα νηῶς αἱ πρότα. Hence, as they still faced the enemy, they looked also towards the ships, which were drawn up nearest to the wall. In v. 655. they are driven to the tents, which were pitched behind the vessels towards the sea.

654. τοι δ' ἐπίγυντο. Scil. Τρομάνι.

655. ἕπερ. Payne Knight regards this form as alien from the Homeric dialect, and rejects the whole line as a useless incumbrance.

656. νήσος. Αχλύς. Of this mist nothing has been said before, and it is altogether uncertain to what the poet alludes. There can be no authority, however, for the allegorical interpretation which has sometimes been affixed to it; by which it is understood to designate the terror and confusion of the Greeks, which were dispersed by the prudent admonition of Nestor.

657. νηών ἐκρα. The decks of the vessels. In these early times, the only parts of the ship which were covered were the head and stern. In the middle, which was
Ἀνάφορον καθ' ὄρον, πολεῖς τε ἐκ θησαυρὸν
Αἰας ἐπὶ πολλὰ θόαν ἱκρα νηὼν
Φώτα, μακρὰ βιβάς, φωνῇ δέ οἱ αἴθρα 'ικανεν'
Αἰεὶ δὲ σμερδύνῳ βοῶν Δαναοίς κέλευ
Νησί τε καὶ κλίσισιν ἀμφιέμεν. Ὀδὴ μὲν "Εκτωρ
Μίμην ἐνι Τρώων ὄμαδω πῦκα θώρηκτῶν
'Αλλ' ὡστ' ὀρνίθων πετεινῶν αἰετὸς αἴθων
"Εθνὸς ἐφορμάται πιστῶν πάρα βοσκομενῶν,
Χηνῶν, ἢ γεράνων, ἢ κύκων δουλιχοδέρων
'Ως έκτωρ ήθευε νεὸς κυνοπτρώροιο,
'Αντίος αἰές' τόν ἐκ Ζεὺς ὄρσεν ὅπισθε
Χειρὶ μᾶλα μεγάλῃ, ὥτρωνε δὲ λαῶν ἀμ' αὐτῷ.
Αὐτὶς δὲ ἐρμίες μάχη παρὰ νησίων ἐτύχθη.
Φαῖς κ' αἰκίτας καὶ ἀτειρέας ἀλλήλοισιν
'Αντεο' ἐν πολέμῳ χως ἐςυμμένως ἐμάχοντο.
Τοῖς δὲ μαραμεύοισιν ὅδ' ἢν νόσος' ἦτοι Ἀλαίοι
Οὐκ ἐφάσαν φεῦξεσθαι ὧπ' ἐκ κακοῦ, ἀλλ' ὀλέσθαι
Τρωῶν δ' ἐλπετο θύμος ἐνι στίθεσιν ἐκάστου
Νήας ἐνυπότεσσεν, κτενεῖν θ' ἴρως Ἀχαίοις.
Οἱ μὲν τὰ φρουεντέας ἐφέστασαν ἀλλήλοισιν.
"Εκτὸς ἐπὶ προμνήν νεός ἢματο ποντοπόροιο, 705
Καλής, ὑκνάλου, ἡ Πρωτεστάλων ἐνεικεν
'Ες Τροήν, οὐδ' αὐτὶς ἀπήγαγε πατρίδα γαίαν.
Τοῦ περὶ δὴ περὶ νῦς Ἀχαιοὶ τε Τρῳδεῖ τε
Δύσιν ἀλλήλους αὐτοσχεδοῦν, οὐδ' ἁρα τοῦ γε
Τόξῳ αἰκάς ἄμφις μένου, οὐδὲ τ' ἀκόμην,
'Αλλ' οὐ' ἐγγύθεν ιστάμενοι, ένα θυμὸν ἔχοντες,
'Οξεῖς δὴ πελέκεσι καὶ ἀξίνησι μάχουτο,
Καὶ ἔξεσι μεγάλοισι, καὶ ἐγχεῖσιν ἀμφιγύοισι.
Πολλὰ δὲ φάγσανα καλὰ, μελάνθετα, κατηχέντα,
'Αλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἀλλα δ' ἄπ' ὁμῶν
'Ἀνδρῶν μαραμεμένων' ῥέε δ' αἵματι γαία μέλαιναι.
'Εκτωρ ἐπὶ πράμανθεν ἐπεὶ λάβεν, οὐχὶ μεθίες,
'Αφλαστον μετὰ χερσὶν ἔχων, Τρῳδὲ κελέεν'
Οὔσετε πῦρ, ἀμα δ' αὐτῷ αὐλλέες οἴρνυτ' αὐτήν.
Νῦν ἡμῶν πάντων Ζεὺς ἀξίων ἡμαρ ἐδωκε,
Νήμας ἐλείν, αἶ δέιφο θεῶν ἀέκπητι μολούσαι
'Ημῖν πήματα πολλὰ θεσάν κακῶτι τορόντων,
Ο' μ', ἔθλοντα μάχεσθαι ἐπὶ πρόμνησι νέεσσιν,
Αὐτὸν τ' ἵσχανάσκον, ἐφηθοῦτο τε λαόν.
'Αλλ' εἶ δὴ ὡς τοτε βλάπτε φρίνας εὐροῦσα Ζεὺς
'Ημετέρας, νῦν αὐτὸς ἐπατρίνει καὶ ἀνώγη.
"Ως ἐφαθ'. ο' δ' ἁρα μᾶλλον ἐπ' Ἀργείοισιν ὄρουσαν.
Αῖας δ' οὐκέτ' ἐμίμην, βιὰζετο γὰρ βελέσσυν,
'Αλλ' ἀνεχαζετο τυθὸν, οἴόμενος θανέεσθαι,
Θρήνουν ἐρ' ἐπταπόδν, λίπε δ' ἱκαρι νῦς ἐίσης.
'Ενθ' ἀρ' δ'γ' ἐστήκει δεδοκείμενο' ἐγχεῖ δ' αἰεῖ
Τρώας ἀμως νεόν, οἴστες φέροι ακάματον πῦρ.
Αἰεὶ δὲ σμερδοῦν βοῶν, Δαναοῖστι κέλευεν'
"Ω φίλοι, ἢρωes Δαναοί, θεράποντες Αρης,

703. ὑκνάλου. Schol. τῆς ταχίως πλειον- 705
σης. The epithet is in fact synonymous with ὑκνή. See Schmeid. Lex. in ν.
709. τόονον αἰκᾶς. Apoll. Rhod. IV. 820. 710
αἴνων αἰκᾶς. Apoll. Lex. αἰκᾶς τάς
φορὰς καὶ τάς ὁμάς, αὖ τοῦ ἀἰσχεῖν.
The same noun, αἰεῖ, occurs in Apoll. Rhod. III. 1374. Hence also the adjectives πο- 720
λνάετε, καταίες, and the like. The adverb ἄμφις here signifies eminus, in opposition to αἰαιτηχεῖον.
713. μελάνετα, κατηχέστα. These two 725
epithets together are equivalent to μελά-
νας κώτας ἔχοντα, i. e. hating black hills.
See Lex. Pent. Gr. ν. μελάνετας.
714. ἀλλα δ' ἄπ' ὁμῶν. Most probably 730
those which were shivered by striking upon
the breastplates of the enemy: unless, in- 735
deed, the more general term ὀπλα or
τεὐχεα should be supplied.
717. ἀφλαστον. See on II. I. 241.
718. οὔσετε πῦρ, κ. τ. λ. Virg. Æn. IV. 594. Ferte eítis Bharmas. The verb is not in- 740
the future, but the imperative of a new
form, derived from the future of the or-
iginal verb. See Prelim. Obs. sect. IV.
§ 2.
728 ὀἴόμενος θανέεσθαι. See on II. Δ. 745
12.
729. ὥρημον. Properly, a foot-stool; as 750
in II. Σ. 240. Σ. 390. Here it signifies one
of the benches, upon which the rowers sat.
Compare ν. 676; and see Schmeid. Lex.
in ν.
'Ανέρες ἔστη, φίλοι, μνήσασθε δὲ θούριος ἀλκης.
'Η νυνᾶς φαμέν εἶναι ἀσσηπτήρας ὅπισεων,
'Η τι τεῖχος Ἀρειών, ο' κ' ἀνδράσι λοιγὸν ἀμύναι;
Οὐ μέν τις σχεδὼν ἔστι πόλεις πύργους ὑγρωπία,
"Η, κ' ἀπαμυναλεῖ γεμών ἐχοντες'
'Ἀλλ᾿ εὖ γὰρ Τρώων πεδίῳ πῦκα θωρηκτάων,
Πάντω κεκλιμένου, ἐκάς ἤμεθα πατρίδος αἰχ.
Τῷ εὖ χερσὶ φῶς, οὐ μειλιχὴ πολέμοιο.
"Η, καὶ μαμώων ἔφεπ' ἐγχεὶ ἐξουσίντι.
"Οστὶς δὲ Τρῶων κοίλης ἐπὶ νυσὶ φέροιτο
Σὺν πυρὶ κηλίῳ, χάριν Ἕκτορος ὑποῦναντος,
Τῶν Αἰας οὐτασκε, δεδεγμένος, ἐγχεὶ μακρῷ'
Δώδεκα δὲ προσάροιθε νεῶν αὐτοσχέδου οὕτα.

735. ἀσσηπτήρας. See above on ν. 254.
738. ἐτεραλεία εἵμοιν ἐχοντες. See on Il. H. 26; and compare Virg. Aen. IX. 131.
739. X. 577.
740. πάντω κεκλιμένοι. See on Il. E. 709.
741. φῶς. See on Il. Z. 6.
THE SIXTH BATTLE, AND THE ACTS AND DEATH OF PATROCLUS.

Patroclus, in pursuance of the request of Nestor in the Eleventh Book, entreats Achilles to suffer him to go to the assistance of the Greeks with Achilles' troops and armour (vv. 1—47). He agrees to it; but at the same time charges him to content himself with rescuing the fleet, without further pursuit of the enemy (48—100). In the mean time Ajax is overpowered, and the Grecian ships fired; whereby Achilles is disposed yet further to promote the views of Patroclus (101—129). The armour, horses, soldiers, and officers, of Achilles are described (130—197). After animating his troops, Achilles offers a libation for the success of his friend; after which Patroclus leads the Myrmidons to battle (198—277). The Trojans, at the sight of Patroclus in Achilles' armour, taking him for that hero, are cast into the utmost consternation (278—283). He beats them off from the vessels: Hector himself flies, and Sarpedon is killed, though Jupiter was averse to his fate (284—507). Several other particulars of the battle are described; in the heat of which, Patroclus, neglecting the orders of Achilles, pursues the foe to the walls of Troy (508—607). Apollo repulses and disarms him, Euphorbus wounds him, and Hector kills him; which concludes the Book (698—867).

"ΩΣ οἳ μὲν περὶ νηῆς ἐὐσέβειμοι μάχοντο.
Πάτροκλος δὲ Ἀχιλῆι παρίστατο, ποιμένι λαῶν,
Δάκρυα θερμὰ χέων, ὡστε κρῆνι μελάνυδρος,
"Ητε κατ' αἰγήλιτος πέτρης δυναῖον χέει υδωρ.
Τὸν δὲ ἑδίων ὄκτειρε ποδάρκης δίος Ἀχιλλεὺς,
Καὶ μὲν φωνήσας ἔπειν πτερόεντα προσηύδα:"

3. ὡστε κρῆνι μελάνυδρος, κ. τ. λ. This simile is repeated from II. 1. 14.
7. διέκκρισεν. Although διεκκρίνειν is commonly employed absolutely, the passive διέκκριθη is elsewhere found with a subject nominative; as in II. X. 491. διέκκριθη δὲ παραι. Compare also Y. 204. 353.


22. μὴ νεμέσα. Pope and others understand these words, as entreaty of Achilles to repress his resentment against Agamemnon and the Greeks; whereas they are evidently intended to deprecate his anger against Patroclus himself, for venturing to plead their cause. Compare II. K. 145.

29. ἀμήχανος. Inflexible.

31. αἰναρίτην. Unfortunately brave; i.e. brave to the misfortune of others. Eustath. ο ἐπὶ κακῶν τῶν ἀρέσχην ἐγὼν. The formation of the word is analogous to that of αἰνόσπορος, αἰνελήνη, αἰνόμορος, and the like. Some read αἰναρίτης in the nominative, and join it with χόλος, in the preceding line; but the vocative is evidently correct.

'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Π'.

453

Ουδε Θείες μήτηρ… γλαυκή δέ σε τίκτε θάλασσα,
Πέτραι τ' ἤλιβατοι ὡς τοι νόσος ἐστίν ἀπίνυς.
Εἰ δέ τινα φρεάτι σήσα θεοπροπτήν ἀλεείνεις,
Καὶ τινα τοι πάρ Ζηνός ἐπέφραξε πότνια μήτηρ,
' Άλλ' ἐμὲ περ πρῶξες ὄχ', ἀμα δ' ἄλλον λαῖν ὀπασσόν
Μυριμέδων, ἥν ποῦ τι φῶς Δαναοὶς γένωμαι.
Δος δέ μοι ἡμοίυν τὰ σὰ τεῦχεα θωρυχθῆναι,
Ἀλ' ἐμὲ σοι ἵκοντες ἀπόσχυνται πολέμιο
Τρῶες, ἀναπνεύσωσι δ' αἵρητοι νεῖς 'Αχαιῶν·
Τειρόμενοι' ὄλγη δέ τ' ἀνάπνευσι πολέμιο.
'Ρεία δέ κ' ἄκμιτες κεκυμότας ἄνδρας ἀντί,
'Ωςαμεν προτὶ ἀστὶ νεὼν ἀπο καὶ κλαίσαν.

45

'Ως φάτο λισοίμενος, μέγα νύπτως· ἦ γὰρ ἐμέλλεν
Οἰ αὐτῷ θάνατον τε κακῶν καὶ κῦρα λιτεθαί.
Τὸν δὲ μέγ' ὄχθησα προσέφη πόδας ὡκίς 'Αχιλλεύς·
'Ω μοι, Διογενεῖς Πατρόκλεις, ὦν ἔπεις; / the keed of
Οὐσεθεοπροπτής ἐμπάξομαι, ἢμινα σέκα,
Οὐσε τι μοι πάρ Ζηνὸς ἐπέφραξε πότνια μήτηρ,
' Άλλα τὸδ' αἰνῶν ἄχος κραδίην καὶ θυμὸν ἱκάνει,
'Οπτότε δὴ τὸν ὁμοῦν ἀνήρ ἔθελον ἰμέσαν,
Καὶ γέρας ἰψ ἀφελέσθαι, ὦ τ' κράτει προβεβήκῃ.
Αἰνῶν ἄχος τό μοι ἐστίν, ἐπεὶ πάθον ἀλγεά θυμῷ,
Κούρον, ἥν ἄρα μοι γέρας ἐξελον νεῖς 'Αχαιῶν,
Δουρὶ δ' ἐμὴ κτέατσια, πολὺν ἐυτέχεα πέρας,
Τὴν ἰψ ἔκ χειρῶν ἔλεο κρέων 'Αγαμέμνων
'Ἀτρείδης, ὦσε τιν' αἵμητον μετανάστημι.
'Αλλὰ τὰ μὲν προτετύχθαι ἑάσομεν, ὦδ' ἄρα πως ἦν

50

nam te genuit sola sub rupe lecna? See
Macrob. Saturn. V. 11.
34. γλαυκηθάλασσα. See on II. A.
206.
36. ei δε τίνα κ. τ. λ. Repeated from
Nestor's exhortation to Patroclus in II. A.
793.
51. ουτε τι μοι. That is, Nothing now;
nothing with which he and Patroclus were
not already acquainted. Thetis had
disclosed to Achilles the fate which awaited
him. See II. 1. 410.
53. The verb ἀμέρισω signifies properly,
as in this place, to deprive one of his just
portion; from a pric, and μείρω to divide.
Eustath. ἀμέρισας μείρως στηρίσας.
Hence, to deprive of sight; and so, to daze;
as in II. N. 340. Compare Od. Θ. 64.
The construction is: ὑποπτε ἄχον ἰν, ὦ
tε κρατε προβεβήκῃ, ἐθέλον ἀμέριον
τῶν ὀμότον κ. τ. λ.
55. αἰνῶν ἄχος τό κ. τ. λ. Heyne points
at ἰστιν, joining the latter clause with the
following sentence; which is harsh and
unnecessary. The usual punctuation is
more easy and correct; and repeats, with
additional emphasis, the sense of ν. 52.
56. κούρον. The accusative absolute;
as in II. Z. 425.
59. μετανάστην. See on II. 1. 644; and
of the double accusative, on II. A. 182.
60. οὐδ' ἄρα πως ἦν κ. τ. λ. As these
words are rendered by Heyne and the
generality of commentators, they convey the
notion that Achilles had begun to relent;
with which the savage wish at the end of
his speech is decidedly at variance. The
words εἰν φρεάτι do not refer to κεχωλώσθα,
which is for the most part used absolutely
in Homer; but the construction is,
οὐ πως ἦν εἰν φρεάτι ἀσπερχές κεχωλώσθα,
i.e. It was not my intention never to
lay aside my anger. Compare II. I. 519.
Achilles necessarily felt the justice of
the rebuke of Patroclus, and endeavours to offer a sort of palliation or excuse; which is evident from his succeeding observation, following up the idea in the same strain:—Nor did I think to retain my anger beyond a certain period. On the other hand, ūν is generally taken absolutely in the sense of ἐξεταί. See Penn on the Primary Argument of the Iliad, ch. IV. p. 124.

68. κυκλάσατα. See on II. E. 709 O. 740; and compare Virg. Æn. X. 377.
70. ἤπα τις εἰσὶν. That is, ἤπας εἰπ. Compare II. Θ. 40; and see on II. E. 326.
71. ἰσόθυμος ἐς κεφαλήν. See on 0. 281.
72. περιάγωντοι. See, a.e. The voice of Hector breaks around; i.e. is re-echoed, reverberated. Hesiod. Scut. H. 279. περὶ ἄρτας ἄγγευτον ὑκώ. Compare vv. 203. 343.
74. After this line, the following is inserted in the edition of Barnes, which is preserved by Diogenes Laertius. It is not to be found, however, in any of the copies, nor does the connexion of the passage admit of its introduction in this place. Τοῖς ἄλλοις ἄναρφοι, ὁτὸ ἐκτοίρος Ἰχθεοί χριός.
75. πρὸς πάντων Δ. See on II. A. 159.
76. ἦνα παλιν. Infinitive for imperative; and so throughout. See on II. A. 20.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Π'. 455

Μὴ σὺ γ' ἀνευθέν ἔμειδο λιλαέσθαι πολεμίζειν
Τρωσὶ φιλοποτλόμοισιν' ἀτιμότερον δὲ με θήσεις.
Μὴ δ' ἐπαγαλλόμενος πολέμῳ καὶ δυσιτίτι,
Τρώας ἐναρμόμενος, προτὶ Ἰλιον ἤγεμονεύειν,
Μὴ τις ἂπ' Οὐλίμπου θεῶν αἰεγενετάων
'Εμπήν'—μάλα τοῖς γε φιλεί ἐκέργασο 'Ἀπόλλων'—
'Αλλὰ παλὶν τροπάςας, ἐτήν φῶς ἐν νόησαι
Θήρῃς, τούσδε δ' ἐὰν πεδίων καταδημάσασθαι.
Αἰ γὰρ, Ζεὺ τε πάτερ, καὶ 'Αθηναίη, καὶ 'Ἀπόλλων,
Μὴ τις οὖν Τρώων θάνατον φύγωι, ὅσοι ἐςαί
Μὴτε τις 'Ἀργείων' νῶιν δ' ἐκδύμεν ὀλέθρον,
"Οφρ' οἷοι Τροίης ἵνα κρῆδεμνα λύωμεν.

'Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευν.
Αἰας δ' ὀνεκτ' ἔμμενε, βιάζετο γὰρ βελέσσειν.'

97. αἱ γὰρ, Ζεὺ τε πάτερ, κ. τ. λ. Αχιλλεις, from his overflowing gall, vents this exclamation: the Trojans he hates as professed enemies, and he detests the Grecians as people who had with calmness overlooked his wrongs. Some of the ancient critics, not entering into the manners of Achilles, would have expunged this imprecation, as uttering an universal malevolence to mankind. This violence agrees perfectly with his implacable character. It has been remarked also, upon the absurdity of the wish, that if Jupiter had granted it, if all the Trojans and Greeks were destroyed, and only Achilles and Patroclus left to conquer Troy, there would have been no victory without any enemies, and no triumph without spectators. But the answer is very obvious. Homer intends to paint a man in passion; the wishes and schemes of such an one are seldom conformable to reason; and the manners are preserved the better, the less they are represented to be so. This brings into my mind that curse in Shakspeare, where that admirable master of nature makes Northumberland, in the rage of his passions, wish for an universal destruction: Now let not Nature's hand Keep the wild flood confined! let order die! And let this world no longer be a stage To feed contention in a lingering act; But let one spirit of the first-born Cain Reign in all bosoms, that each heart being set On bloody courses, the rude scene may end, And darkness be the burial of the dead! Hen. IV. P. II. Act I. Sc. 1. Pope. There is an expression of Diomed, almost equally hyperbolical, in ii. I. 47.

99. νῶιν δ' ἐκδύμεν ὀλέθρον. Suband. δότε. See on II. B. 413. It is more than probable, however, that the true reading is νῶι δ' ἐκδύμεν ὀλέθρον, wherein ἐκδύμεν is put, by syncopè, for ἐκδύσαμεν. Hence the Schol. ἐκδύσαμεν ἀπαγογέμενοι.

100. κρῆδεμνα. Properly κρῆδεμνον is a fillet for the head; as in II. Σ. 184. Hence, metaphorically, a covering generally; as in Od. Γ. 392. πῖθον κρῆδεμνον, the lid of a vessel; here the covering of a wall; and thence the wall itself. Schol. κρῆδεμνα τα τειχη μεταφορώς. ιδίως γὰρ κρῆδεμνον καλείται τὰ τῆς κεφαλῆς κάλυμμα. The derivation is from κρας and ειω.

102. Αἰας δ' ὀνεκτ' ἔμμενε, κ. τ. λ. This description of Ajax, wearied out with battle, is a passage of exquisite life and beauty: yet I think nobler than the description itself, is what he says at the end of it, that his hero, even in this excess of fatigue and languor, could scarce be moved from his post by the efforts of a whole army. Virgil has copied the description very exactly: Απ. ΙΧ. 806. Ergo nec dypho juvenis subistere tantum, Nec estra valet; injectis sic undique telis Obruitur, Strepit assiduo armis tempora circump Tintuit galea, et saxis solida ecratfatiscut; Discussaque juve capiti, nec sufficiat umbo Ictibus; ingeni-mant hastis et Troeis, et ipse Fulmines Meneethes; sum toto corpore sudor Liquitur, et pictam nec respirare potestas Flumen aquis; festos qualis aeger anhelium artus. The circumstances which I have marked in a different character, are improvements upon Homer; and the last verse excellently expresses, in the short catching up of the numbers, the quick short panting represented in the image. Pope. The passage has also been translated by Ennius (Annal. XV): Undique cons immortal, velut imber, tela tribano; Confugit parumam; tintit hastilibus unbo, Afrato sonitu galææ; sed nec pote quisquam Undique nuncdo corpus discerper
ferro: Semper abundantes hastas frangitque quantique. Totum sudor habet corpus, multunque laborat; Nec respirandi fit copia propete ferro. The action returns to II. O. 745.

106. καπράλαρα. For κατά φάλαρα. This is the vulgar reading; and there is no reason to doubt its genuineness. Propositions are frequently contracted by the Poets into the same word with their case. Thus we have κακοροφήν, II. Θ. 83; ἀμβωμάσι, 441; ἀμφώνων, ἀνέκναια, K. 293; κακεφαλῆς, Σ. 24. Similarly in the composition of verbs, the vowel of the preposition is frequently rejected; as in ἔμπετε for ἐνέπετε, infra v. 113. See Matt. Gr. Gr. § 58, Obs. 1; and compare Pind. Ol. VIII. 47. Pyth. I. 7. IV. 110. 340. IX. 73. Nem. VII. 153. Sapph. fr. 2. Alc. fr. 1. 20. Pausan. III. 22. 1. Heyne, however, points at aie in the preceding line, and reads και φάλαρ' ἐντοίθ' scil. bonum deturum.

112. ἔσπετε κ. τ. λ. See on II. A. 1.

123. τῆς ε' αἴφα κ. τ. λ. Per hancatem navem flamma diffus est: subaud. dīa. The construction is: αἴφα εἰ φλοξ ἄβισση κατεέχειν δία τῆς νῆσος.

126. ἱπποκέλευθ. Schol. ἐφ' ἰππῶν ποιοῦμεν τῆν κέλευθον. The epithet is applied to Patroclus alone, and only in this book. Eustathius suggests that it simply implies that the warrior did not fight on foot, which seems to be correct. According to Hesychius it is equivalent to δ' ἰππῶς κέλευες. Such a derivative, however, is altogether at variance with the nature of the language; nor is Bentley's conjecture ἱπποκέλευτης either probable or necessary.

128. μὴ δ' κ. τ. λ. The verb δέωμαι is understood. I fear lest the flot be destroyed, and the means of escape prevented.
Κυνηγάς μὲν πρῶτα περὶ κυνήγουν ἔθηκε
Καλάς, ἀργυρεύοντος ἐπίστευροῖς ἀραμύσας·
Δεύτερον αὖ, θώρκα περὶ στήθεσσιν ἔγυνε
Ποικίλον, ἀστερίζετα, ποδόκεος Αιακίδαο·
'Αμφὶ δ᾽ ἀρτ' ὡμοίοις βάλετο ἕφορος ἀργυρόλουν,
Χάλκεων' αὐτάρ ἐπετεί σάκος μέγα τε στιβαρόν τε·
Κρατὶ δ᾽ ἐπ᾽ ἱφθίμῳ κυνεῖν ἕυκτικον ἐθέκεν
"Ἰπποπυρν, δεινὸν ἐξ θύρας καθόπερθεν ἐνευρεν·
Εἴπετο δ᾽ ἄλκιμα δώρε, τά οἱ παλαμύφιν ἀνήρει.
"Εγχος δ᾽ οὐχ ἔλεγ' οἷον ἀμώμονος Αιακίδαο,
Βραχυν, μέγα, στιβαρόν, τό μὲν οὐ δύνατ' ἄλλος Ἀχαίων
Πάλλων, ἀλλὰ μνὸς ἐπίστοτο πῆλαι Ἄχιλλεώς·
Πηλιάδα μελίνη, τὴν πατρὶ φίλῳ πύρε Χειρών
Πηλίον έκ κορυφῆς, φῶνον ἐμμενα ἕρωσιν.
"Ἰππούς δ᾽ Ἀυτομιέδουντα θωὺς χευκύμενεν ἄνωγεν,
Τόν μετ' Ἄχιλληα τῆς ἑνεύρηκα τὰ μάλιστα'
Πιστότατος δε οί ἐσκε μάχῃ ἐν μεταί δόμοιν.
Τῶν δὲ Αὐτομιέδων ὑπάγε ζυγὸν ὠκήας ἔπονους,
Σέλβον καὶ Βαλίον, τῷ ἀμα πνοὺσι πτεσθῆν'
Τοῦς ἔτεκε Ζεφύρων ἀνέμων 'Αρπνα Ποδάργην,

143. Πηλιάδα μελίνη. An ash, cut out on Mount Pelion; as it is immediately explained by the Poet himself. See, however, in Il. B. 543. Plin. N. H. XVI. 24. Frazinus, nullum Homeri praeconio, et Achilis hasta nobilitata. Of this celebrated spear, see the passages cited from Apollodorus and Hephæstion on v. 149. It was a marriage present to Peleus.

149. Ζέλβον καὶ Βαλίον. Eustathius has a mythological fable respecting these horses, cited from Diodorus, that they were two of the Titans, who had attached themselves respectively to Jupiter and Neptune, and took the form of horses, that they might not be recognised, when opposed to their brothers in their war with Jupiter. If so, it seems that they ever afterwards retained their equine form; and were subsequently presented by Neptune to Peleus. From Peleus they passed to Achilles, and from him to Neoptolemus, with whom they descended into Elysium. See Quint. Smyrn. III. 740. Eurip. Rhes. 187. 240. Ptolem. Hephæst. VI. Apollod. Bibl. III. 13. 5, and Heyne in loc. The names of both of them are most probably derived from their colour, as that of the former is clearly so. The adjective βαλίος, however, occurs repeatedly in Euripides, where it is generally understood to denote swiftness. Compare Hec. 90. Hippol. 218. Iph. A. 221. Rhes. 352. In a verse cited by Suidas, in voc, it decidedly implies swift; λήγετε πνοιαι βαλίων ἀνέμων. The Scholiast on the Heuba has both interpretations: βαλλαν κατάστηκον, ταχύων. So also Hesychius, Suidas, &c. It may be remarked also, that Pedasus, the name of the mortal horse of Achilles (v. 152), is derived ἀπό τοῦ πτερού, from his speed. The expression αμα πνοισι is differently applied in Il. M. 207. Compare also Il. K. 437. T. 415. Ω. 342. Od. A. 98. E. 46.

150. τοὺς ἔτεκε Ζεφύρων κ.τ.λ. It is a beautiful invention of the Poet, to represent the wonderful swiftness of the horses of Achilles, by saying they were begotten of the western wind. This fiction is truly poetical, and very proper in the way of natural allegory. However, it is not altogether improbable that our author might have designed it in the literal sense; nor ought the notion to be thought very extravagant in a poet, since grave naturalists have seriously vouched for the truth of this kind of generation. Plin. Nat. Hist. VIII. 42. Constat in Lusitania circa Olyssiponem opidum, et Tagen amnum, equas Favonio flante obversas animacons conspicer spiritum, ilique partum fieri et ejus perniciousum. See also the same author, lib. IV. 12. XVI. 25. Possibly Homer had this opinion in view, which we see has authority more than sufficient to give it place in poetry. Virgil has given us a description of this
manner of conception; Georg. III. 271. *Continuusque acidis ubi subditam flamma medullis.* Verc magis (quia vero calor reddis osibus), ulla. Ora omnes vere in Zephyrus, estant rupibus altis, Euxiphanque levis aurum, et exae sine utulis. Conjugis cento graviter (mirabile dictum) Saca per et scapulos et depressa convales Diffinunt. Pope. This is alone sufficient to expose the fallacy of the system, which would represent the poems of Homer as a continued allegory. The Poet doubtless took the mythological traditions of his country as he found them; and treated them as they were received and followed by the people for whom he wrote. Of the Harpies, see Hesiod, Theog. 267. Heyne on Verg. En. III. Excurs. VIII. It should seem that Podarge assumed the form of a mare, in order that she might escape the pursuit of Zephyrus. 152. *et de parapyein.* See on II. 0. 87.

153. *Petiovanos clevon polan.* Of the capture of Thebe, see on I. B. 691. 156. *et de, leuko de k.t.l.* There is scarce any picture in Homer so much in the savage and terrible way, as this comparison of the Myrmidons to wolves. The principal design is to represent the stern looks and fierce appearance of the Myrmidons; but besides this, the Poet seems to have some further view in so many different particulars of the comparison. Their eager desire for fight is hinted at by the wolves thirsting after water; and their strength and vigour for the battle is represented by their being filled with food. This image of their strength is inculcated by several expressions, both in the simile and application, and seems designed in the contrast to the other Greeks, who are all wasted and spent with toil. Pope. Compare Virg. Aen. II. 355.


160. *agneladon. In herds.* Eustath. *Idio-

163. *peristeneitai.* Is distended. Schol. pirotevoworiteis, perissas stiwsatai. 165. *peuneikove *elan kai. Hence it appears, that the number of men under the command of Achilles, was 2,500. Of the entire number of the Grecian army, see on I. B. 494.

170. *eti klados.* At the benches. As a nautical term, kladide signifies properly the toe-locks, or holes through which the rowers put their oars; and hence, the benches on which they sate. See on 1. B.
74. Hence it appears also that the soldiers were employed in rowing the vessel.

174. Διπτέρος. Schol. ἦσαν ύπὸ Δίως πεπτωκότος, διὰ τὸ ὑπὸ τῶν ὁμίχλων ὄντων πληροῦσα τοῖς χειμάρροις. So also the Lex. Apoll. explains the epithet by ἀπὸ Δίως πεπληρωμένος. Jupiter Plu-
enia is of course meant; who was the father of the river Xanthus. See II. Ξ. 434. In like manner, mountain torrents are called Διπτέρις in Herod. II. 20. The Spercheius was a river of Thessaly.

175. Πηλίος θυγάτηρ, καλῆ Π. See Apoll. Bibl. III. 13; and Heyne ad loc.

177. αὐτὸπ ἐπικλῆσαι Βάρω. Scil. τίκη. With ἐπικλῆσιν the prepositional κατά must be supplied.

179. Οἱ Εὐδορος, the son of Mercury by Polymela, see Apoll. Bibl. II. 5. 6; 7. 8. The term παρθένος has been illustrated by a reference to the sons of the Spartan virgins, who were the founders of Tarentum. See Strab. VI. 3. Justin. III. 4. Schol. παρθένος ὁ ἐκ νομοτζήμων παρ-
θένον γεννήθηκε, φθαρείς τάθροις.

180. χορῷ καλῆ. Schol. ἐν τῷ χορῷ καλλίστῃ. Eustath. καλλίχορος. Hence it appears that the verb μιλέσθαι, v. 182, signifies to dance, as well as to sing; or, rather, implied an union of both. Compare II. Π. 240.

183. χρυσηλακάτων. Schol. καλλιτέχνου, ἡ χρυσή τῷ βέλει χρωμάνθης. Properly, χρυσή signifies a spindle. See on II. Ζ. 491. The interpretation of the Scholiast, however, is sufficiently confirmed by the additional epithet, κελαδεῖνα, that is, στρατικαῖς, παρὰ τῶν γυναικῶν ἐν τοῖς εὐνοίας κελαδῶν. See II. I. 543.

184. εἰς ὑπερῷον ἀναβαζόν. See on II. B. 514. Z. 244. The epithet ἀκακίας is by some supposed to be given to Mercury, from Αἰασσίων, a city near Mount Adiabene, in Arcadia. See Pausan. VIII. 3. 30. Callim. H. in Dian. v. 143; and Interpp. in loc. Others, however, maintain that the god is so called, with a negative reference to the various benefits which he conferred on mankind. Thus the Scholiast: ἓρμης ἀλάκης ὁ μὴ ἐνευμαίνετο κακωθήσατο υπὸ ἔτερον, μήτε δὲ κακωθήσας ἄλλου, διὰ τὴν οἰκίαν ἀρετῆς ὤθεν καὶ Διόνυσος ἐν ὑπερῴῳ, ἐν ἄγαθοι. See Od. 335. Compare also the epithet ἐρυσίος, in II. Υ. 34. 72. Moreover Prometheus is, in like manner, called ἀκακίθης in Hesiod. Theog. 614.

187. μουστόκοις Εἰλιδίωνα. See on II. Λ. 270.

190. ἡγάγετο πρὸς ἑώματα. That is, married; in which sense ἀγάγηται γυναῖκα,
Τὸν δ' ὁ γέρων Φώλας εὐ ἐτρεφεν ἥς ἀτίταλλεν, Ἀμφαγαπαζόμενος, ὥσει θ' ἐνων ἔόντα.
Τὴς δὲ τρίτης Πεισανδρος ἀρώτης ἤγεμόνευε, Μαμαλίδης, ὃς πᾶς μετέπρεπε Μυρμεδόνεσσι,
'Εγχέει μάρνασθα, μετὰ Πηλεώνων ἐταῖρον. 195
Τῆς δὲ τετάρτης ἥρχε γέρων ἱππιλάτα Φοίνιξ.
Πάμπτης δ' Ἀλκιμέδων, Δαέρκεος νῦς ἄμμων.
Αὐτάρ ἐπειδὴ πάντας ἂμ' ἤγεμόνεσαν Ἀχιλλεὺς
Στήσειν εὖ κράνοις, κρατερὸν δ' ἐπὶ μύθων ἐτέλλα.'
Μυρμεδόνες, μῆτης μοι ἀπειλῶν λελαθέσθω, 200
'Ας ἐπὶ νυσὶ θοῦσιν ἀπειλεῖτε Τρώεσσι
Πάνθ' ὑπὸ μνημὺν, καὶ μ' ἁτίεσθε ἕκαστος.—
Σχέτλε, Πηλέως νῦν, χόλῳ ἀρα' ἐτρεφε μήτηρ.
Νηλέες, δις παρὰ νυσὶν ἔχεις ἀκίντας ἐταῖρους.
Οἴκαει περὶ σὺν νυσὶ νεώμεθα ποντοπόροισιν 205
Αὐτές' ἐπι μ' ἄτοι ὕδει κακὸς χόλος ἔμπεσε θυμοῦ.—
Ταύτα μ' ἀγερόμενοι θαμὰ βάζετε' νῦν ἐξ ἐφαίται
Φυλόπιος μέγα ἐργοῦ, ἔς τὸ πρὶν γ' ἐράσαθε.'
'Ἐνθα τις ἄλκυμον ἄτου ἔχων Τρώεσσι μαχέσθω.
'Ως εἴτιν ὄτρυνε μένος καὶ θυμόν ἔκαστον' 210
Μᾶλλον δὲ στίχες ἄρθρων, ἐπεὶ βασιλῆς ἀκουσάν.
'Ως δ' ὅτε τοῖχον ἀνήρ ἀράφη πυκνοῖσιν λίθοισι
Δώπατος ψηλότο, βίας ἀνίμων ἀλεεῖνων
'Ως ἄραρον κόρυθες τε καὶ ἄσπιδες ὁμφαλόσεαι.
'Ασπίς ἂρ' ἄσπιδ' ἐρείδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ' 215
Ψαύον δ' ἰπτάκομοι κόρυθες λαμπροτοῖ φάλοισι
Νευόντων' ὡς πυκνὸν ἐφέστασαν ἀλλήλοις.
Πάντων ἐπὶ προσπάροιλε δ' ἀνέρε πυρήσασθοι,
Πάτροκλός τε καὶ Ἀυτομέδων, ἓνα θυμὸν ἔχοντες,
Πρόσθεν Μυρμεδόνων πολεμίζεμεν.
'Αὐτὰρ Ἀχιλλεὺς 220
Βὴ ῥ' ἰμεν ἐς κλίσιαν χιλοῦ δ' ἀπο πῷρι ἄνεψε
Καλῆς, δαιδαλῆς, τὴν οἰ Θής ἀργυρόπεξα

or simply ἀγεσθαί continually occur. Thus also <i>duce</i> <i>uxorem</i> and <i>ducere</i> in Latin. See Valekn. ad Herod. IV. 78.

199. κρατερον μύθων. See on ll. A. 25.

202. παίθ' ὑπὸ μνημὺν. During the whole period of my recentment. Schol. ὑπὸ πάντα τοῖς ἀρχαῖς χρόνον. So in ll. X. 102. ὑπὸ τὸν δ' ὑπὸ δ' ὑπὸ δ' λαλῆ. See Matt. Gr. Gr. § 503, c; and compare Apoll. Rhod. I. 507. 1160.

203. χόλῳ. Schol. τῶν ἀντὶ τοῦ χόλῳ. Eustath. χόλῳ ἰθηκάζει ἀντὶ γαλακτός, καὶ διὰ τοῦτο τοι ἐπὶ χόλου οὐν τὸ σῶμα συμπίπτειται. Compare Apoll. Rhod. II. 1104; and see Schol. in loc.

207. πέφαυται. Perf. pass. 3. sing. from φαινων, appareo; i.e. adsum. See on II. B. 122. K. 235.


215. ἀσπίς ἂρ' ἀσπίδα κ.τ.λ. See on ll. N. 130.

221. χθρον τῶν. The lid of a chest; from πάροι. II. Δ. 116. πῶμα φαρύθης. Some derive χθρον from χάλφην. Apoll. Lex. χθρον' ἡ κηρύς; ἀπὸ τῆς ξιαστα- σιας τῆς κατὰ τὴν αἰνειαν γιορμένης. See, however, Scheid. Lex. in v.
230. νῦσα. The use of the middle voice is here distinctly marked. Compare the preceding line.

231. μῖσθο ἔρχετ. Before the tent of Achilles there was an enclosure, in which was probably a statue of Jupiter Ηέρας. 
See Heyne Excurs. XI. on Virg. Æn. II. 512.

233. Ζαυ ἄνα, Δωδώνας, κ.τ.λ. The oracle of Dodona was the most ancient of Greece. Strabo, who was confirmed by this passage of Homer, attributes its origin to the Pelasgi. It was situated at the foot of Mount Tomaros, in the midst of a grove of sacred oaks, by which the oracles were said to be delivered in a human voice. It had evidently acquired great celebrity even in the age of Homer; though it seems afterwards to have experienced considerable change in its superintendence and management. The service, according to Herodotus, was performed by women; whereas, in this early period of its establishment, it was conducted by men. The Selli, who are here mentioned as its priests, where probably a tribe of Pelasgic settlers, who distinguished themselves by great austerity of life,—as the epithets ἀντιτύπος-δες, χαμαίναι, seem to imply,—for the purpose, most probably, of working more effectually upon the superstition of those who consulted the oracles. Sophocles also, in Trach. 1169, speaks of the Selli as the priests of Dodona, in reference to the age of Hercules; and the Scholien on the passage cites a fragment of Hesiod to the same effect. Here also they are described as χαμαίναι, and thus Eup. Ereeth. fr. ἐν ἀτρόφῳ πέδων Ἐδουσίων, πήγας δ' ὀψι ψηφαίνοντο πόδας. Compare Callim. H. in Del. 286. Of the origin and progress of oracles in general, see Mitford's Hist. of Greece, vol. I. p. 201; and respecting that of Dodona in particular, the following references will afford complete information. Herod. II. 52. sqq. Strabo. VII. 7. p. 327. Pausan. VII. 21. Lucan. Phars. III. 180. Apollod. Bibl. I. 9. Servius on Virg. Eclog. I. 9. 13. Æn. III. 466. Ælian. V. II. 15. Grænov. on Steph. de Urb. Dodon. § 20. The Pelasgic founders of the oracle were a body of Thessalians, who were driven from their country by Deucalion; so that Achilles properly addresses Jupiter by these appellations, as the presiding deity of his country. The words τηλθοι ναιων are employed in reference to the relative situation of Dodona and Troy.

235. ὑποφήσα. I think this word singular and remarkable. I cannot think that it was put simply for προφήσσα, but am persuaded that this term includes some particular sense, and shows some custom but little known. In the Scholia of Didy- mus there is this remark: They called those who served in the temples, and who explained the oracles rendered by the priests, ὑποφή- 
τα, or under-prophets. It is certain that there were in the temples seritors, sub- altern ministers, who, for the sake of gain, undertook to explain the oracles, when obscure. This custom seems very well es- tablished in the Ion of Euripides; where that young child,—after having said that the priestess is seated on the tripod, and renders the oracles which Apollo dictates to her,—addresses himself to those who serve in the temple, and bids them go and wash in the Castalian fountain, to come again into the temple, and explain the oracles to those who should demand the explication of them. Homer therefore means to show, that the Selli were, in the temple of Dodona, these subaltern ministers who interpreted the oracles. But this, after all, does not appear to agree with the
properly speaking, were the prophets, the first interpreters of Jupiter’s oracles: and the Selli were ὑποφήται, under-prophets, because they pronounced what the oaks said. Thus Homer, in one single word, includes a very curious piece of antiquity. Polve: from Dacier.


260. ἐρεβομαίνοσιν ἔθνες. Are accustomed to provoke. See on ll. 1. 536.

261. ὧς ἐπὶ οἴκῳ ἐχοντας. Compare ll. M. 168. The verb κερτομείν is figuratively, and somewhat loosely, employed, with reference to these insects; and indeed the line is so palpably tautological, that there can be little doubt of its spuriousness. It seems to have originated in an attempt to explain the verse preceding.
262. τίθεσι. Scil. οἱ σφήκες. The sense is, that they do not confine their anger to the boys, but vent it promiscuously upon those who pass near them. In the next line, δὲ is for γάρ. The simile is confined to the exasperated rage of the wasp; so that the other particulars of the description are merely ornamental.

265. πρόσω πάς πίτεται. See on II. B. 775.

272. καὶ ἀγχήμαχοι θεράποντες. In what manner these words are to be connected with the preceding, it would be difficult to determine. Ernesti would reject the verse altogether; but by this means the sense of the preceding line would be abrupt and incomplete. The sentence would proceed regularly by reading ἀγχήμαχων θεράποντων, but there seems to be some latent corruption, which cannot so easily be removed.

274. ἵνα ἄγην. See on II. A. 412.


280. πᾶσαν φρίνθη θυμός. See on II. E. 29.

281. ἐξομίσκων. See on II. 0. 110. It may be observed that the participle is used in the masculine with reference to φάλαγγες in the feminine; because a body of men is intended. An adjective, pronoun, or participle is frequently referred to its substantive only in sense, and put in a different gender or number. An instance of the latter occurs infra v. 368. See on II. E. 140; and Matt. Gr. Gr. § 434.

287. Παλονάς. Ρασωνία was a country in the north of Thrace, situate on the Orbulus, between the Strymon and the Axios.
207. Ὅς δὲ ἄρ' ὑψηλὸς κ.τ.λ. All the commentators suppose, that Jupiter is here described clearing the air with a flash of lightning, and spreading a gleam of light over a high mountain which a black cloud held buried in darkness. This explanation is solely founded on the expression στερπηγερίτα Ζεὺς, fulgurator Jupiter, which epithet is often applied where no such action is supposed. The most obvious signification of the words in this passage, gives a more natural and agreeable image, and admits of a juster application. The simile seems to be of Jupiter dispersing a black cloud which had covered a high mountain, whereby a beautiful prospect, which was hid in darkness, suddenly appears. This is applicable to the present state of the Greeks, after Patroclus had extinguished the flames, which began to spread clouds of smoke over the fleet. It is Homer's design in his comparisons, to apply them to the most obvious and sensible image of the thing to be illustrated; which his commentators too frequently endeavour to hide by moral and allegorical refinements; and thus injure the poet more by attributing to him what does not belong to him, than by refusing him what is really his own. It is much the same image with that of Milton, in P. L. II. 402, though applied in a very different way. As when from mountain tops the dusky clouds ascending, while the north wind sleeps, o'erspread Heaven's cheerful face; the low'ring element

Scoura o'er the darkened landscape snow or shower: If chance the radiant sun with fireveld sweet Extend his evening beam, the fields receive, The birds their notes renew, the bleating herds Attest their joy, that hill and valley rings. Pope. This interpretation, however, is not quite correct, as to the latter part of the simile. The comparison consists in the light of safety and deliverance, which burst upon the Greeks from the repulse of the Trojans, which is likened to the light which breaks through the dispersing clouds. It is observable also, that the epithet στερπηγερίτης, though it certainly does not here affect the simile, occurs nowhere else in Homer.—Of the verb ὑπερβάγη, in v. 300, see on I. O. 554.

302. ἔρως. Properly, impetus; as in I. Π. 62. Σ. 436. In this passage it implies cessation; in which sense it also occurs in Theoc. Idyll. XXII. 192. The Etym. M. explains it by κατάπανας. See on II. B. 179, and Schneid.Lex.in v.

'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Π'.

317. Νεστορίδαι. The nominative absolute. See Matt. Gr. Gr. § 268. e.
324. ἄροτα. See on II. Δ. 522.
326. κασιγνήτωσα δαμίντε. The more regular construction would be the genitive with ὑπό. In Homer, however, ὑπό frequently stands in this sense with the dative; as infra vv. 384. 420. 708. Now ὑπό with the dative signifies properly under; so that in these instances it further expresses a subordinate relation in which one person stands with regard to another. See Matt. Gr. Gr. § 392. β. Obs.
328. Ἀμισοδάρως was king of Caria: Bellerophon married his daughter. The ancients guessed from this passage that the Chimera was not a fiction, since Homer marks the time wherein she lived, and the prince with whom she lived. They thought it was some beast of that prince’s herds, who, being grown furious and mad, had done a great deal of mischief, like the Calydonian boar. Père: from Eustathius. See Apollod. Bibl. I. 3. 1.
329. ἀμαμακότεν. See on II. Ζ. 179.
333. ὑπεθερμάνθη ἵφος αὐταί. Virg. Æn. IX. 418. It haste Tago per tempus utrumque Strident, trarctatoque hasit tepesctica cerebro. Compare v. 701.
334. πορφύρες Θάνατος. See on II. E. 83.
Φάσγανον ἑρραίσθη λ' ἄ ν' ὑ τ' οὐ κας αὐχέναι θείεν
Πενέλως πάν ἄ εἰσῳ ἐν ξίφος ἐσχεθε ἄ οίνιν
Δέρμα' παρφέρθη δὲ κάρη, ὑπέλυντο δὲ γυνα.

Μηρίονος τ' Ἀκάμαντα, κικεῖς ποτὶ καρπαλμόσις,
Νῦξ ἱππων ἐπίβησομενον κατὰ δέξιου ὄ μον.

Ἡρίτε ἄ εξ ὀχέων, κατὰ ἄ ὀφθαλμῶν κέχυτ' ἀχλώς.

Ἰδομενευς τ' ἔρμαντα κατὰ στόμα νηλεί χαλκῷ

Νῦξ' τὸ ἄ ντικρυδόροι χάλκεως ἐξεπέρησεν

Νέρθεν ὑπ' ἐγκεφάλου, κέασεν ἄ άρ' ὅστε λευκά

'Εκ δὲ τιναχθεὶν δόντυς, ἐνέπλησθεν δὲ οἱ ἄμφω

Ἀἵματος ὀφθαλμοί τὸ ἄ ἀνά στόμα κατὰ ρώμας

Πρῆσα χανών' θανάτου δὲ μελαν νεφος ἀμφεκάλμου.

Οὔτοι ἄ ρ' ἁγεμόνες Δαναοί ἔλον ἄνδρα ἐκαστος.

'Ος δὲ λύκοι ἀρνεσσιν ἐπέχρασαν ἡ ἐρφοῖσι

Σίντας, ὑπ' ἐκ μῆλων αἰρεῖμενοι, ἄτρ' ἐν ψρεσι

Ποιμένος ἀφραδήσις διέμαγεν' οἱ δὲ ἐδόντες

Ἀἴσα διαρπάζουσιν ἀνάλκηδα θυμὸν ἐχοῦσας'

'Ος Δαναοῦ Τρώσσου ἐπέχρασοι οἱ δὲ φόβοι

Δυσκέλαδου μῆνισάντο, λάθυντο δὲ δυσφίδιος ἀλκής.

Αἰας δ' ο μέγας αἰεν ἐφ' Ἐκτορὶ χαλκοκορυστῇ

'Ειρ' ἀκοινόσας' δὲ, ἐδρείγη πολέμοιο.

Ἀσσίδει ταυρεῖθη κεκαλυμμένος εὐφές ὄμους,

Σκέπτετε ὅστιν τε βοῦς καὶ δούποιν ἀκόντων.

'Η μὲν δὴ γλυκύσκει μάχης ἑτεραλκεί νίκην

'Ἀλλὰ καὶ ὑς ἀνέμμενε, σάω δ' ἐφύρας ἑταίρους.

'Ος δ' ὀτ' ἀπ' Οὐλίμπου νέφος ἔρχεται οὐρανον ἔσω

Ἀθέρος ἐκ δίπς, ὅτε τε Ζεῦς λαίλαπα τεῖνη

'Ος τῶν ἐκ νηών γένετο λαοχ' τε φόβος τε'

Οὐδ' κατὰ μοῦραν πέρασον πάλιν.' Ἐκτορὰ δ' ἱπποι

'Εκφερον ὠκύποδες σὺν τεύχεσι' λειτε δὲ λαὸν

Τρωίκου, οὺς ἀέκοντας ὅρυκτι τάφρος ἐρυκε.

350. πρῆσε. Schol. ἐξοφύσησε, μετὰ πνεύματος ἐξέδωκε. See on II. A. 481.
352. ἐπέχρασαν. Schol. μετὰ βίας ἐπήλθον, ἐφώμησαν. Aorist for the present.
The verb occurs in Herod. VI. 75, VII. 145; and the simple verb χράων, or potioς χράων, has a 'like sense in II. E. 138.
Φ. 369. Od. E. 396. K. 64. In the following line the relative in the feminine is referred not to μῆλων, but to ἱφύσια. See Matt. Gr. Gr. § 441, e.
361. ὀστών ὤξων. The whizzing of the arrows. Soph. Trach. 567. ἐς ἀνὶ πλείμο-

νας Στίρωναν ἐμφιδοῖσα. Scil. ὑς. Ly-
cophr. 1426. Κύβελλα δ' Ἰων τηλάβειν

ρωζοῦμεν. 'Τείρ κάρα στησόμενα. 2 Pet.
iii. 10. οἱ οὐρανοὶ δουλέην παρελευσόνται.
The word is an instance of onomatopeia. See on II. Δ. 125. K. 592.
363. σῶμ. Imperf. 3 sing. from the old verb σάμω, to eat. So again, II. Φ. 238.
In Od. P. 395. σώμ. is the imperative for σώμθ. See on II. Φ. 313.
367. πέρασον. Scil. τάφρον ὄρυκτὴν, ν.
369. Of the construction in the next line, see above on v. 281.
"Aξιατ' εν πρώτω ρυμώ διπον ἀρματ' ἀνάκτων."

Πάτροκλος δ' ἐπετο σφεδαν' Ἀδανίτι κελεύων,

"Σκίναθον ὑπὸ νεφέων" τανύστω ἐπὶ μόνιμον ἤπιουν ἵπποι

"Αφορόν προτὶ ἀστυ νεών ἀπὸ καὶ κλεισάων."

Πάτροκλος δ', ὑ πλείστον ὅρινύμενον ἑδε λαὸν,

Τῇ δ' ἐχ' ομοκλησάς' ὑπὸ δ' ἀξοσι φῶτες ἔπιπτον

Πρινες εἰς ὅχεὼν, ὅφιοι δ' ἀνακυμβαλίζον.

"Αντικρŏ δ' ἀρα τάφον ὑπέρθορον ὁκέες ἵπποι,

"Αμβροτοι, οὕς Πηλᾶι θεοὶ ἔδαρα ἀγλααί ἄδωρα,

肼 εἶμενοι' ἐπὶ δ' Ἐκτορί κέκλεοτο θυμὸς·

"Ιετο γὰρ βαλλέων" τῶν δ' ἐκφερον ὑκέες ἵπποι.

"Ὡς δ' ὑπὸ λαλιατι πᾶσα κελαινῖ βιβριθε χών

"Ηματ' ὤπωρωθῇ, οὕτε λαβρᾳτον ἵτερ ὑδωρ

Zeus, ὑτε δῆ ἀνδρεσις κοτεσάμενος ξαλεπτὺν,

Οὐ βη ἐν ἀγορῇ σκολιάς κρίνωσθε θέματα,

"Εκ δὲ δίκην ἑλάσωσι, θεῶν ὀπιν οὐκ ἀλέγοντες·

371. ἀξιατς. The dual in reference to ἵππου in the plural, since each chariot was drawn by two horses. See on II. A. 567.

372. σφεδαν. See on II. A. 165.

374. ἀλλήλη. Scil. pulcheris.

379. πορρίτα. Ἐν υπὸ κ.τ.λ. Virg. Georg. I. 322. See pece immensus solo venit agmen aquarum, Et fideam glomerant tempestati imbribus atris Collectio ex alto nubes; ruit arduus aether, Et pluvia ingenti sola tanta bourgique labores Duloit; implentur fosae, et corna fluminis crescunt Cam sonitu, ferdynge fries spirantibus aquorum. Instead of the vulgar reading κελαινη, the dative κελαινη has been substituted from the certain emendation of Spitzner. Compare II. A. 746. M. 375. T. 51. Elsewhere also the adjective is used alone; as in II. B. 700. T. 362. It is true that the epithet μέλαια, ζημία is frequently given to the Earth, as in II. 690. and elsewhere; but in a very different application.

386. ἀνδρεσις κοτισσαμένος. This part of the simile, which is purely ornamental, is sometimes supposed to have originated in a tradition of the Flood. Compare Gen. vi. 11. 2 Pet. ii. 5. Certain it is, and the fact is a strong confirmation of the truth of the Mosaic records, that there existed among almost all the Pagan nations a traditional knowledge of an universal deluge; together with a prevalent notion that such calamities were divine visitations upon the wickedness of mankind. There is a remarkable passage respecting an earth-quake and inundation, which was attended with great devastation, throughout a great part of Greece, in Diod. Sic. XV. 5. Οἱ μὲν φυσικοὶ πορέσται τὰς αἰτίας τῶν τοιούτων παθῶν, ὅπθε εἰς τὸ θεῖον ἀναφέρειν, ἀλλ' εἰς φυσικὰς τινις καὶ καταγωγας καμήνες περισσας' οἱ δ' εὐσέβεις διακεκεκομεν πρὸς τὸ θεῖον πιθανας τινς αἰτίας ᾠτοίκουσι τοῦ συμβατος, ὡς εἰ δὴ θεῶν μὴν γεγενημενης τῆς σύμφορας τοις εἰς θεῖον ασβισθασιν. To the same effect Psalm evii. 33. LXX. Ἐθεο τοταμος εἰς ἐρμόν καὶ διεξόντες υπόν ἐοικόν γῆς καρποφόρων εἰς ἐλεφθ. ἀπὸ κακίας τῶν κατακομβῶν εἰς αὐτήν.


Theogon. 222. πρίν γ᾽ ἀπὸ τῷ ἐδώσας κα-
κήν ὅτι, ὅτις ἀμάρτη. CLARKE. Of
the construction, see on II. Α. 160.

300. κλίτες. Projecting spade. Eustath.
cata τοὺς παλαιοὶς τὰ ἀποκλίματα ἐξ'
χοντα τῶν ὀρέων, παρά τὸ κελίθαι. See
also Valekn. and Monk on Eurip. Hipp.
227.

301. ἀλα πορφυρίων. See on II. Α.
350.

302. ἐπὶ κάρ. In carpit; i.e. πραξιπῆς.
305. ἄψ ἐπὶ νήσας ἔργα κ. τ. Λ. Eusta-
thius and others refer these words to the
Greeks, whereas it is evident that the
verbs both before and after, ἐπίκερας and
κτέιναι, must relate to the Trojans. It
seems that Patroclus, as soon as he had
repelled the foremost of the Trojans from
the ships, conveyed himself in front of
them as they fled towards the city; by
this means intercepting their retreat, till
he had taken some further advantage of
his superiority.

303. τολέων. Seil. ex Achirtis.
400. The construction is, ὑπὲρ κάποιον
μὲν ἄλοχον πλῆθουσι βρέουσες,
Πολλάς ἐξ κλίτες τότ᾽ ἀποτυμίγουσι χαράδρα,
Ἐκ δ᾽ ἀλα πορφυρίων μεγάλα στενάχουσι μέσουσι
Ἐξ ὅρεων ἐπὶ κάρ᾽ μινυθεῖ δέ τ᾽ ἐργ᾽ ἀνθρώπων
Ὡς ἱπποι Τρωαὶ μεγάλα στενάχουσι θέουσι
Πάτροκλος δ᾽ ἐπὶ ὅνω πρώτας ἐπέκερασε φάλαγγας
Ἀπ᾽ ἐπὶ νήσας ἔργει παλιμπετεῖς, οὐδὲ πόλης
Ἐὰν ἰεμένους ἐπιβαινέμενοι, ἀλλὰ μεσηγὺ
Νηῶν καὶ ποταμοῦ καὶ τείχεος ψηλαῖο
Κτείνει μεταίσθισιν, πολέων δ᾽ ἁπείτινυτο ποινήν.
Ἐνθ᾽ ἦτοι Πρόνοιον πρῶτον βάλε δούμε φαινώ
Στέρνουν γυμνῳθέντα παρ᾽ ἁσπίδα, λίσθε δ᾽ ἗γνα
Δοῦπης ὑπὲρ πεσόν δ᾽ ὑπὲρ Θέστορα, Ἡνοτος υῖν,
Δεύτερον ὀρμυθεῖς δ᾽ ὅμων εὐςτατο ἐν ἔδρο
Ἡστο ἀλείς ᾗ γὰρ πλήγη πρέσας, ἐκ δ᾽ ἀρα χειρῶν
Ἡνία ἡγήθησαν δ᾽ ἐγγεί νύξ παραστάς
Γναθίων ἐξείτερον, διὰ δ᾽ αὐτοῦ πείρεν ὄσωτων
Ἔλκε δ᾽ οὐροὺς ἐλών ὑπὲρ ἀντυγος, ὡς ὅτε τις φώς,
Πετρότ᾽ ἐπὶ προβλητὶ καθῆμνος, ἵνα ἱξὴν
Ἐκ πόντου ὑθραζε λίνυ καὶ ἡνοτς χαλκῷ
Ὡς ἐλκ᾽ ἐκ δύρρου κεχρυντα δούμε φαινώ
Καὶ δ᾽ ἄρ ἐπὶ στόμ᾽ ἐσώσει πεσόντα δ᾽ ὅμων λίπε θυμὸς.
Αὐτάρ ἐπείγ᾽ Ἑρυλαον ἐπισούμενον βάλε πέτρω,
Μέσην κακκεφαλήν ῥοῖ δ᾽ ἀνδρα πᾶσα κέαβα
Ἐν κόρυθο βουιλῆ δ᾽ ἀρα πρήσει ἐπὶ γαλη

"Η. νύν, ἱευτερον ὀρμυθηθει πύτη, ν. 404;
the intervening lines being parenthetical.
403. ἱππας. Sate couching. Of the
participle ἀλείς, from ἀληθῦς, see on II. Β.
823. Hence also ἄληθη, in ν. 714.
406. υπὸ ἄντηγος. Seil. τοῦ ἄρματος.
See on II. Β. 262.
407. ἱερὸν ἰχθύν. That is, simply μίαν.
See on II. Κ. 56. It has been supposed,
however, that a particular species of fish
is intended. Eustath. Διέγει ἐκ ἱερῶν ἱχθύν,
κατὰ τινας, ὅν καὶ Ἀριστοτέλες, τὸν
Ἀνθίαν, ὅλα σημαντικοῦ ὡντα τὸ ἀθέραν
εἶναι τὴν ἔθαλαςαν ἐπὶ ὅταν ἄνθιας,
ἐπὶ ὅτα γι' ἀλθῶς θαλασσίους. "Ετηρι
ἐκ τὸν χρυσόφρων ἱερῶν φασιν ἱχθύν ὡς
καὶ Καλλιμάχος ἐν Γαλατείᾳ ἐπιπάν, Ἑρυ-
σιον ἐν ὀρθων ἱερῶν ἰχθύν. See also
Halient. V. 624.
408. ἰεποὶ χαλκῆς. Schoel. ἐπαυγεῖ χαλ-
κῆς, λέγει ἐκ τῷ ἄγχιστρῳ. The epithet
ἡμός is explained to be poetice for ἰχθόν,
and to indicate a brilliancy which dazzles
the sight. See Schneider. Lex. in v.
Κάππεσεν ἀμφὶ δὲ μιν θάνατος χύτο θυμωραίτης. Αὐτάρ ἔστην Ἔρυμαντα, καὶ Ἀμφοτέρων, καὶ Ἐπάλτων, 415 Τληπόλεμον δὲ Δαμαστριδῆν, Ἐχῖον τε, Πόρυν τε, Ἰφίδα τ', Εὐδιττόν τε, καὶ Ἀργεάιδην Πολύμηλον, Πάντας ἐπαυσυνήχους πέλασε χθονί πολυβοτείρη.

Σαρπηδῶν δ' ὁς οὖν ἦς ἀμπροσχώματα ἑταίρους Χύρος ὑπὸ Πατρόκλου Μενοιτίδιον δαμέντας, 420 Κέκλετ' ἀρ' ἀντίθεγαι καθαπτόμενος Λυκίοισιν'

Αἴδως, ὁ Λύκιος, πόσε φεύγετε; πῶνθ' θεῖοι ἑστε' Ἀντήσω γὰρ ἐγὼ τούδ' ἀνέρος, ὄφρα δαιώ, οὕτως οὐδε κρατεῖι καὶ δὴ κακὰ πολλὰ ἐφογε

Τρώας, ἐπεὶ πολλῶν τε καὶ ἐθῆλων γούναι τ' ἄνευ. 425 Τ' ἵνα, καὶ εἰ ὀχέων σὺν τεθύγεσθαι ἄλτο χαμίζε.

Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ίδεν, ἐκθρὸν δίφρου.

Οἱ δ' ὦστ' αἰγυπτιοι, γαμφώνυχες, ἀγκυλοχέλαι,

Πέτρη ἐφ' υψηλῇ μεγάλα κλάζοντε μάχωνται

Ὡς οἱ κεκλήγοντες ἑτ' ἀλλήλουσιν ὀροσων.

Τοὺς δὲ ιδὼν ἱλέσα Κρόνου ταῖς ἀγκυλομήτει,

"Πρεν δὲ προσείπεσε κασιγνύτην ἀλοχον τε'

"Ω μοι ἐγὼν, ὑπὲρ μοι Σαρπηδῶν, φιλήπουν ἀνδρῶν,

Μοῦρ' ὑπὸ Πατρόκλου Μενοιτίδασα δαμίναι. 430 Δικθα δὲ μοι κραδίνε μέμονο φρεσίν ὀρμαίνοντι,

"Ὡ μιν ζωὸν ἐόντα μάχης ἀπὸ δακρυόςσες

Θεῖον ἀναρτάζας Λυκίς εἰς πλοῦν δήμων,

"Ὡ ἵδι ὑπὸ χερσὶ Μενοιτίδασο δαμάσσω.

Τὸν δ' ἡμείζερ' ἐπείτα βαίνης πότνα Ἡρῆν

Αἰνότατε Κροινῆθο ποίον τὸν μῦθον ἔευπες;

"Ἀνδρα θηνην ἐόντα, πάλαι πεπρωμένον αὐς, gliche, screaming. This verb is frequently used in reference to the cries of birds. Soph. Antig. 112. 'Οξεία κλάζων, αἰτότι εἰς γὰν ὡς, υπερήπτα. Apoll. Rhod. IV. 1229. λυγίως κλάζουσιν νεοσοί. Of the use of the dual, see on II. A. 507.

434. ροῦρα. Scil. ἵπταν. 435. εἰγανθ' δὲ μοι κραδίνε κ. τ. λ. Ciceero has evidently misunderstood this passage, de Diviniat. II. Homerus quarentem Jovem inducit, quod Sarpedonem flitum a morte contra fatum eripere non possit. Jupiter does not complain of his inability to resist the Fates, but expresses a doubt whether he shall, or shall not, avert the death of his son. Of the Homeric notion of fate, see on II. B. 155.

470 ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Π'.

"Αφ' έθελες θανάτοιο δυσηχέος ἐξανάλεβας;
"Ερέτ' ἀτάρ οὗ τοι πάντες ἐπαινέομεν θεοῖ ἄλλοι.
"Ἀλλ' ἔπαι τοι ἐρέω, σὺ ἐν φοιτεί βάλλει σής
Αἰκε ζων πέμψεις Σαρπιδώνα ὑπὲ ὅμους,
Φράζεο, μῆτης ἐπείτα θεῶν ἐθέλησι καὶ ἄλλος
Πέμπτειν ὃν φίλον νίκον ἀπὸ κρατερῆς ὑσμίνης
Pολλοὶ γὰρ περὶ ἄστυ μέγα Προάμου μᾶχονται
Υῖές ἀθανάτων, τοῖς κότοιν αἰῶνων ἐνύσεις.
"Ἀλλ' εἰ τοι φίλος ἐστι, τεῦν ἐν ὁλοφυρεῖται ἤτορ,
"Ηγοι μεν μὲν ἔσον ἐνὶ κρατερῆς ὑσμίνη
Χέροι' ὑπὸ Πατρόκλου Μειωτιότας δαμῆναι
Αὐτὰρ ἐπῆν δὴ τὸνή λήτη ὑψήτῃ τε καὶ αἰῶν,
Πέμπτειν μὲν θάνατόν τε φέρειν καὶ νίκδυμον Ὑπνον,
Εἰσάδε δὴ Λυκίνης εὐφρείτις δήμου ἑκωνται
"Ευθα ἐπιρχύσουσι κασίγγυς τε ἐται τε
Τύμβῳ τε στήλῃ τε' τὸ γὰρ γέφας ἐστὶ θανόντων.
"Ως ἐφαρ' οὐδ' ἀπίθησε πατὴρ ἄνδρῶν τε θεῶν τε.
Αἰματοφάσας ὥς πυλάεις κατέχευεν ἔραζε

Poet. 63. Debere morti nos nostrage.
Compare also II. M. 322. and the parallels there cited.

443. τολλοί γὰρ κ. τ. λ. Virg. Æn. X.
469. Trojē sub nuncibus altius Tot nati occi-
dere Deum; quin occidit una Sarpedon, nona
proprietas.

455. εἰσάκε δὴ Λυκίνης κ. τ. λ. The
history or fable, received in Homer’s time,
imported, that Sarpedon was interred in Lyca;
but it said nothing of his death. This
gave the poet the liberty of making
him die at Troy, provided that after his
death he was carried into Lyca, to pre-
serve the fable. The expedient proposed
by Juno solves all; Sarpedon dies at Troy,
and is interred in Lyca; and what ren-
ers it probable, is, that in those times, as
at this day, princes and persons of quality,
who died in foreign parts, were carried
into their own country to be laid in the
tomb with their fathers. The antiquity
of this custom cannot be doubted; since
it was practised in the patriarchal times.

456. ταρχύσουσι. See on II. H. 85.
457. τόμβῳ τε στήλῃ τε. See on II.
B. 793. A. 371. These sepulchral mounds
and pillars seem to have been of very early
origin. Jacob is said to have placed one
upon the grave of Rachel (Gen. xxxv. 20).
The pyramids of Egypt were doubtless
monumental insignia of a similar nature,
though on a more extended scale. Pillars
were also erected as memorials on other
occasions; as trophies of victory. &c. &c.
The pillars of Hercules, for instance, are
well known; and Baechus also is said to
have erected similar records in India.

459. αἰματοφάσας ὥς πυλάεις κ. τ. λ. There is a similar prodigy in II. A. 53. So
also Hesiod. Sent. H. 384. Κάκοδ’ α’ ἀπ’ οἰραθένθ’ ψυδάεις βάλειν αἰματοφάσας,
Σῆμα πιθεῖς πολίμοιο ἐκ μεγαθαρηνί
παίκτ. A very general opinion prevailed
among the ancients that omens and pro-
digies announced the death of eminent
men; as in the case of Julius Cæsar and
others. There can be no doubt that Ho-
mer intended to represent the shower of
blood to be portentous.
Πάει δ' οἶκον τιμῶν τόν οί Πάτροκλος ἐμελλέ
Φθίσειν ἐν Τροϊᾷ ἐρμοῖλακε, τηλοθί πάτρης.
Οἱ δ' ὅτε δὴ σχέδων ἦσαν ἔτη ἀλλήλοιαι ὦντες,
"Ενθ' ἢτοι Πάτροκλος ἀγακλείτον Θρασύμηλον,
"Ος ῥ' ἦσαν θεράπων Σαρπιδόνος ἦν ἄνακτος,
Τὸν βάλε νειάραι πάντα γαστέρα· λύε ᾧς ὑγία.
Σαρπιδών δ' αὐτοῦ μὲν ἀπτήμβοτε δούρες φαινών,
Δεύτερος ὀρμιθείς' δ' ὁ Πήδασος οὕτωσιν ἵππον
"Ἐγχεῖ δεξίων ὄμοιον' δ' ἔβραχε θημων ἁγάθων
Καῦ δ' ἐπεπ' ἐν κοινῷς μακών, ἀπὸ δ' ἵππατο θυμός.
Τῷ νὰ διαστήτην' κρίκε δὲ ὑγίαν, ἧνια δὲ σφι
Σύγχυτ', ἐπεδί κεῖται παροῦσος ἐν κοινῷς.
Τοῖο μὲν Ἀὐτομέδων δούροις ἐξείρετο τέκμορ
Σπασάμενος τανύκης ἀφ' ἀχέος παρὰ μυροῖ.
'Αἴξας απέκοψε παρὼν, νῦν ἐμάτησε.
Τῷ δ' ὑπνόθητος, ἐν δὲ ὑπτήρια τάνυσθεν.
Τῷ δ' αὐτός συνίητεν ἐχείδος περὶ θυμοβόρου.
"Ενθ' αὖ Σαρπιδών μὲν ἀπτήμβοτε δούρες φαινών,
Pατρόκλῳ δ' ὑπ' ὄμοιον ἀριστερὸν ἦλθ' ἀκωκή
'Ἐγχεῖς, νῦν' ἔβαλ ἀυτῶν' δ' ὑπέτερος  ὄρνυτο χαλκῷ
Πάτροκλος' τοῦ δ' νῦν ἠλιον βέλος ἔφυγε χειρὸς,
'Ἀλλ' ἔβαλ', ἐνθ' ἁρα τοῖς φρένεσι ἐρχαται ἀμὴ ῥέεινον κή.
'Ἡρπετι δ', ὡς ὅτε ἔρυγα ἱππεῖν, Ἴ ἀχερώς,
'Ἡε πίτευ βλασθρῆ', τῷ τ' οὖρρες τέκτονες ἀνδρες
'Εξέταμον πελάκκεσί νείκεσί, νηῦν εῖναι.
"Ως δ' πρόσθ' ἵππων καὶ δέφρου κεῖτο τανυσθεῖς,
Βεβρωχὼς, κόνιος διδραγμένος αἰματόσθες.
'Ἡτε ταύρον ἐπεφυ Λέων ἀγέληφη μετελλών
Ἀθώνα, μεγάθους, ἐν εἰλίποδεσσει βύσσαιν,
"Ολετο το στενάχων ὑπὸ γαμμηλής λέοντος,
"Ως ὕπο τοῦ Πατρόκλου Λυκών ἀγων ἄπταστων
Κτενομένους μενειαφ, φίλων δ' ὠνύμμενεν ἔταρων."
Γλαύκη πέτων, πολεμίσα μετ’ ἀνδράσι, νῦν σε μάλα χρη Ἀλκμήνην τ’ ἐμεναι καὶ θωραλέων πολεμισάν
Νῦν τοι έξελέσθω πόλεμος κακός, εἰ θοῦς ἔσσι.
Πρῶτα μὲν ὄστρυνν Λυκίων ἥγητερας ἀνδρας,
Πάντα ἐποιχόμενος, Σαρπεδόνος ἀμφί μάχασθαι’
Αυτὸς ἐπείτα καὶ αὐτὸς ἐμεῖν πέρι μάονα χαλκῆς;
Σοὶ γὰρ ἔγω καὶ ἐπείτα κατηφείη καὶ ὄνειδος
’Εσσομαι ἱματα πάντα διαμπερεῖς, εἰ κέ μ’ Ἀχαιοι
Τεύχεα συλῆσωσι νεόν ἐν ἀγώνι πεσόντα.
’Αλλ’ ἔχεο κρατερῶς, ὄστρυνε δὲ λαὸν ἀπαντα.
’Ως ἄρα μυν ἐποίητα τέλος θανάτου κάλλειν,
’Οφθαλμοὺς μίνιας θ’. δ’ δὲ λαζ’ ἐν στῆθει βαίνων
’Εκ χροὸς ἔλκε ὀδῷ, προτί δὲ φρένες αὐτῷ ἔποντο.
Τοῖο δ’ ἀμα ψυχὴν τε καὶ ἐγχεος ἐξερος’ αἰχμῆν.
Μυρμηδόνες δ’ αὐτοῦ σχῆθον ἵππους φυσὶόντας
’Ιμένους φοβᾶσθαι, ἐπεὶ λίπεν ἄρµατ’ ἀνάκτων.
Γλαύκη δ’ αὐτὸν ἄχος γένετο φθογγῆς ἅποινε;
’Ωρίμηθ’ δε οἱ ήτοι, ὅτ’ οὐ δύνατο προσαµύναι.
Χειρὶ δ’ ἑλὼν ἠπίσεξ βραχίονα’ τείρε γὰρ αἰνώς.
’Ελκος, δ’ δὴ μην Τεῦκρος ἐπεσομένων βάλεν λῦ
Τεύχεος ὄψιλοι, ἀρίν ἐτάροισιν ἄµύνων.
Εὐχόμενος δ’ ἄρα ἐπεῖπεν ἐκβολὼ ’Ἀπόλλων’
Κλωθ’, ἀναξ’, ὡς πον Λυκίως ἐν πίσιν δῆμῳ
Εἰς, ἦ εὗ Τρολύ’ δύνασαι δὲ συ πάντοσ’ ἀκοῦειν
’Ανέρι κηδομένη, ως νῦν ἐμε κηδὸς ἱκάνει.
’Ελκος μὲν γὰρ ἐχω τόδε καρπητοῦ, ἀμφὶ δὲ μοι χεῖρ
’Οξείς δοῦνθαι εἰλήμαται, οὐδὲ μοι αἶμα
Τερσάναι δύναται βαρύθει δὲ μοι ωμὸς ψ’ αὐτοῦ.
’Εγχος δ’ οὐ δύναμαι σχεῖν εἰμπεδον, οὐδὲ μάχεσθαι
’Ελθὼν δυσμενεσσιν’ ἀνὴρ δ’ ὠρίστος ὀλωλε,
Σαρπεδόνως, Δίος νῦς’ δ’ οὐ δ’ οὐ παῖδος ἀµύνει.
’Αλλὰ σὺ πέρ μοι, ἀναξ’, τόδε καρπητοῦ ἐλκος ἀκεσσι,
Κοίμησον δ’ οὐδῆνας, δὸς δὲ κράτος, ὁφ’ ἐτάροισι
Κεκλόμενος Λυκίων ποιτρίνων πολεµίζειν,

II.Δ.32. N. 623. O. 104. Od. Α. 21. Heyne, in this place, translates it graviter spirare. Perhaps it rather implies, iradé genere (v. 489); though it may perhaps retain its usual import, and express the anxious desire of Sarpedon to address his friend before life was extinct.

507. ἵπτει λίπεν ἄµατ’ ἀνάκτων. This is unquestionably the correct reading, which is that of the Schol. Villois. Vulgo, λίτον. The construction is: ἵπτει ἄµατα ἰλίπησαν υπὸ ἀνάκτων. The plural ἄµατα is used for the singular, by a very common figure, as also in v. 270. supra.

511. Τοίνυν ἐπεσόμενον τείχος ύψιλοι. Glaucon was wounded by Teucer, in the attack on the wall. See II. M. 387.

524. κοίμησον δ’ οὐδῆνας. Soph. Philoct. 650. κοιµω τῶν ἐλκο"
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Π'. 473

Αὐτὸς τ' ἀμφὶ νέκου κατατεθηκότι μάχωμαι.

"Ως ἐφατ' εὐχόμενος" τοῦ δ' ἔκλυε Φοῖβος ὁ Ἀπόλλων.

Ἀντίκα παῦσ' ὁδόνας, ἀπὸ δ' ἔλκεος ἀργαλείου
Αἶμα μέλαν τέρασην, μένος δὲ οἱ ἐμβαλε θυμῖ. 530

Γλαύκος δ' ἔγνω ᾦσιν ἐνι φρεσὶ, γῆθησέν τε,

"Οτι οἱ ὁδ' ἦκουσε μέγας θέος εὐξαμένοιο.

Πρώτα μὲν ὠτρυνυ Λυκῶν ἠγήτορας ἀνδρας,
Πάντη ἐποιχόμενος, Σαρπινδόνος ἀμφὶ μάχεσθαι.

Ἀμπέτα ἔσειτα μετὰ Τρῶας κλε, μακρὰ βιβάσθων,
Ποιλυδάμαυντ' ἐπὶ Πανθαῖδην καὶ Ἀγήνορα δίον

Βῆ δὲ μετ' Αἰνεαν τε καὶ "Εκτορα χαλκοκορυστήν,
'Αγχοῦ δ' ἱσταμένος ἔτει πτερόντα προσηθῶ三个

"Εκτορ, νῦν ἔδω πάγαξ νεαραμένος εἰς ἐπικούριον,
Οἱ σέθεν εἴνεκα τιλε φιλοι καὶ πατρίδος αῖρη
Θυμῶν ἀποφθιῶσον' συ δ' οὐκ ἐθέλεις ἐπαμύνειν.

Κεῖται Σαρπινδών, Λυκῶν ἄγος ἀσπιστῶν,
"Ος Λυκῆν ἐρυστο ἄκρα τε καὶ σθενείς φ'.

Τὸν δ' ὑπὸ Πατρόκλου δάμασ' ἐγχεῖ χάλκεος Ἀρης.

'Αλλὰ, φίλοι, πάρστητε, νεμεοσήθητε δὲ θυμὶ,
Μὴ ἀπὸ τεῦχε' ἐλωνται, αἰκίσσουσι δὲ νεκρὸν 540

Μυμιδῶνες, Δαναῶν κενολωμένου, ὁσοὶ ὄλοντο,
Τούς ἐπὶ νυμνο θοβάσιν ἐπέφιμον εὔχεσθιν.

"Ὡς ἐφατ' Τρῶας δὲ κατακρῆθην λάβε πένθος

"Ασχέτου, οὐκ ἐπεικετόν, ἐπεί σφιον ἔριμα πόλης

"Εσκε, καὶ ἀλλοδαπὸς περ ἐων' πολεῖς γὰρ ἀμ' αὐτῷ 550

Λαοὶ ἔποιον', εν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.

Βὰν δ' ἰδος Δαναῶν λευμένου' ἥρχε δ' ἀρα σφί

"Εκτωρ, χωρέμενος Σαρπινδόνος' αὐτάρ 'Αχαιών

"Ωρπε Μενοιτάδαυ Πατροκλῆς λάσιον κήρ.

Αἰάντε πρώτω προσέφη, μεμαιδέ καὶ αὐτῷ. 555

Ἀδίαντε, νῦν σφιων ἀμώνεσαί φιλον ἔστω,
Οἴοι περ πάρος ἦτε μετ' ἀνδράσιν, ἵ καὶ ἀρείους.

Κεῖται ἀνήρ, δ' τρώτος ἐσήλατο τεῖχος 'Αχαιῶν,

Σαρπινδῶν' ἀλλ' εἰ μιν ἀεικισάμηθ' ἐλώνεσ

Τεῦχεα τ' ὁμοιον ἀφελοίμεθα, καὶ τιν' ἑταῖρων 560

Αὐτοῦ ἀμοιμένων δαμασάμεθα νηλῇ χαλκῷ.

"Ὡς ἐφαθ' οἱ δ' καὶ αὐτοὶ ἀλέξασθαι μενεάινων.

526. νέκυι κατατεθηκότι. See on II. H. 409.
546. Δαναῶν. The preposition περὶ, or ἔνεκα, must be supplied. So again in vv. 553. 556.
548. κατακρῆθην. Penitus. See on II. N. 772. 0. 557.
553. δ' οἱ πρώτος. See II. M. 397, sqq.

559. ἄλλ' εἰ μιν κ. τ. λ. The aposiopesis in this passage is very expressive. In the same manner the Latins employ the interrogative form: Quid si ——. Compare II. O. 571.
Οἱ δὲ ἐπὶ ἄμφοτέρωθεν ἐκατότυναυτὸ φάλαγγας, ὦν ἔχουσι Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοὶ, Σύμβαλλον ἀμφὶ νέκϊν κατατεθήνοτι μάχεσθαι, Δεινὸν ἀνάσαντος· μεγά δὲ ἔβραχε τέυχεα φωτὸν. Ζεῦς δὲ ἔπι νυκτ')] ὀλοίν τάνυσε κρατερῷ ὑσμίν, ὁφρὰ φίλω περὶ παιδὶ μάχης ὀλοῦς πόνος εἶν. Ὡμοῦ δὲ πρὸσεροι Τρώες ἐλκυμνᾶσι Ἀχαίοις. Βλῆτο γὰρ ὤτῳ κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν Υἱὸς Ἀγακλῆς μεγαθύμου, δίος Ἑπειγεῦς, Ὅς ῥ’ ἐν Βουδείῳ εὐ ναιμενῆ ἡμασθε. Τὸ πρῶτόν ἀταρ τότε γ’, ἐσθλοῦ ἀνεφίν ἐξεναρίζας, Ἐς Πηλῆ’ ἰκέτευσε, καὶ ἐς Θείου ἀγγυρώπεζαν. Οὐ δ’ ἀμ’ Ἀχιλλῆ’ ῥηξίμοιρο πέμπτον ἔπεσαν. Ἡλιον εἰς ἐὐπώλων ἦνα Τρόώεσσι μάχοιτο. Τὸν ρα τὰθ’ ἀπότεμενον νέκυους βάλε φαῖδιμος Ἑκτώρ Ἑρμαδίω κεφαλῆ’ ὡ δ’ ἄνειχα πᾶσα κέασθη. Ἐν κόροθι βραμῆ’ δ’ ἀὰρ προνῆς ἐπὶ νεκρῷ. Κάππεσεν, ἀμφὶ δὲ μιᾶν θάνατος χύτο θυμοραϊτῆς. Πατρόκλω δ’ ἂρ’ ἄχος γένετο φθειμένου ἐτάροιον. Ἡθυσε δὲ διὰ προμᾶχων, ἑρκῆι εὐοίκως Ὠμεί, ὡστε φῦζης κολουσές τε ἴμαράς τε. Ὠς ἰδίες Δὐκίων, Πατρόκλεις ἰπποκέλευθε, Ἐσσοῦ καὶ Τρώων’ κεχύλωσο δὲ κήρ ἐτάροιον. Καὶ ρ’ ἐβαλε Σθενέλαυν, Ὡθαμένος φίλον νιῶν, Λυκένα Ἑρμαδίω, ῥήξε δ’ ἀπὸ τοῦ τίνοντας. Χωρίζαν δ’ ὑπὸ τε προμαχοῦ καὶ φαῖδιμος Ἑκτώρ. Ὀση δ’ αἰγανένης βιπτη ταναῖο τέτυκται.

567. Ζεῦς δ’ ἐπὶ νυκτὶ ὀλοὶν κ. τ. λ. Homer calls here by the name of night, the whirlwinds of thick dust, which rise from beneath the feet of the combatants. Thus poetry knows how to convert the most natural things into miracles. Pope: from Eustathius.

570. ὤτῳ κάκιστος. Hermogenes per ἐνευθύτος, § 37. ἡ ἀπόδοσις τῆς καταφάσει ποτὲ μὲν τὸ λοιπὸν δύναται, ποτὲ οὐκ ἐπὶ πλέον. See on II. Ο. 11; and add Hor. Carm. I. 28. 14. Non sordidus aucto Naturae rerique; i.e. auctor illustris.

574. ἐς Πηλῆ’ ἰκέτευσε. Came as a supplicant to Peleus. The preposition εἰς, which properly belongs to verbs of motion, frequently gives the sense of motion to other verbs. Thus II. Ο. 752. πέρασκε εἰς Σάμον, i.e. sent them for sale to Samos; which agrees with the English idiom, to sell into a place. Compare the English version of Gen xxxviii. 36. ἀπίδοντο τὸν ἰωσυφὶ εἰς Ἀγαυτον. See Hemsterhuis on Aristoph. Plut. p. 456. Matt. Gr. Gr. § 578. 3.

580. Καὶ ρ’ ἐβαλε Σθενέλαυν, Ὡθαμένος φίλον νιῶν, Λυκένα Ἑρμαδίω, ῥήξε δ’ ἀπὸ τοῦ τίνοντας. 

585. Χωρίζαν δ’ ὑπὸ τε προμαχοῦ καὶ φαῖδιμος Ἑκτώρ. Ὀση δ’ αἰγανένης βιπτη ταναῖο τέτυκται.

589. αἰγανένης. A spear; used chiefly in hunting, or in aiming at a mark. Eustath. ἑστὶ δὲ αἰγανίκα οὐχ ἄλως ἄνδρον ἄλλα ἡλαφρόν καὶ μακρόν, λευκομήν ὡντο, διὰ τὸ κατὰ αἰγόν ἢ ἄγαν ἔσθαν. Compare Od. Δ. 626. I. 156.
"Ην ρά τ’ ἀνήρ ἄφεξ πειρώμενος ἢ ἐν ἄθλῳ,
'Ηὲ καὶ ἐν πολέμῳ δῆμοι ὑπὸ θυμοραίστεων
Τύσσον ἐχώρησαν Τρώες, ὥσπερ δ’ Ἀχαιοὶ.
Γλαῦκος δὲ πρῶτος, Λυκίων ἄγος ἀσπίστας,
'Ετράπετ', ἐκτεινὲ δὲ Βαθυκλῆα μεγάθυμον,
Χάλκωνος φίλων νιῶν, δς, Ἑλλάδι οἰκία ναιῶν,
"Ολβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσαν.
Τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὐτασε δουρὶ,
Στρεφθέεις ἐξαπίνης, ὅτε μιᾷ κατέμαρπτε διώκων,
Δούπησε δὲ πεσόν πυκνὸν δ’ ἀχος Ἑλλαβ’ Ἀχαιοῖς,
'Ως ἐπεὶ ἵσθλος ἀνήρ’ μέγα δὲ Τρώες κεχάροντο,
Στὰν δ’ ἀμφ’ αὐτῶν ἱόντες ἁλλέες’ οὐδ’ ἄρ’ Ἀχαιοὶ
'Αλκίς ἐξελάθοντο, μένος δ’ ἵθ’ς φέρον αὐτῶν.
"Ενθ’ αὖ Μηριώνης Τρώων ἔλεγ ἄνδρα κορυστίν
Λαόγονον, θρασυν νιῶν Ὀνύτορος, ὃς Δίως ἱεὺς
’Ιδαιον ἐτέκτου, θεός δ’ ως τίτο δῆμω’
Τὸν βάλ’ ὑπὸ γναθμοῦ καὶ οὕτας’ ἦκα δὲ θυμός
'Ωμητ’ ἀπὸ μελέων, στυγερὸς δ’ ἄρα μιν σκότος εἶλεν.
Αἰνείας δ’ ἐπὶ Μηριώνη δόρῳ χάλκεον ἤκεν
"Ελπίτ’ γὰρ τεῦξεσθαι ὑπαστίδια προβιβοντος’
'Αλλ’ δ’ μὲν ἀντά ἰδών ἠλέαστο χάλκεον ἐγχος’
Πρόσω γὰρ κατέκυψε, τὸ δ’ ἐξόπιθεν δόρω μακρὸν
Οὐδείς ἐνισκῆμιθ, ἐπὶ δ’ οὐρίαχος πελεμίχθη
"Εγχοςε’ ἐνθ’ δ’ ἐπεί’ ἄφετε” μινὸς ῥήμοις τ’ Ἀριη.
Αἰγύπτ’ δ’ Αἰνείας κραδαιομενὴ κατὰ γαϊς
'Ωμητ’, ἐπεὶ σ’ ἀλὼν στιβαρῆς ἀπὸ χειρὸς ὀροσεν.
Αἰνείας δ’ ἀρα θυμὸν ἐχώσατο, φώνησεν τ’
Μηριώνη, τάχα κέν σε, καὶ ὀρχηστὴν περ ἰόντα,
"Εγχος ἐμὸν κατέπαυσε διαμπέρεις, εἰ σε βάλον περ.
Τὸν δ’ αὖ Μηριώνης δουρικλυτὸς ἀντίον ἑδα’

590. πειρώμενος. Trying himself, i. e. exerting himself; in the strict sense of the middle voice; as in II. E. 279. Compare II. O. 359.
601. Δ’ ἵθ’ς φέρον αὐτῶν. See on II. E. 506.
612. ἐπὶ δ’ οὐρίαχος κ. τ. λ. See on II. N. 443, 444.
614. αἰγυπτί δ’ Αἰνείας κ. τ. λ. This and the following line are wanting in some MSS., and as they are certainly tautologically with the preceding, Erneisti is probably correct in judging them to be interpolated.
616. Αἰγυπτί δ’ ἀρα θυμὸν κ. τ. λ. It has been proposed to read ἀνὰ θυμὸν, as on II. B. 36. Σ. 4. Φ. 137, and elsewhere; and the emendation is elegant, though scarcely, in the face of all the copies, admissible. Compare also II. Δ. 494. N. 660.
617. ὀρχηστὴν περ ἰόντα. This phrase of rillery upon Meriones is founded on the custom of his country; for the Cretans were pecuially addicted to this exercise, and in particular are said to have invented the Pyrrhic dance, which was performed in complete armour. Pope. See Lucian, de Salt., §. 8. Athen. IV. 181, 6. D. Chysoct. Orat. II. 93. Tzet. ad Ly. Lycophr. 249. This explanation however, which is that of the Scholiast, is very far-fetched and improbable. The allusion is evidently to the manner in which Meriones eluded the spear of Αινεας (v. 611). See also infra vv. 745 sqq.
Αἰνεία, χαλεπῶν σε, καί ὕθμιόν περ ἔντατα, 620
Πάντων ἄνθρώπων σβέσαται μένος, ὃς κ' σεν ἄντα 
"Ελθὼ ἄμυνομενος· θυτός δ' ἐν νυ καὶ σὺ τένυξα·
Εἰ καὶ ἐγώ σε βάλωμι τυχών μέσον ὀξεὶ χαλκῶ,
Ἀμφὰ κε, καὶ κρατερὸς περ ἔνων καὶ χερσὶ πετοιθως, 
Εὐχὸς ἐμοὶ ὀφέις, ψυχήν δ' 'Αιδὴ κλυτοπόλω.
625
"Ως φάτο' τὸν δ' ἐνέπνευ Μενοίτου ἀλκιμοι νῦσ'.
Μηρώνη, τὶ σὺ ταῦτα, καὶ ἐσθολὸς ἐνων, ἄγορεῖες;
"Ω θέπον, οὐτὶ Τρωεῖς οὐκεκίλιος ἐπέσασι
Νεκρῶν χωρίςουσι' πάρος τινά γαία καθέξει.
Ε'ν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνι βουλῇ,
Τῷ οὔτι χοῦ μῶθον ὄφελλειν, ἀλλὰ μάχεσθαι.
630
"Ως εἰπὼν, ὄ μὲν Ἰρχ', ὃς' ἀμ' ἐσπετο ἴσθεος φῶς.
Τῶν δ', ὡστε εὐντώμων ἀνέροιν ὀρμαγεύος ὀρφοεὖν
Οὐρεός ἐν βῆσεις, ἐκαθὲν ἐξ τ' γίγνετ' ἀκούη;
"Ως τῶν ὤρνου τυποῦσα ἀπὸ χοῦνος εὐφοδείας,
Χαλκοῦ τε, μῖνοι τε, βωών τ' ἐν ποιμάνων,
Νυσσομένων ξίφεσι τε καὶ ἐγεχειν ἀμφιγύουσαι.
Οὐδ' ἂν ἐπὶ φραίμων περ ἀνήρ Σαρπηδόνα ἐτούν
"Εγνω, ἔπει βελέσσαι καί αἵματι καὶ κοινίσων
"Εκ κεφαλῆς εἴλυτο διαμπερές εις πόθας ἄκρους.
635
Οἰ δ' αἰεὶ περὶ νεκρῶν ὀμίλεων, ὡς ὦτε μναί
Σταθμὸ εἴνα βρομεώσι περγλαγέας κατὰ πέλλας
"Ωρη ἐν εἰαρινῇ, οὗτε τ' γλάγος ἀγγεαι δείεις
"Ως ἄρα τοῖς περὶ νεκρῶν ὀμίλεων' οὐδὲ ποτε Ζεὺς
Τρέφειν ἀπὸ κρατερῆς ύσμίνης ὀσεὶ φαενώ,
'Αλλὰ κατ' αὐτοὺς αἰεὶ ὧμα, καὶ φραζέτο θυμῆ
Πολλὰ μάλ' ἀμφι φόνῳ Πατρόκλου μεμηρίζων,
"Η ἴδῃ καὶ κέινον ἐνι κρατερῇ ύσμίνη
640
Αὐτοῦ ἐπ' ἀντιθέω Σαρπηδόνοι φαείμοιο "Εκτωρ

621. πάντων ἀνθρώπων, ὡς. Of the construction of the relative in the singular, with the antecedent in the plural, see note on Soph. Ant. 707. Pent. Gr. p. 257.
630. τίλος πολέμου. The perfection, or efficiency, ofwar. The same expression occurs in II. Γ. 291, where the sense is evidently different. In the latter clause of the sentence the terms are inverted, since the meaning plainly requires βουλῆς δ' ἐν ἔπεισα. Similar constructions are to be met with in the best writers, and particularly in Thucydides. With the quotation compare Pind. Nem. I. 39. πράσασα γὰρ ἐργῷ μὲν σθένος, βοωλίαις ἐν φιλίν. Apoll. Rhod. III. 506. οὐ μὲν ἐκλυτὰ Βουλῆς ἐμναί ὄνιμαρ, ὃςον τ' ἐπὶ κάρτει χειρῶν.
631. ὀφέλλως. Properly, to increase, to augment; as infra v. 651. Hence, to prolong, to protract.
640. ὡς φαρ ἀκτια κ.τ.λ. This simile is only a little varied from that in II. B. 469. Milton has imitated it in Par. Reg. IV. 15. Or as a swarm of flies in vintage time About the vine-press, where sweet must is poured, Beat off, returns as oft with humming sound.
642. περγλαγέας κατὰ πέλλας. Athenaeus, XI. 13. πέλλας ἀγγείον σκυφίων, πυρβενα ἔχον πιατύτερον εἰς δ' ἐμέλους τὸ γάλα. Ομηρος ὡς φαρ μναί Σταθμὸ εἴναι βρομιώσων ἐνγλαγέας κατὰ πέλλας. The various reading ἐνγλαγέας is observable. It is preferred by Toup in his Emendat. Snid. P. II. p. 373.—Of the noun σταθμός, see on II. E. 140.
"ΟΜΗΡΟΥ ἘΩΙΑΔΟΣ Π'.

Χαλκίδι δημόσιη, ἀπὸ τ' ὁμοῦ τεῦχε ἠληταί,
Ἡ ἔτη καὶ πλεόνεσαι ὁφέλειειν πόνον αἰτῶν.
Ωδὲ δὲ οἱ φρουροῦντι δοάσαστο κέρδιον εἶναι,
"Οφρ' ἦσθ' θεράπου Πηληηάδεων Ἀχιλλέως
'Εξαυτίς Τρῶας τε καὶ Ἑκτόρα χαλκοκομώτων
Ωσαιτὶ προτὶ ἄστη, πολέον δ' ἀπὸ θυμὸν ἔλοιτο.
"Εκτόρι δὲ πρωτιστὸν ἀνάλκιδα φύξαν ἐνώρσειν
"Ες δίφρον δ' ἀναβαζεῖς φύγας ἔτραπε, κέκλετο δ' ἄλλοις
Τρῶας φευγόμενους γνώ μᾶρ Δίδος ἱρὰ τάλαντα.
"Ενθ' οὐδ' ἴθιμοι Δάκιοι μένον, ἀλλὰ φόβηθεν
Πάντες, ἔπει βασιλῆα ἔδων, βεβηλημένον ἦτορ,
Κείμενον ἐν νεκύων ἀγύρει πολλές γὰρ ἐπ' αὐτῷ
Κάππεσον, ἔντ' ἐρίδα κρατηρὴν ἐτάνυσε κρονίων.
Οὐ δ' ἄρ' ἀπ' ὁμοῖον Σαρπηθέωνος ἔντε ἔλοιτο,
Χάλκεα, μαρμαροῦτα, τὰ μὲν κολάς ἐπὶ νῆας
Δῶκε φέρειν ἐτάρωσι Μενοιτίῳ ἀλκίμοιο υίός.
Καὶ τότ' 'Ἀπόλλωνα προσέφη νεφεληγείρετα Ζεῦς;
Εἰ δ' ἀγε νῦν, φίλε Φοίβε, κελανεφές αἴρα κάθυρον
'Ελθόν ἔκ βελῶν Σαρπηθέωνα, καὶ μὲν ἔπειτα,
Πολλὸν ἄποι προφέρων, λοῦσον ποταμῷ ῥοῆι,
Χρίσον τ' ἀμβροσίη, περὶ δ' ἀμβροτα ἐματα ἔσουν
Πέπτε δὲ μὲν πορποίσιν ἀμα κρατπνοίσι φέρεσθαι,
"Ὑπνῷ καὶ Θανάτῳ ἐξιμμάσων, οἶ ῥά μὲν ἠκα
Θόησο' ἐν Δυκής εὐρής πίον θήμω.
"Ενθ' ἐ ταρχύσουσι κασιγνητοὶ τε ἐτά τε
Τύμβῳ τε στήλῃ τε', τὸ γὰρ γέρας ἐστὶ θαντόντων.
"Ὡς ἐφατ' οὐδ' ἁρα πατρῷ ἀνικουστησεν 'Ἀπόλλων'ν
Βῇ δὲ κατ' Ἐδαίων ὀρέας ἐς φύλοπιν αἰνήν
Αὐτάκα δ' ἔκ βελῶν Σαρπηθέωνα διὸν ἀείρας,
Πολλὸν ἄποι προφέρων, λοῦσε ποταμῷ ῥοῆι,
Χρίσον τ' ἀμβροσίη, περὶ δ' ἀμβροτα ἐματα ἔσσε'

668. Δίδος ἱρὰ τάλαντα. That is, The sacred determination of Jupiter. The expression is sufficiently explained by II. Θ. 69. Compare also v. 362.

669. λοῦσον ποταμῷ ῥοῆι, κ.τ.λ. See on II. Σ. 350.

670. Ρημπέτι ἐν κ.τ.λ. In conformity with the suggestion of Juno, supra v. 454. The invention of committing the body of Sarpedon to Sleep and Death, in order to convey it to Lycia, has been allegorically explained in different ways. Homer probably intended nothing more, than that these gods were employed by Jupiter, as the most proper agents in such an office. The fiction is varied, with regard to the bodies of Memnon and Glauclus, in Quint. Smyrn. II. 549. 1V. 1.

671. 'Ὑπνῷ καὶ Θανάτῳ ἐξιμμάσων. See on II. Λ. 241.
'ΟΜΗΡΟΥ 'ΙΑΙΔΟΣ Π'.

Πέμπτε δὲ μιν τομποίσιν ἁμα κραπτνοσι φέρεσθαι,
"Αμπνον και Θεανάτω διδυμάσιν, οἱ ρα μιν ὤκα
Κάτθεσαν ἐν Δυκής εὐρείης πίον ὕμω.

Πάτροκλος δ' ἐπηοις καὶ Αὐτομεδοντι κελεύσας
Τρόώας καὶ Δυκίουμες μετεκαθέ, καὶ μέγ' ἀάσθη,
Νήπιος', εἰ δὲ ἔπος Πηληνίαδοι φύλαξθην.
"Ηρ' ἂν ὑπέκφυγε Κήρα κακῆς μέλανος θανάτοιο.
"Ἀλλ' αἰεὶ γε Διὸς κραίσσων νόσος ἦ περ ἄνδρών,
"Οστε καὶ ἀλκίμον ἄνδρα φοβεῖ, καὶ σφείλετο νίκην
"Ῥηϊδώς, ὡτ' ὦ αὐτὸς ἐποτρένη μαχέασθαι'
"Ος οἱ καὶ τότε θυμόν ἐνι στήθησαν ἀνήκεν.

"Ενθὰ τίνα πρῶτον, τίνα δ' ὑστατον ἑξεναρίζασ,
Πατρόκλεις, ὦτ' ὒ σε θεῶι βανατούνθε κάλεσσαν;
"Ἀδρηστον μὲν πρῶτα, καὶ Αὐτόνουν, καὶ Ἐχεκλον,
Καὶ Πέριμουν Μεγάδην, καὶ Ἐπιστόρα, καὶ Μελανύπτου' 695
Ἀυτὰρ ἐπείτ' "Ελασσον, καὶ Μούλλον, ἡδὲ Πυλάρτον,
Τοὺς ἔλεν' οἱ δ' ἄλλοι φύγαθε μνώσαν ἐκαστος.

"Ενθὰ κεν ὑψίπουλον Τροϊν έλον νίες 'Ἀχαίων
Πατρόκλου ὑπ᾽ χερσι, περὶ πρὸ γὰρ ἐγχεὶ θεν,
Εἶ μὴ 'Ἀπόλλων Φοίβος εὐμήτον ἐπὶ πύργουν
"Εστὴ, τῷ ὀλῷα φροννῶν, Τρώεσαι δ᾽ ἀρήγων.
Τρεῖς μὲν ἔπ' ἀγκώνοις βη τέχεος υψηλότο
Πάτροκλος, τρεῖς δ' αὐτὸν ἀπεστυφέλεξεν 'Ἀπόλλων,
Χέερεσα' ἀθανάτη παρενήν ἀσπίδα νύσσωνν'
'Ἀλλ' ὥτε ἐγ' τὸ τέταρτον ἐπέσαντο, δαλμοὶ ἴσος,
Δεινὰ δ' ὅμοκλήσας προσέφη ἐκάεργος 'Ἀπόλλων
Χάξει, Διογενεῖς Πατρόκλεις, οὐ νῦ τοι αῖσα
Σῳ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
Οὐδ' ὑπ' Ἀχιλλῆος, δισσέρ σε χολλοὶ αἰμείνων.
"Ὤς φάτο' Πάτροκλος δ' ἀνεχαζετο πολλὸν ὑπίσσω
Μήνην ἀλευάμενος ἐκατυβόλου 'Ἀπόλλωνος.

"Εκτωρ δ' ἐν Σκαῖμισι πόλις ἔχε μῶνυμας ἐπιποὺς
Δίζε γὰρ, ἢ μάχωτο κατὰ κλόνων αὐτῖς ἐλάσσας,
"Ἡ λαοὺς ἐς τεῖχος ὁμοκλήσειν ἀλήναι.
Ταῦτ' ἀρα οἱ φρονεύοντι παρίστατο Φοίβος Ἀπόλλων,
'Ανέρι εἰδαμένος αἰζήπω τε κρατερῷ τε,
"Ἀσίπ, ὃς μήτρως ἦν 'Εκτορος ἐπιποδάμοιο,
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Π'. 479

Αὐτοκακίγνητος 'Εκάβης, νίδος δὲ Δύμαντος,
'Ος Φρυγίνη ναϊσκε ρούς ἐπὶ Σαγγαρίου,
Τῷ μὴν ἔτειςμενος προσεῆ Δὺς νίδος 'Απόλλων
'Εκτορ, τίπτε μάχης ἀποσανεῖ; οὐδὲ τί σε χρή.
Αἴθ', ὅσου ἥσσου εἰμί, τόσον σέ φέρτερος εἰνήν
Τῷ κε τάχα στυγερῶς πολέμιον ἀπερωσίσεις.
'Αλλ', ἀγε, Πατρόκλῳ ἐφέπε κρατερῶνυχας ἵππους,
Ἀἶκεν πῶς μὲν Ἑλις, δῆν δὲ τοι εὐχος 'Απόλλων.
'Ως εἰπών, δὲ μὲν αὐτὸς ἔβη θεός ἀμφότοιον ἀνδρῶν.
Κεβριώνῃ ἐκ κέλευσε δαίφρον φαίδιμος Ἑκτωρ
'Ἰππος ἐς πόλεμον πετπλήγεμεν' αὐτὰρ 'Απόλλων
Δύσεθ' ὀμιλον ἰὼν, ἐν δὲ κλόνον Ἀργείοισιν
'Ἡκα κακῶν, Τροσᾶ δὲ καὶ Ἑκτορι κύδος ὑσταζεν.
'Εκτωρ δ' ἄλλους μὲν Δαναοὺς ήα, οὐδ' ενάριζεν
Αὐτάρ δ' Πατρόκλῳ ἐφέπε κρατερῶνυχας ἵππους.
Πατρόκλος δ' ἐτέρωθεν ᾗς ἵππων ἀλτο χαμάζε,
Σκαυὴ ἤγχος ἤχων ἐτέρηφι δὲ λάζετο πέτρων
Μάρμαρον, ὀκρίωντα, τὸν οί περὶ χείρ ἐκάλυψεν,
'Ἡκ δ' ἐρεισάμενος ὅπεδ δὴν χάζετο φωτὸς,
Οὐδ' ἀλίωσε βέλος βάλε δ' 'Εκτορος ἡνοχία
Κεβριώνῃ, νόθον νιὸν ἀγακλήας Πριάμων,
'Ἰππων ἕν' ἡχοντα, μετώπτοιν ὅζει λαϊ.
'Ἀμφικτέρας δ' ὄφρος σύνελε λίθος, οὐδὲ οἰ ἔσχεν
'Ωστεί' ὅθεαμοι δὲ χαμαί πέσον ἐν κονισσίν
Αὐτοῦ προσαθ' ποδών' δ' ὅ ἀρ', ἀνευντῷ εὐωκὸς,
Κάππις' ἀπ' εὐφρέγοις ἓψερον λάτε θ' ὀστεα θυμός.
Τὸν δ' ἐπικερπομένων προσέφης, Πατρόκλεις ἰππεῖν.
'Ως πότοι, ἦ μάλ' ἐλαφρὸς ἀνήρ', ως ρεία κυβιστα.
Εἰ δ' πον καὶ πόντω ἐν ἵπθυόντει γένοιτο,
Πολλοὺς ἄν κορέσειν ἀνήρ ὤδε, τῆθεα διφὼν,
Νήμα ἀποθρώσκων, εἰ καὶ δυσπέραλος ἐη'
'Ως γύν' ἐν πεδίῳ ἔμ' ἰππον ρεία κυβιστα.
'Η μα καὶ τε Τρώουσι κυβιστητῆρες ἐςιν.
'Ως εἰπών ἔπει Κεβριώνῃ ἠρωί μεθίκε,
Οἴμα λέοντος ἐχων, ὡτε, σταθμοῦσ κεραίζων,
Προλύεται ὁ ἕκοσι ὡτε.
"Εβλητο πρὸς στῆθος, ἐὰν τὲ μὲν ὠλεσεν ἀλλῇ.
"Ως ἐπὶ Κεβριώνῃ, Πατρόκλειο, ἀλλο μεμαίως.
"Εκτωρ δ᾽ αὖθ᾽ ἐτέρωθεν ἀφ᾽ ἵππων ἀλτὸ χαμάζει. 755
Τὸ περὶ Κεβριώναο, λέουν ἡ, ἑρινήθησιν,
"Ω τ᾽ ὅρεος κορυφῆσα περὶ κταμένης ἐλάφουο,
"Αμφω πενάοντε, μέγα φρονέοντε, μάχεσθον
"Ως περὶ Κεβριώναο δῶς μήστωρες αὐτῆς,
Πάτροκλὸς τε τε Μενοιτάδης καὶ φαίδιμος. 760
"Εκτωρ μὲν κεφαλῆς ὑπεὶ λάβειν, οὐχὶ μεθέλειν
Πάτροκλὸς δ᾽ ἐτέρωθεν ἐχει ποδός. οί δὲ ἔδο γὰρ
Τρώες καὶ Δαναοὶ σύναγον κρατερὴν ὑστάσιν.
"Ως δ᾽ Εὔρος τε Νότος τ᾽ ἐρείδαιεντον ἀλλήλοιῶν,
Οὐρεος ἐν βῆσις, βαθέθη πελεμιζέμεν ὥλην,
Φηγόν τε, μελήν τε, τανύφοιον τε κράνειαν,
Ἄτε πρὸς ἀλλήλας ἐβαλον τανυήκεας ὄζους
'Ἡχὺ θεστειρί, πάταγος δὲ τε ἀγνυμενώνων
"Ως Τρώες καὶ Ἀκαιοὶ ἐπ᾽ ἀλλήλοισι θορύντες
Δήμουν, οὐδ᾽ ἐτεροι μινοῦντ' ὀλουο ἑρύμοιο
Πολλὰ δὲ Κεβριώνην ἀμφ᾽ ὀξεα δούρα πεπήγει,
'Ιοί τε πτερόμεντες ἀπὸ νευρὴφι θορύντες
Πολλὰ δὲ χερμαδία μεγάλ᾽ ἀσπίδας ἐστυφέλει
carol free
Μαρμαμενών ἀμφὶ αὐτοῦν 
δὲ ἐν στροφάλυγι κοινῆς
Κεῖτο μέγας μεγαλωστὶ, λεισσαμένος ἰπποσυνῶν.
"Οφρα μὲν Ἡλίαο μέσον ὑφρανόν ἀμφιβιβαζε
Τόφρα μαλ᾽ ἀμφοτέρων βελε' ἤπτετο, πίπτε δὲ λαός
'Ημὸς δ᾽ Ἡλίαο μετενίσαιστο βουλυτοῦνδε,
Καὶ τότε δὴ ἴπτε ὑπὲρ αἰσαν Ἀκαιοί φέρτεροι ἤσαν
'Εκ μὲν Κεβριώνην βελέων ἦνω κράνεσσαν,
Τρῶν ψι ἐνοπῆς, καὶ ἀτ ὀμῶν τεβήχε ἐλοῦτο.
Πάτροκλος δὲ Τρωσὶ κακὰ φρονεῶν ἐνόροσε.
Τρὶς μὲν ἐπειτ᾽ ἐπόρουσε, θοῦ ἀτάλαντος "Ἀρηὶ,
Σμερδαλεία λάχων" τρὶς δὲ ἐννέα φωτᾶς ἐπεφευρ

So II. Φ. 252. aieτον οἴματ᾽ ἔχων. Compare II. Χ. 140.—κρατζών. See on II. Β. 861.
763. ως δ᾽ Εὔρος τε Νότος τε κ. τ. λ. Compare Virg. Αἰν. II. 416. IV. 441.
769. πάταγος δε τε κ. τ. λ. The verb γίνεται must be supplied, as in II. Λ. 800.
779. βουλυτόνδε. Towards the evening; so called from being the time when the oxen were loosed from the plough. Eustath. βουλυτὸς δὲ ὁ πρὸς ἐστιράν καυρός, ὁ δυλινός, ὅτε τὸν ἐργαζόταν τοὺς βόας λύομεν. Arist. Αν. 1456. μηνικὴ ἐκτιν ἀρὰ τῆς ἡμέρας ἤ—βουλυτός, ἢ πιεραιτρῶς; See Ernesti's Greek Index to Cicero, in toce. On the custom of noting time by certain regular occurrences, compare notes on II. Λ. 84. 175. See also Apoll. Rhod. ΙΙΙ. 1342. Arat. Phæn. 1119. Virg. Ecl. II. 67. Hor. Carm. III. 6. 42.
'Αλλ' ὀτε δὴ τὸ τέταρτον ἐπέσωτο, δαίμονι ἵσος; Ἕνθ' ἄρα τοι, Πάτροκλε, φάνη βιώτοιο τελευτή.

"Ηντετο γάρ τοι Ψυβὸς ἐνὶ κρατερῇ ὕσμιν
Δεινός' δὲ μὲν τὸν ἵντα κατὰ κλόνον οὐκ ἐνόησεν;
'Ἡρὶ γάρ πολλῇ κεκαλυμμένῳ ἀντεβόλησε.

Στῇ δ' ὅπισε, πληξεύν τε μετάφερεν εὐρέε τ' ὁμοίων
Χειρὶ καταπονεῖ; στρεφένθην ἐκ τοῖς ὀσὲς.

Τοῦ δ' ἀπὸ μὲν κρατός κυνῆν βάλε Ψυβὸς 'Απόλλων.

"Ἡ ἐκ κυλινδομένῃ καναχήν ἔχει ποσσίν ύψ' ἐπ' ὄπων
Αὐλώπες τροφάλεια μαίνθησαι δὲ θέματι.

Αἵματι καὶ κοινίσας πάρος γε μὲν οὐ θέμος ήν
'Ιπποκόμοιν πῆληκα μαίνεσθαι κοινίσας,

'Αλλ' ἀνδρῶς θέλοι κάρη χαρέων τε μέτωπον
'Ρύετ' Ἀχιλλῆς τότε δὲ Ζεὺς ἔχτωρ δόκειν

'Ἡ κεφαλῇ φορεῖν σχεδόθην δέ ἐι ἡν ὀλέθρος.

Πάν δὲ οἱ ἐν χερσίσι ἀγνὸ δολιχόσκιον ἐγχος,

Βριθὺ, μέγα, στιθαρῶν, κεκορυθμένον' αὐτὰρ ἀπ' ὁμών

'Αστίς τιν τελαμώνι χαμαί πέσε τετμιόγεσσα.

Δύσε δὲ οἱ θωρικὴ ἄνας; Δίος νῦς; 'Απόλλων.

Τὸν δ' ἀπὸ φρένας εἴλε, λῦθεν δ' ὑπὸ φαιδίμα γυνά.

Στῇ δὲ ταφών' ὅπισεν δὲ μεταφερεν ὁξΙεί δουρΙ

'Ωμών μεσσηγῦ σχεδόθην βάλε Δάρδανος ἀνήρ;

Πανθούδης Εὐφορβος, ὡς ἠλικίην ἐκέκαστο

"Εγχει θ', ἐποζούν τε, πᾶσες τε καταλοίμωσαι'

Καὶ γὰρ δὴ τότε φῶτας ἐέκκοσι βῆσεν ἀφ' ἑπενον.

Πρῶτ' ἐλθὼν σὺν ὄχεσφι, διεισκόμενος πολέμου.

"Ος τοι πρώτος ἐφικε βέλος, Πατρόκλεις ἰππεῦ,

Οὐ δὲ δάμασσα' δὲ μὲν αὐτὶς ἀνέθραμε, μικτὸ δ' ὀμίλῳ,

'Εκ χροος ἀρπάζας δόροι μείλινον' οὔ' ὑπέμεινεν

Πάτροκλος, γυμνον περ ἵππη', ἐν δυνατῇ.

Πάτροκλος δὲ θεῶν πληγῇ καὶ δουρὶ δαμασθείς

"Αφ' ἐταυρῶν εἰς ἥθνοις ἐξάζετο, κηρ' ἀλεοῦν.

"Εκτωρ δ', ως εἴπε Πατροκλῆς μεγάθυμον

"Αφ' ἀναχασμένον, βεβλημένον ὁξίει χαλκῷ,

Ἀγχύμολον πά τοί ήκλε κατὰ στίχας, οὔτα δὲ δουρὶ

Νέατον ἐς κενεώνα διατρό δὲ χαλκοῦ ἐλασσε.

Δούπησε δὲ πεσών, μέγα δ' ἡκάχε λαὸν Ἀχαιῶν.
'Ως δ' ὤτε σὺν ἀκάμαντα λέων ἐβιώσατο χάρμη,
"Ὄ τ' ὤρεος κορυφήσι μέγα φρονέοντε μαύρεσθην
Πειδάκος ἁμφ'' ὄλγης'' ἐθέλουσι δὲ πιέμεν ἀμφώ.
Πολλὰ δὲ τ' ἀσθαίνοντα λέων ἐδάμασσε βιούν.
'Ως πολέας τέφνοντα Μενοιτίου ἄλκιμον νίφω
'Εκτωρ Πρωμίθης σχεδόν ἔγχει θυμόν ἀπήρα.
Καὶ οἱ ἐπευχόμενος ἐπεα τετείχαντα προσηύδα:
Πάτροκλ' ἡ που ἐφύσαθα πόλιν κεραίζεμεν ἁμῖν,
Τρωίδας δὲ γυναῖκας, ἐλευθερὸν ἡμαρ ἀπούρας,
'Αξεῖν ἐν νίσσαι φίλην ἐς πατρίδα γαῖαν,
Νῆπιε τάων ἐς πρόσθ' "Εκτορός ὑκέες ἢπποι
Ποσσίν ὤρωφέχαται πολυμείζειν' ἔγχει δ' αὐτὸς
Τροσι ψιλοπτολέμοις μετατρέπω, ὡς σφιν ἁμῖν
'Ημαρ ἀναγκαῖον' σὲ τ' ἐνθάδε γὺπες ἐθονται.
'Α ἐτίλ', οὐδὲ τοι, ἐσθλὸς ἔων, χροαίσμησεν ἐκτίλλεις,
'Ος ποῦ τοι μάλα πολλὰ μέσων ἐπετέλλετ' ἵοτει—
Μὴ μοι πρὸν ἴναι, Πατρόκλεις ἢπποκέλευθε,
Νήμας ἐπὶ γλαφυρὰς, πρίν γ' "Εκτορός ἀνδροφόνον
Αἰματέντα χιτῶνα περὶ στῆθεσα δοξαζαί—
'Ως ποῦ σε προσέφη, σοι δὲ φρένας ἄφοιν πείθε.
Τὸν δ' ἄλγοδρανέων προσέφης, Πατρόκλεις ἢππεῦ'
'Ἡδὴ νῦν, "Εκτωρ, μεγάλ' εὐχεο' σοι γὰρ ἐδεικ
Νίκην Ζεὺς Κρονίδης καὶ Ἀττίλλων, οἴ με δάμασαν
'Ριδίως' αὐτῶι γὰρ ἄπτ' ἁμῖν τέχνης ἔλοντο.
Τοιοῦτοι δ' ἐπέρα μοι ἐκέκοσιν ἀντεβίλησαν,
Πάντες κ' αὐτὸθ' ἀλοντο, ἐμὴ ύπὸ ὑδρὶ δαμέντες.
'Αλλὰ με Μοῦρ' ὅλοι, καὶ Δηνοὺς ἐκτανεν νίδος,
'Ανδρόν ε' Ἑυφροβος' σὺ δὲ με τρίτος ἐξεναιρίκεις.
'Αλλο δὲ τοι ἐκω, σὺ δ' ἐνι φρεσι βάλλεο σήσιν.
Οὐ θην οὐδ' αὐτῶι ἐδώραν βέγη, ἀλλὰ το ήθν
Ἀγχι παρέστηκε Θᾶνατος καὶ Μοῦρα κραταίω,
Χερα δαιμέντ' Ἀχιλῆς ἁμύσωνος Αἰακίδαο.

831. ἐλεύθερον ἡμαρ. Infra v. 336. ἡμαρ ἀναγκαῖον. See on ll. Z. 455.
838. μένων. Scl. παρά ναυσι. Since Hector did not hear the admonitions of Achilles, his sarcastic speech must not be connected with them in the mind of the reader.
851. ἄλλο δὲ τοι ἵνα, κ.π.λ. The period of approaching death has frequently been supposed to bring with it a spirit of divination and prophecy. Hence Homer has put into the mouth of the dying Patroclus a prediction of the fate of his enemy; and Hector, in a similar way, foretells that of Achilles, in ll. X. 359. Dido is another instance in Virg. Æn. IV. 607. Compare also Sil. Ital. II. 696. Eustathius instances the observation of Socrates in his defence before the Athenians: ἵνα θαῦμα γίγνοντα ἐν ὑμῖν κάρτα ἀνθρωπος ἐρευνήσει, δὲ ἀν ὑμὴν ἀπεθάναται. Compare Diod. Sic. XVIII. 1. Eur. Hec. 1241. sqq. Virg. Æn. X. 739. Arguments in favour of the reality of such prophetic ecstasies have been founded upon the prediction of Jacob upon his death-bed (Gen. xlix. 1), and other passages of Holy Writ; but no fair conclusion can be drawn from them.
852. διπ. See on ll. O. 194.
"Ως ἄρα μὲν εἰπόντα τίλος θανάτου κάλυψις. Ἡ Ψυχή δὲ ἐκ ῥέθαιν πταίμενη Ἄιδοῦδε βεβήκει, "Ον πότιμον γονόσα, λυποῦσ' ἀδροτία καὶ ἄβην. Τὸν καὶ τεθνείατα προσήμαδα φαίνεις "Εκτωρ. Πατρόκλεις, τί νῦ μοι μαντέεις αἰτίνυν ὠλέθρον; Τίς δ' οἶδ', εἶ κ' Ἀχιλέως, Θέτιδος πάις ἕμκόμου, Ψωμὴ ἐμὼ ὑπὸ δούρι τυπεῖς ἀπὸ θυμὸν ὀλέσσαι; "Ως ἄρα φωνήσας ὑδώρ ἄλκειον εἴς ὀμελής, Εἰρύσας, λαξ' προσβάς' τὸν δ' ὑπτίον ὃς' ἀπὸ δούρος. Αὐτίκα ἐκ ξυν δοῦρι μετ' Ἀυτομέδουντα βεβήκει, Ἀντίθεουν θεράποντα ποδόκεος Λικίδαο. "Ιταῖ γὰρ βαλείει' τὸν δ' ἐκφερὼν ὡκεῖς ἤπποι " Ἀμβροτοι, οὔς Πηληή θεοὶ δοῦσαν ἀγλαὰ δῶρα.  

855. τίλος θανάτου κάλυψις. Pepe considers the whole train of circumstances attendant upon the death of Patroclus as altogether unnecessary, and, resigning the passage to the mercy of the critics, maintains that the hero might have fallen with equal decency by the single arm of Hector. But, in truth, an ordinary death in battle, would not, in this instance, have been sufficient: something was required to mark the event as one of essential importance to the whole economy of the poem. The infuriated determination of Achilles still remained unaltered, and in fixed opposition to the counsels of Jupiter; and it was this catastrophe which was to effect the necessary change in his resolution, and bring him back to the field. Hence it is represented by the poet as a special act of divine intervention; and the point upon which the superiority of the will of the deity over that of man was more immediately to turn. It is the grand central point, the legitimate μύσον of the poem; wherein the inaction of Achilles ceases, and his active exertions, by which the will of Jupiter is to be accomplished, commenced. See Prelim. Obs., sect. III. Penn's Primary Argument, ch. IV. p. 129.

856. ψυχή δ' ἐκ ῥέθων κ.τ.λ. The separation of the soul from the body after death is here plainly asserted, and the descent of the former into Hades. Of the immortality of the soul, as conveyed by the poet, see on II. 3. See also Davies on Cic. de Divin. I. 30. In later writers ῥέθων signifies the countenance (Apol. Rhod. II. 66. Soph. Ant. 529. Eur. Herc. F. 1204. Theoc. Idyl. XXIX. 16. Mosch. IV. 2); but in Homer a limb, and, in the plural, the body. Schol. ἐκ τῶν μελῶν, ἐκ τὸν σώματος.

857. ἀδροτήτα. Strength, vigor. The vulgar reading is ἀνδροτήτα, which Heyne retains, notwithstanding the violation of the metre. Perhaps, however, both readings are corrupt; though there can be no doubt which of the two is preferable.

867. This line is repeated from v. 331. supra; and in one of the two places it is probably an interpolation. According to the Venetian Scholiast, the following verse closes the book in some copies:—"Πηληή τῷ, ὅτε ἡγμὲ Θηῖν χιπαροκήθεμον. Compare II. 2. 65.
THE

'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ

'ΡΑΣΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ρ'

'Επιγραφαί.

'ΑΡΙΣΤΕΙΑ ΜΕΝΕΛΑΟΥ.

'Αλλως.

'ΡΩ, κρατηρὴ ἐρίς ὠρο, Μενουτιάδου πεσόντος.

THE ARGUMENT.

THE SEVENTH BATTLE, FOR THE BODY OF PATROCLUS:—THE ACTS OF MENELAUS.

Menelaus, upon the death of Patroclus, defends his body from the enemy: Euphorbus, who attempts it, is slain (vv. 1—60). Hector advancing, Menelaus retreats; but soon returns with Ajax and drives him off (61—139). This Glauccs objects to Hector as a flight, who thereupon puts on the armour he had won from Patroclus, and renews the battle (140—236). The Greeks give way till Ajax rallies them: Æneas sustains the Trojans (237—425). The horses of Achilles deplore the loss of Patroclus (426—458). Æneas and Hector attempt the chariot of Achilles, which is borne off by Automedon (459—542). Jupiter covers his body with a thick darkness: the noble prayer of Ajax on that occasion (543—647). Menelaus sends Antilochus to Achilles with the news of Patroclus' death: then returns to the fight, where, though attacked with the utmost fury, he and Meriones, assisted by the Ajaxes, bear off the body to the ships (648—761).

The time is the evening of the eight and twentieth day. The scene lies in the fields before Troy.

ΟΥΔ' ἐλαθ' Ἀτρός νίῳ, Ἀρηφίλον Μενέλαον,
Πάτροκλος Τρώθεσι δαμιές ἐν δηηοτῇ,
Βη δε διὰ προμάχων κεκορυθμένος αἰθοτι χαλκῷ,
'Αμφίς ὅ ἀδρ' αὐτῷ βαῖν', ὡς τις περι πόρτακι μήτη
Πρωτόφωκοι, κυνηην, οὐ πρὶν εἰδύνα τόκοιον.

5. πρωτόφωκος. Giving birth for the first time; as it is immediately explained in the words, οὐ πρὶν εἰδύνα τόκοιον. It is to be observed, however, that derivatives of this kind, which are formed from the perfect middle of verbs, have an active or passive signification, according as they are accepted on the penult or antepenultima.
"Ως περὶ Πατρόκλου βαίνει ξανθός Μενέλαος.
Πρόσθε δὲ οἱ δόροι τ᾽ ἔσχε καὶ ἀστίδα πάντοσιν ἔσην,
Τὸν κταμενα μεμακός, ὅστις τοῦ γ᾽ ἁντίος ἔλθοι.
Οὐδ᾽ ἀρὰ Πάνθου νόσος ἐμμελείς ἀμέλησε
Πατρόκλου πεσόντος ἀμύμονον ἀγχίς ὑ ἀρ᾽ αὐτοῦ
'Εσθη, καὶ προσέπτει τρομάζων Μενέλαον'

'Ατριέδη Μενέλαε, Διονυσίας νήχαρα λαῶν,
Χάει, λείπε δὲ νεκρῶν, ἵνα ἔναρα βροτόντα
Οὐ γὰρ τις πρότερος Τρώων κλειτῶν τ᾽ ἐπικούρων
Πάτροκλον βάλε δύοι κατὰ κρατερὴν ὑσμίαν.
Τῷ μὲν κλέος ἐσθλόν ἐνὶ Τρώωσιν ἀρέσθαι,
Μὴ σε βάλω, ἀπὸ δὲ μεληθῇ θυμὸν ἐλωμαι.
Τὸν δὲ μέγ᾽ ὀχθόης προσέφη ξανθὸς Μενέλαος'

Ζεῦ πάτερ, οὐ μὲν καλὸν υπέρβιον εὐχετάσσαι.
Οὐτ᾽ οὖν πορδάλοις τόσσον μένοι, οὐτὲ λέοντος,
Οὔτε συνὸς κάτω σφόδρων, οὐτὲ μεγίστος
Θυμὸς εὖ στήθεσι περὶ σθένει βλεμμαίνει,
'Οσαν Πάνθου νόσος ἐμμελέλαι φρονεόναι.
Οὐδὲ μὲν οὖδε βιΐ 'Ὑπερμνησος ὑποδάμθη
'Ης ἴμβρος ἀπόνθηθ, οὔτε μ᾽ ἄφωνο, καὶ μ᾽ ὑπέμεινε,
Καὶ μ᾽ ἐφατ ἐν Δαναισίαι ἀληχιστον πολεμιστήν
'Eμμεναι οὖν γορν ἐ φημι, πόθεσι γε οἰς κιντα,
Εὐφρῆναι ἄλοχων το βίλυν κεδωνεῖ το τοχής.
'Ως θην καὶ σὸν ἐγὼ λύσω μένοι, εἰ κε μεῖν αὐτὰ
Στήσῃ ἀλλὰ σ᾽ ἐγώ περὶ αναχωρήσαντα κελεώ

Thus πρωτότοκος signifies firstborn in Luke ii.7. ἐτεκ τὸ τὸ νὸν αὐτὸ τὸν πρωτότοκον.
Hence also we have λαυτόμος and λαυ-
μάτομος, πατρόκλονος and πατρόκλονος,
.&c. &c.—Of the adjective κινφός, see
Lex. Pent. Gr. ν. κινφόμαν, and Valckner
ad Ammnon. p. 94. Schol. κινφόνος ὕφιστος,
θρηνητική.

19. οὐ μὲν καλὸν υπέρβιον εὐχετάσσαι.
Pind. Olymp. IX. 59. τὸ δὲ κανκάσθαι
παρὰ καιρῶν, μακάσαντα νυκτρίθη. Ἀσχ.
Pers. 825. οὐκ υπέρρεον θυντὸν ὄντα
χρὴ φρονείν.
22. περὶ σθένει βλεμμαίνει. See on 11.
6. 337, where this expression occurs without
out the preposition ; as also infra ν. 135.
and elsewhere. The poets frequently add
ἀμφί or περὶ to the dative, which of itself
implies a cause or motive. So Ἀσχ. Pers.
702. περὶ τάξεις. Χοίρ. 543. ἀμφὶ φόβῳ.
25. ὄντα. Imperf. pass. from ὄναμαι,
to injure, to abuse; which is distinct from
ὁνάμαι, to be benefited, also occurring in
this line. Eustath. ὥρα δὲ καὶ ὡτὶ ἐν στίχῳ
ἐν ὣντα εἰπόν καὶ ὄντά, οὐ μόνον
παρισσώσαι καὶ παραχύσαι δοκεῖ, ἀλλὰ καὶ
ἐναπαράσχον τοιούτων οὐδὰν λέξων
ἀρέσκει γὰρ τοῖς παλαιοῖς, διὰ τοῦ Η μὲν
γράφον ἐπ᾽ ὀφθαλμίας, διὰ δὲ τοῦ Α ἐπὶ
μεμφηκόν. The infinitive ὄναμα occurs
in Apoll. Rhod. II. 196. There seems also
to have been another form, ἄνω, of which
the middle ὄναμα repeatedly occurs : as
in II. 1. 55. Ν. 127. 287. Σ. 95. infra νν.
173. 378. and elsewhere. Hence the ad-
jective ὄναμος, in II. 1. 164. It may be
observed, however, that later writers used
also ὄναμαι, from ὄναμη, μετά. See Ruhn-
Adon. p. 362.—With respect to the abuse
which Hyperenor is here said to have
heaped upon Memelias, nothing of the kind
appears in II. Σ. 516, where his death is
mentioned. Heyne, therefore, suggests
that ὄνατο, in the next line, should be
rendered ψάλλετι, ρεκλεῖτ; in which sense
φημὶ immediately succeeds.
32. ἑτοίμων ὡς καὶ τῷ ἴδιῳ ῥήματι. Ὁμοιὸν ἐν τῇ ὑπόδουλῳ ἐγγυώ. Πρίν τι οὐκ ἐπεξετασθεῖται ὡς στροφὴν τῷ νέον ἐγγυώ.

44. ἑρώτησαν χαλκον. Πέταλα τὸν ἴδιον ἐν τῇ ἴδιοι ἐγγυώ. οὗτος δὲ τῷ ἴδιον ἐν τῇ ἴδιοι ἐγγυώ.

47. στροφή. Ρεχθεῖται ἐν τῇ ἴδιοι ἐγγυώ. Περὶ τοῦ στροφῆς ὁμοιότητας. Περὶ τοῦ στροφῆς ὁμοιότητας. Περὶ τοῦ στροφῆς ὁμοιότητας.
Vesp. 1073. άτα βαθμάζει μ' ὄρνη μίσον ἐσφηκαροinium. Hence, generally, to bind, to confine. Eustath. ἐκ τῆς τῶν σφηκῶν κατά μίσον ἱντροῇ. So σφήκαρα is explained by Hesychius σχονίων, and by Suidas τισιμοῖς. Gl. Vet. σφήκαρα. Νο-

53. οινὸν δὲ τρέφει ἐρνὸς κ.τ.λ. This exquisite simile finely illustrates the beauty and sudden fall of Euphrates, in which the allusion to the circumstance of his comely hair is peculiarly happy. Porphyry and Jamblichus, de Vita Pythagore, acquaint us of the peculiar affection Pythagoras had for these verses, which he set to the harp, and used to repeat as his own epicene. Perhaps it was his fondness for them, which put it into his head to say that his soul transmigrated to him from this hero. Pore. Eustathius observes upon the justness of the comparison, that the olive always preserves its beauty.


55. τηλεθάνω. The verb τηλεθάνω, εἰναι, is properly applied to plants, as in this passage. So also in II. 7. 148. Od. E. 63. H. 116. and elsewhere. Hence, metaphorically, in II. X. 423. Ψ. 142.


62. άτα δρίσση. See on II. 50.

65. ἐφόνων. Dilanius; as in II. 158. Schol. άπακώτων, εταιρών. The verb generally signifies, Hostititer se gerere.

66. ἔσχονται. They short οἰνοτ, οἰνο. Schol. Venet. ἀγροικοῦ φωνῆς προσφοβονίστην, παρὰ τὸ οἴνον ἐσφοβονί. Ἀσεβ. Suppl. οἰνο, οἰνο, ἵνα καὶ βόα. By the same analogy are formed φιῦνώ, from φιῦ; αἰαξίων, from αἴ, αί, οἴνομα, from οἶνον; ὅστιν, from ὅστις, ἐν τῶν, &c. &c. The noun ἦγομος occurs in II. Σ. 572.

70. ἐνθα καὶ ἰπείρα φεροί κ.τ.λ. It seems from this passage that Menelaus did not obtain the arms of Euphrates. There is mention however, in Pausan. II. 17., of a shield dedicated in the temple of Juno at Mycene, ἠν Μενελάος ποτὲ ἄντερι Εὐ-

69. ἐφόνων. Dilanius; as in II. 158. Schol. άπακώτων, εταιρών. The verb generally signifies, Hostititer se gerere.

71. ἀγάςσατο. Schol. ἐφόνωσε. The verb ἰπείρα φερούμενα signifies properly to admire; as in II. Γ. 131. Σ. 404. Hence to be en-

vious, as in this verse. Compare II. Ψ. 639. Also to be angry; as in II. 41. Σ. 111. and elsewhere. The derivation is from ἄγαν, as μεγαλείριον from μέγα.
"Ος ρά οί "Εκτόρ ἐπώρσε, θού ἀγάλατον "Αρηί,  Ἄνερε εἰσάμενοι Κακών ἡγήτορι Μέντη.
Καί μιν φωνήσας ἐπεα πτερόεντα προσηῦδα"
"Εκτόρ, τῦν σύ μὲν ὅδε θείες, ἄκιχτα διώκων
"Ιππους Αιακίδαο δαίφρονος' οί δ' ἀλεγεινοι
'Ανδράσι γε θυντοισ δαμίμεναι ἦδ' ὀχέσθαι,
"Ἀλλι γ' ἢ 'Αχιλῆ, τὸν ἄθανάτη τέκε μήπορο.
Τήφρα δ' εἴ τοι Μενέλαος, αριίος 'Ατρός νίως,
Πατρόκλῳ περιβὰς, Τρόων τὸν ἄριστον ἐπεφένε,
Πανθοίδην Εὐφόρβου, ἐπανεί σὺ θουρίδος ἀλής.
"Ὡς εἰπὼν, δ' μὲν αὕτης ἐβή θέος ἀμύον ἄνδρῶν
"Ἐκτορ δ' αἰῶν ἄχος πῦκασε φρέας ἀμύε μελαίνας.
Πάπτηνε δ' ἄρ' ἐπείτα κατὰ στίχας' αὑτίκα δ' ἐγνώ
Τόν μὲν ἀπαινόμενον κλυτα τεῦχεα, τὸν δ' ἐπὶ γαίη
Κέμενον' ἐρρῆι δ' ἄμα κατ' οὐταμένην ωτελίην.
Βῇ δ' διὰ προμάχων κεκορυμήνες αἴθουσα χαλκῆ,
'Οξέα κεκληγής, φλογι εἰκελος 'Ηφαίστων
'Ασβίστω' οὐδ' ὕων λάθεν 'Ατρῶς οἶξ' βοήσας.
"Ὀρθήσας δ' ἀρα ἐπεὶ πρὸς δ'ν μεγαλύτωρα θυμῶν
"Ὡ μοι ἐγνώ, εἰ μὲν κε λῆπα κατὰ τεῦχεα καλὰ,
Πάτροκλόν θ', δ' κείται ἐμῆς ἐνεκ' εὐθάδε τιμῆς,
Μῆτες μοι Γασδον νεμεσάστησαι, δ' κεκ ἐςει
to δ' κεκ"Εκτορι μοῦνον ἵων καὶ Τρωϊ μάχωμαι
Ἅδεσθάς, ἀν' πως με περιστεφώ ἐνα πολλός.
Τρῶας δ' εὐθάδε πάντας ἀγε κορυθαίολος "Εκτωρ.
"Ἀλλὰ τί μοι ταύτα φίλος διελέξατο θυμὸς;
'Οππότ' ἀνίρθ ἐθέλυ πρὸς δ'αίμουνα φωτ' καέξεθα,

75. ἄκιχτα. Adverbially, for ἄκιχτος, i.e. to no purpose. Hesych. ἄκιχτα: ἀκατάληπτα. The expression ἄκιχτα ἑώκην passed into a proverb, of which we meet with the following variations. M. Anton. de κερό, L. V. τὸ τὰ ἄκιχτα ἑώκην μακιών. Isid. Polus. Ep. V. 145. τὰ ἄκιχ
tα ἑώκην, μακιών πέπαυσο τοισν ἄκιχτα ἑώκην. Plato Euthyph. p. 4. τί εἰ; πτερίδον τυν ἑώκην; Fragm. Incert. ἄρχην ἐξ ἑρικόν οὐ πρέπει ταμή
cανα. Epist. Galat. ii. 2. μῆπος εἰς κενὸν γράφω, ἕξαμον.
76. οί ε' ἀλεγεινοι κ. τ. λ. See on II. K. 402.
83. φέενας ἀμφὶ μελαίνας. See on II. A. 103. In this passage, however, φέενες appears rather to denote the mind itself, in reference to which the epithet μελαίναι may be rendered, metaphorically, tristes, sollicita. Hence Ἐσχ. Pers. 119. Ταῦτα μοι μελαχιτῶν Φρήν ἀμύσσεται φόβοι.

Suppl. 792. μελανόχρως εἰ τάλλεται μοι καφεία. Theog. ii. 139. καί μοι κραῖτε ἐπάταξε μέλαιαν, ὄτε μοι εὐκαθίσθε ἀλλοι ἔχουσιν ἄγρος. See Blomfield's Gloss, on the passage of Ἐσχυλος first cited.
89. 'Ασβίστων οὐδ' ὕων κ. τ. λ. To avoid the harsh crasis in the beginning of the second foot, Barnes would read οὐδ' ἀνάλυ' Ἀργός. Although supported only by a single LS., the conjecture is in all probability correct.
91. τεύχα καλά. Scil. Euphorbi. In νν. 93. 95. The verb ἐδείκα, as in repeated instances, must be supplied.
95. αἰσθῆτοι. See on II. E. 531. In the next line, we have the particle εἰ for γάρ.
98. πρὸς δ'αίμουνα. Adverso Numeine: and so again in ν. 104. On the other hand, ἐκ θεοῦ, fature Deo, in ν. 101. With the sentiment, compare Exod. xiv. 25. Isa. xlii. 11. 13.
"Όν κε θεός τιμᾷ, τάχα οί μέγα πόμα κυλίσθην.
Τῷ μι' οὐ τις Δαναῶν νεμεσθεται, ὅς κεν ἵσται
"Εκτορὶ χωρίσαντα, ἐπεὶ ἐκ θεῷ πολεμίζει.
Εἰ δὲ που Λιαντός γε βοιν ἁγαθοῖ πνεύμην,
"Αμφὶ κ' αὕτης ἱόντες ἐπιμνησαίμεθα χάριμις,
Καὶ πρὸς δαίμονα περ., εἰ πώς ἐρυσαίμεθα νεκρὸν
Πηλείδη 'Αχιλλῆι κακῶν δὲ κε φέρτατον ἐνν.
"Ενός οὖ ταὐτ' ὄρμαινε κατά φρένα καὶ κατὰ θυμῶν,
Τόφρα δ' ἐπὶ Τρώων στίχες ἠλιθον ἠρχε δ' ἀρ' "Εκτωρ.
Αὐτὰρ οὗ' ἐξοπίσω ἀνεχάζετο, λεῖπε δὲ νεκρὸν
'Ενεργοπαλιζόμενος, ὡστε λίς ἡγύνειος,
"Ον ρα κύνες τε καὶ ἄνδρες ἐπὶ σταθμῷ δίωνται
"Ἐγχεσι καὶ φωνῇ τοῦ δ' ἐν φρεσίν ἄλκιμον ἔτορ
Παχυνώτα, ἀέκων δὲ τ' ἐβη ἀπὸ μεσαύλου
"Ως ἀπὸ Πατρόκλου κίε ξανθός Μενέλαος.
Στῇ δὲ μεταστρεφθείς, ἐπεὶ ἐκεῖ θνοὺς ἦταίρων,
Παππαίνων Αἰαντα μέγαν, Τελαιόνιον ύιόν
Τὸν δὲ μάλι' ἀείρ' εὐνόησε μάχης ἐπ' ἀριστερὰ πάσης,
Θαρσύνονθ' ἐτάροις, καὶ ἐποτρύνοντα μάχεσθαι
Θεσπίουν γάρ σφι φώσον ἐμβάλες Φοῖβος Ἀτόλλων.
Βὴ δὲ θέλειν, εἴθαρ δὲ παριστάμενος ἐπος νῦνα·
Αἰαν, δεύρο, πέτου, περὶ Πατρόκλου θανόντος
Σπεύσομεν, αἴ κε νέκυν περ 'Αχιλλῆι προφέρομεν
Γυμνὸν' ἀταρ γά τεύχε ἔχεις κορυθαίλος "Εκτωρ.
"Ως ἔφατ' Αἰαντὶ δὲ δαίφρονι θυμῷ ὅρινε·
Βὴ δὲ διὰ προμᾶχων, ἀμα δὲ ξανθὸς Μενέλαος.
"Εκτωρ μὲν Πατρόκλον, ἐπεὶ κλαύτα τεύχε' ἀπύρα,
"Ελχᾷ', ἐν ἀπ' ὀμοίων κεφαλὴν τάμοι Billy χαλῳς,
Τὸν δὲ νέκυν Τρώην ἐρυσαίμονος κοσὶ δοίη
Αἴας δ' ἐγγυθὲν ἤλθε, φέρον νάκος, ἴντε πύργου
"Εκτωρ δ' ἄφ ες ὀμιλων ιῶν ἀνεχάζεθ' ἐταίρων,
"Ες ἐφίρον δ' ἀνύρωσε: ἐδοῦ δ' ὅγε τεύχεα καλὰ
Τρωὶς φέρειν προτὶ ἄστρω, μέγας κλέος ἐμμείναι αὐτῷ.
Αἴας δ', ἀμφὶ Μενοιτάδυ σάκος ἐνόμον καλύμας,

99. κυλίσθην. Adevob εις. This import of the Λοριστ has been repeatedly noticed.
Ἐστήκει, ὡς τὰς τε λέων περὶ οὗι τέκεσσιν,
"Ω, β' τε νῦν ἡγοῦτα συναιντήσωμαι ἐν υλῇ
"Ανδρός ἐπακτήρες" δέ τε τε ὁδεῖ βλεμμαίνει,
Πάν δὲ τ᾽ ἐπακτήροιν κάτω ἠλκεσαί, ὡς καλύπτων
"Ὡς Αἰας περὶ Πατρόκλου ἥρωι βεβήκει.
"Ἀρείδης ἐτέρωθεν, Ἀρηφύλας Μενέλαος,
"Εστήκει, μέγα πένθος ἐνε στήθεσαν αἴξων.
Γλαύκος δὲ, Ἰππολόχου παῖς, Δυκίων ἄγος ἀνέφιον,
"Εκτός' ὑπόθεσα ἰδὼν χαλεπῷ ἠμπταὶ μύθων
"Εκτός, εἰδὸς ἀριστε, μάχης ἀρὰ πολλὸν ἐεὔειο"
"Ἡ σο' αὖτως κλέος ἐθλὸν ἔχει, φυξίλλω εὕστα.
Φρύξεο νῦν, ὕππος κε πόλιν καὶ ἄστυ σαβασάς
Οἶος σὺν λαοῖς, τοῖ Ἰλην ἐγγεγάσιν. 135
Οὐ γὰρ τις Δυκίων γε μαχησμένος Δαναοῖσιν
Εἴσι περὶ πτύλοις' ἔτει ὃς ἀρὰ τις χάρις ἐν
Μάρνασσαι ἐδαφοῦς ἐπὶ ἀνέρασις νωκλοῖς αἰεῖ.
Πῶς κε σὺ χείρονα φώτα σαβασέας μεθ’ ὦμολον,
Σχέτλι, ἔτει Σαρπήδους, ἀμα Ξεινοῦ καὶ ἑτάρουν,
Κάλλιππες Ἀργείοισιν ἑλωρ καὶ κύρια γενέσθαι;
"Ος τοι πολλός ἄφελος γένετο πτολεῖ τε καὶ αὕτως
Ζωὸς ἔων' νῦν' ἕν οὐὶ ἀλακκεμένα κύνας ἐτήλῳ.
Τῷ νῦν, ἐκ τε ἐμοι Δυκίων ἐπιτείσθαι ἀνέρων,
Οἴκαδ' ἰμὲν, Τροήν ἐς περίτισται αἰπτὸς ὀλέθρος.
Εἰ γάρ νῦν Τρώνεσαι μένος πολυθαρσίς εἰνεῖ
"Ατρομου, οἰον τ᾽ ἀνέρας ἐπερχείται, οὐ περὶ πάτρις
Ἀνέφιοι δυσμεῖνεσσαί πόνον καὶ δύριν ἐθεῖνο
ἈΙΦ' καὶ Πάτροκλον ἐρυσαίμεθα "Ἰλίον εἴσω"
Εἰ δ' ὦτος προτὶ ἀστν μέγα Πριάμου ἀνάκτος
"Ελθοι τεθνηῶς, καὶ μῖν ἐρυσαίμεθα χάρμης,
ἈΙΦ' κεν Ἀργείοι Σαρπήδους ἐνετα καλὰ
Δύσειαν, καὶ κ' αὐτόν ἀγοίμεθα "Ἰλίον εἴσω.

135. ἐπακτήρες. Schol. κυνηγοὶ, ἀπὸ τοῦ ἐπάγασθαι τοῦ κύνας.
140. σχέτλι. See on II. B. 112.
141. ἐκτός, ἀράσως γενέσθαι. See on II. A. 4. E. 494.
150. οἴκαδ' ἰμὲν. The verb εἶ is understood. Of φαινομαι, signifying adesse, see note on II. K. 236.
163. αὐτόν. Sarpedon. Glauceus was unconscious of the transportation of this hero's body into Lychia; and this rebuke of Hector proceeds upon the supposition that the Greeks had obtained possession of it, and conveyed it to the ships.
Τοίον γάρ θεράπων πέφατ' ἀνέρος, ὡς μέγ' ἀριστος
'Αρχείων παρὰ νησί, καὶ ἀγχέμαχοι θεράποντες.
'Αλλὰ σύν' Ἀιάντος μεγαλύτερος οὐκ ἐπάλασσα
Στήμεναι ἀντα, κατ' ὅσοι ἴδον ὑμῶν ἐν ἀὐτῇ,
Οὐδ' ὅθεν μαχέσασθαι ἐπεὶ σέο φέρτερίς ἐστι.
Τὸν δ' ἀρ' ὑπόθερα ἴδον προσέφη κορυφαίολος "Έκτωρ·
Γλαύκη, τὴν δὲ σὺ τοῖον ἴδων ὑπέροπλον ἔπετες;
'Ω τόπος, ἥτ' ἐφάμην σε περί φρένας ἔμμεναι ἀλλων,
Τῶν, ὡσσοι Λυκίνην ἐριβώλακα ναιετάνους;
Νῦν δὲ σεν ὑνοσάμην πάγχυν φρένας, οἴον ἔπετες,
"Ος τέ με φίλης Αἴαντα πελώριον οὐχ ὑπομεῖναι.
Οὐτοὶ ἔγω ἐράγια μάχην, οὐδὲ κτύπου ἱππών
'Αλλ' αἰεὶ γε Δίως κρέισσον νόος αἰγιάκου,
"Οστε καὶ ἄλκμον ἀνέρα φοβεῖ, καὶ ἀφεῖλετο νίκην
Ῥηδώς, ὅτι δ' αὐτὸς ἐπιτρώνυ μαχέσασθαι.
'Αλλ' ἄγε δεῦρο, πέτου, παρ' ἐμ' ἱστασο, καὶ ἰδ' ἐργον'
'Hὲ πανιμέοιως κακὸς ἔσσομαι, ὡς ἀγορέυεις,
"Η τινα καὶ Δαναών, ἄλκης μάλα περ μεμαίτα,
Σχῆσω ἀμουκέμεναι περὶ Πατρόκλου θαυμάτω.
'Ως εἰπὼν Τρόϊσσον ἐκέκλετο, μακρον ἀύσας,
Τρώες, καὶ Λύκιοι, καὶ Δάμβαιοι ἀγχιμαχταί,
'Ανέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἄλκης,
'Οφρ' ἄν ἐγώ Ἀχιλλῆς ἀμύμους ἔντεα δῶν
Καλὰ, τὰ Πατρόκλου βίην ἐνάριζα κατακτάς.
"Ως ἄρα φωνήσας ἀπέβη κορυφαίολος "Έκτωρ
Δήνου ἐκ πολέμου' θεῶν δ' εἰκάχαπεν ἐτάρους
'Οκα μάλ', οὔπω τῆλε, ποσὶ κραπνοῦσι μετασπών,
Oἴ προτή ἄστυ φέρον κλυτα τεῦχεα Πηλείδοσ.
Στάς δ' ἀπάνευθε μάχης πολυδακρύου, ἔντε' ἀμβιβεῖν.
'Ὅτι δ' μὲν τὰ ἀ δῶκε, φέρειν προτί 'Ἰλιον ἱρήν,
Τρώοι φιλοπολέμοιοι" δ' δ' ἀμβροτα τεῦχεα δῶυε
Πηλείδος Ἀχιλλῆς, ἀ οἱ θεοὶ οὐράνιοινες.

164. πέφατ'. Interfectus est. Of the following line, see on ii. Π. 272.
165. κατ' ὅσα ἴδων. Scil. αὐτῶν. As soon as you saw his face. Compare II. Σ. 286.
166. τῶν. For τοῖσον; as usual in Homer. See on II. Α. 9.
167. ἀλλ' αἰεὶ γε κ.τ.λ. This, and the following verses, are found also in II. Π. 688. sqq., where the two last appear somewhat out of place. In v. 178. ὅτι is for ἂλλοτε, interdum. With the sentiment we may compare Soph. Elect. 696. ὅταν δὲ τις θέων Ἐλπίστρη, ἐδυνατ' ἄν οὐδ' ἄν ἰσχύων φυγεῖν.
192. πολυδακρύου. This is the reading of the Venetian MS. Vulgo πολυδακρύου, which is against the metre. Compare Π. Ω. 620. Od. Τ. 213. and elsewhere. Heyne and others, after Bentley, would read πολυδάκρυος from πολυδάκρυος, which occurs infra v. 544. Τ. 132. et seq.; but although πολυδάκρυος is not repeated in any other passage, the similar form ἀμβράκρον is a sufficient support of the reading in the text, which is adopted by Bothe and Spitzner.
195. αἱ παρτὶ φίλοι. For παρτὶ αὐτῶν. See on II. Δ. 219; and compare infra vv. 268. 324. B. 536. Π. 106. and elsewhere.
Πατρι φίλω ἐπορον, δ' ἕρα ψ' παιδ ὅπασσε
Γηράς· ἀλλ' οὖχ νίδς ἐν ἔνσει πατρὸς ἐγήρα.
Τὸν δ' ὡς οὖν ἀπάνευθεν ἢ' νεφεληγερέτα Ζεύς
Τεύχεσι Πηλείδαυ κορυσσόμενον θείοι,
Κινήσας μά κόρη προτι δὲν μυθήσατο θυμόν
"Α δεῖ", οὐδε τι τοι θάνατος καταθυμώμαι ἔτιν,
"Ὅς δ' τι σχεδον ἐστι· σὺ δ' ἀμβρότα τεῦχεα ἐνυεις
'Ανδρός ἀριστής, τὸν τε τρομήσου καὶ ἀλλοι.
Τὸν δ' ἑταῖρον ἑπεφυς ἐηνεα τε κρατερόν τε,
Τεῦχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὁμοίων
Εἴλεν· ἀτὰρ τοι τόν γε μέγα κρατός ἑγυναλίξω,
Τῶν ποινήν, ὃ τοι οὐ μάχης ἐκ νοστήσατι
Δέξεται Ἀνδρομάχη κλυτά τεῦχεα Πηλεώνος.
"Η, καὶ καινάθεσα ὑπ' ὀφρύσι νείσσε Κρονίων.
"Εκτορι δ' ἡμοσθε τεῦχε ἐπ' χοο' δ' ὡς μην Ἄρης
Δείνος, ἐνύαλος' πλήσαθεν δ' ἀρά οἱ μέλη ἐνύς
'Ἀλκής καὶ σθείνους' μετὰ ἐκ κλειτούς ἐπικούρους
Βὴ ρά μέγα ιάχων· ἵναλλετο ἐδ σφιστ τάσι,
Τεῦχεσι λαμπάμενος, μεγαθύμω Πηλεώνω.
"Ορθωνε δ' ἐκάστων ἐποιχόμενος ἐπέσεσθ,
Μέσθην τε, Γλαύκων τε, Μέδοντά τε, Θερσίλοχον τε,
'Αστεροπαιδόν τε, Δειηήμωρά θ', Ἰππόθουν τε,
Φόρκυν τε, Χρομίου τε, καὶ Ἐννομον οἰωνιστήν,
Τοὺς όγ' ἐποτρύνων ἐπεατερόβητα προσμύδα
Κέκλυτε, μυρία φύλα περικτεών ἐπικούρον
Οὐ γὰρ ἐγώ πληθὺν διζήμενος, οὐδέ χατιζων,
'Ἐνθάδ' ἀφ' ὑμετέρων πολίων ἢγειραι ἐκαστον,
'Ἀλλ' ἐνοι ποιων ἀλόχους καὶ νύμια τέκνα
Ποιοφυνέως ῥύονθε φιλοπτολέμων ὑπ' Ἀχαϊων.
Τὰ φρονεῖς, δῶροις καταπρύγω καὶ ἐωδοῦ
Δασως, ὑμετέρον ἐδ' ἐκάστων θυμόν ἀέως.
Τῷ τῶν νῦν ἑ ἑς τετραμμένος ἐ' ἀπολέσθω,
'Η σαθηθῶν' ἡ γάρ πολέμοι οἰστίς.
"Ως δὲ κε Πάτροκλον, καὶ τεθηνότα περ, ἐμπις Ἰτρώας ἐς ἰπποδάμους ἐρύης, ἐίχῃ δὲ οἱ Αἰας, Ἡμισυ τῷ ἑνάρῳ ἀποδάσσομαι, ἡμισυ δὲ αὐτὸς "Εξω ἐγὼ τὸ δὲ οἱ κλέος ἐσσετα, ὁσαν ἐμοὶ περ. "Ως ἐφαθί οἄ ο ἰθὰς Δαναοὶ βράζαντες ἐβησαν, Ὁντατ' ἀνασχόμενοι' μάλα δὲ σφιαὶν ἐλπετο θυμὸς Νεκρον ὑπ' Ἀιαντος ἐρῦαν Τελαμωνιάδα. 235
Νὴμιοι ἐμπολέσαν ἑπ' αὐτῷ θυμὸν ἀπτήρα. Καὶ τὸτ' ἀρ' Αἰας ἐπέ βοήν ἀγαθὸν Μενέλαον Ω τέπου, ὡ Μενελαε διοτρεφές, οὐκέτι νοὶ Ἐλπομαι αὐτῷ περ νοστησέμεν εἰκ πολέμιοι. 240
Οὐ τι τόσον νέκυον πέρι δείδια Πατρόκλοιοι, "Ος κε τάχα Τρώων κορεί κύνας ἣν οἰωνοῦς, "Οσσον ἐμὴ κεφαλὴ περιδείδια, μή τι πάθροι, 245
Καὶ σὺ' ἐπει πολέμιου νέφος περὶ πάντα καλύπτει 'Εκτωρ, ἡμῖν δ' αὐτ' ἀναφαίνεται αἰτὶς ὀλεθρος. 'Αλλ' α'γ', αριστής Δαναόν κάλει, ἡν τις ἀκούση. 'Ως ἐφατ' οὔ' ἀπίθυες βοήν ἀγαθός Μενέλαος, 'Ηὔσε δὲ διαπρίσιον Δαναοῖσι γεγωνώς' 250
Ω φίλοι,'Ἀργεῖων ἡγήτορος ἑδ' μέδοντες, Οὐ τε παρ' Ἀτρείδες,'Ἀγαμέμνοι καὶ Μενελάω, Δήμα πίνουσι, καὶ σημαίνουσιν ἕκαστος Λαοῖς, ἐκ δὲ Δῖος τιμὴ καὶ κύδος ὑπηεῖ, 'Ἀργαλέων δὲ μοι ἐστί διασκοπάσσακε ἕκαστον 'Ἡγεμόνων' τόση γάρ ἐρις πολέμιοι δέθηαν. 'Αλλὰ τις αὐτὸς ἵτω, νεμεισεζόσω δ' ἐν ὑμιθ 255
Πάτροκλον Τρώησι κυσὶ μέλπηθα γενέσθαι. 'Ως ἐφατ' ὡζ' ἀκουσςεν 'Οἰλήος ταχὺς Ἁλας, Πρωτος δ' αὐτὸς ἑλθε βέον ἀνὰ δηιτήτα' Τόν δὲ μέτ' Ἰδομενέως καὶ ὁπάων Ἰδομενής, ἀτάλαντος ἑνυιλφ ἀνδρειφόντη. Τόν δ' ἀλλων τις κεν ἃςι φρεσίν ὕννοματ' ἐιποι, 'Οσσοι δὴ μετοπιθε μάχην ἦγειραν Ἀχαιών. 260
Τρώεσ δὲ προούπαν ἀδολλες' ᾨχε δ' αρ' Ἐκτωρ.

intercourse; as in II. Σ. 216. Hence its import in this place is easily deducible. Compare II. Ν. 291. 243. πολέμιον νίφος. Hector is so called, as Amphitryon in Ριδν. Νεμ. Χ. 16. Virgil has a similar metaphor in Αε. Χ. 8. Ανεια, ἀνεια δηη, δαμ δετοκ, ομην Συστιντ. Some, however, prefer the fol-
lowing construction: "Ἐκτωρ καλύπτει νίφος πολέμιο περὶ πάντα. 250. δήμα πίνουσι. Drink at the public cost, i. e. the wine supplied by the public for the use of the princes. A similar ex-
pression is γεροφόσος οἶνος, in II. Δ. 259. 251. ἀπτηθε. That is, πάρεστε. Com-
pare II. Β. 197. 255. κυσὶ μέλπηθα. See on II. Ν. 233.
"Ως δ' οὖ' ἐπὶ προχωγία διϊπτέος ποταμόο
Βέβρυξε μέγα κύμα ποτὶ ρόουν, ἀμφὶ δὲ τ' ἀκραί
'Ηνύες βοῶσιν, ἐρεγομένης ἀλὸς ἔξω.
Τόσον ἄρα Τρώες ἐκχύ̄ζαν' αὐτὰρ 'Αχαίοι
'Εστάασαν ἀμφὶ Μενοκτιάδη, ἕνα θυμὸν ἐχὼντες,
Φραξθέντες σάκασι χαλκήρεσιν' ἀμφὶ δ' ἄρα σφί
Αμπρόκης κορύθισε Κρονίων ἥσα πολλὴν
Χεὺ'. ἔπει οὐ 徜 Μενοκτιάδην ἐχθαρὲ πάρος γε,
'Οφρα ζῶος ἐὼν θεράτων ἦν Αἰακίδαο.
Μίσης δ' ἄρα μὲν δήμῳ κυβί κύρια γενέσθαι
Τρωῆσι' τ' καὶ οἱ ἀμμυνέμεν ὄψεσιν ἑταράους.
"Ωςαν δὲ πρότεροι Τρώες ἐλύκωτας 'Αχαιοὺς.
Νεκρὸν δὲ προλειπόντες ὑπέτρεσαν' οὐδὲ τιν' αὐτῶν
Τρώες υπέρθυμοι ἐλον εὐχῆσιν, ἱμενοὶ περ,
'Αλλὰ νέκνων ἐρωτόντε μὐνυῖα δὲ καὶ τοῦ 'Αχαιο
Μέλλων ἀπέσασθαι' μᾶλα γὰρ σφέας ὑκ' ἐλελίξειν
Αἰας, δ' χεὶς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
Τὸν ἀλλὸν Δαναόν μετ' ἀμύμονα Πηλίουνα.
"Ἰθυσ δὲ διὰ πρωμάχων, σὺν εἴκελος ἀλκίν
Καπρών, ὅσι' ἐν ὀρεσσὶ κύνας θαλεροὺς τ' αἰζηνοὺς
'Ρυμίδως ἐκέσασεν ἐλιξάμενος εἰς βῆσσατα.
"Ως νῦν Τελαμῶνος ἄγανου, φαίδιμος Αἰας,
'Ῥείᾳ μετεσάμενος Τρώων ἐκέσασε φάλαγγας,
Οὶ δὲ Πατρόκλῳ βρέσαν, φρούνεον δὲ μάλιστα
'Αστὶ ποτὶ φέρετον ὦνειν, καὶ κύδος ἀρέσθαι.
"Ἡτοι τὸν Λήθου Πελασγοῦ φαίδιμος νῦν,
'Ἰππόθους, ποδὸς εἶλκε κατὰ κρατερῶν ώσιμήν,
Δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας,
"Εκτορὶ καὶ Τρώεσι χαριζόμενος' τάχα δ' αὐτῷ
'Ηλθὲ κακῶν, τὸ δι' οὐ τοις ἐρύκακεν ιμεῶν περ.
Τὸν δ' νῦν Τελαμῶνος, ἐπαίξας δ' ὄμιλου,
Πλῆξ' αὐτοσχεῖν κυνέυς διὰ χαλκοπαρῆν.

263. ὡς δ' οὖ' ἐπὶ προχωγία κ. τ. Λ. The Poet has been supposed to allude, in this simile, to the noise of the breakers at one of the mouths of the Nile. Mr. Wood observes that the representation is so strikingly expressive of the dashing sound, like that proceeding from a succession of cascades, which he experienced on his approach to the coast of Egypt, that it might fairly be concluded that Homer had been in precisely the same situation. The exquisite beauty of the lines, in which the sound is so distinctly accordant with the sense, determined Solon and Plato to aban-

don poetry, in despair of ever producing a description of equal sublimity. See Wood's Essay on Homer, p. 77.

265. ἐρεγομένης ἀλὸς ἔξω. Compare Od. E. 403. 436. Apoll. Rhod. II. 1167. The verb ἐρεγομένα is used in its proper acceptance in II. Π. 162.

272. μιᾷς. He was unwilling. See Hor. Carm. II. 16. 25. Letus in pressus animus quod ultra est Oderit curare. In this sense φθονεῖν also is sometimes used.

"Hrike d' ἵπποδᾶσεια κόρος περὶ δουρός ἀκωκῆ, 295
Πληγείς' ἔγχει τε μεγάλῳ καὶ χειρὶ παχεῖς'
'Εγκέφαλος δὲ παρ' αὐλόν ἀνέδραμεν ἐξ ὀυτελῆς
Αἰματόσως· τοῦ δ' αὖθι λόθη μένος· ἐκ δ' ἀρα χειρῶν
Πατρόκλου πόλεα μεγαλύτρος ἤκε χαμάζε
Κεῖσας· ὃ δ' ἀγχ' αὐτοῦ τίς πρηνῆς ἐπὶ νεκρὶ,
Τῆλ' ἀπὸ Δαρίσσης ἐρίβωλακος, οὐδὲ τοκεύση
Θρέπτω φίλοις ἀπέδωκε, μυνυθάδος δὲ οἱ αἰῶν
'Επάλη', ὑπ' Ἀλαυτος μεγαθύμων δουρὶ ἐσαέντι.

"Εκτωρ δ' αὐτ' Αἰαντος ἀκόντισε δουρὶ φαενω' 300
'Αλλ' ὁ μὲν ἀντὰ ἱδὼν ἱλεύατο χάλκεων ἔγχος
Τυμβάν' ὃς ἐς Σχείδων, μεγαθύμων Ἰφίτου νίδων,
Φωκήων ὁ χ' ἀρίστων, δε Üniversitesi Παντοτή
Οἰκία ναυτόασκε, πολέσσαν ἀννεσαν ἀνάσσων,
Τὸν βάλλ' ὑπὸ κληίςα μέσην 'διὰ δ' ἀμπερές ἀκρη
Αἰχμή χάλκεια παρὰ νεατον ὄμον ἀνέστε.

Δούπηςε δὲ πεσών, ἀράβηςε δὲ τεύχ' ἐπ' αὐτω'
Αἰας δ' αὖ Φόρκυνα δαὶφρονα, Φαῦντος νίδων,
Ӏπποκόπων περιβάντα, μέσην κατὰ γαστέρα τύψε,
Ῥήξε δ' ὀθόρηκος γύαλων· διὰ δ' ἐνετερα χαλκὸς
"Ηφυο'· ὃ δ' ἐν κονίρισε πεσὼν ἔλε γαϊαν ἀγοστη,
Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαιδίμος "Εκτωρ'
'Αργείοι δὲ μέγα ἱαχῶν, ἐρύσαντο δὲ νεκροῦς,
Φόρκυν θ' Ἰππόθοον τε λύσαντο δὲ τεύχ' ἀπ' ὄμων.

"Ενθα κεν αὖτε Τρήσες "Αρηῆφίλων ὑπ' 'Αχαιῶν
"Ιλιὸν εἰσανεβῆσαν, ἀναλείψασας δαιμέντες
'Αργείοι δὲ εἰς κήδος ἔλον, καὶ ύπερ Δίῳς αἰεσαν,
Κάρτεῖ καὶ σθένει σφετέρων· ἀλλ' αὐτὸς 'Απόλλων
Αἰνεῖαν ὄστρωνε, δέμας Περίφαντο ιοικώς,
Κηρυκ' Ἑπιτίδρω, δε οἱ παρὰ πατοὶ γέροντι
Κηρύσσων γύρασκε, φίλα φρεσκί μήδεα εἰδύς.

Τῷ μὲν εἰσισάμενος προσεφή Δίῳς νίδος 'Απόλλων
Αἰνεία, πῶς ἄν καὶ υπὲρ θεὸν εὑρίσκαισθε

295. ἵρικε. Disiluit; distinguas et; from ἵρικω. Compare II. N. 441; and see Schneider. Lex. in v.
297. παρ' αὐλόν. See on II. Γ. 337.
301. οὖδε τοκεύσαι θρεπτρα κ. τ. λ. See on II. Δ. 478. Hesiod, in reference to the iron age, observes in Op. D. I. 185. οὖδὲ μὲν οἷς Γεραντεοσ τοκεύσαι ἀπὸ θρη-
tήρια δέον. The duty of making provision for aged parents, as inculcated by Homer, is recognized in Holy Writ. See I Tim. v. 4; and compare Gen. xlv. 10. Matt. xv. 6.
309. ὑπὸ κληίςα. See on II. Ε. 146.
321. ὑπὲρ Δίῳς αἰεσαν. In opposition to the decree of Jupiter. See on II. B. 155. In the same sense we have ύπὲρ θεῶν in v. 327, which is sufficiently explained in the subsequent lines. The sense then is: How would you deliver Troy against the will of the Deity,—as indeed I have seen men trusting in their own might, &c.—since you stand trembling when Love is on your side.
"Ἰλιον αἰτεινήν, ὡς δὲ ἤδον ἀνέρας ἄλλους
Κάρτει τε σθενεὶ τε πεποιθότας, ἦνορέῃ τε,
Πληθεὶ τε σφετέρῳ, καὶ ὑπερδέα ἐδίων ἔχουτας;
Ἡμῖν δὲ Ζεὺς μὲν πολὺ βουλέται ἡ Δαναισία
Νίκην ἀλλ᾽ αὐτοὶ τρεῖτ᾽ ἀσπετον, οὐδὲ μάχεθε.
"Ὡς ἐφάτ᾽ Ἀινείας δ' ἐκατηβόλου Ἦπαλλωνα
Ἔγγον ἐσάντα ἴδον, μέγα δὲ Ἑκτορα ἔπε βοήσας ἐκτόρ τ', ὡς ἄλλοι Τρώων ἁγοὶ ὡς ἐπικούρων,
Αἴδως μὲν νῦν ἄδε γ' Ἀρηϊφίλου ὑπ᾽ Ἀχαϊῶν
"Ιλιον εἰσαναβήναι, ἄναλκείση δαμέντας.
'Ἀλλ' ἐπὶ γάρ τις φησὶ θεών, ἐμοὶ ἀγέρ παραστὰς,
Ζῆν', ὑπατον μήστορα, μάχης επιτάρρboroν ἐναί.
Τῷ ῥ' οἴθις Δαναών ἱμεν, μὴδ' οἳ γε ἐκηλοι
Πάτροκλον νυσὶ πελασαίατε τεθνῶτα.
"Ὡς φάτο καὶ μα πολὺ προμάχων ἐξάλμενος ἐστὴ
Οἰ δ' ἐλελήθησαν, καὶ ἐναντίοι ἐσταν Ἀχαϊῶν.
'Εὐν' αὐτ' Ἀινείας Δεισδερκιον οὐτασε δουρὶ,
Ὑῖον Ἀρισβαντος, Δυκουμῆδεος ἐσθλῶν ἐταῖρων.
Τὸν δὲ πεσόντ᾽ ἑλέσαν Ἀρηὶφίλος Δυκουμῆδας,
Στῇ δὲ μᾶλ' ἐγγὺς ἱων, καὶ ἀκόντισε δουρὶ φαινῷ,
Καὶ βάλεν Ἡπασίδην Ἁπιαύνας, ποιμένα λαῶν,
"Ἡπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἐλύσεν
"Ὅς ῥ' ἐκ Παιονίς ἐμβώθαλκος εἰληλοῦθε,
Καὶ δὲ μετ' Ἀστεροπαῖον ἀριστευέσθε μάχεσθαι.
Τὸν δὲ πεσόντ᾽ ἑλέσαν ἀρήνιος Ἀστεροπάςτος,
"Ἰθυσ εἰ καὶ ὁ πρόφορον Δαναισία μάχεσθαι.
'Ἀλλ' οὐπως ἐτί εἴχε σάκεσαι γάρ ἐρχατο πάντη
'Ἑστασίες περὶ Πατρόκλου, πρὸ δὲ δούρατ' ἐχοῦτο.
Αἴας γὰρ μάλα πάντας ἐπώχετο, πολλὰ κελεύων'
Οὔτε τιν' ἐξοπίαν νεκρῶν χαζεσθαι ἀνώγει,
Οὔτε τινὰ προμακέσθαι Ἀχαϊῶν ἐξοχῶν ἄλλων,
'Ἀλλὰ μᾶλ' ἀμφ' αὐτῶ βεβάμεν, σχεδοθὲν δὲ μάχεσθαι.
"Ὡς Αἴας ἐπέτελλε πελώριος' αἰματὶ δὲ χθῶν

330. ὑπερδέα. There is a doubt as to the meaning of this adjective, which Heyne renders numero talde inferior; i.e. ὑπερβαλλόντως ἑνδεί. The commentators, however, generally derive it from ἐδοξ., timor; in which they are supported by v. 332. αὐτοὶ τρεῖτ᾽ ἀσπετον, οὐδὲ μάχεσθε. It must be observed, that ὑπερδέα is a trisyllable; and in v. 331. μᾶλλον is understood. See on II. A. 117.

348. Ἡπασίδην Ἅπιαύνα. In II. A. 577. mention is made of another Apisian, whose death is described in precisely similar terms. It will be observed, however, that the latter was the son of Phausias, and fought on the side of the Trojans. Moreover, in II. N. 411, another son of Hippasus, named Hyppenor, meets his death in the same manner. Possibly one or other of these passages may have been interpolated by the Rhapsoide; or they may even be oversights of Homer himself, without any detriment to the intrinsic unity of the poem. A few MSS. here read Ἀρμβάδα, but none of any great authority.

354. ἐρχαρο. See on II. Π. 481.
Δέυτερο πορφυρές τοι δ" ἀγχιστίνοι ἐπιπτον
Νεκρόλ ὄμοι Τρώων καὶ ὑπερμενέων ἐπικούρων,
Καὶ Δαναῶν οὐδ' οὗ γὰρ ἀναμικτὶ γε μάχοντο,
Παιρότεροι δὲ πολὺ φλένθον, μέμνηντο γὰρ αἰεὶ
'Ἀλλήλων ἀν' ὁμολογὸν ἀλεξέμεναι πῦνον αἰτύν.
"Ως οἱ μὲν μάρτφοντο δέμας πυρος' οὐδὲ κε φαίνει
Οὔτε ποτ' ἕλιον σὸν ἐμμεναι, οὔτε σελήνην'
'Ἡρί γὰρ κατέχοντο μάχης ἐπι, ὡσοι ἀριστοῖ
'Εστααι ἀμφὶ Μενοτιτᾶζι κατατεθήνατί.
Οἱ δ' ἄλλοι Τρώες καὶ ἐικνύμιδες Ἀχαιοὶ
Εὐκηλοὶ πολεμίζον ὑπ' αἰθέρι πέπτατο δ' αὐγὴ
'Ἡλίων οὖξεια, νέφος δ' οὐ παρέστη πάσης
Γαίης, οὐδ' ὅρεων' μεταπαυόμενοι δὲ μάχοντο,
'Ἀλλήλων ὀλεινούτες βέλεα στονέντα,
Πολλὸν ἀφεστάτες τοι δ' ἐν μέσῳ ἅλγε ἐπασχον
'Ἡρί καὶ πολέμῳ τείροντο δ' νηλεί χαλκῷ,
"Οσοι ἀριστοὶ ἔσαν· δὸν δ' οὖσιν φώτε πεπύσθην,
'Ἀνέρε κυδαλίμω, Ὀρασμήδης Ἀντίλοχος τε,
Πατρόκλου θανόντος ἀμύμονος, ἀλλ' ἐτ' ἐφαντο
Ζωόν ἐν πρῶτῳ ὰμάδῳ Τρώεσσι μάχεσθαι.
Τὸ δ', ἐπιοσσωμένω θάνατον καὶ ψάκαν ἔταφθων,
Νόσφην ἐμαιράσθην, ἐτεὶ δ' ἐπέτελλοτε Νέστωρ,
'Οτρύνων πολεμόνδε μελανών ἀπὸ νηών.
Τοῖς δὲ πανεμερίοις ἐρίδος μέγα νεῖκος όρφεῖ
'Ἀργαλής' καμάτῳ δ' καὶ ἱδρυνομέες αἰεὶ
Γοῦνατα τε, κνημία τε, πόδες δ' ὑπένεβθεν ἐκάστον,
Χείρες τ', ὀφθαλμοὶ τε, παλάσσετο μαραμένοιν,
'Αμφ' ἀθάνατοθθεράπτοντε ποδοκος Αλικέσσαο.
'Ως δ' ὀτ' ἀνήρ ταῦροι βοῦς μεγάλου μοι βοεῖν
Δαούτι δώο τανύειν, μεθόουσαν ἀλοιφή'
'Δεξάμενοι δ' ἁρα τοίχε διαστάντες τανύουσι

361. τοί δ' ἀγχιστίνοι. See on II. A. 414. E. 141.
363. ἥπερ γὰρ κατέχοντο κ. τ. λ. Virg. Æn. XI. 610. fundavit simul antiquae tela Crebra nistis tūr, octamque obtectur umbra.—μάχης ἐπι. During the battle; in which sense ἐπι is used with a genitive. Compare II. B. 797. E. 637. It is possible, indeed, that the passage is corrupt; but the conjectures of the critics have not been successful towards its emendation.
371. εὔκηλος. That is, in comparison with those about the body of Patroclus. The adjective is used adverbially. Compare Od. F. 263. Σ. 479. Apoll. Rhod. I. 368.

386. γοῦνατα τε, κ. τ. λ. See on II. B. 146.
389. ὡς δ' ὀτ' ἀνήρ κ. τ. λ. Homer gives us a most lively picture of their drawing the body on all sides, and instructs in the ancient manner of stretching hides, being first made soft and supple with oil. And though this comparison be one of those mean and humble ones, which some have objected to, yet it has also its admirers, for being so expressive, and for representing to the imagination the most strong and exact idea of the subject in hand. Pope: from Eustathius. Compare Val. Flacc. VI. 355. See also Plin. N. H. VII. 56; and Hardouin ad loc.
Κυκλόσ', ἀφαρ δέ τε ἴκμας ἐβη, ἐώνει δέ τ’ ἀλοιφή,
Πολλῶν ἐλκύντων, τάνυται δέ τε πᾶσα διαπρό-
"Ὤς οὖν" ἐνθα καὶ ἔνθα νέκνα ὅληγη ἐν χώρᾳ
"Ελκεον ἀμφότεροι' μάλα γὰρ σφισίν ἔλπετο θυμὸς,
Τρωσίν μὲν ἔριεν προτὶ Ἰλιον, αὐτὰρ 'Ἀχαίοις
Νήσας εἰπὶ γλαφυράς' περὶ δ' αὐτοῦ μόλος ὁρώει
"Ἀγιος; οὔ& k' "Ἀρης λαοσός, οὔ& k' "Ἀθήνη
Τὸν γε ἱέονος ύπόσαν', οὔ& ει μάλα μιν χύλος ἱκοί.
Τούτον Ζεὺς ἐπὶ Πάτροκλῳ ἀνέφω τε καὶ ἒπεν
"Ἡματι τῷ ἑτάνυσε κακὸν πόνον' οὐ δ' ἄρα πό τι
"Ηδὲς Πάτροκλον τεθνήτα ἑτὸς 'Αχιλλέως.
Πολλῶν γὰρ ἀπάνευθε νεῶν μάραντο θοᾶν,
Τείχει ύπὸ Τρώων' τό μιν οὕτοτε ἔλπετο θυμὸς
Τεθνάμεν, ἀλλὰ ζώνων, ἐνυχριμφέντα πόλησιν,
"Αύ ἀπονοστήσεις' ἐπεὶ οὔ& τὸ ἔλπετο πάμταιν,
"Εκτέρσει πτολεῖθρον ἀνεύ ἔθειν, οὔ& σὺν αὐτῷ.
Πολλάκι γὰρ τόθε μητρὸς ἐπεθθεί, νόσφιν ἀκούων,
"Ἡ οἱ ἀπαγγέλλακε Δίως μεγάλου νόμημα.
Δὴ τότε γ' οὐ οἱ εἰςπ κακὸν τόσον, οὐσον εὕχθη,
Μήπορ, ὅτι ρά οἱ πολύ φῖλτατος ὦλεθ' ἑταύρος.
"Ο οὐ δ' αἴει περὶ νεκρῶν, ἀκαμένα δαώρα' ἑχοντες,
Νωλεῖς ἐγχριμπτοντο, καὶ ἀλλήλους ἐνάριζον.
"Ὡς δ' τε τις ἑπέσκειν 'Ἀχιλλον χαλκοχισῶν;
"Ὡς φίλοι, οὐ μᾶν ἡμιν ἐυκλεῖς ἀπονέεσθαι
Νής εἰπί γλαφυράς' ἀλλ' αὐτοῦ γαϊα μελαινα
Πάσι χάνων' τό κεν ἡμιν ἀφαρ πολυ κέρδειν εἰν,
Εἰ τούτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
"Αστυ ποτὶ σφέτερον ἐρύσαι, καὶ κύδος ἀφέσθαι.
"Ὡδέ δ' τε τις Τρώων μεγαθύμων αὐξήσακεν'
"Ὡς φίλοι, ει καὶ μοίρα παρ' ἀνέρι τῶς δαμήναι
Πάντας ὁμώς, μήπω τις ἔρωτι πολέμου.
"Ὡς άρα τις ἑιπέσκε, μενος δ' ὄροσακεν ἐκάστον.
"Ὡς οἱ μὲν μάραντο: σιδηρός δ' ὄρμαγες
Χάλκεον οὐρανὸν ἵκε δ' αἰθέρος ἀτρυγέταιο.
"Ἱπποι δ' Αιακίδαο, μάχης ἀπάνευθεν ἐόντες,

392. κυκλόσ'. See on II. Δ. 212.
393. οὔ& k' "Ἀρης λαοσός, κ.τ.λ. Compare II. N. 128.
401. ἑτάνυσε πόνον. See on II. Δ. 336.
404. τα. For ει' δ', whereas. See Matt. Gr. Gr. § 290. c.
408. πολλάκι γὰρ τόδε κ.τ.λ. Of the various intimations which Achilles had received respecting his fate, compare II. Δ.

345. αἰθέρος ἀτρυγέταιο. See on II. A. 316; and compare Ovid. Met. I. 68.
426. ἑπόποι δ' Αιακίδαο κλαῖον. It adds a great beauty to the poem when inanimate things act like animate; as also to find brute creatures addressed, as if rational. So Hector encourages his horses
Glover has imitated this beautiful simile in his Leonidas (b. IX.):—as a marble form, Fixed on the solemn sepulchre, inclines The silent head in imitated woe, O'er some dead hero whom his country loved: Enraptured by anguish o'er the breathless clay So hung the princes.

The ancient yoke was a transverse wooden rod, fastened by cords to the pole. In this there were two circular apertures, one at either extremity, called ζεύγλαι, into which the necks of the horses were inserted. This line recurs in II. T. 406.

Αλλ’ ου μαν ὑμίν γε καὶ ἄρμασι δαιδαλέοισιν
"Εκτωρ Πριμίδης ἐποχύσται οὐ γὰρ εἰσώ.
Ἡ οὐχ ἄλις, ως καὶ τεύχε ἔχει, καὶ ἐπεύχεται αὐτῶς; 450
Σφῶιν δ’ ἐν γούνεσι βαλὼ μένοις, ἥδ’ ἐν θυμῷ.
"Οφρα καὶ Αὐτομέδοντα σωσέσεν ἡκ πολέμοιο
Νήσος ἐπὶ γλαφυράς’ ἐτ’ γὰρ σφίσι κύδος ὀρέξω
Κτείνειν, εἰςδέκε νῆας εὐσίδμους ἀφίκωνται,
Δύν τ’ Ἡλίως, καὶ ἐπὶ κνήφας ἱερὸν ἔλθῃ.
"Ως εἰπὼν ἵπποισιν ἐνέπνευσε μένος ὦ.
Τῷ δ’, ἀπὸ χαίταν κοινήν οὐδάδε βαλύντε.
Ῥύμφ’ ἐφερον θοῦν ἁρμα μετὰ Τρώας καὶ Ἀχαιών.
Τοῖσι δ’ ἐπ’ Αὐτομέδων μάχητ’, ἀχνυμνύντις περ ἐταιροῦ,
"Ηπποις αἴσσων, ὅστ’ αὐγυμνὸς μετὰ χήνας.
Ῥέα μὲν γὰρ φεύγεσκεν ὑπ’ ἐκ Τρώων ὄρμαιγδοῦ,
Ῥεία δ’ ἐπαίξασκε πολύν καθ’ ὄμιλον ὤτάξων.
"Αλλ’ οὐχ ὑρεί φώτας, ὦτε σέβαστο διώκειν.
Οὐ γὰρ πως ἢν οἰον ἔνωθ’ ἱερῷ ἐνί δίφρον
"Ἐγχεῖ φορμάζασθαι, καὶ ἐπίσεχεν ὀκέας ἦπονες.
"Οφέ δὲ δὴ μιν ἐταῖρος ἀνήρ ἔδεν ὀφθαλμοῦσιν
"Αλκιμέδων, νιὸς Λαέρκεω Λιομνίδας,
Στὴ δ’ ὁπιθε δίφροιο, καὶ Αὐτομέδοντα προσήματα.
Αὐτομέδων, τίς τοι νῦ θεὼν νηκερδέ βουλὴν.
Ἐν στήθεσσιν ἔθηκε, καὶ ἔξελεσο φρένας ἐσθλάς;
Οἴνον πρὸς Τρώας μάχει πρῶτον ἐν ὀμίλῳ
Μοῦνος’ ἀτὰρ τοι ἐταῖρος ἀπέκτατο τεῦχα δ’ Ἐκτωρ.
Αὐτός ἔχων ὀμυσιν ἀγάλλετα Αἰακίδας.
Τὸν δ’ αὐτ’ Αὐτομέδων προσέφη, Διώφρος νιὸς.
"Αλκιμέδων, τίς γὰρ τοῖς Ἀχαιῶν ἅλλος ὀμοίως,
"Ιππον ἀθανάτων ἔχεμεν ὁμίοις τε μένος τε,
Εἰ μὴ Πάτροκλος, θεόφι μήστωρ ἀτάλαντος,
Ζώδος εὼν; νῦν δ’ αὖ θάνατος καὶ μοῖρα κιχάνει.
"Αλλὰ οὐ μὲν μάστιγα καὶ ἤνία σχαλάνει
Δέξαι, ἐγὼ δ’ ἵπποιν ἀποβήσομαι, ὀφρα μάχωμαι.
"Ως ἐφατ’ "Αλκιμέδων ἐδ’ ἔβοι θοὺν ἀρμ’ ἐπορούσας
Καρπαλίμως μάστιγα καὶ ἤνία λάξδο χεραῖν.
Αὐτομέδων δ’ ἀπόροους νῦνε σὲ φαιδιμος’ Ἐκτωρ,
Αὐτίκα δ’ Αἰνείαν προσεφώνεν ἐγγὺς ἐόντα;
Αἴνεια, Τρώων βουληφόρῳ χαλκοχυτῶν,
464. ἵππον ἐν δίφροο. Schol. ήτοι μεγάλων, ἢ ιεροῖς ἄλλων τρίτοις. The former interpolation is correct. See on Il. K. 46.
481. ἁπάντων κατὰ τοὺς παλαιοὺς κέρδος γὰρ, ἰαστὶ καὶ ἦν σὴνεις.
481. βοῦθον ἄρμα. See on Il. Ἀ.
"Ippw tw’ índhsa podókeos Αλακίδαο
'Ecs pólemou própafánvnte ñh ímíóchoi kákoiôs:
Tw’ kén éleplóimn aírfsámw, ei sô ì ge thvμô
Σô ñéleus’ ípti oúk ãn ífomíthêntê ge wôi
Tlaièn ënántríbou stántes mákhesàthai ãrmì.
"Ωc ëfath" ou’dî ápísthên ëvùς pâics 'Añghíao.
Tô ð’ îðhcs bîþnt, boêcs eìluménou ñìmous
Aúrsi, stèrèi’saì polûs ð’ étêlìalato xâlkoc.
Toôsi ð’ àmâ Xrómoíos te kai ÷Arntos òðesíðhê
"Hísan àmpôterou’ måla de sfiaíñ ýlpeto thymô
Aútw te ktevneíû, élân t’ ériaúçhênas 'íppous.
Nítipoi, ou’dî òr’dî ímèlloñ ìnâsmòtì ge nèssbaí
Aúticis ãp’ Aútûmèdoutoc ò ð’, eìužâmènou Ïìí pàtrí,
"Alêcìs kai sthénous plítò fôrëna àmpﬁ miðalânas,
Aútika ð’ 'Alkimèduto ñròsíhíta, pístòn ètàíroun.
"'Aßâ màl’ ímpìneíûntê metâfërênw’ ou ýár ègyghe
"Ektoûra Píraímíðn ménëos xchísaíthai ïtw,
Pírèn γ’ èp’ 'Açullìôs kallítîrîçhe bîmênaí 'íppw,
Nôi kàtaktàíntânta, fòbèísaí te stíçhas ìndhôn
'Argièwou, h’ k’ àutôs èni ðprétoíùs àlòw.
"Ωc eìpîwv Àñántê kaléssato kai Mènèlânou
Àiánt’, 'Argièwou ñìgítpore, kai Mènèlânê,
"Htôi mèn tòn nekrôn èpitóáteô’, o’ì pêr àrísòto,
'Àmp’ àutôs bêbåmëw, kai àmpûnéshai stíçhas àndràw
Nôiûn de ìzôòисin àmûntètε vîlleçs òmàr.
Tûde ýár èbfìstav pólemou kâtà ðakûvûnta
"Ektoûr Aîvèías ð’, o’ì Tròwvn eìsûn àrísòto.
"Àll’ ÿtôi mèn tàûta ñèwv ìn gòuñhàsì këtài’

499. if you have courage


497. ndÔpî, ou’dî àr’dî ímèlloñ k. t. l. These beautiful anticipations are frequent in the poets, who affect to speak in the character of prophets, and men inspired with the knowledge of futurity. Thus Virgil to Turnus, in Æn.X.501. Nécia mens hominum fati.—Turno tempus erit, &c. Milton makes a like apostrophe to Eve, at her leaving Adam, before she met the serpent: She to him engaged To be returned by noon amid the bower, And all things in best order to invite Noon-tide repast, or afternoons’ repose. O much deceived, much failing, hapless Eve, Of thy presumed return! event perceive!

499. ftônsa àmpﬁ miðalânas. See above on v. 83.

502. ímpìneíûntê metâfërênw. Schol. kata-

506. h’ k’ àutôs èláw. There is a change of construction, which should properly have been h’ k’ àutôv èláwì. Similar transitions have been noticed frequently.

509. o’ì pêr àrísòto. That is, tòis àrísô-

514. tàûta ñèwv ìn gòuñhàsì këtài. Schol. ìn tû tòn ñèwv èzòwìa èstì. So Quint. Calab. VI.11. èstìa te kai tà fírìm
'ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ Ρ'.

"Ἡς τὰ καὶ ἐγὼ τὰ δέ κεν Διὰ πάντα μελήσει.
‘Ἡ φα, καὶ ἀμπελάλων προείδει ὁλιχοσκόν ἐγχος.
Καὶ βάλεν Ἀρήσιον κατ’ ἀντίδισ πάντοσ’ ἔσην.
‘Ἡ δ’ οὖκ ἐγχος ἐμαυτο διαπρό δὲ ἐσάτο χαλκός.
Νειαρη δ’ ἐν γαστρὶ διὰ ἱερήν ἐλάσσεν.
‘Ὡς δ’ ὁταν ὄχλιν ἐχων πέλεκυν αἰώνιον ἀνήρ,
Κόψας ἐξόπθεν κεράων βοῦν ἀγράφουν.
‘Ινα τάμη διὰ πᾶσαν, δὲ προθορῶν ἐφῄσιν.
‘Ὡς ἂρ’ ὄγε προθορῶν πέσεν ἅπτοσ’ ἐν δὲ οἱ ἐγχος
Νεύνοισι μᾶλ’ ὄχλι κραδαίωμένον λύε γνία.
’Εκτωρ δ’ Ἀυτομέδουτος ἀκώντισε δουρί φαειν.’
‘Ἀλλ’ δὲ μὲν ἄντα ἐλὼν ἡλειατο χάλκεον ἐγχος.’
Πρόσας γὰρ κατέκυψεν τὸ δ’ ἐξόπθεν ἐδρών μακρόν.
Οὐδὲν ἐνυσκίμοθεν, ἐπὶ δ’ ὀφράχος πελεμέθη.
‘Ἐγχος’ ἐναθά δ’ ἕπειτ’ ἀφίει μένος ὀβριμος Ἀρης.
Καὶ νῦ κε δὴ ἐφιέσθ’ αὐτοσχεδάν ὀρμηθήνην.
Εἰ μὴ σφῶ’ Ἀιάντε διεκρίναν μεμαοῦτε.
Οἳ’ ἤλθον καθ’ ὀμλον, ἐταῖρον κυκλήσκοντος.
Τοὺς ὑποταρβήσαντες ἐχωρῆσαν πάλιν αὐτοῖς.
’Εκτωρ, Αἰνείας τ’, ἱδὲ Χρυμίος θεοειδής.
’Ἀρμον δὲ κατ’ αὐθί λέπον, δεδαίγμενον ἤτορ,
Κείμενον’ Ἀυτομέδουν δὲ, θοῦ’ ἀγάλαντος Ἀρης.’
Τευχεά τ’ ἔτειναίζε, καὶ εὐχόμενος ἔπος ἦδὰς.’
’Ἡ δὲ μᾶν ὄλιγον γε Μενοϊτάδα θανόντος.
Κήρ ἄχεος μεθένηκα, χερελώνα περ καταπέφων.
‘Ὡς εἰπών ἐς δέφρου ἐλὼν ἐναρα βροτεῦνα.
Θῆκ’, ἀνὰ δ’ αὐτὸς ἐβάλεις, πόδας καὶ χειρας ὑπέρθει.
Αἰματοεις, ὡς τὶς τε λέων κατὰ ταῦρον ἐληδώς.
’Αψ δ’ ἔπι Πατρόκλῳ τίτατο κρατερὴ υἱόμιν.
’Ἀργαλῆν, πολυδακρυς’ ἐγείρε δὲ νείκος Ἀθήνας.’

θεῶν ἐν γούνασι κείται. The expression seems to have arisen from the custom of suppliants, who used to embrace the knees of those whom they entreated. See on 11. A. 407. A custom also existed, though perhaps not in Homer's time, of committing their prayers to writing, and fastening them with wax to the knees of the gods. Hence Juv. Sat. X. 55. Propr. qua fas est genuina veterum. With the sentiment we may compare Eurip. Phæon. 717. ἀλλ' ἐς τοὺς χρη ὑδατ' ἀναρτήσαντ' ἐχειν. Plaut. Bacchid. Quo enim nos, Dias in monys est. James iv. 15. ἐὰν δ’ Κόρος βελήνη, καὶ ἔθωμεν, καὶ ποιήσωμεν τὸν ὅ ἐκεῖνο.

524. νηδόνας. Schoi. τοις κατά νηδῶν σπαλαγκνους ἀπαξ δ’ ἔπηραι η λίες.
529. ἀφιεν μένος ὀβριμος Ἀρης. See on 11. N. 444.
531. φως. For αὐτώ. Join φως μεμαίτε.
535. δεδαίγμενον. Heyne and Bothe would read δεδαίγμενον. There is, however, no such reason for the change, although the expression is often employed figuratively, as to justify a departure from all the authorities.
Ούρανόθεν καταβιάσατε προίκε γὰρ εὐφυότα τα Ζεὺς
'Ορνύμεναι Δαναοῦς δῆ γὰρ νόσος ἦταν παῖς τοῦ.
'Ητέ πορφυρένι ἵριν θυμάτως ταυτόση.
Ζεὺς ἐξ οὐρανοθείν, τέρας ἔμμεναι τὸ πολέμιον,
"Η καὶ χειμώνος δυνθαλπέος, δς ρά τε ἔργω
'Ανθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδε.
"Ως ἐν πορφυρίνι νεφέλη πυκάσσα ἐ αὐτήν,
Δύσετ' Ἀχιλλέων ἔθνος, ἔγειρε δὲ φῶτα ἑκαστον.
Πρῶτον δ' Ἀτρέως νῦν ἐποτύνουσα προσήπῳ,
"Ιφθιμον Μενέλαου, δ' γὰρ ρά ὀι ἐγγύθευς ἦν,
Εἰσαμένη Φοίνικε δέμας καὶ ἀτειρία φωνῆν'
Σοι μὲν δῆ, Μενέλαε, κατηφείν καὶ ὅνεδος
"Εσσεταί, εἰ κ' Ἀχιλλῆς ἀγανα πρατόν ἐταίρων
Τεῖχε υπὸ Τρόώων ταχέως κώνες ἐλκήσωσιν.
'Αλλ' ἔχει κρατέρως, ὀφθαλμὲς δὲ λαῖν ἄπαντα.
Τὴν δ' αὐτε προσήπετε βοην ἀγαθὸς Μενέλαος'
Φοίνικε, ἀττα, γεαιρε παλαιγενες, εἰ γάρ Ἀθήνη
Δοῖν κάρτος ἑμοῖ, βελέων δ' ἀπερύκοι ἔρωθν.
Τῷ κεν ἐγωγ' ἐθέλοιμ παρεστάμεναι καὶ ἀμύνειν
Πατροκλῆ' μάλα γάρ με χανον ἐσεμάξασατο θυμὸν.
'Αλλ' 'Εκτωρ πυρὸς αἰνὸν ἔχει μένος, οὔδ' ἀπολύγει
Χαλκὴ δημιῶν τῷ γαι Ζεὺς κύδος ὀπάξει.
"Ως φάτο' γῆθησε δὲ θεὰ γλαυκώκες Ἀθήνη,
"Οττι ρά οἱ πάμπρωτα θεῶν ἠρήσασατ πάντων.
'Ἐν δὲ βίην ὀμοίωσι καὶ εν γούνεσιν θῆκε,
Καὶ οἱ μνῆς θάρσους εἰς στιγμῆσιν ἐνίκειν
'Ητε, καὶ εὐρομένη μάλα περ χρύσος ἀνδρομέοι,
'Ισχυανά δακέειν, λαρόν τέ οἱ αἴμη ἀνθρώποι
Τοῖν μοι θάρσους πλήσα φρένας ἀμφι μελαίνας.
Βὴ δ' ἐπὶ Πατρόκλως, καὶ ἀκόντισε δουρὶ φαινεῖν.
"Εσκε δ' εἰς Τρόώας Ποδής, νῖος 'Ηνεῖωνος,
'Ἀφενέός τ' ἀγαθός τε' μάλιστα δὲ μιν τίλεν 'Εκτωρ
Δήμων, ἐπεὶ οἱ ἐταίρους εὖν φίλος εἰλατυνώς' τὸν ρά κατὰ ζωστήρα βάλε ξανόδος Μενέλαος
Αἴζαντα φοβοῦνι, διάπρε δὲ χαλκόν ἑλάσσει.

547. ἥτε πορφυρεύν ἵριν κ. τ. λ. See on II. Δ. 27.
551. πυκάσασα. See on II. Θ. 124.
550. ἀττα. See on II. 1. 603.
564. ἐκαμάκοσα δυσμόν. Has searched; i.e. has pruned my heart. See on II. Δ. 190.
565. ἀλλ' 'Εκτωρ κ. τ. λ. At Hector ignea turgite grascatum, furt. HEINE.
570. θάρσος. Perseverance. Eustath. τὸ ἐπίμονον τῆς μνήσας λέγει. The blood-seeking perseverance of the fly is contrasted with the character of the Grecian advocates in Arist. Vesp. 609. Compare also Isai. vii. 18; and see Lowth in loc. Lucian (Musc. Encom.) has a reference to this passage.
Δούπησε δὲ πεσὼν ἀτὰρ Ἀτρείδης Μενέλαος
Νεκρὸν ὑπ’ ἐκ Τρωῶν ἔρυσε μετὰ ἔθνος ἐταίρων.
"Εκτορα δ’ ἐγγύθεν ἰσάμενος ὠτρυμνεὶ Ἀπόλλων,
Φαίνοπτι Ἀσιάδα ἐναλίγκιο, ὡς οἱ ἀπάντων
Ξείνων φίλτατος ἐσκεν, Ἀμυδόθι οἰκία ναϊὼν.
Τῷ μὲν ἐεισάμενοι προσέφη ἐκάεργος Ἀπόλλων"
"Εκτορ, τίς κε σ’ ἔτ’ ἄλλος Ἀχαίων ταρβήσεις;
Οἰόν δὲ Μενέλαον ύπέτρεσας, δὲ τὸ πάρος περ
Μαλθακὸς αἰχμητῆς, νῦν δ’ οἴχεται οἶος αἰέρας
Νεκρὸν ὑπ’ ἐκ Τρωῶν, σὸν δ’ ἐκταν πιατόν ἐταίρων,
'Εσθλὸν ἐνὶ προμάχοισι, Ποδίν, νῦν Ἡετίνων.
:"Ως φάτο τὸν δ’ ἄχχος νεφέλη ἐκάλυψε μέλαινα"
Βῇ δὲ διὰ προμάχων εκκορυθμένος αἰθοτι χαλκῆ.
Καὶ τὸν ἀρα Κρονίδῃς ἔλεγ’ αἰγίδα θυσανώσας,
Μαρμαρέν, Ἰδὴν δὲ κατὰ νεφέσι κάλυψεν,
’Αστράφας δὲ μάλα μεγάλ’ ἐκτυπε, τὴν δ’ ἔτιναζε"
Νίκην δὲ Τρώσσι δίδου, ἐφόβησε δ’ Ἀχαίοις.
Πρῶτος Πηνέλεως Βοιώτιος ἦρξε φόβοιο.
Βλήτο γὰρ ὠμον δουρί, πρόσω τετραμμένος αἰεί,
'Ακρῷν ἐπιλέγον γράφε δὲ οἱ ὀστεόν ἄχχες
Αἰχμῇ Πουλυσάμαντος δ’ γάρ ἐβαλε σχεδὸν ἐλθὼν.
Λῆτοιν αὐθ’ "Εκτορ σχεδὸν οὔτασε χείρ’ ἐπὶ καρπῷ,
Τῦν Ἀλεκτρύννος μεγαθύμου, παῦσε δὲ χάρμην"
Τρόσσε δὲ παπτύνας, ἐπεὶ οὐκέτι ἐλπετο θυμῷ
"Εὖχος ἐξων ἐν χείρι μαχητσεσθαι Τρόφεσιν.
"Εκτορα δ’ Ἡδομενεύς μετὰ Λῆτον ὄρμηθεντα
Βεβλήκει θώρκα κατὰ στήθος παρὰ μαζῶν’
'Εν καυλῷ δ’ ἐγάν όδιχον ἄρ’ τοι δ’ ἐβόθησαν
Τρώεσ’ δ’ Ἡδομενής ἀκόντισε Δευκαλίδαιν
Δίφρον ἐφεσταῦσος’ τὸν μὲν ρ’ ἀπὸ τυρθῶν ἀμάρτων
Αὐτὰρ δ’ Μιρινάοιν ὄπτοινε τ’ ἤνεῖχο νεῖ,
Κοίμανον, ὃς ρ’ ἐκ Δῶκτου ἐκτιμένης ἔπετ’ αὐτῷ—
Πεζὸς γὰρ τὰ πρώτα, λιπῶν νέας ἀμφιελάσας
"Ἡλυθε, καὶ κε Τρωσὶ μέγα κράτος ἐγγυάλειζεν,
Εἰ μὴ Κοίρανος ὡκα ποδόκεας ἤλασεν ἰπποὺς’


591. ἐπιλέγον. Slightly. Eustath. ἐπιστικῶς καὶ ἐπιστολῆς. Of the adverb ἄχχος,
see II. Δ. 522.

590. καυλῷ. See on II. N. 162.

590. καυλῷ. See on II. N. 162.

607. καυλῷ. See on II. N. 162.

610. πεζὸς. Seil. Idomenous. Compare II. N. 210. 240. These lines are parenthetical; and the verb βάλε must be supplied to the last sentence, from v. 617.

The passage is somewhat obscure; and Eustathius would regard the want of perspicuity as intentional, in order to paint more accurately the disorder of the conflict.
Καὶ τῷ μὲν φάος ἠλθεν, ἀμμυνε δὲ νηλεῖς ἦμαρ·
Αὐτὸς ὁ ὁλεσε θυμὸν ὑπ' Ἐκτορὸς ἀνδροφόνου. —
Τὸν βαλτι ὑπὸ γναθμοῦ καὶ οὐατος, ἐκ δ' ἀρ' ὁδόντας
"Ὡς δόρον πρωμον, διὰ δὲ γλῶσσαν τάμε μέσσην·
"Πριτε δ' ἐξ ὀξέων, κατὰ δ' ἥνυα χεῖν ἔραξε. "
Καὶ τάξε Μηρύνῆς ἐλαβε χείρεσσε φιλήσει
Κύκλα ἐκ πεδίου, καὶ Ἰδομενία προσηνδα"
Μάστε νῦν, ἑώς κε θοᾶς ἐπὶ νῆας ἐκηε('*
Γιγνώσκεις δὲ καὶ αὐτός, ὅτι οὐκέτι κάρτος Ἀχαϊῶν.
"Ὡς ἔφατ· Ἰδομενίας δ' ἦμασε καλλητριχας ἐπτους
Νήμας ἐπὶ γλαφυράς· δὴ γὰρ ὑδος ἐμπεσε θυμιη.
Οὐδ' ἐλαθ' Ἀθαντα μεγαλήμορα καὶ Μενέλαον
Ζεύς, ὃτι δὴ Τρώφεσι δίδου ἐπεραλέκε νῦκην.
Τοῦτ δὲ μύθων ἤρχε μέγας Τελαμόνιος Αἰας·
"Ὡ πῦτοι, ἥδη μὲν κε, καὶ δὲ μᾶλα νῆπιος ἔστι,
Γνωή, ὃτι Τρώφεσι πατὴρ Ζεὺς αὐτὸς ἀρίηγει.
Τῶν μεν γὰρ πάντων βέλε ἀπετεα, ὅστις ἀφείη,
"Ἡ κακὸς ἢ ἄγαθος· Ζεὺς δ' ἐμπης πάντ' ἥθυνεν·
'Ἡμὺν δ' αὐτῶς πᾶσιν ἐτώσια πίπτε ἔραξε.
'Αλλ' ἄγετ', αὐτοὶ περ φραξωμεθα μητιν ἀριστην,
'ከὲκεῖ ὅτις τὸν νεκρὸν ἐκροισμεν, ἥδη καὶ αὐτοί
Χάρια φίλοις ἐκάριοι γενομεθα νοστήσαντες,
Οί που δέωρ ἄρωντες ἁκήχεντ', ουδ' ἐτι φασιν
"Εκτορὸς ἀνδροφόνου μένος καὶ χειράς ἀπάτου
Σχῖσον', ἀλλ' ἐν νησι μελανησὶ πεσέσθαι.
Εἰ ἦ ν', ὅστες ἐπάροσ ἀπαγγελείς τάχιστα
Πηλεϊδ' ἐπει οὐ μεν οῦροι οὐδ' πετυσθαι
Ἀνγρῆς ἀγγελης, ὅτι οἱ φίλοις ὀλέθῃ ἐταῖρος.
'Αλλ' οὐ τη δύναμαι ἱδέες των οὐνοῦν Ἀχαϊῶν
'Ἡρι γὰρ κατέχουνται ὁμος αὐτοὶ ές καὶ ἐπτυο
Ζεύ πάτερ, ἀλλὰ οὐρράν υπ' ἱέρος υπας Ἀχαϊων
Πούσσον δ' αἴθρην, δος οὐρφαλομοιαν ἱδέςατ
'Ἐν δε φάει καὶ δλεσσουν, ἐπει νυ τοι ειδεν ουτως.

623. οὐκετι κάρτος Ἀχαίων. Scil. ἱστι. 626. ου' θεαθε Ζεὺς, οτε διδο. The usual construction of λαθάνων is with a participle. The use of οτε, in this passage, is peculiar to Homer, and very rarely employed.
637. ἀκήχαστ'. For ἀκήχαντα, 3 plur. perf. pass. from ἀκήχω, to grieve. This reading, which is that of the early editions, and supported by several MSS., is correct. Heyne retains ἀκηχήσατα, which is found in some copies; but the formation of it is quite anomalous. See Matt. Gr. Gr. § 198.
5. It may be observed that the verb ἀκήχω is perfectly distinct from the obsolete ἀκάζω, to point, from which the part. perf. pass. ἀκαχάμιον continually recurs. Of the following sentence, see on II. I. 234. 647. ἐν δε φάει καὶ δλεσσουν. Longinus cites this passage, and his words afford an excellent commendatory thereon. De Sublim. § 9. ἦσιν ὅτι ὄναρ ὄψιν το πάθος Αἰαντος' ου γὰρ ζην ἐγκεται (ην γαρ το ατῆμα του ἰφώος ταπεινέτερον'), ἀλλ' ἐπειδὴ ἐν ἀπράκτῳ σκότει την ἄνδριαν εἰς οὐδενεν γενώναι εἶχε διάθεσαι, δια ταυτ' ἀγα-
'Ός φάτον τυν δὲ πατήρ ὀλοφρότας ἐκκυρλέουτα.

Ἀυτίκα δὲ ἥρα μὲν σκέδασε, καὶ ἀπώσεν ὅμηχλην.

'Ηλιος δὲ ἐπέλαμψε, μάχη δὲ ἐπὶ πᾶσα φανάρη.

Καὶ τὸν ἅρμα Ἀιας ἐπίβοην ἀγαθὸν Μενέλαον.

Σκέπτεσκε νῦν, Μενέλαε Διοτρεφὲς, αἰκὲν ἰδηαί

Ζωὸν ἢ τ' Ἀντιλοχοῦ, μεγαθημὸν Νέστορος νῦν.

'Οπρονον δὲ 'Αχιλῆι δαίφουν θάσσου ἰόντα

Ἔπειν, ὅτι ρά οἱ πολὺ φίλτατος ὀλεθ' ἐταίροις.

'Ός ἐφατ'· οὐδ' ἀπίθησε βοην ἀγαθὸς Μενέλαος.

Βῆ δ' ἰέναι, ως τίς τε λέων ἀπὸ μεσσαύλιο, τ' ἀνδρας τ' ἐρεθῖζον, Ὀλυτε μν οὐκ εἰσὶ βοην ἢ πίαρ ἑλόθαι, Πάνυνυχοι ἐγρήσισσοντες δ' δὲ κρεϊὼν ἔρατιζων ἕθει, ἀλλ' οὔτε πρόσει θαμήες γὰρ ἄκοντες Ἀντιοί αἴσσουσι θρασείων ἀπὸ χείρων, Καυμεναὶ τε δεταὶ, τὰς τε τρεῖ ἐσούμενος περ', 'Ηθὼν δ' ἀπὸ νόσφιν ἔβη τετιπότ θυμή' 'Öς άπὸ Πάτροκλοι βοην ἀγαθὸς Μενέλαος

'Ἡτε πόλλα ἀέκων' περί γὰρ δίε, μὴ μν 'Ἀχαῖοι

'Αργαλέου πρὸ φόβοιο ἔλωρ δῆοια λύποιεν.

Πολλὰ δὲ Μηριώνη τε καὶ Αἰάντες' ἐπέτελλεν'.

Ἀλαυτ', 'Ἀργείων ἡγήτορε, Μηριώνη τε, Νῦν τις εἰνείς Πατροκλίδοι δειλοῖο

Μνησάσθω τάσι πάρ τὸ ἐπίστατο μείλιχος εἶναι Ζωὸς ἐὼν νῦν αὐθ θάνατος καὶ μοῖρα κεχανε.

'Öς ἅρα φωνήσας ἀπέβη ξανθῆς Μενέλαος,

Πάντασι παπταῖνου, ὅστ' αἰετός, δὲν ρά τε φασιν

'Οξύτατον δρόκεσθαι ὑπομανῶν πετενῶν

'Ον τε καὶ ψυχή ἐόντα πόδας ταχὺς οὐκ ἐλαθε πτωξ

Θάμνῳ υπ' ἀμφικόμοι κατακείμενος, ἀλλὰ τ' ἐπ' αὐτῷ

νακτῶν, ὅτι πρὸς τὴν μάχην ἀργεῖ, φῶς ὅτι τάχιστα αἰτεῖται, ὡς πάντως τῆς ἀρτής εὐρήσον ἐνταύρον ἄξον, κἂν αὐτῷ Ζεὺς αἰνόταττα. The sentiment is similar in Iuan. Phars. IV. 488. Non tamen in cerca bellorum rude codendum est: Ut, om permittat acies sua tela tenebris Impeuant, &c.

657. ως τε τε λέων κ.τ.λ. This simile is repeated from II. Λ. 547. The relative δέτε, in the next line, is to be joined with τάξιν ὅτι ἐβη. In v. 664, the intervening lines being parenthetical. In some MSS. vv. 659, 660. are wanting.

663. τρεῖ. An hagendum trei? See Prelim. Obs. sect. V.

667. ἀργαλίον πρὸ φόβοιο. On account of the flight. This sense of the preposition πρὸ is very frequent; but so Ἑσχ. Agam. 1237. σι μν πρὸ μοῖρας τῆς ἐμῆς διαφθορᾶς. Compare also Soph. Trach. 504; and see Matt. Gr. Gr. § 573. Heyne constructs the sentence thus: μὴ προλῖ- τοιεῖν μν εν δα φόβοι ἔλωρ δηόται. 670. εἰνείς. Schol. προφήτης, προφητείας. See also on v. 204. The pronoun τις for ἐκαστὸς, ut carius.

671. ἐπίστατο μείλιχος εἶναι. Ἕνα γιαν want to be courteous. So Herod. VII. 135. ὁρᾶτε γὰρ ὡς ἐπίσταται βασιλεῖς ἀνήρ ἀγαθοὶ τιμεῖν. Compare also Ἑσχ. Eum. 86. Suppl. 894.

676. ὄν τε καὶ ψυχή ἐόντα κ.τ.λ. Compare Virg. Æn. IX. 563.
'Εσσηντο, καὶ τὲ μὲν ἄκα λαβὼν ἐξείλετο θυμόν. 680
'Ως τὸτε σοι, Μενέλας Διοτρεφὲς, ὥσε φαεινῷ
Πάντοτε δινείσθην πολέων κατὰ ἔθνος ἐτάρων,
Εἰ ποῦ Νέστορος νῦν ἔτι ζῶντα ἴδοιο.
Τὸν δὲ μᾶλ' ἄφα νόησε, μάχης ἐπ' ἀριστερὰ πάσης,
Θαρσοῦνθα ἐτάρων, καὶ ἐποτρύνοντα μάκεσθαι.
'Αγχοῦ δ' ἱστάμενος προσέφη ξανθὸς Μενέλαος'
'Ἀντιλοχ,' εἰ δ' ἀγέ δέυμο, Διοτρεφὲς, ὥφρα πῦθαι
Δυνηῆς ἀγγελῆς, ἥ μὴ ὠφελλε γενέθαι.
'Πέδι μὲν σε καὶ αὐτὸν ὄδομα εἰσορῴντα
Γιγνώσκειν; ὡτι πῦμα θεὸς Δαναοῖα κυλίνδει,
Νίκη δὲ Τρώων' πέφαται δ' ἀριστος 'Ἀχαῖων
Πάτροκλος, μεγάλη δὲ ποθῇ Δαναοῖσι τέντωτα.
'Ἀλλὰ σὺ γ' αἴψ' Ἀχιλῆ, θέων ἐπὶ νῆας 'Ἀχαῖων,
Εἰπείν, αἵ τε ταχίστα νέκν ἐπὶ νῆα σαώσῃ
Γυμνόν' ἀτάρ τά γε τεῦχε' ἔχει κορυθαῖολος ἑκτὼρ.
'Ως ἐφατ.' Ἀντιλοχος δὲ κατέστυγε, μῦθον ἀκούσας' 685
Δὴν δὲ μὲν ἀμφάσιθ ἐτέων λάβετ' τῳ δὲ οὐσε
Δακρυώφι πλῆσθεν, θαλερῇ δὲ οἰ ἐσχετο φωνῇ.
'Ἀλλ' οὐδ' ὡς Μενελάου ἐφημισόινς ἁμέλησε'
Βῇ δὲ θείων τὰ δὲ τεῦχε' ἀμύμου δῶκεν ἐταίρῳ
Δαιδόκω, δό οἰ σχεδόν ἐστρεφε μὼνυχας ἐπονος.
Τὸν μὲν δακρυχέοντα πόδες φερόν ἐκ πολέμου,
Πηλείδ' Ἀχιλῆι κακὸν ἑπος ἀγγελεύοντα.
Οὐδ' ἄρα σοι, Μενέλαε Διοτρεφές, ἥθελε θυμὸς
Τειρομένοισι ἐτάροισιν ἀμύνεμεν, ἐνθεὶν ἀπήλθεν
'Ἀντιλοχος' μεγάλη δὲ ποθῇ Πυλοῖαν ἐτύχῃ'
'Ἀλλ' ἄγε τοίς μὲν Θρασυμίδεα δῶον αὐχένεν,
Αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἱρωϊ βεβήκει.
Στῃ δὲ παρ' Ἀιάντεσι θέων, εἰθὰρ δὲ προσῃδά'
Κείνου μὲν δὴ νυσίν ἐπιπροέκα θοῦνον
'Ελθεῖν εἰς Ἀχιλῆα πόδας ταχύν' οὐ δὲ μὲν οἴω
Νῦν λέναι, μᾶλα περ κεχολωμένον 'Εκτῷρ δίω
Οὐ γὰρ πώς ἄν γυμνὸς ἐών Τρώεσσι μάχοτο.
'Ημεῖς δ' αὐτοὶ περ φαζῶμεθα μὴν ἀρίστην,
'Ημὲν δπτὸς τὸν νεκρὸν ἐρύσασομεν, ἥδ καὶ αὐτόλ
Τρώων εξ ἑνοπῆς θάνατον καὶ κῆρα φύγωμεν.
Τὸν δ' ἠμείζετ' ἐτείτα μέγας Τελαμώνιος Αἴας' 700

685. εἰ δ' ἄγε. See on II. τ. 302.
Πάντα κατ' αίσαν ἔιτες, ἀγακλέες ὥ Μενελαε;
'Αλλὰ σὺ μὲν καὶ Μηριώνης, ὑποδύνητε μᾶλ' ὄκα,
Νεκρὸν ἀείσαντες φέρετ' ἐκ πόνου' αὐτὰρ ὀψιθὲ
Νώι μαχημάθεα Τρωστε τε καὶ 'Εκτορὶ δι',
'Ἰσον θυμῶν ἔχοντες, ὀμῶνυμοι, οἴ τὸ πάρος περ
Μέμνομεν ὄζων ἀργὰ παρ' ἀλλήλοιοι μένοντες.

"Ως ἔραθ' οἴ δ' ἀρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
'Υψι μάλα μεγάλως' ἐπὶ δ' ἰαχε λαὸς ὀψιθὲ
Τρωίκος, ὡς ἐκδοτο νέκουν ἀραντας 'Αχαιοὺς
'Ἰθυσαν δὲ κύνεσαν ἕοκοτες, οὔτ' ἐπὶ κάρπῳ
Βλημένως αἴξωσι πρὸ κούρων θηρητήρων.

"Ἐος μὲν γὰρ τε θέους, διαφράζετε μεμαρτε'ς,
'Αλλ' ὅτε δὴ ρ' ἐν τούτῳ ἐλίζεται, ἀλκὶ πετοιώθως,
'Ἄφ τ' ἀνεχόρθησαν, διὰ τ' ἔτρεσαν ἄλλιεις ἄλλος
'Ως Τρώες εἴως μὲν ὀμιλιαδὸν αἰὲν ἔπουτο
Νύσονετες ἐβραῖε τε καὶ ἐγχεσιν ἄμφιγιοιναν,
'Αλλ' ὅτε δὴ δ' Ἀλαντε μεταστρεφθέντε κατ' αὐτοὺς
Σταίσαν, τῶν δὲ τράπετο χρώς, οὐδὲ τε ἔτη
Πρόσσω αἴξας περὶ νεκρὸν δηριάσαθα,

"Ως οἳ γε μεμάθητε νέκουν φέρον εκ πολέμου
Νῆσας ἐπὶ γλαφυρᾶς' ἐπὶ δὲ πτῶλεμος τατάτο σφιν
'Ἄγριος, ἡπτὲ πῦρ, τό τ' ἐπεσόγμενον πόλιν ἀνδρῶν,
"Ορμευνον ἐξαιφνὺς, φλεγθὲι μανύθουσι δὲ οἶκοι
Ἐν σελαί μεγᾶλῳ' τὸ δ' ἐπιβρέμει ἐς ἄνεμοιο
'Ως μὲν τοῖς ἰππων τε καὶ ἀνδρῶν αἰχματάνω
'Αζενχὶς ὀρυμαγγὸς ἐτήνει ἐρχομένοισιν.
Οἳ δ' ὅσθ' ἡμῖνοι, κρατερὸν μένοις ἀμφιβαλῶντες,
"Ἐλκως' εὖ ὀρεος κατὰ παισαλόςσαν ἀτρπόν
'Ἡ δοκὼν, ἢ ἐπὶ χώρα μέγα νηίον' ἐν δὲ τε θυμὸς
Τείρεθ' ὑμών καμάτω τε καὶ ἱδρυφ σπευδούντεσσιν

734. περὶ νεκρῶν δηρ. See on II. E. 297; and compare Herod. VII. 225. IX. 24.
737. ἡπτὲ πῦρ. κ. τ. λ. The heap of images which Homer throws together at the end of this book, makes the same action appear with a very beautiful variety. This description of the burning of a city is short, but very lively. He compares the Ajaxes to a bear for their fierceness and boldness; to a long bank that keeps off the course of the waters, for their standing firm and immovable in the battle; those that carry the dead body, to mules dragging a vast beam through rugged paths, for their laboriousness; the body carried, to a beam, for being heavy and inanimate; the Trojans to dogs, for their boldness; and to water, for their agility and moving backwards and forwards; the Greeks to a flight of starlings and jays, for their timorousness and swiftness. Pope: from Eustathius.
742. μένοις ἀμφιβαλῶντες. Putting on, i.e. exerting, their strength. The expression is analogous to ἀρριβδάλλει σάκος, σκύων, and the like. In precisely the same sense, we have in II. II. 164. ἐπιμιμονος αλεφ. 743. ἀτρπόν. See on II. Σ. 565.
"Ως οὖ γε μεμαώτε νέκνυ φέροντ' αυτὰρ ὑπισθεν Ἀιαντ' ἵσχανέτην, ὡστε πρῶν ἴσχανει ὧδωρ ᾿Υλήςεως, πεδίων διαπρύσων τετυχικάς. "Οστε καὶ ἱφθίμων ποταμῶν ἀλεγεινά ᾿ρέθβα "Ισχεῖ, ἁφαρ δὲ τε πάσι βόου πεδίουνδε τίθητει Πλάζων, οὐδέ τί μιν σθένει ῥηγυνύσι ρέοντες. "Ως αἰεὶ Ἀιαντε μάχην ἀνέέργον ὑπίσσω

Τρόων' οἱ δ' ἁμ' ἔποντο, δῶν δ' ἐν τοῖσι μάλιστα, Αἰνείας τ' Ἀγχισιάδης καὶ φαΐδιμος ᾿Εκτωρ.

Τὸν δ', ὡστε ψαρῶν νέφος ἔρχεται ἑκ κολοϊῶν. Οὐλον κεκληγοντες δτε προίδωσιν ἱόντα

Κύρκον, ὦ τε σμικρῷς φῶνον φέρει ὀμίθεσιν."Ως ἄρ' ὑπ' Αἰνεία τε καὶ ᾿Εκτορι κουροὶ ᾿Αχαϊῶν

Οὐλον κεκληγοντες ἵσαν, λῆθοντο δὲ χάρμης.

Πολλὰ δὲ τεῦχα καλὰ πέσον περὶ τ' ἁμφί τε τάφρον

Φευγόντων Δαναών' πολέμου δ' ού γίγνετ' ἐρωθ

755. ψαρῶν. See on II. II. 583.
760. περὶ τ' ἁμφί τε τάφρον. See on II. B. 305.
761. πολέμου δ' ού γίγνετ' ἐρωθ. See on II. II. 302.
THE

'ΟΜΗΡΟΣ 'ΙΛΙΑΔΟΣ

'ΡΑΣΩΔΙΑ, ἦ ΓΡΑΜΜΑ, Σ'.

'Επιγραφαί.
'ΟΠΙΛΟΠΟΙΙΑ.
"Ἀλλως.
ΣΙΓΜΑ, Θέτις 'Ἀχιλῆι παρ' Ἕφαιστον φερεν ὀπλα.

THE ARGUMENT.

THE GRIEF OF ACHILLES, AND NEW ARMOUR MADE FOR HIM
BY VULCAN.

The news of the death of Patroclus is brought to Achilles by Antilochus (vv. 1—21). Thetis, hearing his lamentations, comes with all her sea-nymphs to comfort him (22—77). The speeches of the mother and son on this occasion (78—147). In the mean time the battle rages about the body of Patroclus; and Iris, appearing to Achilles by the command of Juno, orders him to show himself at the head of the entrenchments (148—201). The sight of him turns the fortune of the day, and the body of Patroclus is carried off by the Greeks (202—238). The Trojans call a council, where Hector and Polydamas disagree in their opinions; but the advice of the former prevails, to remain encamped in the field (239—315). The grief of Achilles over the body of Patroclus (316—355). Jupiter taunts Juno with her care for the Greeks (356—368). Thetis goes to the palace of Vulcan to obtain new arms for her son (369—477). The description of the wonderful works of Vulcan; and lastly, that noble one of the Shield of Achilles (478—616).

The latter part of the nine-and-twentieth day, and the night ensuing, take up this Book. The scene is at the tent of Achilles on the sea-shore, from whence it changes to the palace of Vulcan.

'ὬΣ οἱ μὲν μάρναντο δέμας πυρός αἰθομένοιο.
'Ἀντίλοχος δ' Ἀχιλῆι πόρας παχὺς ἅγγελος ἔλθε.
Τὸν δ' ἑκέρ προσάροιθε νεὼν ὀρθοκραίρων,
Τὰ φρονεύοντ᾽ ἀνὰ θυμόν, δ᾽ ὑπε τετελεσμένα ἔν.
'Οχθήσας δ' ἄρα εἶπε πρὸς δὲν μεγαλήττορα θυμόν'.

1. δέμας πυρός αἰθομένοιο. See on II. Λ. 595.
2. ὀρθοκραίρων. With their provs erect. So again II. T. 344. This adjective is usually applied as an epithet of oxen, who bear their heads erect and stately among the herd. Compare infra v. 573. II. Θ. 231. Od. M. 348.
"Ω μοι ἐγὼ, τι τ' ἄρ' αὐτε κάρη κομώντες 'Αχαιοί
Νησιν ἐπὶ κλονόντας, ἀτυχόμενοι πεδίοιο;
Μή δ' ἐμοι τελέσωσι θεοί κακὰ κῆδεα θυμί,
"Ως ποτὲ μοι μήτηρ διεπέφρασε, καὶ μοι ἔπετε,
Μυρμιδόνων τὸν ἄριστον, ἐπὶ ζώοντος ἐμεῖο,
Χερσίν ὑπὸ Τρώων λείψειν φάος Ἡλλιοῦ.
"Η μάλα δι' ἀθόνης Μενοιτίνοι ἀλκίμοι νύς,
Σχέλιος ἢτ' ἐκελευον, ἀπωσάμενον δήμον πῦρ,
"Ἄφ' ἐπὶ νήσας ἱμεν, μηδ' Ἐκτόρι ἵφι μάχεσθαι.
"Εγώ δ' ταῦθ' ὄρμανε κατὰ φρένα καὶ κατὰ θυμόν,
Τόφρα οἷς ἐγγύθεν ἤλθεν ἀγαύον Ἕντόρος νύς,
Δάκρυα θερμὰ χέων, φάτο δ' ἀγγελινὰ ἀλεχεινὴν
"Ω μοι, Πηλεός νῦς δαίφρονος, ἡ μάλα λυγρὶς
Πεῦσαι ἄγγελης, ἡ μὴ ὠφέλλε γενέσθαι.
Κεῖται Πάτροκλος νέκνος δὲ δὴ ἀμφι μάχονται
Γυμνὸν ἀτάρ τὰ γε τεῦχε έχει κορυθάιολος Ἐκτωρ.
"Ως φάτο τὸν δ' ἀχεος νεφέλη ἐκάλυψε μέλαινα
'Αμφοτέρης δὲ χερσίν ἐλών κύων αἰθαλδέασαν
Χεύατο κακκεφαλῆς, χαρίεν δ' ὑσχυντε πρόσωπον
Νεκταρέω δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρῃ
Αὐτὸς δ' ἐν κοινῆς μέγας μεγαλωστὶ τανυσθεὶς
Κεῖτο, φόλησα δὲ χερσί κόμην ὑσχυνε δαίζων.
Δμωάλ δ', ἄς 'Αχιλέως λιῆσσατο, Πάτροκλος τε,

8. μη δ' μοι κ.τ.λ. Scil. εἴδωκα.
10. Μυρμιδόνων τὸν ἄριστον, κ.τ.λ. Achilles had received several intimations, directly and indirectly, of the circumstances that would attend his expedition to Troy. If he chose the latter of the two fates offered to him, he was to fall before the walls of the city (II. Ψ. 80), by the weapon of Apollo (Φ. 278), and by the hand of Paris (Χ. 359. Τ. 417); but not till the bravest Myrmidon had fallen. It was not expressly declared, however, that this Myrmidon was Patroclus; since Achilles fully expected that his friend would survive him (II. Τ. 328). Lastly, it was foretold, infra v. 95, that the death of Hector would speedily be followed by that of Achilles.


27. χερσὶ κόμην ὑσχυνε δαίζων. The custom of tearing the hair, and soiling it with dust, and of mutilating the person, on the death of friends, and other melancholy occasions, is of very early origin. Compare Od. Ω. 315. Eurip. Suppl. 825. κατὰ μιν δνηκίν Ἡλλακαμεθ', ἀμφὶ δὲ σταμέν Kάρα κεχίμεθα. Virg. Æn. XII. 605. fævæs Latinae crines Et toscas laniata penses. Compare Od. Ω. 315. Eur. Elect. 166. Virg. Æn. X. 844. Traces of the custom are to be found in the Sacred Scriptures. See Jerem. xvi. 6. xli. 5. It was customary also to offer first-fruits of the hair upon the funeral pyre, or the tomb of the deceased. See Π. Ψ. 46. Eurip. Orest. 96. Phoen. 1540. Aelest. 77.

28. ἐμωάι δ' κ.τ.λ. The captive maids lamented either in pity for their lord, or in gratitude to the memory of Patroclus, who was remarkable for his goodness and affability; or under these pretences mourned for their own misfortunes and slavery. Povκ: from Eustathius. See on Π. Τ. 362.
Τούμον ἀκηχέμεναι μεγάλ' ἰαχον, ἵκ δὲ θύραζε
'Εδραμον ἀμφ' Ἀχιλῆα δαίφρονα' χερσὶ δὲ πᾶσαι
Στῆθεα πεπλήγωντο, λύθεν δ' ὕπὸ γυνὰ ἐκάστης.
'Ἀντλοχος δ' ἐτέρωθεν ὀδύρετο, ὀάκρως λείβον,
Χείρας ἔχων 'Αχιλῆους, δ' ἐστενε κυδάλιμον κήρ'.
Δεῖδη γὰρ μὴ λαμῖν ἀποτυμήξει σιδήρῳ.
Σμέρδαλέων δ' ὕμωξεν' ἀκουσε δὲ πότνια μήτηρ,
'Ημένῃ ἐν βένθεσιν ἄλος παρὰ πατρὶ γέοντι.
Κόκυσε τ' ἀρ' ἐπείσα' θεαὶ δὲ μὰν ἀμφαγέρωτο
Πᾶσαι, ὥσι κατὰ βένθος ἄλος Νηρήδες ἤσαν.
'Ενθ' ἄρ' ἐνὶ Γλαύκῃ τε, Θάλεια τε, Κυμοῦκη τε,
Νησαῖο, Σπείω τε, Θόθ θ', Ἀλίη τε βωκτίς,
Κυμοθότη τε, καὶ 'Ακταίη, καὶ Διμύρεια,
Καλ Μελίτη, καὶ 'Ιαῖρα, καὶ 'Αμφιθόν, καὶ 'Αγαῦν,
Δουτώ τε, Πρωτώ τε, Φερουσά τε, Δυναμένη τε,
Δεξαμένη τε, καὶ 'Αμφινόμην, καὶ Καλλιάνειρα,
Δωρίς, καὶ Πανόπη, καὶ ἀγακλεῖτη Γαλάτεια,
Νημέρτης τε, καὶ 'Αψευδής, καὶ Καλλιάνασσα'
'Ενθα δ' ἐνὶ Κλυμένῃ, 'Ιανειρά τε, καὶ 'Ιάνασσα,
Μαῖρα, καὶ 'Ορείθυα, ἐὕπλοκαμὸς τ' 'Αμάθεια,
'Ἀλλαὶ θ', αἱ κατὰ βένθος ἄλος Νηρήδες ἤσαν.
Τῶν δὲ καὶ ἀργύφεον πλῆτο σπέος αἱ δ' ἐμα πᾶσαι
Στῆθα πεπλήγωντο. Θέτις δ' ἐξῆξε θύον
Κλύτε, κασίγνηται Νηρήδες, ὡρ' ἐν πᾶσαι
Εἴδε' ἀκούουσαι, δ' ἐμῷ ἐνι κήδεα θυμῷ.
'Ω μοι ἐγὼ δειλὴ ζ μοι ἑνσαριστοτάκεια,
'Η τ' ἐπεὶ ἀρ τέκον υἱὸν ἀμύμονα τε κρατερόν τε,
'Εξαχόν ἦρων, δ' ἀνέδραμεν ἐρνεῖ ἠσος.
Τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὃς γουνήν ἀλωής,

34. δειδε γὰρ κ.τ.λ. See II. P. 126; and compare infra vv. 177, 336.
49. ἀλλαὶ θ', αἱ κατὰ κ.τ.λ. The Ne-reids were in number fifty; those whom Homer has named being, perhaps, the most eminent or beautiful, Hesiod has given a complete enumeration of them in Theog. 242. See also Natal. Com. VIII. 6. Valekner on Ammon, c. 3. p. 161. Virgil has a catalogue of Nymphs, evidently borrowed from this of Homer, in Georg. IV. 333. Elsewhere, however, Homer speaks only generally of such inferior deities, as the Muses, Graces, and the like; and accordingly Zenodotus rejects this passage (vv. 39—49), ὡς 'Ἡσίοδον ἵχοντας χαρακτήρα.
50. ἀργύφεον. Transparent. Compare

Hesiod. Theog. 574. Eustath. ώσανε ϕως-
φόρων, καὶ ἀργόν, ὃ ἰστι λευκῶν φαινόμε-
νων. Of the same import is the epithet

tinetes, applied to the Cyclades in Hor.
Carm. I. 14. 19. Another form of the

adjective, ἀργυφος, occurs in II. Ω. 621.

Οδ. K. 85.

54. ἑνσαριστοτάκεια. Eustath. ἐπὶ κακῇ
tετοκικίᾳ τὸν ἄριστον.

56. δ' ἀνέδραμεν ἐρνεῖ ἠσος. Psalm

exxvii. 3. LXXX. οἱ νοὶ σον ὃς νεόφυτα ἐλαιών. Compare Isaiah liii. 2.

57. θρέψασα. Since Phénex was en-

trusted with the education of Achilles, the

nourriture here spoken of was simply that of

the maternal breast. Compare II. X. 83;

and see on Ι. I. 482. It seems, therefore,

that the fable respecting the means by
The reading suits well with the context, without so great weight of authority against it, as in II. 2. 9. At the same time, there is no positive reason for disturbing the received text.
Πλασμένος τίμησεν τον ἐμφανιζόμενον αὐτῷ ὑπεράσπιστον ἄρσεν. Παρακλήθηκε δὲ Ἰωάννης καὶ ἐξέφραζεν ὑπήκοον συνειδητότητά περί τῇ ἁπάντῃ παρουσίᾳ τῆς ὁμοσπονδικῆς δικαίωματος. Τῆς ἀργυρίους ἡμέρας τοῦ ἐνεργοῦ ἀνθρώπου οὕτως ἐγένεται ἁγία ἡμέρα ἡ ἁγία ἡμέρα τῆς ἀνθρωπίνης ζωῆς.
Ζέυς ἐθέλη τελέσαι, ἢ ἀθάνατοι θεοί ἄλλοι.
Οὐδὲ γὰρ οὐδὲ βίον Ἰακώβος φύγε κήρα,
"Οστερ φιλτάτος ἔακε Δᾶι Κρονίωνι ἄνακτιν οὐραλιός ξύλος Ἡρης.
"Ως καὶ ἐγών, εἰ δὴ μου ὦμοιν μοῦρα τέτυκται,
Κείσοι, ἐπεὶ κε θάνων νῦν δὴ κλέος ἐσθολὸν ἀροίμην,
Καὶ τινα Ἱρυίδων καὶ Δαρδανίδων βαθυκόλπων,
'Αμφοτέρους χερσὶ παρειάδοι ἀπαλῶν
Δάκρυ όμορξαμένην, ἀδύνον στοναχήσαι ἐφείν
Γνωσιν δ', ως δὴ διηρόν ἐγώ σολέμιοι πέτωμαι.
Μηδὲ μ' ἐρωκε μάχης, φιλέουσά περ' οὐδὲ με πείσεις.
Τὸν δ' ἡμεῖστ' ἐπείτα θεὰ Ἐτέσις ἀγαροῦπεξαν
Ναὶ δὴ ταύτα γε, τέκνον, ἐτήμυμι' οὐ κακὸν ἡτα
Τερμέρους οὐάροισιν ἀμυνέμεν αἰτίπ οὐλεθρον '
'Αλλά τοι ἐννεά καλὰ μετὰ Τρώσσουν ἔχουσαι,
Χάλκης, μαρμαῖοντα, τὰ μὲν κορυθαῖολος "Εκτώρ
Αὐτὸς ἐχὼν ὦμοιος ἀγάλλεται' οὐδὲ ἐ φημι
Δηρυν ἐπαγαλείεσθαι, ἐπεὶ φόνος ἐγγὺθεν αὐτῷ.
'Αλλὰ σὺ μὲν μίπω καταδύσει μῶλον 'Αρρησ,
Πρὸν γ' ἐμὲ δεῦρ' ἐλθότους ἐν ὀφθαλμοῖσιν ἐδέα.
'Ἡθὴν γὰρ νεώμαι ἄμ' ἡλιφ' ἀνιοντι,
Τεῦχεα καλὰ χέρουσα παρ' Ἦφαιστοιο ἀνακτος.
"Ως ἀρὰ φωνήσασα πάλιν τράπεθ" νίος εἴος.
Και στρεφθείς ἀλλησι κασιγνήτης μεθυδ'εινα.
"Ὑμεῖς μὲν νῦν δύτε θαλάσσες εὐφρα κόλπον,
'Οφώμεναι τε γέρουθ' ἀλιον καὶ δώματα πατρός,
Καὶ οἱ πάντις ἀγορεύσας' ἐγὼ δ' ἐς μακρόν 'Ολυμποῦ
Εἴμι παρ'"Ηφαιστον κλυτοτέχνην, αἱ κ' ἠθέλησιν
Τιεί ἐμφ' ἄκνειν κλυτὰ τεῦχεα παμφανώντα.
"Ὡς ἐφαθ' αἱ δ' ὑπὸ κύμα θαλάσσες αὐτικ' ἐδυσαν.
"Ἡ δ' αὐτ' Οὐλυμπόνδεθα θεὰ Θεύτως ἀγαροῦπεξα
"Ηϊν, ὀφρα φίλω παϊδι κλυτὰ τεῦχε' ἐνεῖκοι.
Τὴν μὲν ἀρ' Οὐλυμπόνδε οὔδὲς χέρον' αὐτὰρ 'Αχαιοι
Θεσπεσίῳ ἀλαλητῷ υφ' "Εκτορος ἀνδροφόνῳ
Φεῦγοντες νήπας τε καὶ 'Ελλησποντου ἱκοντο.

128. ἐτήμυμιν. Adverbially for ἐτήμυ-
135. ἐν ὀφθαλμοῖσιν ἐδέα. See on II. A. 587.
136. νεύμα. For νιόμα, in a futuro sense; as ἐμι in v. 143. Suidas : νεύμαν' ἀντί τοῦ ἑλύσομαι, πορεύσομαι. See on II. A. 29.
Οὐδὲ κε Πάτροκλόν περ ἐυκνήμιδες Ἀχαιοί

'Εκ βελέων ἐρύσαυτο νέκυν, θεράπτων' Ἀχιλῆς

'

'Εκτωρ τε, Πριμίῳ παίς, φλογε ἐκέλος ἀλκήν. Τρίς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Εκτωρ, 155 'Ελκέμεναι μεμαώς, μέγα δὲ Τρόδησιν ὁμόκλα.

Τρίς δὲ δ' Ἀιάντες, θυρίν ἐπιμείμιναι ἀλκήν, Νεκροῦ ἀπεστυφέλεξαν τ' ἐμετεδον, ἀλκά πεποίθως, 'Ἀλλοτ' ἐπαίξασκε κατὰ μόθον, ἀλλοτε ἐ' αὔτε Στάσκε μέγα ιάχων ὁπίσω δ' οὐ χαζέτο σάμπαν.

'Ως δ' ἀπὸ σώματος οὗ τ' λέων' αἴθωνα δύνανται Ποιμένες ἀγραυλοί μεγά πεινάντα ἔσεσθαι.

'Ως ρὰ τὸν οὐκ ἐδύναυτο ἓνω Ἀιάντε κορυστά 'Εκτορα Πριαμίδην ἀπὸ νεκροῦ δειδέσσαθαι. Καί νῦ κεν ἐξυσε τε, καὶ ἀσπέτου ἦρατο κύδος, 165 Εἰ μὴ Πηλείων ποδίμενος ώκά Ἰος 'Αγγελος ἥλθε θέουσ' ἀπ' Ὀλύμπου θωρίσσεσθαι,

Κρύβεται Δύος ἄλλων τε θεῶν πρὸ γαρ ἤκε μιν' Ἰρη. 'Αγγοῦ δ' ἰσταμένη ἐπεα περίεστα πυροσύνα 'Ορσο, Πηλείδη, πάντων ἐκπαγλυτάτ' ἀνδρῶν. 170 Πατρόκλῳ ἐπάμυνον, οὐ εἰνεκα φύλοτης αἰνή 'Εστηκε πρὸ νεῶν οὐ δ' ἀλλήλους ὅλκουσιν,

Ὀημὲνον νέκυς περὶ τευνῆτος, ὁ ἐρύσασθαι προτέ Ἰλιον ἱμεῦσαν

Τρόως ἐπιθύουσ' μάλιστα δ' φαίδιμος 'Εκτωρ Πιηζαι ἀνα σκολόπεσσα, ταμὼν' ἀπαλῆς ἀπὸ δειρῆς.


161. ἀπὸ σώματος. A cadaver, aut corpore corpore εκαβε. ERNESTI. So Hesiod. SCUT. H. 426. δεινὸν ὑμὸν ὅποιις, λέων ὡς σώματι κύρισας. With the simile compare also II. A. 547. sqq. M. 298. Y. 164. Of the epithet aithôn, see on II. 0. 690.

167. ἀγέλου ἦλθε θωρίσσεσθαι. That is, ἐγγέλλει θωρίσσεσθαι.

168. κρύβεται. Privately. The proper form is κρύβην. Eustath. ὁρα τα κα συγκα ποιητικά πάρισα, και το μίγα εκ του μίγην μεταπλασθὴν ὑμίας τω κρύβην κρύβεα. See on II. A. 292.

170. πάντων ἐκπαγλυτάτ' ἀνδρῶν. See on II. A. 146.

172. ἐστηκε. For ἐστι. In this sense the verb is not infrequently used, including at the same time the idea of prolonged duration. SOPH. AΣ. 300. ιροι δ' ἰχνος ἐστασεν. Compare (Ed. C. 309. Elect. 50. Thus in Latin, Virg. Æn. 1. 646. Omnis in Ascario cari stat cura parentis. See also Hor. Carm. 1. 16. 19. Tibull. El. 1. 7. 66; and Interp. ad ll. 66. 175. ἐπιθύουσα. Schol. ἵπτει εὐθείας ὀριωσα. Compare II. P. 661. The change in the construction, which requires ἐπιθύουτες, is similar to many others already noticed.

177. ἀνα σκολόπεσσαν. On the spikes, by which the walls were surmounted. Od. H. 44. τέξχα μεκα, ὡς ψῆλα, σκολόπεσσαν ἀλφίδα. It was, however, an equally prevalent custom to fix the head of a slaughtered enemy on a stake, called also σκόλωφ, or to drive a stake through the body, and thus expose it to popular insult. EURIP. Iph. T. 1336. Λαβώντες αὐτοὺς, ἦ κατὰ στυχῶν πέτρας Ὀψώμεν, ἢ σκολώσι πήξωμεν δώμας. Elect. 902. 'Ἡ σκόλον οὐνωσάθω, αἴτιος τέκνος, Πηξαζ' ἔρισον σκολόπη. See also ESCH. EUM. 177. sqq. VEIL. PATERC. II. 27.
"Αλλ' ἁνα, μηκέτι κείσο, σίζας δέ σε θυμόν ἴκεσικ
Πάτροκλον Τρούησι κυαί μελπήθρα γενέοθαι.
Σοι λόβη, α' κεν τι νέκυς, ψαχνιένος ἔθρο,
Τὴν δ' ἢμειβετ' ἐπείτα ποδάρκης διός 'Αχιλλεύς.
'Ιρι θα, τις γάρ σε θεῶν ἐμοί ἀγγελον ἤκε;
Τὸν δ' αὐτὲ προσεέπιτε ποδήμειος ὤκεα 'Ιρις.
'Ἡμι με προφήκη, Δίως κυδήρα παράκοιτες.
Οὐδ' οἴδε Κρονίδος ὑψίζυγος, οὐδὲ τις ἀλλος
'Ἄθανάτων, οἳ Ὀλυμπὼν ἀγάννυφον ἀμφινύμαι.
Τὴν δ' ἀπαμείδενος προσέφη πόθας ὦκες 'Αχιλλεύς.
Pῶς τ' ἀρ' ἵω μετά μῶλου; ἔχουσι δὲ τεῦχε' ἐκεῖνοι.
Μήτηρ δ' οὐ με φίλη πρὶν γ' εἰα θωρίσσεσθαι,
Πρὶν γ' αὐτὴν ἐλθοῦσαν εν ὀφθαλμοῖσιν ἢνομαι.
Στείτο γάρ 'Ἡραίστου πάρ' οἴσεμεν ἐνετα καλά.
'Ἀλλου δ' οὖ τευ οἴδα, τεῦ ἄν κλυτά τεῦχε δvw,
Εἴ μη Ἀιαντός γε σάκος Τελμαθιάδαο.
'Ἀλλ' καὶ αὐτὸς ὅς, ἑλποι', ἐνι πρῶτοις ὀμιλεῖ,
'Ἐγχει δηηώνω περὶ Πατρόκλου θανόντος.
Τὸν δ' αὐτὲ προσεέπιτε ποδήμειος ὦκεα 'Ιρις.
Ἐν νυ καὶ ἡμεῖς ἤδειμεν, ὃ τοι κλυτά τεῦχε' ἔχονται.
'Ἀλλ' αὐτῶς ἐπὶ τάφρον ἰὼν Τρώεσι πάνῃθι,
Αἱ κε σ' υποδείσαντες ἀπόσχωνται πολέμιος.
Τρώς, ἀναπνεύσωσοι δ' ἀρήμοι ὑές 'Ἀχιών
Τευρόμενοι' ὀλίγη δέ τ' ἀνάπνευσις πολέμιοι.
'Ἡ μεν ἄρ' ύς εἰσοῦσι' ἀπέβη πόθας ὦκεα 'Ιρις.
Αὐτὰρ 'Αχιλλεύς ὤρτο Δι' φίλους' ἀμφί δ' 'Ἀθήνη
'Ὅμοιοι ἣφθαμοι βάλ' αἰγίδα θυσανόεσσαν
'Αμφί δ' οἱ κεφαλῆς νέφος ἐστεφε εἰά θεῶν
Χρῦσουν, ἐκ δ' αὐτοῦ δαίε φλόγα παμφανόεσσαν.
'Ὅς δ' ὀτε κατνυφ' ἰὼν ἔξ ἀστεος αἰθέρ' ἔκμηται

180. ὑψινόν ἔθρο. That is simply, ὑψινόν γ. The verbs ἔρχομαι, ἐμι, and the like, are frequently joined with a participle, in which case they are used merely as a periphrasis. Herod. I. 122. μὲν ταύτην ἀνίων. See Matt. Gr. Gr. § 559. c. Hoogeveen on Viger, p. 202. Also on Ill. Α. 343. In the present instance, however, ἔθρο might certainly be translated si afficiatur cadaver. 182. 'Ιρι θα, κ.τ.λ. Virg. Αen. IX. 18. Ηρι, deus coll, quis te niki nubibus ac-
tam Detultit in terros?
191. στιότο. See on Ill. G. 83.
192. τευ ἄν κλυτα' δ. Since Patroclus had worn the armour of Achilles, could not Achilles have worn that of Patroclus? Such a question has been asked: is it worth an answer? ἢ νο-
197. ἔχονται. Scil. By Hector.
200. ἀνατάφησι δ' κ.τ.λ. Repeated from Ill. Α. 799. II. 42. and elsewhere.
206. ἐκ δ' αὐτοῦ. Scil. τοῦ νίφος. Of the verb δαίο, see on Ill. Ε. 4.
207. ὦς δ' ὀτε κατνυφ' κ.τ.λ. Fires in the day appear nothing but smoke, and in
the night flames are visible because of the darkness. And thus it is said in Exod. xiii. 21, that God led his people in the day with a pillar of smoke, and in the night with a pillar of fire. Pope: from Dacier; who observes also that Homer made choice of an island, since a town situated upon a continent had other means, besides signals by fire, to make known its necessities to the neighbouring country. Signal fires are mentioned in Aesch. Agam. 8 sqq. Thucyd. VII. 80.

209. κρίνωσταται ἄρη. See on I. B. 385.

211. ἐπίγερμου. Schol. ἐπάλληλου, πυκνοῦ. From ἤργαν, stamen.

213. Ἀρεως ἄλκτηρες. See on II. Ξ. 485.

216. ὁπίζητο. Respected, obeyed. As derived from ὅτις, the verb properly signifies to fear punishment, and thence, to act with regard to consequences. See on II. 388. Schol. φροντίσα τοιουτο.

219. σάλπιγξ. Homer never expressly asserts the use of the trumpet in the heroic age, though it is clear from this that it was invented before his own time. See also on II. Φ. 388. Virgil, however, speaks of it, as in general use in the Trojan war, in Aen. II. 313. Exoritun clamorquc frrum, clangorque tubarum. In the Tragic writers also the use of the trumpet is repeatedly recognized in these times. See note on Eur. Phoen. 1392. Pent. Gr. p. 382. It is affirmed, however, by Aurelius Victor (c. 9), that this instrument had not then been invented; though the authorities are greatly in favour of a contrary hypothesis. That it was known to the patriarchs, and to the Israelites in the time of Moses, see Job xxxix. 25. Numb. x. 2. sqq. xxxii. 6. Josh. vi. 4. sqq. Prior to the use of the trumpet, shells were employed to answer the same purpose. See Eurip. Iph. T. 304. Virg. Aen. VI. 171. Hesych. in ν. κόλας. Hence the Scholast on this passage: ὁτ' ἐνοίων κρόνων ὁ ποιήτης ἄνοιγε τὴν σάλπιγξ, ἔτει άνδρών ἦρητο παρά τοὺς παλαίστας κόλας γ' ἀναστάσις ἰσάλπικος. Homer does not mention these shells. The construction is: ὅτε σάλπιγξ ἵνα ὑπὸ ἄθυμων πελώμων περι ἀκατανόησαν, Virg. Aen. VII. 626. Compare I. E. 785. 222. ὅπα κάλλικον. So ferrea vox, in Virg. Aen. VII. 626. Compare I. E. 785. 224. ὀσούντα. See on II. A. 105.
'Αμφί σφοις ὄχλησοι καὶ ἐγχεσίν' αὐτὰρ Ἀχαιοί
'Ασπασίως Πάτροκλον ὅπ' ἐκ βελέων ἐρύσατες
Κάθεσαν ἐν λεβάζεσι φίλοι δ' ἀμφίσταν ἐταῖροι
Μυρόμενοι μετὰ δὲ σφὶ ποδόκης εἶπε' Ἀχιλλεὺς
Δάκρυσα θερμά χέων, ἐπεὶ εἰσὶδε πιστῶν ἐταῖρων
Κείμενον ἐν φόρτῳ, δεσαίγμενον δέξει χαλκῷ.
Τὸν ρ' ἦτοι μὲν ἐπερεῖ σὺν ἱπποσὶ καὶ ὄχθεσιν
'Ες πόλεμον, οὖδ' αὐτὸς ἔδεξατο νοστίσαντα.
'Ἡλίου δ' ἀκάμαντα βοῶπις πῦνιν "Ἡρ
Πέμψει ἐπ' Ὀκεανὸν ροῶς ἀέκοντα νέεσθαι.
'Ἡλίου μὲν ἔδω, παύσαντο δὲ διοὶ Ἀχαιοί
Φυλόπιδος κρατερῆς καὶ ὄμοιτον πολέμιοι.
Τρόις δ' αὖθι ἐπέρωθεν, ἀπὸ κρατερῆς ὑμημίν
Χωρίσαντες, ἐλύσαν ψ' ἔρμασιν ὑκέας ἱπποὺς
'Ες δ' ἀγορην ἀγέροντο, πάρος δὸρποι μιδεσθαί.
'Ορθῶν δ' ἐστατῶν ἀγορη γένετ', οὔδ' τις ἔλη
"Εξεσθαί' πάντας γὰρ ἔχε τρόμος, οὕνεκ' Ἀχιλλεὺς
'Εξεφαν' ὅρην δὲ μὰχας ἐπέπαυσ' ἀλεγενίσης.
Τοίς δὲ Πουλυδάμας πεπνυμένοις ἱρ' ἀγορεύειν
Πουθόδης' ὁ γάρ οῖος ὅρα πρόσω καὶ ὄπτισσω.
"Εκτορε δ' ἦν ἐταῖρος, ἵ' δ' ἐν νυκτὶ γένοντο
'Αλλ' δ' μὲν ἄρ μύθοισιν, δ' δ' ἐγχει πολλὸν εἶνα.
"Ος σφίν εὐφρονεῖν ἀγορήραστο καὶ μετεύετεν
'Αμφί μάλα φραζέσθε, φίλοι' κέλομαι γὰρ ἐγώνη
"Αστυδε νῦν λέναι, μὴ μῆμεν Ἡλῶ διαν
'Ἐν πετίοι παρὰ νησαν' ἐκάσ' δ' ἀπὸ τείχεος εἰμέν.
"Οφρα μὲν οὔτος ἀνήρ Ἀγαμέμνονοι μὴν ἰδῖος
Τόφρα δὲ ῥήτεροι πολεμίζειν ἡσαν Ἀχαιοί.
Χαίρεσον γὰρ ἐγώγε θοῦς ἐπὶ νησαν ιαύων,
'Ελπούμενος νῦς αἱρησάμεν ἄμφιελλασας"
Νῦν δ' αἰνῶς δεῖδοικα ποδόκει ληλείωνα.
Οίος ήκέινου θυμὸς ὑπέρβιος, οὐκ ἐθέλεσθι


250. ὅρα πρόσω καὶ ὅπτισσω. See on II. Α. 343.

251. ἵ' δ' ἐν νυκτὶ γένοντο. The same is related of Paris and Mimas, in Virg. Αϊν. X. 702.


262. οίος ήκέινου κ. τ. λ. For ὅτι τοιούτως; ἰ. ε. pro sua atrocitate notet; as in
Mίμην εν τεδώς, θηλι περ Τρώες καὶ Ἀχαιοί
Ἐν μέσῳ ἀμφότεροι μένος ἄρος δαίευται,
‘Αλλὰ περὶ πτόλειος τε μαχήσεται ἵδε γυναῖκών.
‘Αλλ’ ίομεν προτὶ ἀστυ, πιθεσθε μοι· ὡδε γάρ ἐσται.
Νῦν μὲν νυξ ἀπέπαυε ποδόκεα Πηλεώνα
‘Αμβροσία· εἰ δ’ ἁμη κινήσεται εὐθάδ’ ἐόντας
Αὐριον δρομηθεῖσι σὺν τεχέσιν, εὖ νῦ τις αὐτῶν
Γυώσει· ἀσπασίως γὰρ ἀφιέται Ἰλιον ἱρην,
"Ος κε φύγῃ πολλοὺς δὲ κόμες καὶ γυνης ἔσονται
Τρώων· αἱ γάρ ὅμι τοῖς ὑποτατοὶ ἄδε γένοιτο.
Εἰ δ’ ἀν ἐμοῖς ἐπέδεσι πιθαμεθα, κηδόμενοι περ,
Νόκτα μὲν εἰν ἀγορῇ σέννοις ἔσομεν· ἀστυ δὲ πύργοι,
'Ὑψιλαὶ τε πῦλαι, σανίδες τ’ ἐπὶ τῆς ἀραμιάς
Μακραὶ, εὐξεστοί, εὐσυμενεῖαι εἰρύσσονται'
Προι δ’ ὑπνοίοι σὺν τεχέσι θωρηκθέντες
Στηθόμου ἀμπύργωσσ’ τῷ δ’ ἄλγιον, αἰ κ’ ἐθέλησιν
'Ελθόν ἐκ νηόν περὶ τεχέσος ἄμμι μάχεσθαι.
"Αφ’ πάλιν εἰσ’ ἐπὶ νήσος, ἐπεὶ κ’ ἐριάχειας ἵππους
Παντοίον δρόμου ἄσγ, ὑπὸ πτόλειν ἡλάσκαζον’

Latin, quae ejus est atrocitas, or qua est atrocitate. Compare v. 95. supra.
264. μένος ἄρος δαίευται. Phrynam diecident: μένος ἄρος being simply a periphrasis for ἄρος, i.e. máχη.
265. πτέλεως ἢδε γυναῖκων. Scil. of the Trojans.
266. ὅτε γὰρ ἔσται. For so it will be; i.e. the event will prove my words to be true. Heyne understands ἔσται for ἔστω, the future for the imperative; which is not only unnecessary, but incorrect.
269. σὺν τεχέσι. It has been objected that the arms of Achilles were in the possession of Hector, and that Polydamas was unaugmented with the promise of Thetis to refit him. Now there is an evident reference in these words to the late appearance of the hero without his arms: otherwise τεχέα might be understood to signify an armed force, i.e. his Myrmidons; in which sense ὅλα is used in Eurip. Iph. T. 1427. 1432. Compare vv. 1338. 1358. Achilles himself also plainly declares to Iris, that his armour had fallen into the hands of Hector (v. 183), and thence infers the impossibility of his joining in the war. Still Polydamas was not aware that he was unprepared with other armour, in case of an emergency; not to mention that the spoils which he had taken from the enemy, might supply him in the present exigence. Compare ll. N. 260. sqq.—Of τες, many an one, see on ll. B. 388. Θ. 379.
272. αἰ γάρ δ’ ὅμι κ. τ. λ. 0 that I may never hear that it has so happened. The term ἀπ’ ὑπατος εἶναι occurs again in ll. X. 454.
274. εἰν ἀγορῇ σέννοις ἔσομεν. The meaning of this passage is by no means evident. The phrase σέννοις ἔσομεν signifies properly to have strength, to be strong; whereas to recruit our strength would better suit the bearing of the passage. Clarke translates it, Per nocument in consione nos munnimos. The Schol. Vill. explain σέννοις by στρατόν, in the same manner as the Latin use robur for copia; in which sense it occurs perhaps in Ἑσχ. Pers. 899. ἀκάματον ἐκ παρῇ σέννοι ανδρῶν τεχνηστήρων. Other interpretations also have been given; but none of them seem to meet the sense.
275. σανίδες τ’ ἐπὶ τῆς ἀραμίας. In Homer the gates are called σανίδες, and the πῦλα is the passage or aperture which is opened or closed by the gates. See on ll. I. 579.
278. ἀμπύργωσος. This is the reading of the Harleian MS.; and it is correctly given by Barnes. See on ll. II. 106. Vulgo αἰ πύργος. After ἄλγιον supply ἐσταί, as infra v. 603.
281. παντοίου δρόμου ἄσγ. See on ll. Α. 88; and of the verb ἡλάσκαζον, on ll. B. 470.
287. ἐλευθέρου ἐνδοθείς πέργων. The Trojans had confined themselves to the city during the first nine years of the war, up to the period at which the action of the Iliad commences. Compare II. E. 788. I. 352. During the whole of this time, therefore, the land had lain uncultivated, so that their resources were greatly diminished, not only by the necessity of procuring provisions for themselves and their allies, but also, as it appears from II. P. 225, by the gifts whereby the assistance of the neighbouring nations was obtained. The high ransom paid for the redemption of the captives must also have been severely felt. The immense wealth of Troy, before the expedition of the Greeks, has been already alluded to in II. I. 401. Proofs of the fact will be found in II. A. 13, 15. E. 489. Z. 49. 242. sqq. 271. K. 315. 390. X. 118. Q. 228. sqq. 276. 543, and elsewhere. Compare also Virg. Aen. II. 556.

292. περάδεμα. Exported for sale; or rather, for barter in exchange for other commodities. See on II. B. 106. H. 467. The verbs πέργωμαι, and περάω, are formed from περάω, transse; and imply a passing from the possession of one person into that of another. Hence it appears, that the town was not so completely invested by the besiegers, but that provisions could be conveyed into it from Phrygia and Meonia, across the eastern ridge of Ida.

296. ἐν τέλεισι. See on II. I. 352. 300. Τρώων δ' ἐς κ. τ. λ. Eustathius observes, that this is said with an eye to Polydamas, as accusing him of being rich, and of not offering the advice he had given for any other reason than to preserve his wealth. Πορε,—κτατέστανανάζη. Schol. ἀνάγται ἐπὶ τοῖς χρήμασιν, ὡς μέλλων ἀπολυτίκων αἰτία ὑπὸ τῶν πολεμίων. In the next line, καταδημοβορίσας is equivalent to κατὰ δίδον βορίσας. Schol. ὅτως αἰτία τῷ πλῆθε ἀναλώσαι. 303. πρωδ' ἐπηροῦτο κ. τ. λ. This part of the speech of Hector is directed against the advice of Polydamas, contained in v. 277. Compare also vv. 278. 306.
Φεύζομαι ἐκ πολέμου δυσθέσεως, ἀλλὰ μάλὰ ἀντιν Στήσωμαι, ἢ κε φέροι μέγα κράτος, ἢ κε φεροῦμαι.

Ἐννύς Ἐννάλος, καὶ τε κτανέοντα κατέκτα.

‣ Ως "Εκτῷρ ἀγόρευ" ἐπὶ δὲ Πρώες κελαδήσαν,

Νῆπιος ἐκ γάρ σφέων φρένας ἔλετο Παλλάς Ἀθηνή.

"Εκτῷρ μὲν γάρ ἐπιφάνης κακὰ μητιόων,

Πουλυδάμαντες ἔμε ἀρ' ὑπ' ὑπερίτοις, ὃς ἐσθιλὴν φολάζετο βουλήν.

Δόρσων ἔπειθ' ἐλοῦτο κατὰ στρατοὺν αὐτάρ Ἀχαίοι

Πανυόχιοι Πάτροκλον ἀνεστενάχουσον γοῦντες.

Τοῦτο δὲ Πηλείδης ἄδινον ἐξήρχε γύοιο,

Χείρας ἐπ' ἀνδροφόνους θέμενος στήθεισαν ἐτάφρου,

Πυκνὰ μᾶλα στενάχων, ὥς τε λείς ἠγύνειω,

‟Ω, ρᾶ θ' ὑπὸ σκύμων ἐλαφηβόλος ἀρπᾶγη ἀνῆρ

‟Υλῆς ἐκ πυκνίσσης ὅ δ' ὅτ' ἀν χυνείς ὑιόν ἐδὼ

Πολλὰ δέ τ' ἀγκε ἐπὶ πῆλθε μετ' ἀνέρου ἰχν' ἰερωνίων,

Εἴ ποιεῖν ἐξεύροσ' μᾶλα γὰρ δρυμὸς χόλος αἱρέ.

‟Ως δ' βαρὺ στενάχων μετεφώνει Μυρμηδόνεσσιν

‟Ω τόποι, ὡρ' ἄλιον ἔτος ἐκβαλὼν ἠματι κείσω,

Θαρσύνων ἦμων Μενοίτιον ἐν μεγάροις.

Φύν δὲ οἱ εἰς ὁπόντα περικυλνόν ὕιον ἀπάξειν,

‟Ιλιον ἐκτέρπαντα, λαχώντα τε ληδὸς αἰσιάν.

‟Αλλ' οὐ Ζεὺς ἀνδρεσαί νοήματα πάντα τελευτά.

‟Αμφω γὰρ πέπρωται ὁμοίαν γαῖαν ἑρεύσαι

Αὐτοῦ ἐνὶ Τροϊῆ ἐπεί οὐ δὲ εἰμὶ νοστήσαται

Δέξεται ἐν μεγάροις γέρων ἐπιπήλατα Πηλεῦς,

Οὐδὲ Θεῖς μήτιρ, ἀλλ' αὐτοῦ γαῖα καθέξει.

Νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὑστερος εἴμ' ὑπὸ γαῖαν,

Οὐ σε πρὶν κτερῶ, πρὶν γ' ἑκτορὸς ἐνθὰδ' εἰνείκαι

Τεύχεα καὶ κεφαλῆν, μεγαθύμου σεῖο φονοῦσι.


Δώδεκα δὲ προπάροιθε πυρής ἀποδειροτομίσω
Τρώων ἀγαλαί τέκνα, σέθεν κταμένοι χολωθέις.
Τόφα δὲ μοι παρὰ νυσί κορωνίσαι κείσαι αὐτῶς'
'Αμφί δὲ σι Τρωϊ καὶ Δαρδανίδες βαθύκολποι
Κλαύσονται, νύκτας τε καὶ ἡματα δικρυχέουσαι,
Τάς αὐτῶι καμάμεσθα βιβήθε τε δουρὶ τε μακρῷ,
Πειθας πέριθοντε πόλεις μερότων ἀνθρώπων.

'Ὡς εἰτῶν, ἐγάροισθι ἐκκλεῖστο δίος 'Αχιλλεύς
'Αμφί πυρὶ στησαί τρίποδα μέγαν, ὥφρα τάχιστα
Πάτροκλον λύσαις ἀπὸ βρότων αἰματῶν.
Οὐ δὲ λεοτροφὸν τρίποδ' ἱστασαν ἐν πυρὶ κηλεύ,
'Ἐν δ' ἀρ' ύδωρ ἐχεαν, ὑπὸ δὲ ἐκλα ἅλαυν ἐλύντες
Γάστρην μὲν τρίποδος πῦρ ἀμφεπε, θέρμετο δ' ὕδωρ.
Αὐτὰρ ἐπείδῃ ζέσεν ὕδωρ ἐν ἴνια καλακλῆς
Καὶ τότε δὴ λούσαν τε, καὶ ἂλεψαν λίπ' ἐλαίως
'Ἐν δ' ὑπελίας πλήσαν αλέφατος ἐνυφόρο
'Ἐν λεγέσσατι δ' θέμες ἑαυτὶ λυτὶ κάλυψαν
'Ες πύδας ἐκ κεφαλῆς καθύπερθε δὲ φάρει λευκῶ.
Παννύχιοι μὲν ἐπείτα πύδας παχὺν ἀμφ' 'Αχιλῆα
Μυρμιδόνες Πάτροκλον ἀνεστεάρχουν γοῦντες.

Ζεὺς δ' Ἡρην προσέειπε κασιγνήτην, ἀλοχον τε

339. ἀμφὶ δὲ σι Τρωϊ κ. τ. λ. It was the custom in these early ages to appoint women to lament over the corpse for several days previous to the interment. Nine days was the period appointed by Priam for the solemnity before the burial of Hector. See II. Ω. 664. The custom prevailed in the later ages of Greece; and the Romans also employed women, whom they called Prebasae, to perform a similar office. These women accompanied their lamentations with music and mournful songs or dirges, to excite the sympathy of the visitors and survivors. See Æsch. Theb. 1023. Dion Cass. LⅥ. p. 850. ed. Reimar. Horat. A. P. 431. The same custom was also practised by the Jews. See Jerem. ix. 17. xxxiv. 5. Matt. ix. 23. Mark v. 39.

341. καμάμεσθα. We were toiled to acquire. Schol. metá καποτάθεια καί πόνων ἱκτασάθεα.

345. Πάτροκλον λύσαιν ἀπὸ. For Πάτροκλον or Πατράκλω. The two accusatives in this instance are explained upon the principle, that the verb may be referred equally to either of them. Thus, it is alike correct to say, ἀπολούν ἄνθρωπον, and ἀπολούν αἷμα. Examples of similar construction with several other verbs will be found in Matt. Gr. Gr. § 413. Obs. 1. Compare II. Π. 667.

346. λεοτροφόν. As an epithet of τρί-

πόδα, this word marks the tripod as a caldron for heating water for the bath. Schol. Vill. εἰς ὑν τὰ λόστρα ἐγχύνονται. In Od. Υ. 297. It is applied to a servant who prepares the bath.

348. γάστρην. Eustath. τὸν κολύστην λέγει, τὴν ὄλον γαστήρα.

350. λύσαν τε, καὶ ἂλεψαν. The custom of washing the dead is continued among the Greeks to this day; and it is a pious duty performed by the nearest friend or relation, to see it washed, and anointed with a perfume; after which they cover it with linen, exactly in the manner here related. Pope. Compare II. Ω. 582. The same practice also prevailed among the Romans and the Jews. Virg. Æn. VI. 218. Parè caudos latices et akena undantia flaminis Excedunt, corpusque lavant frigentis et ungument. Compare John xii. 7. Acts ix. 37. The custom is clearly recognized in the Egyptian mummies, in preparing which an amazing quantity of linen was employed. The head and face were wrapped, as here stated, in a separate napkin. Compare John xi. 44. xx. 7.

351. ἱννύρωυ. Nine years old. Eustath. ὃν τὸν ἱννύρων τὸ ἱννάταις ὄρος γάρ ὁ ἱννύρως. Most probably this oil had been brought with them from Greece at the commencement of the war.
357. ἐπηρξας καὶ ἐπείτα, βοώτις πότνια Ἡμη, Ἄνθησας Ἀχλία πόδας ταχών ἢ ῥά νύ νυ σείο Ἔξ αὐτῆς ἐγένειτο κάρη κομώντες 'Αχαιοί.
Τὸν δ’ ἠμείδετ’ ἐπείτα βοώτις πότνια Ἡμη' Αἰνότατε Κρονίδη, ποίου τὸν μύθου ἐείτες; Καὶ μὲν δὴ ποι τὰς μελέτες βροτὸς ἀνερὶ τελέσαι, ὁσπερ θυντὸς τ’ ἐστί, καὶ οὐ τόσα μῆδεα οίδε Πῶς δὴ ἐγωγ’, ἢ φημὶ θεάων ἐμμεν’ ἀρίστη, Ἀμφότερον, γενεῦ τε, καὶ οὖνεκα σὴ παράκοιτισ Κέκλημαι, οὐ δὲ πάσι μὲν’ ἀθανάτοισιν ἀνάσεις, Οὐκ ὀφελον Τρώσσα κοτεσσαμένη κακὰ ράψαι; Ὡς οὐ μὲν τοιαύτα πρὸς ἀλλήλους ἀγόρευον.
Ἡφαίστων δ’ ἢκα δόμον Θῆτὶς ἀργυρόπεζα Ἀφθιτον, ἀστερέωτα, μεταπρετε’ ἀθανάτοισιν, Χάλκεον, ἢ τ’ αὐτὸς ποιήσατο Κυλλοποδίων. Τὸν δ’ εὐρ’ ἢδωντα, ἑλσόμενον περὶ φύσας, οσπεράντα’ τρίποδας γὰρ ἐκκοι πάντας ἐπεγεν, Ἑστάμεναι περὶ τοίχων ἐναστάθεοι μεγάροι’ Χρύσεα δὲ σφ’ ὑπὸ κύκλα ἐκάστῳ πυθμένι θῆκεν, Ὀφρα οἱ αὐτοματοι θεῶν ἐνυσαιτ’ ἀγώνα, Ἡς αὐτὶς πρὸς ἐδωμα νειάτο, τάυμα ἐξέσθαι. Οἱ δ’ ἦτοι τῶν μὲν ἔχον τέλος, οὕτα δ’ ὦτων

353. ἦ ῥά νύ νυ σῖο κ. τ. λ. Surely the Greeks must be your own children; i.e. you have as great an affection for them, as if they were so.
363. οὐ τόσα μῆδεα οἶδε. Scll. ὄσα ἤγω οἶδα.
364. πῶς δὴ ἤγωγε, κ. τ. λ. Hence Virg. Ἑν. Ι. 46. Αὐτ ἐγὼ, quæ Divum ineodo re-gina, Jovisque Et soror et conjuv., una cum gente tot annos Bollos gero.
371. Κυλλοποδίων. A name of Vulcan, equivalent to Ἀρμενίγεις in v. 383, which is employed as a descriptive epitaph in II. A. 607. There is nothing either ridiculous or offensive in the appellation, which merely embodies his mythological history. It is observable that his connexion with the Cyclopes should seem to have been a fiction of later date; as Homer represents him as working alone with tools obedient to his word, and producing workmanship of supernatual excellence. Compare Callim. H. in Dion. 46. Virg. Ἑν. VIII. 416. sqq.
373. τρίποδας. See on II. I. 122. Besides the vessels there mentioned, there seem to have been Tripods of different descriptions, and applied to different purposes. Some were used as seats, others as pedestals for statues, &c. &c. These of Vulcan are supplied with wheels, so that the handles, ὀβατα, v. 378, were merely ornamental; and as being the work of a god, they were possessed of automatic motion. Hence, perhaps, it may be collected, that in these times the use of machinery, similar to clockwork, was already known. See also on v. 418. Of the expression ἵκοις πάντας, see on II. H. 161.
376. θεῶν ἐνυσαιτ’ ἀγώνα. See on II. H. 298.
378. τόσον ἔχον τέλος. Were so far completed.
Δαιδάλεως προσέκειτο, τά ρ' ἦρτεν, κόπτε δέ δεσμούς.

"Οφρ' ὄγε ταύτα ποιεῖτο ἱδυίας πραπίδεσσι,

Τόφρα οἱ ἐγκύθειν ἦλθε Θεῖα Θείς ἄργυρον ἑξέγα.

Τήν δὲ ἰδεὶ προμολογία Χάρις λιταρκρίδεμον,

Καλὴ, τήν ἄπνευε περικλύδως Ἀμφιγυνήσες,

"Ἐν τῇ ἁρα οἱ φύ χειρὶ ἤτοις ἡ ἐφασ', ἐκ τῇ ὠνόμαζε·

Τίππε, Θεῖα τανύπεπλε, ἱκάνεος ἴμετέρων δῶ.

Αἰδοία τε ἐπὶ τοιαῦτα καθῆσαν ἐπὶ θρόνου ἀργυρόλου

Καλοῦ, δαιδαλέου, ὡπὸ δὲ θρήνος ποσίν ἦ.

Κόκλεος δ᾽ Ἡφαιστον κλυτεύχην, ἐπὶ τε μύθουν

"Ἡφαιστε, πρόμολον ἱδεὶς Θεῖες νῦ τι σέο χατίζει.

Τίν δ᾽ ἴμετέρων ἐπειτα περικλύδως Ἀμφιγυνήσες

"Ἡ ρά νῦ μοι δεινή τε καὶ αἰδοία θεοῦ ἐν δόνου,

"Ἡ μ' ἵσαω", ὅτε μ' ἄλγος ἀφίκετο τῇ χεῖρ πεσόντα,

Μητρὸς ἀφης ἰδητή κυνώπιδος, η μ' ἐθήλησ

Κρύψαι χαλάνταν ἤντα? ἄν πάθον ἄλγεια θυμη,

Εἰ μή μ' Ἐυφυωμή τε Θείς τ' ὑπεδέξετο κάλπως,

Ἐυφυώμη, θυγατήρ ἄφωρπος Ὀκεανοῖ.

Τῇσ πάρ' εἰνάδες χάλκενων δαίδαλα πολλά,

Πάσας τε, γναμπτάς θ' ἐλικας, κάλυκας τε, καὶ ὦμους,

Ἐν ὀπῆ γλαφρῳπερὶ δὲ ρόσος Ὀκεανοῖ

Ἄφω μορμύρων ρέειν ἀσπετοὺς οὐδὲ τις ἀλλος

"Ἡδεῖν, ὡτε θεῶν ὡτε θυμήν ἄνθρωπον,

᾽Αλλά Θείες τε καὶ Ἐυφυωμή ἵσαιν, αἳ μ' ἵσασαι.

"Ἡ νῦν ἴμετερον δόμον ἱκεί τῷ με μάλη χρεώ

Πάντα Θεία καλλιπλοκάμῳ ζωάργια τίνειν.

392. πρόμολ' ἱδε. See on II. B. 258. Of the manner in which Plato and Metrocles applied this verse, see Diog. Laert. III. 6. VI. 95.

394. ἐνδον. Seil. ἔστι. In this passage the poet has given a mythological account of the childhood of Vulcan, and the origin of his occupation. His ejection from Olympus on a subsequent occasion, is related in II. A. 590 sqq. See also on ν. 403 of the same book. The god relates his story to Charis in a chamber apart from that into which Thetis had entered. Compare v. 416.

400. τῇσ πάρ' εἰνάδετες κ. τ. λ. Hence perhaps Glover in his Athenaid: Sic moones in deep obscurity she dietes. Where, as a sounymph underneath a rock, Or Indian genie in the caverned earth, Her cell in conchs and coral she had dressed.

401. πάρτας. Clasps. See Hemsterh. ad Polluc. Onom. VII. 54.—γυμνάτας ἐλικας. Flexible, or elastic, bracelets. See Valkner ad Ammon, p. 149.—κάλυκας. Head- pins, or some other ornament, formed to imitate the calyx of a flower. So Eustathius.—ὁρμος. See on II. A. 435. This passage indicates considerable perfection in the art of ornamental jewellery.

405. ἵσαι. For ἵσαιαν, imperfect, 3 plur. act. from ἵσαι, to know. The vulgar reading is ἵσαν, which is less correct, in reference to the preceding sentence. The text is supported by the Harleian and Leipsig MSS.

407. ζωάργια. Recompense for life pre-
'Αλλὰ σὺ μὲν νῦν οἱ παράθεσες ξεινία καλά,
'Οφρ' δὲν ἐγὼ φύσας ἀποθείομαι ὅπλα τε πάντα.
'Ἡ, καὶ ἀπ' ἀκμοθέτου πέλωρ αἵγην ἀνέστη
Χωλεύων, ὑπὸ δὲ κυνήμα μόσου ἀραίαι.
Φύσας μὲν ῥ' ἀπάνευθε τίθει πυρὸς, ὅπλα τε πάντα
Δάρινα' ἐς ἀγορηθὲν συλλέξατο, τοῖς ἐπονῆτο.
Σπόγγῳ δ' ἀμφί πρόσωπα καὶ ἀμφί χεῖρ' ἀπομόρογνυν,
Ἀνίχνεα τε στιβάρον, καὶ στίθεα λαχνήμενα.
Δὺ δὲ χιτών', ἔλε δὲ σκὕττρον παρᾷ' βῆ δὲ θύραξε
Χωλεύων' ὑπὸ δ' ἀμφίτολοι μόσου ἀνάκτη
Χρύσειας, ζωῆς νείναισιν εἰοκυκίαι.
Τῇς εἰν μὲν νόσος ἑστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐτῆ,
Καὶ σθένος, ἀθανάτων δὲ θεών ἀπὸ ἑργα ἑσσίν.
Αἰ μὲν ὑπαίθα αἀνακτὸς ἐποίησαν' αὐτὰρ δ' ἔρρων
Πλησίον, ἐνβὰ Θετίς περ', ἐπὶ θρόνου ἱζε ἐφαινοῦ,
"Εν τ' ἀρά οἱ φυ χεῖρ, ἐπος τ' ἐφατ', ἕκ τ' ὑμαξε.'
Τίττε, Θετί τανύπτελε, ἱκάνεις ἱμέτερον δῶ,
Αἰδοίη τε φίλη τε; πάρος γε μὲν οὐτὶ θαμίζεις.
Αὐδα δ' τι φρονεῖς τε' τελέσαι δὲ με θυμος ἀνώγειν,
Εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένοι ἑστὶ.
Τὸν δ' ἠμείζετ' ἐπείπτα Θετίς κατὰ δάκρυ χέοσα;
"Ηφαίστ', ἡ ἀρά δὴ τις, ὅσα ἀπεί εἰσ' ἐν Ὀλυμπώ,
Τοσσά' ἐν φρεσίν ἱζεν ἀνέσχετο κήδεα λυγρά,
"Οσσ' ἔμοι εἰκ πασῶν Κρονίδς Ζεὺς Αὐγεν' ἐδωκεν;
"Εκ μὲν μ' ἀλλάων ἀλλατων ἀνδρί ἐδαμασσεν,
Αἰακίδη Πηλίη, καὶ ἐτέλην ἀνέφος εὐνήν,
Πολλὰ μάλ' οὐκ ἠθέλουσα' δ' μὲν δὴ γῆραι λυγρῷ

served. Eustath. χαριστήρα υπέρ τοῦ εἰς
τῷ ζῷν ἀγερῆναι.—Of the dautive Θή, see
Prelim. Obsbs, sect. IV. § 1.

410. πέλωρ αἵγην. Damm explains
πέλωρ as an adjective synonymous with
πέλωρος and πελώρος, but it is more
probably a substantive indecl. to be
rendered by monestrum. Compare Od. I.
428. M. 67; and see on II. B. 321. The
epithet αἵγην is of uncertain origin. Her-
schylus explains it by πνευστικόν, ventosum;
in reference to his bellows, as if from ἀω, spirō.
Others by μέγα; and there is little
doubt that it was synonymous with
ἀγγος, I. Φ. 305, which is also so interpreted.
Etym. M. ἄγγον δεινόν, ἐφυ, μέγα. By
some also it is supposed to be the same
as ἂγγος, insatiables, in I. E. 360. A. 430.
Hence the Etym. M. and Hereschylus also
render it by ἀκρόφιτος, ἀπληγος.
418. ζωῆς νείναισιν εἰοκυκίαι. That is,
they had every appearance of living beings.
Statuary had already arrived at a consi-
derable degree of perfection in Greece.
The statues of Dædalus were then in ex-
istence, famous for the exquisite mechanism
with which they were contrived; and so
wonderful were they considered in those
early days of the art, that they were fabled
to have been endowed with the power of
motion. These of Vulcan also were per-
haps constructed on a similar principle,
like the tripod mentioned in v. 373. Pos-
sibly the student will recall to his recollec-
tion the Lions in the palace of the emperor
Comnenus, as described in Scott's Robert
of Paris.
ἡ μ' ὀφρ ἐφιώνυμεν συνύνητε 
427. εἰ τε τετελεσμένοι εϊστ. See on II. Ε.
196.
434. πολλὰ μαλ' οὐκ ἠθέλουσα. Fre-
quently and strenuously refusing. Hence
arose the fable, that Thetis transformed
Κείται ἐνι μεγάρως ἀριμένος· ἀλλὰ δὲ μοι νῦν,
Υῖον ἔπει μοι δῶκε γενέσθαι τε τραφέμεν τε,
"Εξοχὸν ἠρώνων, ὡς ἀνέδραμεν ἔρωτε Ἰσος.
Τὰν μὲν ἔγω θρέψασα, φυτὸν ὡς γιονυν ἀλώς,
Νῦν ἐπὶ προεκα κορωνίσαν Ἰλιον ἔσω,
Τρωὶς μαχησόμενον· τὸν δ’ οὐχ ὑποδέξομαι αὐτός,
Οἰκάδε νοστῆσαντα, δόμον Πηλῆδον ἔσω.
"Οφρα δὲ μοι ζωεὶ καὶ ὑπὸ φαῶς Ἡλλοιο,
"Ἀχνυται, οὐδὲ τί οἱ δύναμαι φρασιμήσαι ἰουσα.
Κούρην, ἦν ἄρα οἱ γέρας ἐξέλον πίες ἈχΙοῦ,
Τὴν ἄθ ἥ γειρῶν ἔλετο κρείλων Ἀγαμέμνον.
"Ἡτο δ’ τῆς ἀχέων φρένας ἐφθείνει’ αὐτὰρ Ἀχίου
Τρωὲς ἐπὶ πρύμναις ἐξέλοον, οὐδὲ θάραζῃ
Εἰς ν ἔξεινα’ τὸν δε λῖσσοντο γέρουτες
Ἀργεῖων, καὶ πολλὰ περικλυτὰ δώρ’ ἀνόμαζον.
"Ενθ’ αὐτός μὲν ἐπει’ ἴμαιντο λογίον ἀμύναι
Αὐτὰρ δ’ Πάτροκλον περὶ μὲν τὰ ἀ τεῦχεα ἐσσε,
Πέμπε δὲ μῖν πολεμιόνδε, πολλὸν δ’ ἀμα λαδν ὄπασσε.
Πάν δ’ ἦμαρ μάρναντο περὶ Σκαιύπι πύλην
Καὶ νῦ κεν αὐτόμαρ πόλιν ἐπραθοῦν, εἰ μὴ Ἀπόλλων
Πολλὰ κακὰ βέσαντα Μενοιτόν ἀλκίμου νῦν
"Εκταν’ ἐνι προμάχοσι, καὶ ‘Εκτορι κύδος ἐδώκε.
Τοῦνκα νῦν τὰ σὰ γοῦναθ’ ἵκανομαι, αἰ’ κ’ ἐλεῖσθα
Υὴ ἐμὶ ῥκομόρω ὄμεν ἀπίδα καὶ τρυφάλειαν,
Καὶ καλὰς κνημίδας ἐπισφυρὶς ἀραρυίας,
Καὶ θώριχ’ δ’ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταιρός
Τρωὶς δαμεῖς’ δ’ ἢ κεῖται ἐπὶ χθοῖν θυμὸν ἀχέων.
Τὴν δ’ ἠμείβει’ ἐπειτα περικλυτὸς Ἀμφιγινῆς’
Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σήμει μελόντων.
Αἱ γὰρ μῖν θανάτου δυσηχέος ὥς ἐναιμίαν
Νόσφιν ἀποκρύψαι, ὁτε μῖν μόρος αἰνὸς ἰκάνοι,
"Ὡς οἱ τεῦχεα καλὰ παρέσσεται, οὐτα τις αὐτέ
Ἀνθρώπων πολέων θαυμάσσεται, οὐ κεν ὅδηται.

435. ἀριμένος. See on II. Ε. 555. The seven following lines are repeated from v. 56. supra.
458. νῦ ἐμὶ ὅκ. For νῦ, dat. from νῦς, of which the acc. occurs in II. Ν. 185. To avoid the unusual elision, some would prefer, perhaps, to read νῦ at length, and connect the two long vowels by a synizesis. Compare Od. Γ. 89.
466. τίς. For ἰκαστὸς.
"Os eiswv tihn men lysen autov, bghi epi fousas. Tacs eis pura eptesf, keleui te ergazesai. Fousai d' en xhanoisio s' eikosi paisai efouson, 470
Pautoin euptesaton autimhn ezaniesai, "Allote meni spweidonti parremeine, allote d' autai, "Optos "Hfaiastos t' eithloi, kai egron anoiuo. Xalkov d' en puri balvan apieria, kassiteron te, Kai chrusov timhuta, kai argyron autar epteta 475 Oikein ev akmosthio megan akmona' genito de xeirol 'Raisithora krateiri, etepfrf e' genito puragwv.
Poiei de prwistata sakos megan te stribaron te,

470. xhanoisi. Moulds, or melting-pots.
Schol. khinovs pillinos, en oixxhswete ta metaallia. And so Eustathius. See, however, Schneid. Lex. in n.
476. genito. See on II. Th. 43.
477. rasthima. A hammer; para to raios, frangere.—propagyn. Tsps. Schol. tov xalektikov karikovn, ton d'eliaazov, para to ta en tv puri avgenein.
478. poiei de prwistata sakos megan. The episode of the Shield of Achilles, if not the most beautiful in the Iliad, is certainly the most strikingly illustrative of the genius of the Poet, his inventive powers, and his exquisite taste. It is a manifest proof, moreover, that Sculpture and the arts of design had made considerable progress in Greece in that early age, having been probably introduced into the country from Egypt. Mr. Bryant indeed supposes that the Shield itself was copied from an Egyptian model; and he has produced several instances to show that representations, such as those which are therein exhibited, were very common in that country. See his Heathen Mythology, Part II. It has been objected, however, that the arts could never have been in that state of forwardness which would be necessary for the production of a work of design, so perfect as that which is here attributed to Vulcan; and consequently that the description must have been introduced into the Iliad at some later period. But it may be answered, that Homer is describing the work of a god; and that it would therefore be sufficient that the simplest elements of the art were then in existence, which his imagination would enable him to model into any degree of fancied perfection. At the same time there is every reason to believe, that shields, and other pieces of armour, were adorned with figures in bas-relief, which would readily supply the poet with the idea which he has embodied into the shield of his hero. It should seem also, that Metallurgy, and perhaps Chemistry, so far as relates to the production of colours, was not altogether unknown: for several colours are expressly mentioned, such as the purple of the grapes, the red of the mantle of Fate, and the dun of the oxen, which could not be produced by the simple metals which were used, viz. brass, or bronze, tin, gold, and silver; or by any combination of them.

Objections have also been repeatedly raised as to the impossibility of comprising so great a number of objects, as are here described, within the compass of a shield; unless each part were so minute as to be scarcely discernible. But when it is remembered that shields are generally represented in Homer as sufficiently large to protect the whole body, such an objection will not appear very important. At all events it will be a sufficient reply, that an eminent artist of modern times, Mr. Flaxman, has comprised the whole within a circumference of three feet diameter. The entire shield, which was circular, according to the fashion of the times, was divided into three concentric circles, each of which displayed a distinct portion of the universe, with a narrow space between them; and the interior circle, or boss of the shield, which projected spherically, represented a map of the heavens, and had the appearance probably of a modern celestial globe. The border, or outer circle, exhibited the waves of the ocean; and the middle circumference, which typified the earth, was divided into four compartments, each containing three sub-divisions; in which were illustrative pictures of the four estates of society, the civil, military, agricultural, and pastoral. In each of these pictures the poet alludes to customs of his own country in the age in which he lived. Sir Wm. Drummond (Class. Journal, vol. VI. p. 7) has a conjecture that it was his intention to represent the four seasons by appropriate emblems, derived from occupations, or sports, adapted to each successive month.
of the Attic year. Thus the picture of a marriage accords well with Gamelion, the first month, which was so called from a festival celebrated at this time by those who were about to marry; and similar analogies have been pointed out in each successive representation. The arguments by which this hypothesis is supported are extremely learned and ingenious; but, perhaps, not altogether satisfactory.

Heyne, who is decided in his opinion that the description of the Shield is an interpolation, has produced several other arguments in defence of his assertion. He contends that it interrupts the story unnecessarily, and that the scenes which it describes are at variance with those which are immediately connected with it. The peaceful objects which it represents are totally at variance with the martial and bustling spirit of the passages which precede the episode, and the character of the warrior for whom it was intended. It could not have been fashioned by the means employed by Vulcan in its formation; and when completed, it was not calculated to strike terror into the beholders, but rather admiration. It should be observed, however, that Homer has introduced subjects of a quiet nature into the shield, in order to relieve the reader from the tumult and horror of the scenes already described, by its soft and pleasing variety; and that he has not studied so much the beauty of the Shield, as that of the Poem. As to its formation, the process and means employed by a god, do not necessarily require to be reduced to the level of human operations. With respect to a caviol, which has been sometimes alleged, of the impossibility of representing moving figures on the shield, it is too frivolous to need an answer: since Homer evidently means nothing more than that they had the appearance of being endured with the power of motion; and similar expressions are continually used in reference to paintings.

Hesiod's description of the Shield of Hercules is an evident imitation of the Shield of Achilles; the opinion that the former was the original, and the latter the copy, being clearly without foundation. Virgil also has imitated Homer in describing the Shield of Eneas in Æneas in Æn. VII. 626. Anacreon alludes to Homer's description in these elegant lines: Od. 16. Τόν ἄργυρον τορσιν, Τήματε, μοι πολλήννιον Παντοπλαν μέν σώμα τῇ γάρ μάχαις κάμοι; Ποτήριον οί κύλιν, Ὀσον ἐνυπηβάλειν. Ποιεί οί μοι κατ' αὐτόν Μήτρα ἄστρα, μήθ' ἀμάξαν, Μή στυγνών Ὀμόνων Τῇ Πλείαδῶν μίλε μοι, Τῇ ἀστέρος Βασίτεως; ἐκ. Those who are desirous of learning to what an extent the allegorical interpreters of Homer have carried their labours, will be abundantly satisfied by the observations of Heraditus, and of Demo, the daughter of Pythagoras, on the Shield, which are recorded by Eustathius.

479. πάντοσε ἑαυτάλλων. Covering it with various workmanship.—Of the ἄντευη, see on II. Ε. 262. Z. 118.

480. ἐκ ἄργυρον τελαμώνα. Scil. εἴ τού σάκως ἐβαλε. The πτέρυξ, mentioned in the next line, were lamiae, or plates, of different metals. Compare II. Υ. 270.

481. ἐν αὐτῷ. That is, on the surface.

483. ἐν μεν γάταν ἔτευξε, κ.τ.λ. This line develops the subject of the whole shield, as described in the note on v. 478; and the next commences an enumeration of the heavenly bodies, with the sun and moon, as represented in the central sphere, or boss of the shield. The description from v. 490. to v. 609. inclusive, relates to the earth; and the two following lines conclude the episode, in reference to the ocean, which surrounds the whole. Hence Eurip. Elect. 467. 'Ἐν δὲ μίσῳ κατέλαμψε σώσει Φαίδων κύκλος ἀκόλου Οπιοίν ανίπτερος' Ἀστρον πν σαραίος χοροί, Πλειάδεις, Τάιδες. Ovid. Met. XIII. 291. Νοείτε ενίπ εγγίζει ξελινία νοτίς, Οἰκείων, et Terras, cuique alto sidera celo, Pleiadasque, Πυθαδασε, Ιαδαβονε, Ιωνιναμενε Σαυρος Αρτεων, Diverasque urbes, niliuniq e Orionis enacn. Compare Virg. Georg. I. 137. Εν. I. 742.

with ποσαμύος in II. Α. 492, and elsewhere; but seldom, if ever, with any other substantivé, except the two already instance.

485. τείρημα. The stars. Hesiod. Theog. ἀστρα τε λαμπροτόντα, τὰ τ’ οὐρανός ἐστεφάνωτα. Schol. τὰ ἀστρα’ πάρα τ’ τερατῶδες καὶ σμισώδη ταῦτα ἔιναι. Εὐσταθίου says that they are so called διὰ τ’ ἔφειν, ὁ ἑστὶν ἀγγέλλων τοι τὰ μᾶλλοντα. Other derivations also have been given; but all equally uncertain. The word occurs in Callim. Ἡ. Del. 176. Apoll. Rhod. III. 1361. In the construction, the relative τὰ, in the accusative, is put for τις, in the dative. See Matt. Gr. Gr. § 423. 5. From the use of the epithet πάντα, it has been supposed that the constellations here enumerated, are all that were known to the poet. This conclusion, however, is evidently incorrect, since he mentions the dog-star, Siriuς, in II. E. 5. X. 26, and Boötes, in Od. E. 272. After speaking of all the stars generally, he proceeds to particularize a few of the most remarkable.

486. Υάδας. Cicero de Nat. Deor. II. 43. Has Græci stellas Hyadas vocatarn mecum, a pluendo; οἵνει enim est plurere. Nostri imperire sucucus, quasi a suibus essent, non ab imbrisbus nominata. See Davies in loc. The periphrasis σθένος ’Ωριωνος has been repeatedly noticed.

488. ἔτ’ αὐτῷ στρέφεται. Which turns in the same place. Schol. περὶ τοῦ αὐτὸν τότον, ὡς μὴ καταδυμηνή. The verb στρέφεται is used in the same sense in Anacre. Od. III. 2. Ἀστέρες ἔτ’ ’Αρκτος ἑκάτη Καρα χαίραι τὴν Βοώτου. Soph. Trach. 132. ἄρκτου στροφάδες κίλευθα. Juven. Sat. V. 23. Αργοῦς στρατηγὸς πίπτῃ σαββατα Boote. The words ’Ωριωνος ὠκειόει indicate the situation of the Bear. It observed Orion; i. e. it is directly opposite to Orion, which holds the same relative seat in the southern, as the Bear in the northern, hemisphere. Manill. Astron. I. 502. Arctos et Orion, aderens frontibus ibant.

469. οἱ ἔ τ’ ἀμμορος κ. τ. λ. Cicero de Nat. D. II. 41. Huic cirrocumolum aucto duae feruntur numquam occidentes. Virg. Georg. I. 246. Arctos Oceanì metuenteræ æquore tingi. Stat. Theb. III. 683. ubi sodi superstite planstro Arctos ad Oceanum fugientibus invictus estet aries. Homer’s accuracy in this passage has been frequently called in question, since the Wain, or Ursa Major, is not the only constellation which never sets; but Cepheus, Draco, Ursa Minor, and others, always remain above the horizon, in the latitude of Troy. Hence it has been suggested that these stars were undiscovered in the poet’s time, or that he mentions the Bear as the most remarkable. Now astronomy seems to have been somewhat advanced in the time of the Trojan war; since Palamedes is celebrated for his skill in that science, and Diod. Sic. relates that the Greeks were instructed therein by Herocles, and Æschylus by Prometheus. Hence the opinion of Strabo (lib. I. p. 3.) is more probable, that Homer, by the Bear, understands the whole Arctic Circle. Sir Wm. Drummond, however, has a curious astronomical calculation to prove, that in Egypt, from whence the model of the Shield was taken, the seven stars in the Wain were the only constellations which never sunk below the horizon, in that latitude, in the era of the Trojan war. See Class. Journ. vol. VI. p. 9.

490. ἐν τοῖς τόλμεσις. The description of these two cities comprises the two first compartments of the middle circle of the Shield; each city affording subjects for three pictures, illustrative of civil and military life.

491. ἐν τῇ μὲν ἡ γάμῳ κ. τ. λ. First compartment: A city in peace. First subdivision: Nuptial rites, &c. It was impossible to have chosen two better emblems of Peace than Marriage and Justice. It is said this city was Athens, for marriages were first instituted there, by Cercops, and judgment upon murder first founded there. Pope. See Athen. XIII. I. Schol. Aristoph. Plut. 773. Homer has here given us a description of a nuptial procession, as it was in his time. The bride was conducted to the house of her husband by torchlight, accompanied by dancers and musicians, who sang the ὀμφανιος, or bridal song; which appears to have been then in use. Milton evidently had his eye on this passage in P. L. XI. 590. They light the nuptial torch, and bid
invoke Hymen, then first to marriage rites invoked; With feast and music all the tents resound.—From this passage, compared with Od. A. 226. A. 414, it appears that three distinct sorts of entertainment were in use among the early Greeks: εἰλαπίνη, γάμος, and Ἠρανος. Of these, the first was provided at the expense of one person, whence it was called ἄσφύδολον εἴτυννος. Grammarians are not agreed upon the etymology of the word; but the most plausible derivation is from εἰλη, a company, and πίνων, to drink. Hence the Schole 1 on Od. A. 226. εἰλαπίνην ἢ μεγάλη εὐωδία, ἐν γατα εἰλας καὶ συνασφαλές εὐοικούστα. On the other hand Ἠρανος was a feast to which every person present contributed his portion. The distinction is thus marked in Athen. Deip. VIII. 16. τὰς θυσίας καὶ τὰς λαμπροτέρας παρακειμένως ἐκάλου ὀσ παλαιοί Ἐλπιδίνας, καὶ τοὺς τούτοις μετεχούστως, εἰλαπιναστάς ἕρανοι ι ἐκίνου ἀπὸ τῶν συμβαλλόμενων εἰσαγωγοῦ, ἀπὸ τοῦ συμπαρακαὶ συμφέρον ἐκξαστοῦ. These Ἠρανοι were not only less expensive, but considered also as more conducive to good fellowship than the εἰλαπίνης. They were also conducted with greater decorum, inasmuch as the guests were more temperate than when they feasted at another's expense. See Hesiod. Op. D. 340. Plaut. Curc. IV. 1. 13. To these Ἠρανοι the Christian agra an seem to have borne some analogy. It has been thought that γάμος means not so much a marriage-feast, as a feast generally; and that it is comprehended under one or other of the former terms. But it is here clearly opposed, at least, to εἰλαπίνη, and its very name indicates its appropriate meaning. Polloc. Onom. III. 38. τὸ μὲν ἔργον ἑρων καὶ ἡ ἐρωτή, γάμος. Again, III. 44. ὃ οἴμης μὲν τὸ ἔργον μόνον, ἄλλα καὶ τὴν ἐστιαὶν, γάμον καλεῖ. In the LXX. and N. T. this sense occurs continually.
503. κήρυκες δ' ἄρα λαόν ἐφίητον' οἱ δὲ γέροντες
Εἰσ' ἐπὶ ξεστοίσι λίθοις ἱερῷ ἐν κύκλῳ,
Σκῆπτρα δὲ κυρίκων ἐν χέροι λατρευτῶν
Τοις ἐπείτ' ἥσσον, ἀμοβηθής δὲ δίκαιον.
Κεῖτο δ' ἄρ ἐν μέσοισι δύο χρυσόφα Τάλαντα,
Τῷ δόμεν, ὡς μετὰ τοις δίκην ἱθυντάτα εἶποι.
Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύο στρατοὶ εἰσα λαῶν,
Γεύχαι λαμπτόμενοι' δίχα δὲ σφίσσιν ἤνδαι βουλὴ,
Ἡ διαπραθέθησι, ἣ ἄνδρα πάντα δάσασθαι,
Κτῆσιν ὑπὲ φολλεθθον ἐπηράτον εὐτὸς ἑργεί' 505
Οἱ δ' οὔπω πείθουτο, λόχων δ' ὑπεθυρήσουσαν.
Τείχος μὲν ῥ' ἀλοχοὶ το τίλαϊ καὶ νίπτα τέκνα
Ῥώα' ἐφεστάττες, μετὰ δ' ἀνέρες, οὕς ἔξε γήρας.
Οἱ δ' ἵσαν ἤρχε δ' ἄρα σφίν Ἄρης καὶ Παλλᾶς Ἄθηναν,
'Αμφι χρυσέω, χρύσεω παῖ εἰματα ἐθηνη.
Καλῷ καὶ μεγάλῳ σὺν τεύχεσιν, ὡς τε θεῷ περ,
'Αμφίς ἀριζήλας λαοί δ' ὑπολίζονες ἦσαν. 510
Οἱ δ' ὕπε δ' ῥ' ἰκανον, δοθ' σφίσσιν εἰκε λοχῆσαι,
'Ἐν τοσαμω, ὅθ' τ' ἀρδεῦς ἐνν πάντες βοτοῦσιν,
'Ἐνθ' ἄρα τοί γ' ἴσουν', εἰλιμένοι αἴθοτι χαλκῷ.
Τοις δ' ἐπείτ' ἀπάνευθε δύο σκοποὶ εἰσα λαῶν,
Δέγμενοι, ὅπποτε μῆλα ἰδοῖατο καὶ ἐλικας βοῦς,
Οἱ δ' τἄχα προγένουτο, δῶς δ' ἀμι ἐποντο νομής,
Τερπόμενοι σύργεζ' δόλον δ' οὐ τι προνύσαν. 515

504. σκῆπτρα δ' κυρίκων κ.τ.λ. See on II. Ψ. 568.

507. δύο χρυσοί Τάλαντα. This was in all probability the fine itself, which was brought by the defendant; and which he would receive again, or resign to the plaintiff, according to the decision of the judges. Eustathius, however, supposes that it was a reward appointed for the judges, and assigned to him whose decision should be most just and satisfactory; each of the litigants contributing one talent. But see Mitford's Hist. of Greece, T. I. p. 130. note. Neither does it appear that the stipend of the judge, called μισθὸς ἐκαστικὸς, was thus levered; not to mention that the sum here specified would have been exorbitant as a judicial fee. See Schneid. Lex. in ν. τάλαντον, and Schol. ad Arist. Ran. 133. Av. 1540.

508. δ' δικην ἱθυντάτα αὕτων. Quia causam suam verissime dixisset; i.e. edocuisset judices, justa se postulare. HEYNE.

509. τὴν δ' ἐτέρην πόλιν κ.τ.λ. Second compartment; fourth subdivision: A siege. The two armies, or perhaps two divisions of the same army, are represented in deliberation, as to the use they should make of a surrender, which they anticipated. Milton, P. L. XI. 646. One way a band select from forage drives A herd of beeces, fair oxen and fair kine, From a fat meadow ground; or fleece flock, Eves and their bleating lambs, across the plain, Their booty. Scarcce with life the shepherds fly, But call in aid; which makes a bloody fray; &c.—Others to a city strong Lay siege, encamped; by battery, scale, and mine, Assaulting; &c. Throughout the prophetic vision indeed, which Michael discloses to Adam, there is an evident imitation of Homer's description of the Shield of Achilles.

513. οἱ δ' οὕπω πείθουτο. They did not yet accede to the conditions; i.e. the besieged.

519. ὑπολίζονες. Comparative from δλίγος, small; as μείζων, from μέγας.

520. δ' δ' οὕ τε ἐδ' κ.τ.λ. Fifth subdivision: an ambuscade.
Οὐ μὲν τὰ προϊόντες ἐπέδραμον, ὡς δὲ ἐπείτα
Τάμμουν ἄμφι βοῶν ἀγέλας καὶ πώεα καλὰ
Ἀγρευννων ὀνων, κτέινον δὲ ἐπὶ μηλοβοτήρας.
Οὐ δὲ ως οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίν,
Εἰρᾶν προπάροιθε καθῆμενοι, αὐτὶκ' ἐφ' ἵππων
Βάντες ἀεραπτόδων μετεκάθον, αἴετα δὲ ἰκούντο.
Στησάμενοι δὲ μάχοντο μάχην ποταμοῦ παρ' ὦχας,
Βάλλουν δὲ ἀλλήλους ἀλκήρεσαι ἐγχείρησαι.
Ἐν δὲ Ἔρις, ἐν δὲ Κυδομοὶς ὠμίλεου, ἐν δὲ ὄλῳ Κήρ,
"Ἀλλον Ἴων ἔχουσα νεοῦταν, ἀλλον ἄοντον,
"Ἀλλον τεθυνώτα κατὰ μόθον ἔλεκ ποδοῖν.
Εἴμα δ' ἔχ' ἀμφ' ὤμοιοι δαφνεῖν ἀμίατι φωτῶν.
Ὡμίλευν δ', ὡστε Ἴωι βροτοὶ, ἴδ' ἐμάγουν,
Νεκροὺς τ' ἀλληλών ἔρυνον καταστενήσαις.

Ἐν δὲ τίθει νεῶν μαλακίν, πτέων ἄρουραν,
Εὐφρεῖαν, τριπτόλουν πολλοὶ δὲ ἀρωπήρες ἐν αὐτῇ
Σεῦγα διενεώντες ἑλάστρευν ἐνθα καὶ ἔνθα.
Οὐ δ' ὥστε στρέμαντες ἴκοιατο τέλον ἄρουρης,
Τούτο δ' ἐπείτ' ἐν χειρὶ δέπας μελεθέος οὖν
Δόσκεν ἄνδρ' ἐπὶ τοι ἐστρέφασαν ἀν' ὄγμους,
"Ιέμενοι νεῶνο βαθέως τέλσων ἰκέσθαι.
"Ἡ δὲ μελαίνερ' ὀπίσθεν, ἀρμομένη δὲ ἐψικε,
Χρυσεῖν περ' έουσα' τ' ἐν περὶ θαυμα τένκτο.

Ἐν δὲ τίθει τέμνον παθυλήιον ἐνθα δ' ἐρίθων.

527. οἱ μὲν τα προϊόντες κ. τ. λ. Sixth subdivision: A battle.
531. εἶραν προπάροιθι. In concione. This substantive is written either ἐρα, ἐρα, or ἐρα. Hesiod. Theog. 803. ἐκεῖτα δ' ἐπιτίθεσαι αὐτὶς Ἐρας ἀνακτῶν.
Many MSS. and Edd. here read ἔρων. Schol. Vill. ἐρας λέγε τας ἄγαρας, σχηματιζόν ἀπὸ τὸν ἴρειν. So also Hesychius: ἐρα τόιτης, φόμη, ηλθών.
541. ἐν δὲ τίθει κ. τ. λ. Third compartment, illustrative of rural employments. Seventh subdivision: Tillage.—Of the word νεῆς, see on II. K. 353.
543. ἑλάστρευον. Schol. ἤλαστρον. This rare form occurs also in Herodotus.
546. ἀν' ὄγμους. See on Η. L. 68.
548. ἦ δ' μελαίνερ' κ. τ. λ. Plin. N. H. XVII. 5. Terra post conserm nitescens; qualen fons ingensurum Homerus in arum a deo calatam dixit, addiditque miraculum nigrormentis, quamvis fuerit in auro. Of the production of the various colours on the Shield, see above on v. 478.
ωργοῖ, καταχρηστεῖκος ἐν οἱ μοισθοῦ ἐρ-
γαζόμενον. From the sense in which it is here used by Homer, it has been sometimes derived from ἐρα, terra. Here also compare Milton, P. L. XI. 429. His eyes he opened, and beheld a field, Par t arable and tileth, whereon were sheaves New-reaped; &c.
'Ημων, οξίας δρεπάνας ἐν χερῶν ἔχοντες·
Δράγματα δ' ἄλλα μετ' ὦγυμον ἐπήτριμα πτῖτον ἤραξε,
'Αλλὰ δ' ἀμαλλοδεσθήρες ἐν ἔλλειμνοις ἐδέντω.
Τρεῖς δ' ἀρ' ἀμαλλοδεσθήρες ἐφέστασαν' αὐτάρ ὑπίσθε
Πατές δραγιμένους, ἐν ἀγκαλίδεσαι φέροντες,
'Ασπερχές πάρεχον· ἐβασιλεὺς δ' ἐν τοῖσι σιωπῇ
Σκητρόν ἔχουν ἑστήκει ἐπ' ὦγυμον, γηθόδυνος κήρ.
Κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένωντο,
Βοῦν δ' ἑρεθόντες μέγαν ἀμφεπον' ἂν ὑπ' γυναικές
Δεῖττον ἐρμόθους λευκ' ἀλφίτα πολλὰ πάλων.
'Ἐν δὲ τίθει σταφυλᾶτι μέγα βράθουναν ἀλώνην,
Καλῆν, χρυσεῖν' μίλανες δ' ἀνὰ βυτρυφεῖς ἱσαν'
'Εστήκε δὲ κάμαξες διαμπερεῖς ἀργυροφάινον.
'Αμφι δὲ κυανῆν κατέστον, περὶ δ' ἐρκος ἔλασσε
Κασσατέρου' μία δ' οἷα ἀταρπίτος ἔδω ἐπ' αὐτήν,
Τὸ νάσσουτο φρονής, ὅτε τρυγώθεν ἀλώνην.
Παρθενικαὶ δὲ καὶ ἠθεοὶ, ἀταλὰ φρονεύοντες,
Πλεκτοὶ ἐν ταλάροισι φέρον μελιθεὰ καρπῶν.
Τούσι δὲ ἐν μέσσοισι πάις φόρμιγγι λυγεῖ
'Ιμερόν κιθάρις, Δίνον δ' ὑπὸ καλὸν ἀείδε.
Linus was the most ancient name in poetry; the first upon record who invented verse and measure among the Greeks. He passed for the son of Apollo or Mercury, and was preceptor to Hereules, Thamyris, and Orpheus. There was a solemn custom among the Greeks of bewailing annually the death of their first poet. Pausanias informs us, that, before the yearly sacrifices to the Muse on Mount Heicon, the obsequies of Linus were performed, who had a statue and altar erected to him in that place. Homer alludes to that custom in this passage, and was doubtless found of paying this respect to the old Father of Poetry. Virgil has done the same in that fine celebration of him: Eclog. VI. 64. Tam cavit errantium Permessi ad flamina Gallum Aonos in montes ut ducerit una sororun; Utque viro Phoebi chorus assumveret oras. Ut Linus hoc illi, divino carmine, pastor, Florigens atque apio crines ornatus amaro, Dixerit; &c. And again in Eclog. IV. 55. Non me carminibus timet nec Thracicus Orpheus, Nec Linus; haud mater quamvis, atque haec pater adiicit, Orpheus Calliopea, Linos favoneus Apollo. Pope. There is little doubt but that this statement is correct, although Heyne and others are of a different opinion. To this effect is the fragment of Hesiód, preserved by Eustathius: Ὑφανεῖ δ' αὖ ἐτικὴ δέον, πολυήρατον ψιθον, ἤν δέ, ὅσοι βροτοὶ ἴδον αὐτοῦ καὶ κιθαρίσται, Πάντως μὲν ὑπονοοῦν ἐν ἀληθίναις τε χαρῖς τε, 'Αρχόμενοι δὲ Δίον καὶ Λήγουσις καλοῦσιν. The other interpretation to which Pope alludes, and which Heyne adopts, renders λίγον by chordam. There is also another acceptance, which is certainly preferable to that of Heyne, and which in fact is supported by the passage in Herodotus, somewhat incorrectly adduced by Pope in confirmation of the sense, which he has correctly followed. According to the historian, λίγος was a kind of song or chant, having gradually acquired the name from the old poet in question. See Blomfield's Glos. on Æsch. Agam. 119.


572. ἔγωμι. See on II. P. 66.

573. ἐν δ' ἄγλην κ. τ. λ. Fourth compartment, illustrative of Pastoral life. Tenth subdivision: A herd of oxen. Of the epithet ὀρθοκαιράως, see above on v. 3.

576. παρὰ βοδανῶν δονακία. The MSS. and Edd. vary between παρὶ and παρά; with either of which the clause is alike unintelligible. It is acknowledged on all sides that the passage is corrupt: and it seems most probable that the words παρὰ βοδανῶν have found their way into the text, instead of an additional epithet of the substantive σοματον. Homer continually joins together several adjectives without a conjunctive particle, by which means the ideas contained in the image are more closely combined. Compare supra v. 276; and see Matt. Gr. Gr. § 444. 3. Eustathius mentions, that anciently ῥαδανάνονακά was read, as a compound epithet, in one word; and Heyne, at all events, would read ῥαδανάν. Hesych. ῥαδανῶν λεπτῶν, οὐκι λεπτῶν, παρὰ τὸ βασίς δονακίαθα. 573. πίδας ἄργοι. Schol. ταχυπόδες. 580. ἔργυμηλον. Megientem. II. Υ. 404. ὡρυγεν ὡς ὅτε ταῖρος Ἐλκόμενος.
Ô ὂ ἦτοι δακεῖν μὲν ἀπετρωπῶντο λέοντων,
'Ιστάμενοι δὲ μάλ' ἔγγυς ἥλακτεν, ἐκ τ' ἀλέουτο.
'Εν δὲ νομὸν ποίησε περικλυτὸς 'Αμφιγυής
'Εν καλῇ βίσσῳ μέγαν οἰών ἀργεννάων,
Σταθμοὺς τε, κλίσια τε κατηρέφας, ἒδε σηκώς.
'Εν δὲ χορὸν ποίκιλλε περικλυτὸς 'Αμφιγυής,
Τῷ ἱκελον, οίῳ ποτ' ἐνὶ Κνωσῷ εὑρέθη
Δαίδαλος ἤσκησε καλλιπλοκάμῳ Ἀριάδνην.
'Ενθα μὲν ἦθεν καὶ παρθένοι ἀλφεσίβουι
'Ὡρχεύντ', ἀλλήλοιον εἰπὶ καρπῷ χείρας ἔχοντες.
Τὸν δ' αἱ μὲν λεπτὰς θόνας ἐχον, οἱ δὲ χιτῶνας
Εἰσὶ' εὐνύπους, ἤσκη στίλβοντας ἐλαίω
Καὶ ρ' αἱ μὲν καλὰς στεφάνας ἐχον, οἱ δὲ μαχαῖρας
Εἰχον χρυσίας ἐξ ἀργυρῶν τελαμώνων.
Οἱ δ' ὅτε μὲν θρήξασκον ἐπισταμένοις πόδεσι
'Ῥεία μάλ', ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμην
'Εξόμενος κεραμέως πειρῆσται, αἱ κε θέρσον
'Αλλοτε δ' αὖ θρῆξασκὸν ἐπὶ στίχας ἀλλήλοιοι.

585. οἱ δ' ἦτοι κ. τ. Λ. That is, οἱ δ' ἀπετρωπῶντο λέοντων ἀπὸ τοῦ ἱκελεύ αὐτῶν.
587. εν δὲ νομὸν κ. τ. Λ. Eleventh subdivision: A flock of sheep.
589. σηκώις. Sheep-pens. Schol. περιβόλους, ἐν οἷς βοσκήματα ἱστάνται. The word is not derived, however, from ἰσταντα, but ἀπὸ τοῦ τά ἐσαυρύντα σῶ αὐτὴν. See also on Il. Ο. 131, and Schneid. Lex. in v.
590. ἐν δὲ χορὸν κ. τ. Λ. Twelfth subdivision: A rustic dance.
591. τῷ ἱκελον, κ. τ. Λ. There were two sorts of dances, the Pyrrhick, and the common dance: Homer has joined both in this description. The Pyrrhick, or military, is performed by the youths, who have swords on; the other by the virgins crowned with garlands. The ancient Scholiasts say, that whereas before it was the custom for men and women to dance separately, the contrary practice was afterwards brought in by seven youths and as many virgins, who were saved by Theseus from the labyrinth; and that this dance was taught them by Daedalus, to whom Homer here alludes. See Dion. Halic. Hist. VI. 68. It is worth observing, that the Cretan dance is still performed in this manner in the Oriental nations. The youths and maids dance in a ring, beginning slowly; by degrees the music plays a quicker time, till at last they dance with the utmost swiftness; and towards the conclusion they sing, as it is said here, in a general chorus. Pope. Be it observed, however, that ἀσκεῖν χορὸν does not mean to teach, but to design, a dance; and there is a possible allusion to a bas-relief, in white marble, said to represent this dance of Ariadne, which was exhibited in Crete long after the death of Homer. Heyne however, and P. Knight, regard the entire fable of Theseus and Ariadne as posterior to Homer; and consequently reject the lines as an interpolation. See also Pausan. VII. 4. IX. 40. Plutarch. V. Thes. p. 9. Lucian. de Salt. 34. Polluc. Onom. IV. 101; and compare Soph. Aj. 700. Xen. Anab. VI. 1.
592. 'Ἀριάδνη. For Ariadne; i.e. for the pleasure of Ariadne. See Matt. Gr. Gr. § 387.
593. ἀλφεσίβουι. Lovely. Schol. ἵνα μαθῇ τὴν εὔκαρπον βόσα εὐρόακον ἐξει. From ἀλέον, to find, and βοῖς. Compare II. Λ. 244.
596. ἤσκη στίλβοντας ἐλαίω. Splendore vel nidore modico, qualis est olei. ERNESTI. Compare Od. Γ. 408. H. 107.
600. ὡς ὅτε τῷ τροχῷ κ. τ. Λ. Strabo (VII. p. 464. c.) objects this line against the assertion of Ephorus, who attributed the invention of the Potters' wheel to Anacharsis the Scythian; whereas on the other hand Poseidonius rejects the passage of Homer as an interpolation, subsequent to that invention, which he vindicates to Anacharsis. See Senec. Epist. 90.
Πολλὸς δ' ἐμερώντα χορὸν περάσταθ' ὁμίλος,
Τερπόμενος μετὰ δὲ σφιν ἐμέλπτετο θεῖος αὐδῆς;
Φορμίζων δ' διὸ κυβιστητὴρε κατ' αὐτοῦς,
Μολπῆς εἰς ἀρχόντος, ἐδίνειν κατὰ μέσσους.
'Εν δὲ τίθει ποταμοῖο μέγα σθένος Ὀμηροῦο
"Ἀντυγα πάρ πυμάτην σάκεος πῦκα ποιητῶ.
Αὐτάρ ἐπειδὴ τεῦξε σάκος μέγα τε στυβαρῶν τε,
Τεῦξε ἢ ἐρ αἱ θώρικα φαινότερον πυρὸς αὐγῆς'.
Τεῦξε δὲ οἱ κύρια βριαρήν, κροτάφοις ἀραφῶν,
Καλὰν δαιδαλῆν ἐπὶ δὲ χρύσειν λόφον ἤκε
Τεῦξε δὲ οἱ κυμαῖνας ἔανοι κασσάμιροι.
Αὐτάρ ἐπεὶ πάνθ' ὀπλα κἀμε κλυτοῖς Ἀμφιγυήεις,
Μητρὸς Ἀχιλλῆος θήκε προπάροιθεν ἀείρας'.
"Η δ', ἵρης ὃς, ἅλτο κατ' Οὐλήμπου νυφέοντος,
Τεῦχεα μαρμαίροντα παρ' Ἡφαῖστου φέρουσα.

606. μολπῆς εἰς ἀρχόντος. Scil. αὐδῆς. There can be little doubt that the old reading εἰς ἀρχόντες is incorrect, inasmuch as it was not the part of the κυβιστητήρα, but of the αὐδῆς, to prelude on the harp, εἰς ἀρχὴν or προομιάζοντα. Aristarchus, who arbitrarily ejected the clause respecting the bard, was probably the author of the corrupted text. See Athen. Deipn. V. p. 180.

607. ἐν δὲ τίθει κ. τ. λ. The outer circumference, or boss of the shield, upon which were represented the waves of the Ocean. So Hesiod. Scut. H. 314. Ἀμφὶ δ' ἐπὶν ἐνεὺν Ὀμηροῦο πλῆθοντι ἔοικός'. Πάν δὲ συναίχε σάκος πολυθαῖαλαν. Compare Virg. Æn. VIII. 671.

611. It has been thought that a sword must necessarily have been included in Vulcan's gift to Achilles, and consequently that after this line a verse has been lost, such as the following: Τεῦξε δὲ οἱ ξῆρος, ἀμφῆκες, μέγα, ἄργυρηλον. Neither, however, did Thetis ask for a sword, nor does Homer elsewhere allude to such a weapon, as fabricated by the god.

613. ἔανοι κασσάμιροι. Of ductile tin. See on II. Γ. 365.
THE ARGUMENT.

THE RECONCILIATION OF ACHILLES AND AGAMEMNON.

Thetis brings to her son the armour made by Vulcan (1—20). She preserves the body of his friend from corruption, and commands him to assemble the army, and declare his resentment at an end (21—30). Agamemnon and Achilles are solemnly reconciled (40—75). The speeches, presents, and ceremonies, on that occasion. Achilles is with great difficulty persuaded to refrain from the battle, till the troops have refreshed themselves, by the advice of Ulysses (76—276). The presents are conveyed to the tent of Achilles, where Briseis laments over the body of Patroclus (277—302). The hero obstinately refuses all repast, and gives himself up to lamentations for his friend (303—339). Minerva descends to strengthen him by the order of Jupiter (340—356). He arms for the fight; addresses himself to his horses, and reproaches them with the death of Patroclus (356—403). One of them is miraculously endued with voice, and inspired to prophesy his fate: but the hero, not astonished by that prodigy, rushes with fury to the combat (404—424).

The thirtieth day. The scene is on the sea-shore.

3. ò δ' òς νηές ίκανεν. See Thetis. The relative evidently refers to the concluding lines of the last book. Hence it has been supposed, with great probability, that Homer wrote his poem in one continued series, and that the division into books was of more recent date. One of the designs on the chest in which Cypselus was concealed, represented Thetis and her attendant nymphs, bearing the armour, fabricated by Vulcan, to Achilles. There is a burlesque allusion to the subject in Plaut. Epid. I. 1. 32.
Κλαϊόντα λυγέως· πολέες δ' ἀμφ' αὐτῶν ἑαυτοῖς 5
Μύρονθ' ἢ δ' ἐν τοίς παρῆσατο διὰ θεών,
"Ει ὁ αἵρετος θεῖος, ἵππος τ' ἐφαγ', ἐκ τ' ὄνομιζε· 10
Τέκνον ἐμοῦ, τούτον μὲν ἐάσωμεν, ἀγνόμενον πέρι,
Κεισθαι, ἐπειδὴ πρώτα θεών ὑπήρ ἀδαμάτη'
Τύνη δ' Ἡφαίστειον πάρα κλυτὰ τεῦχα δέξο.
Καλὰ μάλ', οὗ ὑπὼ τις ἀνήρ ὀμοίως φόρισθεν.
"Ὡς ἀρά φωνήσασι θεὰ κατὰ τεῦχε' ἐθάκεν
Πρὸσθεν Ἀχιλλήος· τὰ δ' ἀνέβραξε δαίδαλα πάντα.
Μυρμídaνας δ' ἀρά πάντας ἐλε τρόμος, οὐδὲ τις ἐκή
"Ἀντὶν εἰσελέιτω, ἀλλ' ἔτρεσαν' αὐτὰρ Ἀχιλλέως
'Ὡς εἴδ', ως μὴν μᾶλλον ἐδὼ χόλος· ἐν δὲ οἱ ὅσσε
Δεινῶν ὑπὸ βλέφαρόν, ὡσεί σέλας, ἐξεφάνθην·
Τέρπετο δ' ἐν χελώσασι ἐχὼν θεῖον ἀγλαὰ δώρα.
Αὐτάρ ἐπεὶ φροσεῖν ἦσι τετάρπετο, δαίδαλα λεύσων,
Αὐτίκα μητέρα ἦν ἐπεα περεόσταν προσανύθα·
Μήτερ ἐμ', τὰ μὲν ὑπλα θεὸς πάρεν, οὗ ἐπιεικὲς
"Εργ' ἐμεν ἀθανάτων, μηδὲ βροτόν ἀνδρα τελέσαι.
Νῦν δ' ἤτοι μὲν ἐγὼ ὁμοίωσιν· ἀλλὰ μάλ' αἰνῶς
Δείων, μὴ μοι τόφερ Μενοκτίον ἀλκιμόν νῦόν
Μύσας, καδῶσαι κατὰ ἀλητοῦς ὅτεταλας,
Εὐλας ἐγγειώνται, ἀκιάσωσι δὲ νεκρῶν,— 25
'Ἐκ δ' αἰῶν πέφαται—κατὰ δὲ χρόα πάντα σαπῆ.
Τὸν δ' ἴμβεβετ' ἐπεται θεὰ Θήτις ἀργυρόπεξα
Τέκνον, μὴ τοι ταῦτα μετὰ φροσεῖ σύμι μελόντων.
Τῷ μὲν ἐγὼ πειρήσω ἀλακεῖν ἀγαρά φύλα,
Μύσας, αἲ τὰ τὴ φώςτας ἀρηφάτους κατέδουσιν
"Ὑπέρ γὰρ κύτταρα γε τελεσφόρον εἰς ἐναυσόν,
Αὐτὶ τῶδ' ἐσται χρώς ἐμπέδος, ἢ καὶ ἀρέων.
'Ἀλλὰ σὺ γ' εἰς ἀγοράν καλέσας ἦρωας Ἀχιλλοῦ,
9. ἐπειδὴ πρώτα. Cum sscal. See on 20
Π. Α. 235.
16. ὡς εἶδ', ὡς. See on II. Ξ. 294.
18. τοῖσον ὁ ἐν χελώσις κ.τ.λ. Compare 25
Virg. Æn. VIII. 617.
24. δείων, μὴ μοι κ.τ.λ. It was considered 30
a grievous misfortune by the anc-
ients in general, that the bodies of their 35
dead should putrefy, above ground, pre-
vious to their interment. Hence Venus is
employed in Π. Ψ. 186, in preserving the
corpse of Hector, in the same manner that
Thetis undertakes for that of Patroclus.
That the same care prevailed among the
Jews, is evident from Jerem. xxxvi. 30.
and other passages of Scripture.
26. εὐλας. Worms. Schol. ἵσως ἢ ἑργ-

tau eiolai oι σκόλησες παρὰ τὴν εἰλησιν.
27. ἢ δ' αἰῶν πέφαται. For life has
departed: ἢ for γάρ. The words are
parenthetical. Of the verb, see on II. E. 531.
30. ἀγρα φύλα, Μύσας. See on II. P.
570.—πειρήσω. The middle form is far
more usual; and therefore Bentley would
read πειρήσω', as found in one and two
MSS.; but the active is confirmed by an
overwhelming weight of authority, as well
as by its use in II. Ο. 8. I. 345. Od. B. 316.
II. in Μερ. 175. Απολ. Ρχ. III. 105. 179.
32. τελεσφόρον. Bringing things to per-
fecction or maturity. An epithet not only
of the year, but of Jupiter and Ceres.
Compare Od. Δ. 86. Κ. 467. Ξ. 292.
Μήνων ἀποειπών 'Αγαμέμνων, τοιμένω λαῶν,
Δίφα μᾶλ' εἰς πόλεμον θωρήσεω, δύσεο δ' ἀλκήν.

'Ως ἀρα φωνήσασα μένος πολυθρόας εἴνηκε
Πατρόκλῳ δ' αὔτ' ἀμβροσίην καὶ νέκταρ ἐρῳδρόν
Στάξε κατὰ μινῶν, ῥα o ἤρως ἐμπεδος εἰη.

Αὐτάρ ὃ βῆ παρὰ θίνα θαλάσσας ὁτὸς 'Αχιλλεὺς,
Σμερδάλλα ἱάχων, ἄφετε δ' ἦρωας 'Αχαιόν.
Καὶ ρ' οἴπερ τὸ πάρος γε νεὼν ἐν ἀγώνι μένεσκοι,
Οἴ τε κυβερνήται καὶ ἔχουν οὕτω νηῶν,
Καὶ ταμίαι παρὰ νησίων ἐσαιν, σίτου δοθῆρες,
Καὶ μην ὦ τὰ ὁλ' εἰς ἀγορήν ἔσαιν, οὕνεκ' 'Αχιλλεὺς
'Εὔφανήν, ἡρῶν δὲ μάχης ἐπέσαντ' ἀλεγεύνης.

Τῶ δὲ δήσω σκάζοντε βάτην" Ἀρεος θεράποντε,
Τυδείδης τε μενεπτόλεμος καὶ δῖος 'Οδυσσεύς,
'Εγχει ἔρεινομένων ' ἔτι γὰρ ἔχον ἔλκεα λυγρά'

Καθ' ἐκεί μετὰ πρώτη ἁγορῆς ὦζοντο κιόντες.

Αὐτάρ ὃ δ' ἐστάτατος ἦλθεν ἀναξ ἅνδρῶν 'Αγαμέμνων,
'Ελκος ἐχων' καὶ γάρ τὸν ἐνὶ κρατερῇ ύσινή
Οὔτα Κώνων 'Αντηνορίδης χαλκῆρει δουρή.

Αὐτάρ ἐπειδῆ πάντες ἀλλοιθήσαν 'Αχαιοὶ,
Τοῖσι δ' ἀνωτάμενος μετέφη πόδας ἄκυς 'Αχιλλεὺς.

'Ατρείδη, ἦ ἀρ τι τὸ εἱμοτέροισιν ἄρειον
'Επλετο, σοὶ καὶ ἐμοὶ, ὦτε νοῖ περ, ἀγνυμένω κήρ,
Θυμιοβόρῳ ἔριδι μενενάμεν εἶνεκα κούρης.

Τὴν ὀφελ' ἐν νήσαι κατακτάμεν 'Αρτέμις ἥν,

'Ἡματι τῷ, ὦτ' ἐγὼν ἔλομην Δυνηνσῶν ὀλέσας'

Τοῦ κ' οὗ τόσσον 'Αχαιοὶ ὦκάξ ἔλον ἀσπετον οὐδας
Δυσιμενενῶν ὑπὸ χερσίν, ἐμεῦ ἀπομνησάσαις.

'Εκτορὶ μὲν καὶ Τρώοι τὸ κέρδον' αὐτὰρ 'Αχαιοὺς
Δηρὸν ἐμῆς καὶ σῆς ἐρίδας μνήσεσθαι οἶω.

Ἀλλὰ τὰ μὲν προτετύχθαι ἦσαμεν, ἀχνύμνοι περ,
Θυμὸν ἐνιστήθαις φίλον ἐμάσαντες ἀνάγκης.

38. ἄμβ. καὶ ν. στάξε κατὰ βινω. Since the early Greeks did not embalm the dead, Homer probably here alludes to the process as practised in Egypt. See Herod. II. 86.

42. νεὼν ἐν ἀγώνι. That is, ἐν ναυστάθμω, at the station of the ships. See on II. H. 298. It appears from this passage, that there were officers appointed to the care and distribution of the provisions; and that they, together with the pilots, were exempt from military service. The vessels, as we have already seen, were manned and rowed by the soldiers.—μενεσκον. Manere oedebant.


53. οὔτα Κόων. See II. Λ. 248. sqq.

56. ἦ ἀρ τι τοῦ εἰς τ. λ. Something of this sort, this reconciliation, would have been better for both of us, if it had taken place when, &c.

59. τῆν ὀφελ' ἐν νήσαι κ. τ. λ. See on II. Z. 428.
'ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ Τ'.

Νῦν δ' ἦτοι μὲν ἐγὼ παθὼ χόλου, οὐδὲ τί με χρή
'Ασκελέως αἰεὶ μενεανέμενον. ἀλλ' ἄγε θάσσον
"Ὅτρυνον πολέμοδε κάρη κομώοτας Ἀχαιοὺς,
"Οφρ᾽ ἐτί καὶ Τρώων περίζωσιαν ἄντων ἠθέων,
Αἰ κ᾽ ἐδώλως ἐπὶ νυσσὴν ἱασεῖν ἄλλα τίν' οἴων
'Ἀσπασίως αὐτῶν γόνων κάρμεθεν, ὡς κε φύγῃσι
Δῆτον ἐκ πολέμου ὑπ᾽ ἐγχεος ἡμέτέροιο.
"Ως ἐφαθ' οἳ δὲ χάρησαν εὐκνήμιδες Ἀχαιοὶ,
Μὴν ἀπειρότος μεγαθύμου Πηλεώνως.
Hesiod: ἥρα ἑσάμενοι πάντες φλούντες ἐπ' αἰαν. Pestilence is described as "walking in darkness, diaporeoménos ἐν σκότε, in Ps. xci. 6. LXX. The word ἠρ is frequently used in Homer to signify darkness. Compare II. P. 444. and elsewhere. Hence the expressions ζῆον ἥρόντα in II. M. 240. Τάρπαρα ἥροντα, in Hesiod. Theog. 119.


91. Δὸς θυγάτηρ Ἀτη. Scil. ἐστι. From the appellative ἀτη, in v. 88, Agamemnon turns to the goddess herself; and enters into a mythological account of the discords which she had excited among the gods, and her consequent execution from heaven. See on II. A. 412; and compare Isa. xiv. 12. According to Hesiod. Theog. 226. 230, ἀτη was the daughter of Eris, or Discord. The import of the name is implied in the words ἵππος ἂνθαι ἂσπάζον. Eustath. τρόπος ἢταιμολογίας ἀπό γὰρ του ἂσπαζα, ἡ ἀτη γίγνεται.

92. τῇ μὲν θ' ἀπαλοὶ πάδες' κ. τ. λ. This passage is one of the very few in Homer, which may perhaps be fairly interpreted into an allegory. By the soft feet of this goddess, and her passing over the heads of men, the poet seems to inti-

mate that her influence is delusive, and her attacks unexpected; as instantiated in the case of Jupiter, in regard to Heracles.

94. κατὰ δ' οὖν ἐπέτροφο γε πίθηκε. According to Eustathius, τῶν ἐμφανών τῶν ἐπέτροφον. In some copies the line is marked with crotchets, and perhaps it would be as well omitted.

95. ὑποτε μεν, πάντες τε θεοί, πᾶσαι τε θεῖαι, 'Οφρ' ἐπω τά με θυμος ἐνι στήθισεν ἀνώγει. Σήμερον ἄνδρα φώσώ μογοστόκος Ἑλληνικά.
'Εκφανεῖ, ός πάντεσσι περικτιώνεσσιν ἀνάζει,
Τῶν ἀνδρῶν, γενείης οἴθ' αἴματος ἔξ ἔμευ ἐίσι.—
Τὸν δὲ δολοφονέονα προσήθα πότνα 'Ἡρη
Ψευστήσεις, οὐδ' αὖτε τέλος μῦθον ἐπιθήσεις.
Εἰ δ' ἀγε, νῦν μοι ὄρμοσον, Ὄλυμπες, καρτερὸν ὥρκουν,
'Ἡ μὴν τὸν πάντεσσι περικτιώνεσσιν ἀνάζειν,
'Ος κεν ἐπ' ἦμιτι τῷδε πέσῃ μετὰ ποσι γυναικός
Τῶν ἀνδρῶν, οὐ σῆς ἐς αἴματος εἰς γενεὰν.—
'Ως ἐφατο: Ζεὺς δ' οὔτε δολοφοσύνην ἐνοίσεν,
'Αλλ' ὄρμοσε μέγαν ὥρκουν ἐπετα δὲ πολλὸν ἀᾶσθη.
'Ἡρη δ' αίξασα λίπτε ῥίον Οὐλυμποίῳ,
Καρπαλίμως δ' ἵκετ Ἀργος Ἀχαϊκῶν, ἐνόθ' ἀρὰ ὑδ᾽
'Ιφθίμην ἄλοχον Σθενέλων Περσιάδαοι
'Ἡ δὲ κύων φίλον νῖνο, δ' ἐβδομος ἑστήκει μεῖς
'Εκ δὲ ἀγαν πρὸ φώσαρε, καὶ ἤλιοντιν ἑνώτα'
'Αλκμήνης δ' απέπαυσε τόκον, σχέδε δ' Εὐλευθυία.
Αὐτὴ δ' ἄγγελος Κρονίωνα προσήθα—
Ζεῦ πάτερ, ἀργυρόων, ἐνος τῷ τό ἐν φρεσεθείν.
'Ἡδ' ἀνήρ γέγον ἐσθάλος, δὲ Ἀργείοισιν ἀνάξει,
Εὐρυσθεὺς, Σθενέλω παῖς Περσιάδαοι,
Σὺν γένος' οὐ οἱ αἰείκες ἀνασαέμεν 'Ἀργείοισιν.—
'Ως φάτοι τὸν δ' ἄχος ἀνα κατὰ φρένα τύπις βαθθείαν.
Αὐτῖκα δ' εἶλ' Ἀθην κεφαλῆς λιπαροπλακόμαι,
Χωμένος φρεσιν ὕπι, καὶ ὄρμοσε καρτερὸν ὥρκουν,
Μῆτιστ' ἐς Οὐλυμποῦ τε καὶ οὐρανὸν ἀστερέντα
Αὐτις ἔλευσετα δ' Ἀθην, ἦ πάντας ἀάται.
'Ως εἰπὼν ἐρρίψεν ἄπ' οὐρανοῦ ἀστερέντως,
Χειρὶ περιστρέφας τάχα δ' ἵκετο ἐργα ἀνθρώπων.
Τὴν αἰεῖ στενάχεσθ' ὡς' ἐνοι φίλον νῖνο ὄρφιτο
'Εργὸν αἰείκες ἔχοντα ὑπ' Εὐρυσθῆς αἰθλῶν,
'Ως καὶ ἐγόν, ὅτε δ' αὔτε μήγας κορυφαίολος ἕκτωρ
Ἀργείοις ὀλίσκεν ἔπὶ πρῶμυρις νέεσσι,
Οὐ δυνάμην λελαθήζοι 'Ατης, ἦ πρῶτων ἀᾶσθην.

110. πέσῃ μετὰ ποσι γυναικός. Shall fall between the feet, i.e. from the womb. Eustath. μεταξιο πολών. See Matt. Gr. Gr. § 587. This phrase, in reference to the birth of a child, is illustrated by the same manner of expression in Holy Writ. Compare Deut. xxviii. 57; and see Grotius on Gen. xlix. 10.

116. ἄλοχον Σθενέλων Π. That is, Ἀνδρομέδα. See Apollod. Bibl. II. ii. supra, and Heyne ad loc.

117. ἐστήκει. Was in progress. Hence it should seem that the technical usage of the verb ἐστήκει, in reference to the course of the month, was already in use. Compare Od. Ξ. 162. T. 519. Since, however, the seventh month was evidently far advanced, it is not to be inferred that the threefold division of the Attic month was then employed.

118. ἡλιερήσιον. Falling of the proper number of months. Eustath. ἡλιερήσια, ἡγοῦν ἀρατῆς, ἀποτυχών τῶν συνιθῶν ἐννέα τοῦ τεκετῶν μήνων.
'Αλλ' ἐπεὶ ἀναμένη, καὶ μεν φρένας ἦλετο Ζεὺς,
'Αφ ἠθέλω ἀφέσαι, δόμεναι τ' ἀπερείσι ἀποινα.
'Αλλ' ὀρεσθεν πολεμίους, καὶ ἄλλους ὀρνυθι λαοὺς
Δώρα δ' ἔγων ὦδε πάντα παρασχεῖν, ὅσα τοι ἔλθων
Χόδος εἰνε κλείστην ὑπέσχετο ἔδος 'Οδυσσεύς.
Εἰ δ' ἠθέλεις, ἐπιμελοῦν, ἐπειγόμενον περί ἄρμος
Δώρα δ' τε τοι θεράπωντες, ἐμὴς παρὰ νῦν ἔλοντες,
Οἶνουσα, ὀφρα ἴδης, ὁ τοι μενοείκα δῶσω.
Τὸν δ' ἀπαμειβόμενος προσέβη πόδας ὡς 'Αχιλλεύς'
'Αρπείδη κύδιστε, ἀναξ ἀνδρῶν, 'Αγάμεμνον,
Δώρα μέν, αἰ κ' ἠθέλησα, παρασχέμεν, ὡς ἐπιείκες,
"Ἡτ' ἐχέμεν, πάρα σοι' νῦν δὲ μνησώμθην χάρμης
Αἴλα μάλ', οὐ γὰρ χρὴ κλοπετεύων εὐθάδ' εὐνας,
Οὐδὲ διατρίβεις, ἔτι γὰρ μέγα ἐργον ἀρετοῦν"
"Ως κε τις αὐτ' 'Αχιλλῆς μετὰ πρώτωσιν ἴδονα
"Εγχεϊ χαλκείῳ Τρώων ὁλέκουντα φαλάγγας,
"Ωξ τε τίς ὑμέλων μεμνημένοις ἀνεβὶ μαχίσθων.
Τὸν δ' ἀπαμειβομένος προσέβη πολύμητρις 'Οδυσσεύς'
Μήδ' οὖντως, ἀγαθὸς περὶ ἔων, θεοεκελ' 'Αχιλλεύ,
Νῦστας ὁτρυνε προτι 'Ἤλιου νίας 'Αχιοῦν
Τρώοι μαχησμόνους' ἔπει οὐκ ὅλεγον χρόνον ἔσται
Φύλοποι, εὖ' ἂν πρῶτων ὀμιλήσωσθι φαλάγγες
'Ανδρῶν, ἣν δ' θεὸς πνεύσῃ μένος ἄμφοτέροισιν
'Αλλὰ πᾶσαθαὶ ἀνωχθεὶ δοξῆς ἐπὶ νυσίν 'Αχιοῦσ
Σῖτον καὶ οἶνον' τὸ γὰρ μένος ἔστι καὶ ἀλκή.
Οὐ γὰρ ἀνήρ πρὸπαν ἦμαρ ἐς ἴδηνιν καταδόντα
"Ἀκμήνος σῖτοι δυνήσεται ἀντα μάχεσθαι"
"Εἶπερ γὰρ θυμιᾷ γε μενουνὰ πολεμίζειν,
'Αλλὰ τε λάθρη γυναίς ἐμφανίζεται, ἦδὲ κιχάνει

137. ἀλλ' ἐπεὶ ἀσάμην, κ.τ.λ. Compare II. I. 119. sqq.
140. Δώρα δ' ἔγων ὀδέε κ. τ. λ. Here am I to give, &c. See on II. I. 684.
149. ὡ γὰρ χρή κ. τ. λ. Lucan Phars. II. Nil actum credens, dum quid supersset agendum. The verb κλοπετεύω, to waste time, is no where else to be met with. Eustathius explains it by κλοπετεύω καὶ οἶνον παρακλητέπτω τῶν καρπῶν. Hesychius more generally, παραλογίζεσθαι, ἀπατᾶν. Others suppose that it is put for κλυσοπεύων, i.e. καλλαγείεν καὶ κλυτοίς ἐπίσαν ἐνεισαρίζειν. But the derivation from κλείσττω is sufficient.
163. ἀκμήνος σῖτοι. Without food. Eustath. ἄγεωσθος καὶ νήστης. The word, as here accented, and in this sense, occurs only in this book; viz. infra vv. 207, 320. 346. In these instances its derivation is from ἄκμη, in the sense of Inedia. In Od. Ψ. 191. ἄκμην, with the accent on the last syllable, signifies, flourishing, exuberant. Eustath. in loc. ἄκμην ἄχων τοῦ νιάζων. Possibly, however, there may be something corrupt in this latter text. We may here, by the way, remark a deficiency in the Theaurus of Stephens, which remains unsupplied in the edition by Valpy. Under the word ἄκμη we read:—Ἀκμήνος pro Jejunus, quidam ac (ab) ἄκμη, quod Ἀκλείπθι Nohndin significat, ali ab ἑλπὶ deduxerunt, ubi et ponere decreti. For the fulfilment of this intention under ἑλπιά, the student will search in vain. See, however, Toup. Emend. Suid. I. p. 16.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Τ'.

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Δίφα τε καὶ λιμός, βλάβεται δέ τε γούνατ' Ἰόντι.
"Ος δέ κ' ἀνήρ οὐκετεύμενος καὶ ἐδώδης
Αὐρὸς διομένεσαι πανημέριος πολεμίς,
Θαρσάλεων νῦ οἱ ἦτορ ἐνι φρεσίν, οὐδὲ τι γυνα
Πρίν κἀκεῖνε, πρίν πάντας ἐμπυμάσει πολέμοιο.
"Αλλ' ἄγε, λαὸν μὲν σκέδασον, καὶ δεῖπνον ἀνωχθι
"Οπλεσθάι τ' αὖ ἀὐρὰ ἀνάφων Ἀγαμέμνων
Οἰστέω ἐς μέσον ἀγορῆν, ἵνα πάντες Ἀχαιοι
"Οφθαλμοῦσιν ἵδωσι, σὺ δὲ φρεσὶ σὺσιν ιαυθες·
"Ομυντεῖ δὲ τοι ὄρκον, ἐν Ἄργελεύσιν ἀναστάς,
Μήποτε τής εὐνής ἐπιβήμεναι, ἢτε μηγήναι,
"Ἡ θέμις ἐστίν, ἀνάξ, ἦτ' ἀνθρώπος ἦτε γυναικῶν·
Καὶ δὲ σοὶ αὐτῷ θυμός ἐνι φρεσὶν ἱλαος ἔστω.
Αὐτὰρ ἔπειτα σε εἰς ἐνι κλίσις ἀρεσάθω
Πειράρ, ἵνα μή τι δίκει ἐπίδεικες ἔχρασα.
"Αρείη, σὺ δ’ ἔπειτα δικαίοτέρος καὶ ἐπ’ ἄλλω
"Εσσεα’ οὐ μὲν γάρ τι νεμεσθητόν, βασιλῆα
"Αὐδ’ ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήμη.
Τόν δ’ αὐτὸ προσεἴπεν ἀνάξ ἀνθρώπων, Ἀγαμέμνων
Χαίρω σεῦ, Λαερτίαδ’ τόν μιθύν ἀκούσας·
"Ἐν μολῇ γὰρ πάντα δίκει καὶ κατέλεξας.
Ταῦτα δ’ ἑγὼν θέλω ὀμόσαι, κελεῖται δὲ με θυμος,
Οὐ’ ἐπιτορκήσω, πρὸς δαίμονος αὐτὰρ Ἀχιλλεῦς
Μυμνήτω αὐθ’ τίως, καὶ ἐπειγόμενος περ’ ἄρμος,
Μύμνετε δ’ ἄλλοι πάντες ἀδόλλες, ὄφρα κε ὅρα
"Εκ κλίσις ἐλθόριας, καὶ ὅρκια πιστὰ τάμωμεν.

170. ἰφωῆσα. Schol. ἰποχωῆσα. See on II. B. 179.
173. οἰστω. See on II. B. 35.
174. φρεσι σχίσων. So Barnes, after Eustathius. If φρεσιν ήσαν, which is the reading of many copies, be correct, we have an instance of the use of a pronoun of the third person instead of one of the second. In Od. A. 402. the true reading is perhaps δῶμαι σοίναι. Compare, however, Od. N. 320 ; and see Matt. Gr. Gr. § 489.
180. ἵνα μὴ τί δίκεις κ. τ. λ. Ut consenuamus omnia, quae, ad satisfaciendum tibi pro injuria accepta, postulare juris poterat. HEYNE. Schol. οἵνα μηδεῖν ἐλλόγι οἷαν φιλολόγων πρὸς σε δικαίως πραξάιναι.
183. ἀπαρέσσασθαι. The import of this verb is precisely the reverse of ἀφώσασθα in v. 179. It is clearly therefore to be referred to Achilles; and not, as the generality of commentators have supposed, to Agamemnon. Compare also II. Δ. 362. I. 112.
186. ἐν μοῖρῳ. Schol. κατὰ τὸ προσῆκον. So in Od. X. 54. The more common form is κατὰ μοῖραν.
188. πρὸς δαίμονας. In the name of the Deity. The words may be joined with ὀμόσαι, according to the usual formula ὀμνέιν πρὸς Δως, πρὸς Ἡρῆς, and the like; or they may be taken absolutely, in a sense equivalent to our own expression, So help me God.
191. ὅρκια πιστὰ τάμωμεν. See on II. B. 124.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Τ'.

Σοι δ' αυτή τόδ' ἐγών ἐπιτάλλομαι ἥδε κελέων
Κρινάμενος κούρηται ἀριστής Παναχαίοι
Δώρα τ' ἐμῆς παρὰ νῦν ἔνεγκεμέν, ὅσο' Ἀχιλλῆ
Χθῖζων ὑπέστημεν δώσειν, ἀγέμεν τε γυναικάς.
Τελθύβιος δὲ μοι ὃκα κατὰ στρατὸν εὑρὼν Ἀχαίον
Κάρπον ἑομομάτω ταμέειν Δί' τ' Ἑλλήν τε.

Τὸν δ' ἀπαμειβόμενος προσέβη πῦρας ὡκὺς Ἀχιλλῆς'
Ἀτρείδῃ κύδατε, ἀναὶ ἀνδρῶν, Ἀγάμεμνον,
Ἀλλοτέ περ καὶ μᾶλλον ὄφελλετε ταῦτα πένεσθαι,
Οἵποτε τις μετὰ πανσωλῆ πολέμου γένηται,
Καὶ μένοις ὃν τόσον ἴσιν ἐν σήθεσιν ἐμοῦσι.
Νῦν δ' οἳ μὲν κέαται δεδαιγμένοι, οὐς ἐδάμασσεν
'Εκτώρ Πριαμίδης, ὥπε οἳ Ζεὺς κύδος ἐδωκεν
'Ƴμείς δ' ἐς βρωσιν ὄφυνετον' ἢτ' ἂν έγωγε
Νῦν μὲν ἀνώγομι πτολέμιζειν νίας Ἀχαίων
Νόστιας, ἀκμίνους, ἄμα δ' ἥηλιω καταδύντι
Τεῦξεσθαι μέγα δῶρον, ἐπὶν τυσάμυθα λάβην.
Πρὶν δ' οὕπως ἂν ἐμοῦγε φίλον κατὰ λαμύν ιεῖν
Οὐ πόσις οὐδὲ βρωσίς, ἐταίρου τεθνυτος,
'Ος μιν ἐνι κληι κεδαίμενοι οὐξεί χαλκώ
Κέητας, ἂν πρόθυρον τετραμμένος, ἀμφὶ δ' ἐταῖροι
Μόρονται' τὸ μοι οὐ τι μετὰ φρεσὶ ταῦτα μέμηλεν,
Ἀλλά φύνος τε, καὶ αἰμα, καὶ ἀργαλεῖος στόνος ἀνδρῶν.

Τὸν δ' ἀπαμειβόμενος προσέβη πολύμυθος 'Οδυσσεὺς'
'Ω Ἀχιλεὺς, Πηλεός νιὲ, μέγα φέρτατ' Ἀχαίον,
Κρείσσων εἰς ἐμεθέν καὶ φέρτερος οὐκ ὄλιγον περ
'Εγχει, ἐγώ δ' ἂν κε σεῖο νοιματί γε προβαλοίμην
Πόλλον, ἐπὶ πρότερος γενόμην, καὶ πλείωνα οἴδα.

194. δώρα τ' ἐμῆς. Thus Heyne proposes to avoid the hiatus in the vulgar reading, δώρα ἐμῆς. Probable δώρα ὄμης. Probably δώρα ὄμης. Recorded by Strabo, may be correct; though it is not supported by any other authority.
205. βρωσίν. Schol. βρωσίν. The form is Ionic; of which ὄρυκτες, in ν. 234, is another example; and ἐκφύδω, μαξύστης, κτιστής likewise occur.
212. ἂν πρόθυρον τετραμμένος. That is to say, as the Scholiast has explained it, having his feet turned towards the door: for it was thus the Greeks placed their dead in the porches of their houses, as likewise in Italy. Pers. Sat. III. 105. In vortam rigidos cales extendit. Virg. Æn. XI. 29. recipitque ad limina pressum, Corpus ubi examini positum Pallantis Actes Sertabat senior. Thus we are told by Suetonius, of the body of Augustus, in c. 101. Equester ordo suscipit, ubrique intulit, atque in testibulo domus collocavit. Pore. See also A. Gell. XVI. 5. Tacit. Agric. 45. Ovid. Met. IX. 502. The custom of turning the feet outwards indicated that the body was about to take its last departure.
217. καὶ τουτον κ. τ. λ. Ovid. Met. XIII. 361. Titi dextera bello Utilia; ingenium est, quod ego modernae nostri. Of the conduct of this speech, see Dionys. Hal. de Arte, § 9.
219. ἐπὶ πρότερος γενόμην, κ. τ. λ. Compare II. Δ. 323; and to the parallels there cited add Soph. Thyest. Fragm. ap. Stob. Tit. 116. τὰ πόρα φιλίᾳ Xω νος ὀμορρεῖν, καὶ τὸ βουλεύμαν ἃ ἐπι. The sentiment is frequent in the tragic writers. So also Ovid: Sciris cenit usus ab annis. To the same effect Job. xxxii. 7. LXX. 'ἐν πολλοὶς ἐστειν οἴκαι σοφίαν.
To the επιτλήτω κράδιν μύθοισιν ἐμοίσιν.

'Ης τε πλεάσθην μεν καλάμην χθονί χαλκός ἔχευεν,

'Αμιγος δ' ὀλγίσατο, ἐπι κλίνον τάλαντα

Ζεῦς, δ' τ' ἀνθρώπων τμηίς πολέμου τέτυκται.

Γαστρί δ' οὕτως ἑσθ' νέκυν πενθήσαι Ἀχαίοις.

Δὴν γὰρ πολλοῖ καὶ ἐπιτριμοὶ ἦματα πάντα

Πιπτοῦσιν πότε κὲν τις ἀναπνεύσει σῶν οὖς;

'Αλλὰ χρὶ τὸν μὲν καταβάττεν, ὡς κε θάνησι,

Νηλέα θυμὸν ἔχοντας, ἐπ' ἦματι δακρύσαιν

'Οσσοι δ' ἄν πολέμου περὶ στυγεροῦ λίπωνται,

Μεμυσθαί πόσιος καὶ ἐνθύτος, ὅφρ' ἐτι μᾶλλον

'Ανθράσι δυσμενέσσας μαχώμεθα νυκτίμες αἰεῖ,

'Εσσάμενοι χρὸν χαλκὸν ἀτείρα' μὴ εἴ τις ἄλλην

Δαιν ὄρνυτιν ποπιέξειν ἱσχανασθώ—

'Ἡδὲ γὰρ ὄρνυτιν κακὸν ἔσσεσθαι, ὡς κε λίπηται

Νησιν ἐπ' Ἀργεῖσιν—'ἀλλ' ἀθρόι ὀρμήθητε

Τρωσίν ὑφ' ἰπποδώμαιν ἐγείρομεν ὑξῶν ἁρπα.

'Η, καὶ Νέστορος υἱὸς ὀπάσαστο κυδαλίμοιο,

Φυλεῖν τε Μέγητα, Ὀδαντά τε, Μηριώνην τε,

Καὶ Κρεοντιάδ' Ἀυκομῆδα, καὶ Μελάνυπον'
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Τ'.

Βαν ὁ ἱμεν ἐς κλισῆν Ἀγαμέμνονος Ἀτρείδαο.
Ἀυτίκ' ἐπειθ' ἁμα μύθος ἕνη, τετέλεστο δὲ ἔργον.
Ἐπτα μὲν ἐκ κλισής τρίποδας φέρον, οὐς οἱ ὑπόσιη,
Ἀθώνας δὲ λέβησας εἰκοσι, ἑωδεκα δ' ἱππους'
Ἐκ δ' ἄγον αἴα γνυάκας, ἀμύμονα ἔργα εἰδύας,
"Επτ', ἀτὰρ ὕγδοάτιμν, Βαςήνεα καλλιπάρον.
Χρυσὸν δὲ στῆσας 'Οδυσσεύς εἶκα πάντα τάλαντα
'Ηρῆ', ἁμα δ' ἄλλοι δώρα φέρον κούρητες 'Ἀχιών.
Καὶ τά μὲν ἐν μίσῃ ἁγορῇ θέσαν· ἀν δ' Ἀγαμέμνων
"Ιστατο· Ταλθύσιος δὲ, θείς ἐναλήκνιος αὐθν,
Κάπρων ἐξών ἐν χειρὶ, παρίστατο ποιμέν λαών.
Ἀτρείδες δὲ ἐρυσάμενος χιῶσας μάχαραν,
"Ἡ οἱ πάρ ξίφος μέγα κουλεόν αἰεν ἄωρτο,
Κάπρων ἀπὸ τρίχας ἀνκάμενος, ΔΣ χείρας ἀνασχῶν,
Εὔχετο· τοι δ' ἁρα πάντες ἐτ' αὐτόφιν εἰστο σιγῆ.
Ἀργείοι, κατὰ μοίραν, ἀκούοντες βασιλῆς.
Εὐδάμνονος δ' ἁρα εἶπον, ἠδὼν εἰς οὐρανόν εὐρών·
"Ιστυ νῦν Ζεὺς πρώτα, θείων ὑπάτως καὶ ἀριστος,
Γῆ τε, καὶ 'Ηλίος, καὶ 'Ερυνυές, αἱ θ' ὑπὸ γαίαν
'Ανθρώπους τίνυνται, ὅτες κ' ἐπιόρκον ὅμοση.
Μὴ μὲν ἐγὼ κούρη Βρεσίθιν εἴρη' ἐπενείκαι,
Οὔτ εὐνής πρόφασιν κεχρημένος, οὔτε τε καὶ ἄλλου
'Ἀλλ' ἔμεν' ἀπροτίμαστος ἐνι κλισήσων ἐμήσιν.
Εἰ δὲ τί φῶν' ἐπιόρκον, ἔμοι θείοι ἀλγεὰ δοέν
Πολλὰ μάλι, ὅσα ἐδουσίν, ὦ τίς σφ' ἀλήτητα ὁμόσας.
265 Ἡ, καὶ ἀπὸ στόμαχον κάπρου τάμε νηλέα χαλκῇ.

243. στῆσας. Weighing. See on II. N. 745.
252. μάχαραν, Ἡ οἱ πάρ ξίφος κ. τ. λ. See on II. A. 229; and of the custom of throwing over the hair, cut from the forehead of the victim, into the fire, on II. Π. 273.
255. ἐν' αὐτόφιν. Scll. ἐπ' αὐτοῦ τοῦ τόπου. They stood silent and motionless.
258. ἰστω νῦν κ. τ. λ. See on II. O. 36. It may be remarked, that the ancients looked upon perjury as an offence of the deepest infamy, and amenable to the severest vengeance of Heaven. It was one of the offices of the Furies to punish those who were guilty of it. See Hesiod. Op. D. 803. Theogon. 251. Cicero de Legg. II. Per. jurii pena dieina exition, humana dedecus. Compare Exod. xx. 16. Zech. v. 4.
261. μὴ μὲν ἐγὼ κ. τ. λ. The verb δύναι must be supplied: δύναι μὴ ἐπενείκαι χεῖρα.
263. ἀπροτίμαστος. Pure, untouched, unsullied; from προσμάσσω, attingo. Eu- stath. ἀπρόσμαστος.
265. δ' τίς σφ' ἀλήτητα ὁμόσας. That is, εἰς σφ' ἀμαρτήσῃ. The verb ἀλίθω is construed with an accusative, in II. Ω. 586. Od. Δ. 378. Hesiod. Seut. H. 80. See Matt. Gr. Gr. § 419. 6. and 223. Butt- mann (Lexil. I. p. 59.) remarks that this is the only passage in Homer, wherein the pronoun σφ' is plural, according to the usage of the later poets. Elsewhere it is always dual. See II. A. 111. 115. Od. Θ. 271; and compare Hesiod. Seut. H. 62.
Τὸν μὲν Ταλθήβιος πολιής ἀλὸς ἐς μέγα λαῖτα
Ῥιζ' ἐπιδυνήσας, βόσιν ἱχθύσιν' αὐτὰρ Ἀχιλλεύς
'Αντάς 'Αργείωι φιλοποτείμοια μετηύδα'

Ζεὺς πάτερ, ἡ μεγάλας ἄτας ἄνδρεσθι διδόσαθα.
Οὐκ ἂν ἐδιπτε θυμὸν ἐνι στήθεσιν ἐμοίσιν
'Ατρείδας ὡρινε διαμπερές, οὔδε κε κοῦρην
'Hγεν, ἐμεὶ ἀέκοντος, ἀμήχανος· ἀλλὰ ποθὶ Ζεὺς
'Ἡθελ' 'Αχαιοίς θάνατον πολέμοις γενέσθαι.
Νῦν δ' ἔρχεσθ' ἐπὶ δάπνοιν, ἵνα ξυνάγωμεν ἀρμα.

'Ὡς ἄρ' ἑφώνησε, λύσε δ' ἀγορηήν ἀψηρήν.
Οἱ μὲν ἄρ' ἐσκίδωντο ἑνὶ ἐπὶ νήα ἑκαστοῖ.
Δῶρα δὲ Μυρμόδοντες μεγαλήτορες ἀμφεπέντων,
Βαῖν δ' ἐπὶ νῆα φέροντες 'Αχιλλῆος θείοις.
Καὶ τὰ μὲν ἐν κλίσῃσι θεσάν, κάθασαν δὲ γυναίκας

'Ἰπποὺς δ' εἰς ἀγέλην ἔλασαν θεραποτευς ἀγανί.
Βρισθής δ' ἄρ' ἐπεῖν', ἱκέλη χρυσάεθ 'Αφροδητὴν,
'Ὡς ἰδ' Πάτροκλον δεδαίγμενον ὅξεί χαλκῷ,
'Ἀμφ' αὐτῇ χυμένη λίγα κόκως, χερσὶ δ' ἄμμασε
Στῆθεα τ', ἵδ' ἀπαλῆν δεῖρην, ἵδ' καλά πρόσωπα.

Εἴπε δ' ἄρα κλάοντα συνή, εἰκνία θείος.'

Πάτροκλέ, μοι δεῖλῃ πλείστον κεχαρισμένη θυμῇ,
Ζωὸν μὲν σε ἐλείστον ἐγὼ κλισίθεν ἱοῦσα,
Νῦν δ' σε τεθνῆτα κισάνοιμαι, ὀρχαμε λαδὼν,
'Ἀφ' ἀνίσθα' ὡς μοι δέχασαι κακὸν ἐκ κακοῦ αἰεί.

'Ἀνδρὰ μὲν, ἦ ἐδοσάν με πατήρ καὶ πότνια μήτηρ,
Εἶδον πρὸ πτόλιος δεδαίγμενον ὅξεί χαλκῷ,
Τρεῖς τε κασιγνήτους, τοὺς μοί μία γεινατο μήτηρ,
Κηδεῖους, οὐ πάντες ὀλθρίον ἦμαρ ἐπέστον.
Οὐδὲ μὲν οὐδὲ μ', ἐσάκες, ὡτ' ἀνδρ' ἐμὸν ὠκὺς 'Αχιλλῶς

'Εκείνες, τέρας δὲ πάλιν θείοι Μύσπος,
Κλαῖεν, ἀλλὰ μ', ἐφασκές 'Αχιλλῆος θείοιο
Κουρκιδῆν ἄλοχον θήσειν, ἄξειν τ' ἐν νῆαν
'Ἐς Φθίνην, δαίσειν δὲ γάμον μετὰ Μυρμόδονσιν.'

267. ὅποις μὲν Ταλθήβιος κ.τ.λ. See on Il. Π. 310.


287. Πάτροκλε, κ.τ.λ. Of this lamentation of Briseis, see Dion. Halicarn. de Arte, § 9.


294. κηδεῖους. Affines. See on Il. Z. 60.

299. δαίσειν γάμον. The phrase δαίσειν γάμον signifies properly to prepare the marriage-feast, and thence generally, to celebrate a marriage. It occurs again in Od. A. 226.
Τῷ δ’ ἀμοτον κλαίων τεθυνότα, μειλιχον αἰεὶ.

'Ως ἐφατο κλαίουν· ἐπὶ δὲ στενάχοντο γυναίκες,

Πάτροκλον πρόφασιν, σφῶν δ’ αὐτῶν κηδὲ ἐκάστη.

Αὐτὸν δ’ ἀμφί γέροντες Ἀχαίων ἤγερθοντο,

Δισσάμενοι δειπνήσατ’ ὃ δ’ ἠρνεῖτο στεναχίζων.

Δίσσομαι, ε’ τις ἐμοτε φίλου ἐπιτεθ’ ἐταίρων,

Μή με πρὶν σίτοις κελέσετε μηδε ποτήτος

'Ασαθαὶ φίλου ἤτορ, ἐπεὶ μ’ ἄχος αἰῶν ἰκάνει.

Δύντα δ’ ἐς ἱέλιον μενεὼς, καὶ τλῆσσομαι ἐμης.

'Ως εἰπὼν ἀλλοῦς μὲν ἀπεσκέδασε βασιλῆς

Δοιώ δ’ Ἀττιδά μενετήν, καὶ δίος Ὀδυσσεός,

Νέατορ, Ίδομενέως τε, γέρων θ’ ἱππηλάτα Φοίνιξ,

Τέρποντες πυκνῶς ἀκαχήμενοι; οὔτε τ’ θυμῷ

Τέρπετο, πρὶν πολέμου στόμα δύμεναι αἰματοῦντος.

Μνῆσαμενος δ’ ἀδινώς ἀνενείκατο, φώνησεν τε

'Ἡ ρά νῦ μοι ποτε καὶ σὺ, δυσάμορος, φιλταθ’ ἐταίρων,

Αὐτὸς ἔνι κλίσις λαρὸν παρὰ δείπνου ἔθηκας

Αἶξα καὶ ὑπαλέως, ὅποτε σπερχολατ’ Ἀχαίοι

Τρωσίν ἐφ’ ἱπποδάμισοι φέρειν πολύδακρον άφηνα,

Νῦν δὲ σὺ μὲν κείσαι δεδαιγμένους’ αὐτὰρ ἐμὸν κήρ

’Ακμιοῦν πόσιον καὶ ἐδητοῦς, ἑνδον εὔνων,

Σῇ ποθῆ’ οὐ μὲν γάρ τι κακώτερον ἄλλο πάθομι,

Οὔ’ ε’ κεν τοῦ πατρὸς ἀπορθιμένοι πυθοίμην,

’Ος που τῶν θῆθιρφι τέρεν κατὰ δάκρυον εἰςβει

Χίτει τοιοῦδ’ νύσι’ δ’ δ’ ἀλλοδαπῷ ἐνὶ δήμῳ

Εἶνεκα βίγεσιν’ Ἐλένης Τρωϊ πτολεμίζω,

Ἡ τόν, δὲ Σκύρω μοι ἐνὶ τρέφεται φίλου νύσι’


gάμους. The simple expression δαίσον

tυ να, ὀντικεί ἀλίμου εἰςηρὲ, occurs in Eurip. Orest. 15. See Athen. Deipnos.

V. 1. 302. Πάτροκλον πρόφασιν, κ.τ.λ. So

Ἀριστοκ. in Dion. Cass. XLIII. πάμπολον

ὁιστὸν ἱνδελα, κάκ τοῦτο ἐπὶ τη προφά-

σαι ταῦτα καὶ οἰκεία πάθη παρωδιοῦντο, sc. 

Caeret. Heliodor. Ι. δάκρυον δε, το

μὲν ἑκεῖνον πρόσφασιν, μνήμης ἐς τῶν

ἰδίων ἐκαστος. Compare infra v. 339. Ω.

167. Virg. Æn. IX. 294. Hence the ex-

pression Πάτροκλον πρόφασιν passed into

a proverb. See Jacob ad Aen. Tat. LII.

34.

306. ἐμης. Heyne understands, after

Keospen, καϊστο ἄπτος ὑώ. But ἐμης may be rendered altogether. See on Π. A.

562.

312. τίφποντες. That is, τέρπειν βου-

λόμενοι, endeavouting to southe. See on

II. A. 159. So lenibat in Virg. Æn. VI.

467.

313. πολέμου στόμα. See on II. K. 8.

314. ἀδινώς ἀνενείκατο. He heated a

deep sigh. Schol. ἄθρως καὶ ἀθενῖσ καὶ

οἰκτρῶς ἀνεκραίνειν ἢ οἰκείς ἀνεστίναις,

καὶ πολὺ ἤγανε πνεύμα. Thus Herod. I.

98. ἀνεκαμένων τε καὶ ἀνεστενάδων ἐκ

πολλῆς οὐχηχης ἢ τρῖς ὄνομασε Σω-

λωνα. Compare also c. 116. Other in-

stances have been adduced from Theocritus

and Apollonius, but they are not applicable.

See Buttman. Lexil. I. p. 263. 325. βίγεσιν. Detected. From βίγος; the termina-

tion δαίος, according to the Etym. Μ. adding nothing to the sense. Thus also in

μηκελάνως, ἡπελάνως. Of obdāνων, however, see on II. Α. 590. But Plutarch, de Aud.

Poet. p. 22, observes: βίγεσιν, κακαθάνατις ἐς τη

dανον γὰρ οἱ Μακεδόνες βάνατον καλοῦσι,

326. ἢ τόν. Scil. ἀποφθέγματα. The change of construction from v. 322. is not
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Τ'.

Εἶ που ἑτὶ ζωεὶ γε, Νεοπτόλεμος θεοειδῆς.
Πρὶν μὲν γὰρ μοι θυμὸς ἐνι στήθεσαι εὼλτει,
Οἴον ἐμὲ φθίσεσθαι ἀπ’ Ἀργεος ἱπποβότοιο
Ἀυτὸν ἐν Ῥοηὶ, σε, δε τε Φθίννδε νέεσθαι,
'Ως ἂν μοι τοῦ παίδα θοῦ σὺν νηὺ μελαίῃ
Σκυρόθεν ἐξαγάγοις, καὶ οἱ δείξειας ἐκαστα,
Κτισὶν ἐμὴν, δυμάς τε, καὶ ὑπερεψὲς μεγα δῶμα.
"Ηδὴ γὰρ Πηλήν γ’ ὀόμαι ἢ κατὰ πάμπαν
Ταθναίνεν, ἢ ποῦ τυτόθυν ἐνι ζῷον’ ἀκαχῆσαι
Γύραὶ τε στυγερῆ, καὶ ἐμὴν ποτίδεξιμον αἰει
Ἀνγρῆν ἀγγελίαν, ὦτ’ ἀποθημιένου πῦθεται.
'Ως ἐφατο κλαίων’ ἐπὶ δὲ στενάχουτο γέροντες,
Μυσάμενοι τὰ ἐκαστός ἐνι μεγάροσιν ἐλειπον.
Μυρομένους δ’ ἄρα τοὺς γε ἰδὼν ἐλέεσε Κρονίων,
Αἶζα δ’ Ἀθήναιν ἔπαι τετρέοντα προσήδα'
Τέκνον ἐμὴν, δὴ πάμπαν ἀποίχεα ἀνδρὸς ἔνος.
"Ἡ νῦ τοι οὐκέτι πάγχυ μετὰ φρεῖ σε μέμβλετ’ Ἀχιλλεὺς;
Κέινος ὤγε, προσπάροθε νεών ὀρθοκραφῶν,
'Ἡσται ὑδραμένος ἐφαρὸν φιλον’ οἱ δὲ δὴ ἄλλοι
Οἶχουτα μετὰ δειπνον, δ’ ἄκμηνοι καὶ ἀπαστος.
'Αλλ’ ἰδι, οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατείνων
Στάξουν ἐνι στήθεσα, ἵνα μὴ μιν λιμὸς ἐκισται.
'Ως εἰπὼν ὄτρυκε πάρος μεμαντὶν Ἀθήνην.
"Η δ’, ἄρπῃ εἰκοῦτα τανυστέρεινυ, λυγυρωψ,
Οἴριανού ἐκκαταπάλτῳ δὲ αἴθρος’ αὐτὰρ Ἀχαιοι
Αὐτίκα θωρήσαντο κατὰ στρατόν’ ἢ δ’ Ἀχιλλῆ
Νέκταρ ἐνι στήθεσα καὶ ἀμβροσίην ἐρατείνων
Στάξ’, ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ’ ἰκοστ.
Αὐτὴ δὲ πρὸς πατρὸς ἱμισθεὐνος πυκνῶν δῶ
'Ωμ.Χέτοι τοι δ’ ἀπάνευθε νεῶν ἐχέόντω θοασών.
'Ως δ’ ἄτε ταρφεια νυφάδες Δίδος ἐκποτένται
Ψυχρὰ ὑπὸ ῥηπῆς αἴθρηγενεὸς Βορέαο.
'Ως τὸτε ταρφεια κόρυθες, λαμπρὸν γαυνώσαι,
Νήμων ἐκφορέωτο, καὶ ἀστίδες ὑμηλογέεσαι,
Θώρηκες τε κραταγύαλοι, καὶ μελίνα δόυρα.

unfrequent. Similar instances have been repeatedly noticed. The history of Neo-
ptolemus is pursued in Od. Δ. 505 seq. There is some reason to suspect that the next line is spurious.
342. ἀνδρὸς ἔνος. See on II. Α. 393. The verb ἀποίχεσθαι implies to keep aloof
from; i.e. to neglect. Compare Od. Δ. 109. Α. 408.

343. μῆβλετα. See on II. Δ. 11.
350. ἄρπῃ. According to some, a bird
of the eagle species; according to others,
of the kite. Aristotle (H. A. IX. 2. 4)
and Pliny (N. H. X. 14) class it with sea-
birds; so that it may have been the falco
ossifragus of Linnaeus.
358. αἴθρηγενεὸς. B. See on II. Ο. 171.
361. κραταγύαλοι. Simply, strong. Schol.
κραταγιάλου' ἰαχυρὰ γύαλα ἔχοντες, ἰσιχυρὸ γύαλα δὲ τά καλόλαμτα. See Paus. Phocie. X. 26, and on II. E. 39.
382. ἰππουρις τρυφάλεια, κ. τ. λ. P. Knight rejects this and the following line as an interpolation from II. X. 315. The supposition is not improbable; more especially if θεία was invariably digammated.
386. ἐτεὶ πετρὰ κ. τ. λ. Xenophon is supposed to have had his eye upon this passage in Cyrop. II. 3. 14. ἦσαν νῦν ἵματι ἐκεῖν ὁ δὲ ἡπτὸν φόρμα πτεροὶ μᾶλλον ισχύειν, ἡ φορτίω. Compare Memorab. III. 10. 13.
390. Πηλιάδα μελήνι. See on II. II. 143.
Ζεύγυνον ἀμφὶ δὲ καλὰ λέπαδν' ἐσαν' ἐν δὲ χαλινώς.
Γαμφηλῆς' ἐβαλον, κατὰ δ' ἤμια τείναν ὄπίσω.
Κολλητὼν προτὶ δίφοιον. δ' ὁ ἄρ μάστηγα φαεινὴν.
Χειρὶ λαβὼν ἀραφηνίαν ἐφ' ἐποιοὶ ἀνόρουσεν.
Αὐτομέδων' ὁπθὲν δὲ κορυσσάμενος βὴ Ἀκιλλεὺς,
Τεύχει παμφαίνων, ὑστ' ἥλεκτρο ὑπέρτων.
Σμερδαλὼν δ' ἐποιοὺν ἐκέκλετο πατρὸς ἑοῖο.
Ξάνθε τε, καὶ Βαλλε, τηλεκλυτὰ τέκνα Ποδάργης,
'Αλλως δὴ φράξεσθε σαωσὲμεν ἕνιοχία.
'Aφ Δαμαῶν ἐς ὁμίλων, ἐπεὶ χ' ἐωμὲν πολέμοιον.
Μὴδ', ὡς Πατροκλοῦ, λίπτε' αὐτόθι τευνύμενα.
Τὸν δ' ἀρ' ὑπὸ ζυγώφη προσεφη πόδας ἀιώλος ἐπτος.
Ξάνθος, ἀφαρ δ' ἤμισις κορματί' πᾶσα δὲ χατη.
Ζεύγης ἐξερεύνασα παρὰ ζυγών, οὐδας ἰκανὲν.
Ἀύδεϊναι δ' ἔθηκε θεὰ λευκώλενος 'Ἡσι.'
Καὶ λίνι σ' ἐτὶ νῦν γε σαώσομεν, ὅβριμ' Ἀκιλλεύ.
'Αλλα τοι ἐγγύθεν ἦμαρ ἀλέθριον, οὐδε τοι ἠμες.
Αἴτιοι, ἀλλὰ θεὸς τε μέγας καὶ Μοῖρα κραταίη.
Οὐδὲ γὰρ ἡμετέρῃ βελλυντι τε ναχελυν τε
Τρώες ἀπ' ὁμοίων Πατροκλοῦ τευχὲ' ἔλοντο.
'Αλλά θεῶν ὄριστος, ὅν ἴμουκος τεκε Λητώ,
'Εκταν' ἐνὶ προμαχοῖς, καὶ 'Εκτορὶ κύδος ἐδικε.
Νοὶ δὲ καὶ κεν ἀμα πνευζη Ζεφύροιο θεομεν,
'Ηντερ ἑλαφροτάτην φᾶς ἐμμεναι' ἀλλὰ σοι αὐτῷ.
Μόρσιμον ἐστὶν θεῶ τε καὶ ἀνέρι ἰβή δαμην.
'Ως ἄρα φωνήσαντος Ἐφινύς ἐσχεθόν αὐὴν.

393. θεά. See on II. E. 723.
394. ἡλίκτωρ ὑπέρτων. See on II. Z. 513. Θ. 480; and compare Judges v. 31.
395. ἱωμέν. Schol. Vill. ἱωμέν ἔγοιμεν, κορηθωμέν. It seems to be formed from an obsolete verb ἱω, satio.
396. ἀοίως καρναί. See on II. B. 148.
397. ἀδέσποτα ὅ τοικε. This miraculous gift of voice may be compared with that of Balaam's ass, in Numb. xxii. 28.
398. Live (XXIV. 10) mentions the speaking of an ox as a prodigy. Hence Plut. N. II. VIII. 45. Est frequens in prodigiiis priscorum, borem locutum. See also Aelian. II. An. XII. 3.
399. ἑπτερ ἑλαφροτάτην. The Scholiast on Apoll. Rhod. II. 276, in quoting this passage, reads τόπηρ ἑλαφροτάτον, which, if not the true reading, is equally correct. Porson on Eurip. Hec. 293. Cum personam circumlocutione significant Graeci, quam citissime ad ipsum personam revertuntur. Homerum iij̄turn nunquam ait βήν Ἡρα-

κληνίη, ἑπτερ, καλ. βην Ἡρακληνίη, ὑστερ. Compare II. E. 638. Δ. 690. This rule, however, is not always observed. The following deviation is cited by Schaefer ad loc. from Lucian, Trag. 232. T. III. p. 662. Οὐτε Δίων βρονταίς Σαλισίον βρει βίον, 'Αλλ' ἣλθε φολέντε δαμαίης θεῶν ὅφηνα βλεπει, κ. τ. λ.
418. Ἐφινύς ἐσχεθόν αὐὴν. Hence it seems that too great an insight into futurity, or the revelation of more than was expedient, was prevented by the Furies. Compare Apoll. Rhod. II. 220. By Virgil the same name is assigned to Juno and the Parcae. Αν. Ι. 379. prohibent nam extera Parcae Soive Hulenum, farique vetat Saturnia Juno.
Τὸν δὲ μέγ’ ὀχθήσας προσέφη πόθας ὡκὺς Ἀχιλλεὺς·
Σάνθε, τί μοι θάνατον μαντεύει; οὐδὲ τί σε χρῆ. 420
Εὐ νῦ τοι οἶδα καὶ αυτός, ὃ μοι μόρος ἐνθάδ’ ὀλέσθαι,
Νόσφι φίλοι πατρός καὶ μητέρος· ἀλλὰ καὶ ἔμπῃς
Οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.
Ἡ ρα, καὶ ἐν πρώτοις ἱάχων ἔχε μίθυχας ἔπονυς.

423. ἄδην ἐλάσαι. That is, ἐς ἄδην. See on II. Ν. 315.
THEΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ

'ΡΑΫΩΔΙΑ, ἦ ΓΡΑΜΜΑ, Ψ.

Επιγραφή.

ΘΕΩΝ ΜΑΧΗ, ἦ ΘΕΟΜΑΧΙΑ.

'Αλλως.

'Υ, Μακάρων ἴρις ἀρτο, φέρει δ' ἐπὶ κάρτος 'Αχαίοις.

THE ARGUMENT.

THE BATTLE OF THE GODS, AND THE ACTS OF ACHILLES.

Jupiter, upon the return of Achilles to the battle, calls a council of the gods, and permits
them to assist either party (vv. 1—30). The terrors of the combat described, when
the deities are engaged (31—74). Apollo encourages Αἰνεας to meet Achilles, to
which at length the other gods agree (75—155). After a long conversation, these
two heroes encounter; but Αἰνεας is preserved by the assistance of Neptune (156—
340). Achilles falls upon the rest of the Trojans, and is upon the point of killing
Hector, but Apollo conveys him away in a cloud (341—444). Achilles pursues the
Trojans with a great slaughter (445—503).

The same day continues. The scene is in the field before Troy.

"ΩΣ οlator µὲν παρὰ νυσι κορωνίσι θωρήσαντο
'Αµφι σι, Πυλέως νιθ, μάχῃς ἀκόρητον, 'Αχαιοί;
Τρώες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίῳ.
'Ενες δὲ Θείματα κέλευσε θεὸς ἀγορίνδε καλέσαι

4. Ζεῦς δὲ Θείματα κ. θ. λ. It is obser-
vable that Themis is here employed in-
stead of Mercury or Iris, to summon the
council of the gods. Eustathius remarks,
that the goddess of Justice was chosen as
the most proper messenger upon this oc-
casion, when the punishment of the Trojans
for the rape of Helen, and repeated acts
of perjury, was to be the subject of debate.
The absence of Oceanus is accounted for,
upon the supposition that, as being the
greatest ancestor of the gods, he could not
be present at a meeting which was to end
in an hostile engagement between his own
progeny. The various conjectures, how-
ever, which have been made, with respect
to this battle of the deities, and the parts
which they respectively advocate, are for
the most part idle in the extreme; and the
student will probably acquire a greater
portion of amusement and advantage by
taking the mythology of Homer simply as
he finds it, than by perplexing himself with
the allegorical refinements and hypotheti-
cal investigations of his commentators.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Υ'.

9. πίσια. Marshes. Schol. τὰ ύδηρλά χώρια, τοὺς καθύπνους τόπους, ἀπὸ τοῦ εἶναι ἐν αὐτοῖς πείσα, ἢ ἐστὶ ποτισα. The derivation, however, is from πίσι, and πείσα, the orthography of the Scholiast is incorrect.

18. τῶν γὰρ ἦν ἄγχωστα κ. τ. λ. They are now almost in the act of engaging. The adverb ἄγχωστα, which properly applies to place, is here expressive of time.


30. ὑπὸρ μόρον. It was fated that Troy should fall, but not by the agency of Achilles. See on II. Σ. 10; and of the expression ὑπὸρ λόγον, on II. B. 185.

34. ἐρώτον. Eminentely useful; from the intensive particle εἰρ. and ὑπὸ, the σο. Schol. μεγάλην ὑπῆρετο ἔχων. Infra v. 72. The form ἐρώτον occurs, which in II. Ο. 369. is used as a proper name.
Φοίβος ἀκερσέκμις, ἦ δ' Ἀρτέμις ἱοχέαφα,
Λητός τε, Σάνιδος τε, φιλομενίδης τ' Ἀφροδίτη.
Εἴς μὲν ρ' ἀπάνευθε θειὶ τυμțτον ἐσαν ἄνδρῶν,
Τόφρα δ' Ἀχαιοὶ μὲν μέγα κύδανον, οὐνεκ' Ἀχιλλεὺς
'Εξεφάνη, ἐρωτ' ἐκ χάρις ἐπέπαυτ' ἀλεγεμίνης.
Τρώας δὲ τρόμος αἰνὸς ὑπῆλθυ τε κυνί ἐκαστον,
Δειδάτας, ὅ' ὀρὸντα ποδόκεα Πηλεώνα
Τείχεσι λαμπρὸμενον, βροτολογῷ ἵσου 'Αρη.
Αὐτόρ, ἐπεὶ μεθ' ὤμιλον 'Ολύμπιοι ἱλιθυν ἄνδρῶν,
'Ὤρτο δ' Ἑρεὶς κρατερῆς, λαοσσόνως' αὐ' δ' Ἀθηνῆ,
Σταῖν' ὅτε μὲν παρὰ τάφον ὄρκυτ̣ν τείχεος ἐκτός,
'Αλλοτ' ἐπ' ἀκτάων ἐριδοῦτο παρὰ μακρῶν ἀύτείς
Ἀδεί' ᾠς ἐτέρωθσι, ἱερομήν θαλαπή ἱσος,
'Οξ' κατ' ἀκροτάτης πόλις Τρώας θεοὶ κελεύσων,
'Αλλατε παρ' Σιμάντι θέων ἐπ' Καλλικόλιν.

'Ως τοὺς ἀμφοτέρους μάκαρες θεοὶ ὑπρίονοντες
Σύμβαλοι, ἐν δ' αὐτοῖς ἔριδα Ῥήγυντο βαρεῖαν.
Δεινὸν δὲ βρύνησε πατήρ ἄνδρῶν τε θέων τε
'Ὑμάθην' αὐτοῦ νέβθε Ποσεϊδάων ἐκνέαξε
Γαίαν ἀπερείσῃ, ὄρων τ' αἰπεινά κάρπην.
Πάντες δ' ἐςσειοντο πόδες πολυπεδάκος ἰδίης
Καὶ καμπαφαι, Τρώων τε πόλεις, καὶ νίμις Ἀχαιῶν.
'Εἶδεσε δ' ὑπενερθέν ἀναξ ἐνέρω, 'Αἰγινωνὺς.

40. τόφρα δ' Ἀχαιοὶ κ. τ. λ. This is the reading of the elder Scholast, and it is abundantly confirmed by II. Λ. 412. Ο. 392. 540. Σ. 16. Od. E. 122. and elsewhere. Vulgo της Ἀχ.' Heyne completes the metre by inserting ὄ.
41. τρώας δὲ κ. τ. λ. For γυνα ἐκάστων τῶν Τρώων. See on II. Δ. 219. Matt. Gr. Gr. § 358. Obs. The construction may also be explained by the note on Θ. 48.
42. ἐπὶ Καλλικόλιν. Upon Callicolon. This was an eminence, as the name imports, commanding a beautiful prospect along the banks of the Sinois. Its situation is not ascertained. Strab. XIlI. 1. ὑπὲρ τῆς Πλευρῶν χώμης δέκα σταδίων ἦστιν ἡ Καλλικόλιν, ὅβος τις, παρ' ὅν ὅ Σιμάς ρεῖ, κ. τ. λ.
43. εἰς τὸν Καλλικόλιν. Upon Callico-lone. This was an eminence, as the name imports, commanding a beautiful prospect along the banks of the Sinois. Its situation is not ascertained. Strab. XllI. 1. ὑπὲρ τῆς Πλευρῶν χώμης δέκα σταδίων ἦστιν ἡ Καλλικόλιν, ὅβος τις, παρ' ὅν ὅ Σιμάς ρεῖ, κ. τ. λ.

56. πόδεσ. Schol. τὰ καταλόγοντα τῶν ὄρων, μεταφορικῶς.
57. ἐδείξε δ' ὑπὲρθεθεν ἀναξ ἐνέρων, 'Αἰγινωνὺς.
Δείσας δ' εκ θρόνου ἀλτο, καὶ ἱαχε, μή οἱ ύπερθε
Γαῖαν ἀναρρήξειε Ποσειδάων ἐνσώιχων,
Οἰκία δὲ θυντοίσι καὶ ἀθανάτοισι φανήρ
Σμερδαλε', εὐρόωντα, τά τε στυγέονα θεοί περ'
Τόσος ἄρα κτύπος ὡςτο θεῶν εὑρίει ξυνίωντων.
Ὑπὸ τών γὰρ ἐναντὰ Ποσειδάωνος ἀνάκτος
'Ιστατ 'Απόλλων Φοῖβος, ἕχων ἱα πτερόεντα.
'Αντα δ' 'Ευναλοίοι θεὰ γλαυκώπος 'Αθύμη
'Ἡρη δ' αὐτῇ ἡπείρας χρυσηλάκατος, κελαδεινή,
'Αρτεμίδος ἱοχέαιρα, κασιγνήτῃ 'Εκάτοιο.
Λυτοὶ δ' ἀντίστη σῶκος, ἐρυούνος 'Ερμῆς.
'Αντα δ' ἄρ' Ἡφαίστου μέγας πιστάμος βαθυδέηνης,
Οὐ διήνων καλέοσι θεοί, ἀνδρόες ἐς Σκαμάνδρον.
'Ὡς οἱ μὲν θεοὶ ἄντα θῶν ἰὰσαν ἄνταρ 'Αχίλλευς
'Εκτορος ἀντα κλαίσατε ἁλαίετο ἐναὶ ὠμιλίον
Πριαμίδεων τοῦ γάρ ρὰ μάλιστα ἐ θυμὸς ἀνώγει
Ἀματὸς ἀσαι Ἀρη, ταλαυρίνων πολεμιστήν.
Αἰνειαν δ' ἱδὺς λαοσόσος ὄρσεν 'Απόλλων
'Αντα Πιλεῖωνος, ἐνικὴ δὲ οἱ μένος ἱπ.
Ὑεὶ δὲ Πριάμου Λυκάονι ἐσαῖτο φωνήν.
Τῷ μιν ἐνειάμενοι προσέφη Δίῳ υῖος 'Απόλλων' 
Αἰνεια Τρώων βουληφόρε, ποῦ τοι ἀπειλαὶ,
Τὰς Τρώων βασιλείαν ὑπέσχευοι οἰνοποτάζων,
Πιλεῖδω 'Αχλίδος ἐναντίβιοι πολεμιζέιν;
Τὸν δ' αὐτ' Ἀινείας ἀπαμειβάμενος προσέπετε
Πριαμίδη, τί με τάτα, καὶ οὐκ ἐθέλοντα, κελεύεις
'Αντα Πιλεῖωνος ύπερθύμου μάχεσθαι;

Met. Π. 260. Β. 336 ; and see the battle of the gods in Hesiod, Theog. 665. 839, and the battle of the angels in Milton, Π. Λ. VI.
65. εὐρόωντα. 'Loathsome; Latin, squa-
lidus ; rendered by Virgil, Pulidia, diis ini-
eiss, in the passage cited in the preceding note. The derivation is from εὐρόως, filth, putridity. So Hesiod, Op. D. 153. εὐρό-
ντα ἔοροι κρεμῶν Ἀτσα. Soph. Αγ. 1167. τάφον εὐρόωντα. So also Od. K. 512. Ψ. 322. Ω. 10. From Eurip. Ιρ. Τ. 627. the adjective εὐρωτικός, which is of very rare occurrence, is explained in He-
sychius by σκεφτοίς, πλατο. By the same words also εὐρωτις is rendered. It should seem that the latter synonym refers the derivation to εὐρόω, latus. See Gataker on M. Anton. IV. 6.
68. ίδ. This is the only passage in Homer in which this noun is found in the neuter; elsewhere it is ίδς in the masculine.
See on Π. Α. 312.
70. χρυσηλάκατος, κ. "Α. See on Π. II.
68. 183.
72. σώκος. Strong, powerful; from σω-
κεῖν, valere. Soph. Elect. 119. μοῦνε γάρ
ἀγνό οὐκ ἐπὶ σωκῆς Ἀτῆς ἀντίθετον ἄθως. Ασκ. Εεμά. 36. ως μήτε σωκεῖν, μήτε μ' ἀκταινηθές βάσιν. Ετυμ. Μ. σω-
κεῖν' ἴδιοις. And so Ἑσσχείος.
74. Ζάνδον. Aristot. de Animal. ΙΙΙ.
2. δοκὶ δὲ καὶ ὁ Σκάμανδρος ποταμὸς ἕξα-
πράβα ποταμὸν ποιεῖν εἶο καὶ τὸν 'Ομη-
ρον φαίνει αἱτί Σκαμάνδρον, Ζάνδον
προσαγορεῖται αὐτόν. See, however, on Π. Α. 403.
75. αὐτὸ 'Αχιλλευς κ. τ. λ. So Virg.
Ἐν. Χ. 513. Proxima quaeque mett gladio,
lunaturque per agmen Aristae limitem agit
ferro: te, Turne, superbum Cæde nora qua-
tens. Compare also E. Τ. ΧΙ. 464. sqq.
78. ταλαύρην πολεμιστήν. See on Π. II.
68. 289.
87. ταῦτα. For kata ταῦτα, i.e. οὕτως.
"Ομηρον Ἰλιάδος Υ'.

Οὐ μὲν γὰρ τὸν πρῶτον παδόκεος ἀντὶ Ἀχιλῆος
Στῆσομαι, ἀλλ' ἤδη μὲ καὶ ἀλλ' θεαὶ φοβήσεν
'Εξ ἰδίως, ὅτε βουσιν ἐνηλθεν ἡμετέροις,
Pέρσε δὲ Λυκνήσων καὶ Πήδασων αὐτὰρ ἐμὲ Ζεὺς
Εἰρύσαθ', δὲ μοι ἐπέφρας μένος λαυφρὰ τε γοῦν,
'Η κ' ἐδάμιν ὑπὸ χερσίν Ἀχιλῆος καὶ Ἀθῆνης,
'Η οἱ πρόσθε οὖσα τίθει φάος, ἤδε κλευεν
Εὐχαί χαλκεῖσι Ἀλέγας καὶ Τρώας ἐναίρειν.
Τῷ οὖν ἐστ' Ἀχιλῆος ἐναντίον ἄνδρα μάχεσθαι
Αἰεὶ γὰρ πάρα εἷς γε θεῶν, δ' θεοῖν ἀμένει.
Καὶ δ' ἄλλως τοῦ γ' ἰδο βίλας πέτετ', οὐδ' ἀπολῆγε,
Πρὶν χροὸς ἀνδρομείοι διελθέμεν' εἰ δὲ θεώς περ
Ἰσον τείνειν πολέμου τέλος, οὗ μὲ μάλα ῥέα
Νικήσεις, οὖν' εἰ παγχάλκεος εὐχεται εἶναι.
Τὸν δ' αὐτὴ προσείην ἄναξ, Δίως νίκος, Ἀπόλλων'
"Ἡρως, ἀλλ' ἄγε, καὶ σὺ θεοὶς αἰειγενέτησιν
Εὐχεο' καὶ δ' σε φαϊ Δίως κούρης 'Αφροδίτης
'Εκγεγάμεν, κεῖνος δ' χερεῖονος εκ θεοῦ ἔστιν
"Η μὲν γὰρ Δίως ἐσθ', ἦ δ' εξ ἄλλου γέροντος,
'Ἀλλ' ἰδος χρέει χαλκόν ἀτειρεία, μηδὲ σε πάμπαν
Δευγαλέως ἐπιέσασιν ἀποτριπτῶ καὶ ἀτρεῖη.
"Ως εἰπὼν ὑπενυσε μένον μέγα ποιμέν λαών'
Βῆ δὲ δία προμάχων, κεκορυβμένος αἴθοτι χαλκῷ.
Οὐ δ' ἐλαθ' Ἀγχίσασα πάις λευκώλεον Ἡρων,
'Ἀντια Πηλείωνος καὶ ἄνα οὐλαμόν ἀνδρῶν.
"Η δ' ἀμυδίς καλέσασα θεοῦς μεγὰ μύθον ἔειπε'
Φράζεσθαι δὴ σφοῖ, Ποσείδαο καὶ Ἀθηνῆ,
'Ἐν φρεσίν χειρῆσαι, ὅπως ἐσται τάδε ἔργα.
Αἰνείας δὲ εἶ ἐβη, κεκορυβμένος αἴθοτι χαλκῷ,

89. οὐ μὲν γὰρ τῶν πρῶτον κ. τ. λ.
Eustathius remarks, that the poet lets no
opportunity pass of inserting into the poem
the actions that preceded the tenth year of
the war; especially the actions of Achilles,
the hero of it. In this place he brings in
Ajax extolling the bravery of his enemy,
and confessing himself to have formerly
been vanquished by him: at the same time,
he preserves a piece of ancient history, by
inserting into the poem the hero's conquest
of Pedasus and Lyttessus. See on
II. B. 691. A. 139.

91. δὲ βουσιν ἐπηλέθην. See on II. A. 154.
—It was not unusual in these times for
the sons of princes to tend the flocks and
herds of their parents; or even for princes to
employ themselves in a similar manner. This
has been already noticed on II. A. 106; and
it may be traced to the times of patriarchal
simplicity. Shangar was taken from his
herd to be judge of Israel (Judges iii. 31);
Saul was driving oxen, when he was in-
formed of the danger of Jabesh Gilead
(1 Sam. xi. 5); David was keeping sheep
when Samuel was sent to anoint him king
(1 Sam. xvi. 11); and after his appoint-
ment, his sons pursued the same employ-
ment (2 Sam. xiii. 23). Agriculture and
husbandry also were held in equal reputa-
19. 2 Chron. xxvi. 10. It should seem
also that the daughters of princes partook
in these occupations. See Gen. xxix. 9.
Exod. ii. 16.

117. Αὐνείας δὲ ἐβη. See on II. I.
684.
119. *µιν. That is, *Apollo. It might also be referred to *Æneas; but there can be little doubt that the god is intended. Of the construction, see on II. Α. 62.

127. ᾿Απόλλων. See on II. Μ. 62. 128. πομαρίαν. See on II. Α. Λ. 410. 129. τῇ τῶν μορίων παρθένοις. See on II. Φ. Ε. 15. 130. τῆς ἁθηνής. See on II. Φ. Ε. 15.
'ΟΜΗΡΟΥ 'ΙΔΙΑΔΟΣ Υ'.

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'Υψηλών, τό μά' οί Τρώες καὶ Παλλάς 'Αθήνη
Ποίεσεν, ὁφ' τό κήτος ὑπεκπροφυγὼν ἀλέωτο, 150
'Οπρότε μην σεάτοι ἄτι, ημόνος πειδίνει.
'Ενθα Ποσειδάμων κατ' ἄρ' ἔζετο, καὶ θεοὶ ἄλλοι, 155
'Αμφί δ' ἄρ' ἀργήκτον νεφέλην ἀμοισιν ἔσαντο:
Οι δ' ἐτέρωσε καθήζεν ἐπ' ὀφρύσι Καλλικλώνης,
'Αμφί σὲ, ἱείς Φοῖβε, καὶ 'Αρμη πτολύπορον.
'Ὡς οἱ μὲν ρ' ἐκάτερθε καθειάτο μητιώντες 160
Βουλάς' ἀρχέμεναι δὲ δυσηλεγέος πολέμως
'Οκνεών ἀμφότεροι' Ζεὺς δ', ἣμνος ὑψι, κέλευεν.
Τῶν δ' ἀπαν ἐπιλήθησιν πειδίον, καὶ λάμπετο χαλκῆ 165
'Ανδρῶν ἡ' ἵππων' κάρκαιρε δὲ γαία πόδεσιν
'Ορνυμένων ἀμῦδες' δύο δ' ἄνερες ἐξοχ' ἀμοστοι
'Ες μέσον ἀμφοτέρων συνιτίς, μεμαχέτε μάχεσθαι,
Αἰνείας τ' 'Αγχισάδας καὶ δίος 'Αχίλλευς. 170
Αἰνείας δὲ πρῶτος ἀπεδίασα ἐβέβικει,
Νευστάζον κύρωθι βριαρῆ· ἀτὰρ ἀπότιδα θοῦριν
Πρόσθεν ἔχε στέρωσι, τίνασε δὲ χάλκεον ἐγχαος.
Πηλείδης δ' ἐτέρωθεν ἐναντίον ὀρτό, λέων ὅς
Σύνθης, ὅν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν 175

the walls of Troy, Neptune sent a monstrous whale, to which Laomedon exposed his daughter Hesione. Heracles having undertaken to destroy this monster, the Trojans raised an entrenchment to defend him from his pursuit. Pope: from Eustathius. See Apollod. Bibl. II. 5, 9; and Heyne in loc. p. 382. Sturz. ad Hellanici fr. 137. Tzetz. ad Lyceophr. 34.

147. τὸ εὐρός. The article is emphatic, as indicating a well-known fact. See on II. Α. 11.

149. ἐνθα' Ποσειδάμων κ. τ. λ. Eustathius and all other commentators are silent upon this recess of the gods. It seems strange at the first view, that so many deities, after having entered the scene of action, should perform so short a part, and immediately become themselves spectators. I conceive the reason of this conduct in the Poet to be, that Achilles has been inactive during the greatest part of the poem, and, as he is the hero of it, ought to be the chief character in it; the Poet therefore withdraws the gods from the field, that Achilles may have the whole honour of the day, and not act in subordination to the deities. Besides, the poem now draws to a conclusion, and it is necessary for Homer to enlarge upon the exploits of Achilles, that he may leave a noble idea of his valour upon the mind of the reader. Pope. The battle of the gods is renewed in II. Φ. 385.


154. δυσηλεγός. Awful, terrible; from ἄλγω, eburn habeo. Schol. Vill. κακὰς φροντίδας έχοντος. This is perhaps the best interpretation; though other derivations have also been given.

155. Ζεὺς δ', ἣμνος ὑψι, κέλευεν. That is, although Jupiter urged them to engage.


165. σίνθης, ὅν τε καὶ ἄνδρες κ. τ. λ. It may be proper to observe, that the particle καί, in this place, is not without its meaning; but refers to what is understood in the adjective σίνθης. The passage may be thus rendered: ceu leo, quem, ut jam vexabit ediderat, lanitio, jam et ipsum cedere cupiunt homines. See on II. Α. 480. Doedelrin. on Soph. Εδ. C. 1050. This exquisite simile of the lion has been repeatedly imitated. Compare Hesiod, Scut. Η. 426. Virg. Eν. XII. 4. Lucan. Phars. I. 205; and see Maecrob. Saturn. V. 13. Longin. de Sublim. § 15.
'Αγρόμενοι, τάς δήμος' ο ε' πρώτον μὲν ἀτίζων ἔρχεται, ἀλλ' οὔτε κέν τις ᾠρηθῶν αἰζηῶν. Δουρὶ βάλη, ἐάλη τε χανών, περὶ τ' ἄφρος ὀδύνας Γίγνεται, ἐν δὲ τε οἱ κραδίρι στένει ἄλκμον ἦτορ. Οὐρὶ δὲ πλευρὰς τε καὶ ἰσχία αἱμφότερως ἔβαλε στερεά, ἐὰν δ' αὐτὸν ἐποτρύνει μαχεσάσθαι. Πλακιδίων δ' ἰθύς φέρεται μὲνε, ἦν τινα πέφυ. Ανδρῶν, ἃ αὐτὸς φύλεται πρῶτον ἐν ὀρίμω. Οἷς 'Αχιλῆ' ὀφίνενε μόνος καὶ θυμός ἀγήνω. Ἀντίον ἐλθέμεναι μεγαλύτορος Αἰνειαο. Οὐ δ' οὔ τε ἠχείν ζησαν ἐπτ' ἀλληλοιον ινυτες, ὁ πρότερος προσέειπε ποδάρκης ὕπος 'Αχιλλευς' Ἀινεια, τι σῦ, τόσσον ὄμιλου πολλῶν ἐπελθὼν, ἡ ἑστη; ἥ σε γε θυμός ἐμοί μαχεσάσθαι ἀνώγει, Ἑπτομενον Τρώεσσαν ἀνάξειν ἰπποδαμίας
Τιμὴς τῆς Πρίαμου; ἄταρ εἰ κεν ἐμ' ἐξεναρίζης, Οὐ τοι τοῦν ἑκα γε Πρίαμος γένας ἐν χερὶ βῆσει· Εἰσίν γὰρ οἱ παιδες' ὃ δ' ἐμπέδος, οὔτ' ἀειόφρον. Ἡ νῦ τί τοι Τρώες τέμενος τάμου, ἕξοχον ἄλλων, Καλὸν, φυτανίς καὶ ἀρούρης, ὄφθα νέμας, Αἴ κεν ἐμε κτείνης; χαλεπῶς δέ σ' ἐολπα τὸ ρίζειν. Ἡνὴ μὲν σὲ γε φημὶ καὶ ἀλλοτε δουρὶ φοβησαι.

170. οὐρὶ δὲ πλευρὰς κ. τ. λ. Plin. N. H. VIII. 18. Lectiones avium index cauda, sicut et equorum areas. Immuta ergo; placitus, eleemos, blandientes similis, quod rarum est; cerebror enim iracundia ejus. In principio terra verberatur; incremento terrae, cum quodam incitamento, flagellantur. Hence the verb masstata.

172. γλακτίων. See on I. A. 206.

177. τὸν πρότερον κ. τ. λ. This conversation between Achilles and Aeneas is very generally censured by the critics, as entirely out of place, and greatly disappointing the expectation of the reader, who naturally looks for some mighty achievement of Achilles, on his first entrance upon action. Eustathius defends the Poet by observing that this very disappointment was what the Poet intended; in order to surprise us with an agreeable calm, instead of a picture of horror and carnage. The passage, however, is certainly far less defensible, than many others which have met with the reprobation of the commentators.

178. τόσσον ὄμιλον. For τόσσον ὃμιλον. This construction of the neuter adjective with a genitive is common also in Latin. In Greek it also occurs in the masculine and feminine. See note on Soph. Ed. T. 18. Pent. Gr. p. 9. The preposition εια must be supplied.

180. τιμής τῆς Πρίαμου. In equal honour with Priam; subaud. metà, or ὄμως, as in II. I. 601.

182. γίοιας. See on II. A. 118.

183. ἀεισφόρων. Careless, tickle, irresolute; in opposition to ἐμπεδες. Schol. κόψες, καὶ ματαφόρων τὸ φόνημα. Eustathius correctly derives the word παρὰ τὸ ἄσαι, τὸ βλάψαι, and explains it by ο βεβλημένος τὰς φρενᾶς. Most surely, as Buttman observes (Lexil. I. p. 224), it cannot be formed from αἵραν, flare, or αἴσαι, dornere. Achilles seems to allude to the discussion between Priam and Aeneas, mentioned in II. N. 460.

184. Τρώες τίμενος τάμου. See on II. Z. 194.

187. φοβησαι. Vulgo φοβησαι, with φημὶ in a parenthesis. Since, however, this construction does not elsewhere occur in Homer, Heyne suggested, and later editors have acceded to, the restoration of the infinitive, which is sanctioned by many of the best authorities. Compare II. B. 129. 248. E. 652. K. 370. et alibi.
'Η οὐ μέμνη, ὅτε πέρ σε βοῶν ἄπο, μοῦναν ἐώντα, Σέβαι κατ' Ἡλίαιον ὅρεων ταχέεσθι πόδεσσι. Καρπαλλίως; τότε δ' ουτί μετατροπαλλίζει φεύγων, 'Ἐνδεχ' δ' ἐξ Δυνησίσου ὑπέκφυγες' αὐτὰρ ἐγὼ τὴν Πέρσα, μεθορμηθεὶς σὺν 'Ἀθήνῃ καὶ Δι' πατοῖ, Ληδάδας δὲ γυναίκας, ἔλευθερον ἦμαρ ἀπούρας, 'Ἡγον' ἀτάρ σε Ζεὺς ἐρόσατο, καὶ θεοὶ ἀλλοι. 'Ἀλλ' οὖ νῦν σε ρύσεθαι οὖραμ, ὡς εἴν θυμῷ Βάλλαις: ἄλλας σ' ἐγὼν ἀναχωρήσαντα κελεύω 'Ες πληθὺν ἢναι, μιθ' ἀντίς ἵστασ' ἐμεῖο, Πρὶν τι κακὸν παθεῖν' ἰσχθὲν δέ τε νῦντος ἔγνω.

Τὸν δ' αὐτ' Ἀλειας ἀπαμείβετο, φώνησε τε' Πηλείδη, μη δῇ μ' ἐπέεσσι γε, νηπίτιον ὅς,

"Ελτεο δεἰδέσθανα' ἐπεὶ σάφα οἶδα καὶ αὐτὸς Ἰμὲν κεισομίας ἢί αἰσθαλα μιθήσασθαι.

"Ἰδοὺς δ' ἀλλήλων γενείη, ἰδοὺς ἐς τοκίας,

Πρόκλυτ' ἀκομβών ἐπεα θυητῶν ἄνθρωπων" Οφεί δ' οὔτ' ἀρ πω σύ εἰμοι ἰδες, οὔτ' ἀρ εἰγὼ σου.

Φασί σε μὲν Πηλής ἀρμύνονος ἐκγονον εἶναι, Μητρὸς δ' ἐκ Ἑθίδος, καλλιπλοκόμου, ἀλοσύνης' Αὐτὰρ ἐγὼν νῦς μεγαλήτωρος Ἀγχίσαο

Εὐχόμαι ἐκεγάμεν, μήπερ δὲ μοι ἑστ' Ἀρφοδίτη. Τὸν δὴ νῦν ἑτεροὶ γε φίλον παῖδα κλαύσοντα Σύμερον' οὗ γάρ φιλ' ἐπέεσσι γε νηπτυίσουν

"Ὡδὲ διακρίνθετο μάχης ες ἀπονεόθαι.

Εἰ δ' ἔθελες καὶ τάστα δαίμων, ὃφο' εἰδ' Ἰμέτοιν γενείη, πολλοὶ δὲ μῖν ἀνδρές ἵσασ.

Δάρδανον ἄρ πρῶτον τέκετο νεφελήγερτα Ζεὺς;

Κτίσσε δ' Δαρδανής, ἐπεὶ οὕτως Ἡλίως ἤρθ' ἐν πεδίῳ πεπόλιστο πόλεις μερόπων ἄνθρωπων,

'Αλλ' ἵθ' ὑπώρειας ψικών πολυπίδακος Ἰδής.

188. η οὖ μέμνη, κ. τ. λ. See above on v. 89.

202. κεισομίας. Testim. Erym. Mag. p. 396. 33. κεισομίας ὁ χλεαστής, ὁ τὸ κλαίρ τίμων τῶν ἀνεύοντων. The word is applied, as in this passage, in Ἀσχ. Prom. 102. κεισομίας ἐδήνων ως παῖδ' ὀντα μ. For αἰσθαλα, Prof. Dobree has conjectured αταμα, and so, of course, in v. 433.

204. πρόκλυτ' ακομβώντες. Tenentes ex auditu narrationes antiquas, majorum fama celebratas. Hence. Schol. πρόκλυτα' τὰ υπὸ τῶν προτέρων πεφημισμένα. From κλείω, to hear.

207. ἀλοσύνης. Moving, i.e. living in the sea. Schol. ἵνα ἐλάσῃ θηω, ἐν θαλάσσῃ κατοικίσῃ. Apoll. Lex. ἀλοσύνην τὴν ἐν ἀλλ σεφωμίνην, οὖν ἐκλάγων. Others derive it from ἄλοσος, which Hesychius explains by τρίχα, to nourish. The word recurs in Od. 1. 404, probably as a designation of Amphyrite.

210. τῶν. Scil. τοκίων.

218. ἀλλ' ἵθ' ὑπώρειας κ. τ. λ. Plato (de Legg. p. 681) and Strabo (XIII. p. 385a) understand this passage as opining the opinion that the mountainous parts of the world were first inhabited, after the universal deluge; and that mankind by degrees descended to dwell in the lower parts of the hills,—which they would have ὑπώρεια
Δάρδανος αὖ τέκεθ' νῦν Ερίχθυνον βασιλῆ, 220
Ος δὴ ἄφνειστατος γένετο θυμὸν ἀνθρώπων.
Τοῦ τρισχίλια ἵπποι ἔλος κάτα βουκόλεον ὅλεια, 225
πῶλοισιν ἀγαλλόμεναι ἀταλῆσι.
Τάνων καὶ Βορέης ἑράσσατο βοσκομενῶν,
"Ἰππω δ' εἰσάμενος παρελέξατο κυανοχαίτη'.
Ἄδ δ' ὑποκουσάμεναι ἔτεκν δυσκαίδεκα πῦλοις.' '
Ἄδ δ' ὅτε μὲν σκιρτών ἐπὶ ζειδωρον ἄρουραν,
"Ακρον ἐπὶ ἀνθρικῶν καρπῶν θέου, οὐδὲ κατέκλων:
"Ἀλλ' ὅτε δὴ σκιρτῶν ἐπ' εὐρά νῦντα θαλάσσης,
"Ακρον ἐπὶ ἤγιμινος ἀλὸς πολυοί θέσκον.
Τριάδα δ' 'Εριχθύνος τέκετο Τρώασσιν ἄνακτα.
Τρωὸς δ' αὖ τρεῖς παιδίς ἀμύιμονος ἐξεγέννητο,
"Ἰλός τ', 'Ἀσάφακος τε, καὶ ἀντίθεος Γαμνυμῆς, 230
"Ος δ' κάλλιστος γένετο θυμῶν ἀνθρώπων.
Τῶν καὶ ἀνηρείσαντο θεοὶ Διὸ οἰνοχοεύειν, 235
Κάλλεος εἶνεκα οὖν, ἵνα ἀλανάτοις μετείην.
"Ἰλος δ' αὖ τέκεθ' νῦν ἀμύιμα Λαομέδοντα.
Λαομέδων δ' ἀρὰ Τιθυνὸν τέκετο, Πριαμὸν τε,
Λάμπου τε, Κλυτίου θ', 'Ικετάνα τ', 'Οζουν 'Αρμος'.

signify,—and only in greater process of time ventured into the valleys. Virgil, however, seems to have taken this word in a sense somewhat different, where he alludes to this passage, in Α.ν. ΙΙΙ. 109. Νονδάς Ιλίου et ares Περγαμων στερεάν; ημιατοποιά καλλιάς ίμια. Πορρο. Σχολ. ὑπωρείας τά κατά μέρη τῶν ῥων. 221. τοῦ τρισχίλια ἵπποι κ.τ.λ. The number of horses and mares of Eriugion might seem incredible, were we not assured by Herodotus, that there were in the study of Cynus at one time, besides those for the service of the war, 800 horses and 6600 mares. Πορρο: from Eustathius. The amazing herds of horses, which were fed in the neighbourhood of Troy, are alluded to in many passages of the Greek writers. Quint. Calab. ΙΙ. 486. πεδίων μέγα, ἰππόβατόν τε, ὁππόδουν ἀμφι βαθείς Σύρμων καὶ Ζάλοιοι ἱργεί. Hence the expression ἰλοι ὑποκόλλων, in Ι.Ε. 551. Virgil speaks far less magnificently of the steeds of Latinus, in Α.ν. VII. 275. Σταθμρ τερενίστων νύτε in preséptulos altis. 222. τῶν καὶ Βορέης κ.τ.λ. See on ΙΙ. Π. 150. Compare also Justin. Hist. ΣΧ.Χ. 3. Β. R. Β. Ι. 1. Columell. VI. 27. 227. ἀνθρικῶν. Ears of corn. Schol. τῶν ην τοῖς στάγγια λεπτῶν δῷχρων. Virgil has imitated this passage in Α.ν. VII. 808. Ἰλλα τελ ἴντακτα σεγίτας περ συμμα τολα- ret Gramina, nec teneras curru laxisset aristas: Vel mare per medium, fluctu suspensa tumenti, Forret iter: cedere nec tinget aquae plantas. So Ovid. Met. X. 654. Posse putes illos sicco frcta radere curru, Et segitis causas stantes percurrere aristas. See also Brunck on Apol. Rhod. I. 182.
229. ἤγιμινός. Properly, the shore: here, the surface of the sea. Schol. Βιλ. τής ἑπονίμαιας τής βολαττης. Compare Od. M. 214.
234. Δι οἰνοχοεύσιν. To be a cup-bearer, has, in all ages and nations, been reckoned an honourable employment. Sappho mentions it in honour of her brother Larichus, that he was cup-bearer to the nobles of Mitylene; the son of Menean executed the same office: Hebe and Mercury served the gods in the same station. It was the custom in the Pagan worship to employ noble youths to pour the wine upon the sacrifice. In this office Ganymeide might probably attend upon the altar of Jupiter, and from thence was fabled to be his cup-bearer. Πορρο: from Eustathius. Compare Xen. Cyrop. I. 3. 8. In reference to this passage Cicero observes, in Tusc. Q. I. 26. Nec Homerus audio, qui Ganymede a Æolus raptum ait proper formam, ut Jovi bibere ministaret. Fingebat huc Homerus, et humana ad Deos transferebat: divina mallem ad nos.
'Ασοσάρακος ἔτ' Κάπνω' ὁ ἄρ' Ἀγχίσην τέκε παίδα.
Αὐτάρ ἔμι Ἀγχίσης, Πρίαμοις ἔκπορτα δῖον.
Ταῦτης τοι γενέσι τε καὶ ἀμάτος εὐχόμαι εἶναι.
Zeus ὁ ἀρετὴν ἀνδρεσιν ὄφελει τε μνήσθει τε,
"Οπποκεν ἐκθέλησιν ὁ ἀρά κάρτιστοσ ἀπάντων.
'Αλλ' ἀγε μηκέτι ταῦτα λεγώμεθα, νηπίωιοι ὦς,
'Εσταῦτ' ἐν μέσον ὑμίνη δημητρίος.
"Εστι γὰρ ἀμφότεροις ὅνειδα μνημοσειωθαί
Πολλὰ μᾶλ', οὐδ' ἂν νήφος ἐκατόξυγος ἀχθος ἀροιτο
Στρεπτῇ δ' ἐγλυσο' ἐστὶ βροτῶν, πολλὲς δ' ἐνι μῦθοι,
Παντοτόνιν ἔπεων δὲ πολὺς νομὸς ἑνθα καὶ ἐνθα.
"Οπποκεν κ' ἐπτραβὰ ἐποκ, ὀοίον κ' ἐπακοίσαις.
"Αλλὰ τῇ ἐοιδᾷς καὶ νείκαια νωῖν ἀνάγκη
Νεικεῖν ἀλλήλοισιν ἐναντίον, ὅστε γυναίκας
Λίτε χολωσάμεναι ἐρίδος πέξι θυμοβιβριοῦ
Νεικεῦσ' ἀλληλής, μέσην ἐς ἀγυιάν ἱσσαὶ,
Πόλλα ἐπεὰ τε καὶ οὐκὶ χύλος δέ τε καὶ τὰ κελεύειν.
'Αλκίς δ' οὗ μ' ἐπέσοσιν ἀποτρέπεις μεμαίστα,
Πρὶν χαλκὴ μαχέσασθαι ἐναντίον' ἄλλ' ἀγε, θασσον
Γευσόμεθ' ἀλληλῶιν χαλκήσεις ἐγχείρισιν.
"Η ὅτα, καὶ ἐν δεινὸ όσκεὶ ἱλασέν ὑβριμὸν ἔχοχος,
Συμβαλλόμεν' μέγα δ' ἀμφι σάκος μύκε δουρὸς ἀκωκή.
Πηλεύδης δ' σάκος μὲν ἀπτὸ έο χειρὶ παχεῖρ
"Εσχετο ταρβῆσαι' φάτο γάρ δολιχόσκιον ἔχοχος
'Ρέα διελεύσεσθαι μεγαλήτουρος Λειναίο,
Νῆπιος, οὔτ εὔωσκ εκατά φρένα καὶ κατὰ θυμὸν,
'Ος οὗ ρήματ' ἐστὶ θεῶν ερίκυδεα δὖρα

246. ἐστι γὰρ ἀμφότεροισιν κ. τ. λ. Ten lines are here rejected by Heyne and others, as unworthily alike of Homer, and of the character of Ἀξένας. Surely they are not more objectionable than many other passages, of which it is more reasonable to judge, not so much with reference to the poet himself, as to the age in which he lived.
248. στρεπτῇ. Volubilis. The word is used in different, though cognate senses, in 11. E. 113. O. 203.
258. γευσόμεθα. Schol. ἀντὶ τοῦ ἄψωμεθα.
'Ανδράτι γε θυησιοί δαµήµεναι, ούδ' ὑποείκειν.
Οὔδε τότ' Αινειάο δαέφρονος ὀβριµον ἐγχος
Ῥῆξε σάκος· χρυσός γὰρ ἑρύκακε, ἑώρα θεοτό·
Ἀλλὰ δών µὲν ἐλασε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
Ἡσαν, ἐπεὶ πέντε πτύχας ἠλασε Κυλλοποδίων,
Τὰς δύο χαλκείας, δύο δ' ἐνδοθί κασσιτέρου,
Τὴν δὲ µίαν χρυσῆν· τῇ δ’ ἐσχετο µείλινων ἐγχος.
∆εύτερος αὐτ' Ἀχιλλεύς προίη διλιχύσκοιν ἐγχος,
Καὶ βάλεν Αινειάο κατ' ἄσπιδα πάντος’ ἔσην,
'Ἀντυ' ὑπὸ πρώτην, ἥ λεπτότατος θεὲ χαλκὸς,
Λεπτοτάτη δ' ἐπήν ρινὸς βοῦς· ἢ ἐδὲ διαπρὶ
Πηλιάς ἦξε µελίν, λάκε δ' ἄσπις ὑπ’ αὐτής.
Αινειάς δ’ ἐάλη, καὶ ἀπὸ ἔθεν ἄσπις’ ἀνέσχε
Δέας’ ἐγχείη δ’ ἄρ’ ὑπὲρ νύστων ἐνὶ γαῖῃ
'Εστὴ λεµένη, διὰ δ’ ἀμφοτέρους ἔλε γύκλους
'Ἀσπίδος ἀµφιβότης· δ' δ’ ἀλευάµενος δῷρυ µακρὸν
'Eστη,—καόδ' ἄχος οἱ χῦτο µυρίον ὀρβαλµοίσι,—
Ταρβίσας, οὶ οἱ ἀγχί πάγη βέλος· αὐτάρ Ἀχιλλεύς
'Εµµεµας ἐπόρουσαν, ἐρυσάµενος ξίφος οὐ,·
Σµερδάλλα ἱψάνων· δ’ ἐρ’ χερµαίδων λάβε χειρί
Αινειάς, µέγα ἐργον, δ’ οὐ δῷ γ’ ἀνδρεί φέροιεν,
Οἶοι νῦν βροτοί εἰσ’· δ’ δὲ µιν ρέα πάλλε καὶ φόος.
'Ενθὰ κεν Αινειάς µὲν ἐπεσοῦµεν βάλε πέτρω,
'Η κόρυθ’, ἢµ’ σάκος, τὸ οἱ ὑρκες λυγρὸν ὀλέθρον,
Τὸν δὲ κε Πηλείδης σχεδὸν ἄµερι φήµον ἀπνύρα,
Ἐι µὴ ἄρ’ ὄξυ νύσε Ποσειδάων ἐνοσίχθων.
Αὐτίκα δ’ ἀθανάτοις θεοῖς µετὰ µῦθον ἔστεπν·
'Ω µόποι, ἢ µοι ἄχος µεγαλοτορος Αινειαο,
'Ος τάχα Πηλείων δαµεῖς Ἀδιδόσθε κάτεις,
Πειθόµενος µύθοισιν Ἀπόλλωνος ἐκάτοιο,
Νήπιος’ οὐδὲ τὶ οἱ χραισµήσει λυγρὸν ὀλέθρον.
'Αλλὰ τὴν νῦν οὖτος ἀναίτιος ἀλγες πᾶσχει,
Μᾶς ἐνεκ’ ἀλλοτρίων ἄχεων, κεχαρισµένο δ’ αἰεὶ
Δώρα θεοῖς δίδωσι, τοι οὐρανὸν εὐρυν ἔχουσιν;
'Αλλ’ ἄγεθ’, ηµεῖς πέρ µιν ὑπ’ ἐκ θανάτου ἀγάγωµεν,
Μήτης καὶ Κρονίδες κεχολόσεται, αἶκεν Ἀχιλλεύς
Τόνδε κατακτεῖν’ µόριµον δὲ οἱ ἔστ’ ἀλέασθαι,

270. πέντε πτύχας. See II. Σ. 481.
275. αὐτή' ὑπὸ πρώτην. Schol. κατὰ τὸν ἐξωθὲν κύκλον τῆς ἄσπιδος. In the same sense we have ἀντυ' πυμάτην, in II. Ζ. 118. Σ. 607.
280. ιεµένη. Cupiens ulterius procedere.

HEXNE. Of κύκλο, in the masculine plural, see on II. Α. 312.
302. µὸριµον. This adjective is the same as µόρσιµος. It occurs in Ἀesch. Choeph. 355.
'Οφείλον, μη άσπερμως γενέθη καὶ άφαντος ὑληταὶ
Διρδάνων, ὅν Κρούιδης περὶ πάντων φίλατο παιδῶν,
Οῖ έθεν εξεγένωτο γυναικῶν τε θυντάων.

'Ἡδη γὰρ Πριάμου γενεῖν ἥχθρει Κρονίων
Νῦν ἐν ἐν Αἰνείαο βίως Τρώσσειν ἀνάξει,
Καὶ παιδῶν παιδεῖς, τῶι κεν μετόπισθε γένωται.
Τὸν δ' ἡμεῖςετέπην βοώσεως πτόνια Ἡρῆ.
Ἐννοιαίαι', αὐτὸς σὺ μετὰ φρεσί σήμι νόσσου
Αἰνείαε, ὅν κέν μην ἐρύσσεαι, ὅ κεν εάσεις
Πηλεύρ τ' Αχιλῆι δαμήμεναι, ἐσθλὸν ἔνωτα.
Ἦτοι μὲν γὰρ νόι πολέας ὁμόσαμεν ὀρκοὺς
Πάσας μετ' αὖθαντοιαν, ἐγὼ καὶ Παλλάκς Ἀθηνῆ, 310
Μήποτ' ἐπὶ Τρώσσειν ἀλεξήσαιν κακὸν ήμαρ,
Μηδ' ὀφέλαιν Τροίη μαλερῷ πυοῖ πάσα δάναια
Δαιομένη, δαίως ο' ἰρήμιοι νῦες Ἀχαιῶν.

Αὐτὰρ ἐπεὶ τού' ἀκοουσ Ποσειδῶν ἐννοίκηξων,
Βῆ ρ' έμεν ἀν τε μάχην καὶ ἀνα κλόνου εἰχείαων,


307. νῦν ἐν ἐν Αἰνείαο κ. τ. λ. It seems highly probable from this prophecy, which Homer puts into the mouth of Neptune, that after the event of the Trojan war Αἰνεάς and his descendants succeeded to the throne of Troy, and that his great-grandchildren were contemporary with the poet himself. The date of the action of the Iliad required that the record should-appear in the form of a prediction; but, as he lived in the neighbourhood of Troy, it was equally necessary that it should correspond with the known history of the country. Hence, therefore, a fair conjecture may be formed as to the period at which the poet lived. See Prelim. Obs. sect. I. It is clear, however, that the accuracy of the statement is wholly at variance with the account of the voyage of Αἰνεάς into Italy, and the reported descent of the Romans from the Trojans, on which they notoriously prided themselves. So completely, indeed, was this prejudice established in their minds in the reign of Augustus, that Virgil thought proper to favour it, by adopting an alteration of this very passage, in his celebrated prediction in Αἰν. ΙΙΙ. 97. Hic domus Αἰνεώ cunctis dominabatur oris, Et nati natorum, et qui nascentur ab ălīs — Strabo indeed (Lib. XIII. p. 608.) mentions that the words of Homer were applied to the Romans by reading πάντεσι for Τρώσσεις ; but, as this is sanctioned by no MSS., the correction is undoubtedly a pious fraud, found most probably upon the version of Virgil. Certain it is, that although the story of the Αἴνεαξ turns entirely upon the passage of its hero into Italy, there is no authority for the fact, but the suspicious declaration of the Romans themselves; and this account of Homer is decisive against them. See Wood's Essay on the Original Genius of Homer, p. 221. Heyne's Virg. Excurs. I. vol. ΙΙΙ.

310. νόσσουν Αἰν. ἦ σύν κ. τ. λ. That is, νόσσου, ἦ σύν Αἰνείαο ἐρύσσεαι, κ. τ. λ. See on ΙΙ. Β. 409. Ε. 35. 312. This line is wanting in several MSS., and may probably have been added, as Ernesti supposes, by some copyist, who stumbled at the use of ἵνα, to leave alone, without an infinitive. Compare, however, infra ν. 456. Ε. 148. et aliis; and see also on ΙΙ. Ω. 568.

314. ἐγὼ καὶ Παλλάς 'Ἀθηνῆ. The judgment of Paris may have been the cause of the irreconcilable hatred which these goddesses retained against the Trojans. But see on ΙΙ. Ω. 28.
'Ιξε θ' Αινείας ἢ δὲ κλυτός ἦν 'Αχιλλεύς. Αὐτίκα τῷ μὲν ἔπειτα κατ' ὄφθαλμον χένεν ἄχλυν Πηλείδῃ 'Αχιλλη, δὲ δὲ μελίνην ὑχαλκον 'Αστίδος ἔξερνα μεγαλήττορός Αινείας. Καὶ τῷ μὲν προπάροθε ποδῶν 'Αχιλλος έθηκεν, Αινείαν δὲ ἐσσευν ἀπὸ χθόνος ύψος' ἀείρας. Πολλάς δὲ στίχας ἢρων, πολλάς δὲ καὶ ἵππων Αινείας ὑπεράλτο, θεοῦ ἀπὸ χειρὸς ὀρούσας. 'Ιξε δ' ἐπὶ ἑσχατίνην πολυάικος πολέμου, 'Ἐνθὰ δὲ Καύκωνες πόλεμον μέτα θωρήςουσι. Τῷ δὲ μάλ' ἐγγύθεν ἣλθε Ποσειδάων ἐνοσίχθων, Καὶ μιν φωνήσας ἐπει πετροῦντα προσνύει' Αινεία, τίς σ' ὄδε θεῶν ἄτεντα κελεύει 'Αντία Πηλείωνος ὑπερήμου μάχεσθαι, Ὅς σειν ἄμα κρείσσων, καὶ φίλτερος ἀθανάτωσιν; 'Αλλ' ἀναχωρῆσαι, ὅτι κεν συμβλήσεαι αὐτῷ, Μή καὶ ὑπέρ μοῦραν δόμουν 'Αἴδος εἰσαφίκησα. Αὐτὰρ ἐπεὶ κ' Ἀχιλλεύς θάνατον καὶ πότιμον ἐπίστη, Θυρήσαις δ' ἐπεὶ ἡπείτα μετὰ πρόωτη μάχεσθαι. Οὐ μὲν γὰρ τίς σ' ἄλλος Ἀχαϊῶν ἐξεναρίζει. 'Ὡς εἰπὼν λίπεν αὐτόθι, ἐπεὶ διεπέφορατε πάντα. 340 Αἴγα δ' ἐπείτ' Ἀχιλλος ἀπ' ὀφθαλμών σκέδασ' ἄχλυν Θεσπεσίνιν' δ' ἐπείτα μέγερ' ἐξειδέν ὀφθαλμοίσιν, Ὁχθήσαις δ' ἄρα ἐπεὶ πρὸς ὅν μεγαλὴττορα θυμον' 'Ὡ πόποι, ἢ μέγα θαῦμα τῷ ὀφθαλμοίσιν ὀρώμαι. Ἑγγος μὲν τόδε κεῖται ἐπὶ χθόνος, οὔτε τι φῶτα 345 Δεύσως, τῷ ἐφένα, κατακτάμεναι μενεάινων.

321. αὐτίκα τῷ μὲν ἔπειτα κ. τ. λ. Hence Virg. Æn. V. 808. Pædæae tune ero forti Congressum Æneas, nec Diis nec viribus æquis, Nube sæcra rapuit. Compare Æn. X. 81. The three following lines have been marked as spurious, being apparently at variance with v. 279. supra. They are retained however, and the contradiction is explained away, by Eustathius and the Scholiast. 323. ἔσσεως. Raised; as it is explained in the words immediately following. The vulgar reading, ἔπισσεως, is less proper, as the compound verb must then be taken merely in the sense of the simple one, in which sense it is no where found in Homer. The Harleian MS. supports the reading of the text. 328. πολυάικος. See on I. A. 165. 329. Καύκωνες. These people are not mentioned in the Catalogue, probably as included among the Paphlagonians, who were of the same origin. They were dispersed in tribes, some of which had settled in the Peloponnesus. See Od. Γ. 366. The Pylian Canocons are mentioned in Herod. I. 147. 332. ἄτιαντα. Hazardous. Schol. ιν ἄτιντα, δ ἔστι βλαπτόμενον καὶ ἀφορνιστοῦτα σαυτόν. Eustathius considers the two verbs ἀτίως and ἄτιως as synonymous; and Hesychius, in reference most probably to this passage, interprets ἄτιοντα by ἄτιμαζοντα. But it should rather seem that the two verbs are perfectly distinct. The only instance in which ἄτιω occurs, with the exception of this passage of Homer, is in Herod. VII. 223; where it bears a similar signification, in reference to one who has little regard to his own interest. See Wesseling on Herod. loc. cit. Buttman. Lexil. I. p. 228. 336. ὑπέρ μοῖραν. See on I. B. 155.
'Η ῥά καὶ Αἴνειας φίλος ἀθανάτοις θεοῖς
'Ην' ἀτάρ μὲν ἐφν ἄμφως αὐτῶς εὐχετᾶσαν.
'Εφρέτω' οὐ οἷ θυμὸς ἔμεν ἐτὶ πειρηθῆναι
'Εσσεται, δὲ καὶ νῦν φύσε ἁμενος εκ θανάτου.
'Αλλ' ἄγη δή, Δαναοὶς φιλοποιέομε θελύσας,
Τόν ἄλλων Τρόών περίσσομαι ἀντίοις ἐδώ.
'Ἡ, καὶ ἐπὶ στῆξας άλτο, κέλευε δὲ φωτὶ έκάστῳ:
Μηκέτι νῦν Τρόών ἐκάς έστατε, ἔτι Α'χαιοι,
'Αλλ' ἄγη, ἀνήρ ἄντ' ἄνδρος ἵτω, μεμάτω δὲ μάχεσθαι.
'Αργαλέου δὲ μοι ἑστι, καὶ ἱφθήμων περ ἑντι,
Τοσσόνδ' ἀνθρώπους ἐφέπει, καὶ πάσι μάχεσθαι.
Οὐδὲ κ' Ἀρης, ὅσπερ θεος ἀμβροτος, οὐδὲ κ' Ἀθήνη
Τοσσόνδ' ὑσμίνης ἐφέποι στόμα, καὶ πονεότος,
'Αλλ' ὅσον μὲν ἐγώ ὄνειμα χερὶ τε, ποσι τε,
Καὶ σθενεῖ, οὐ μὲ τί φημι μεθησάμεν, οὐδ' ἠβαινόν,
'Αλλ' μάλα στιχὸς εἰμι διαμπερῆς, οὐδὲ τν' οὐν
Τρώων χαίρησειν, οὕτω σχεδὸν ἐγχέος ἑλθρ.
'Ως φάτ' ἐποτρύνων Τρώεσσι δὲ φαίδεοιο "Εκτωρ
Κέκλεθ' ὑμοκλήσας, φάτο δ' ἰμεναν ἄντ' 'Αχιλῆος
'Tρώες ὑπέρθυμοι, μὴ δείδειτε Πηλεώνα.
Καὶ κεν ἐγὼν ἐπέσεισ καὶ ἀθανάτοις μαχοίμην
'Εγχει δ' ἀργαλέου, ἐπει τολι φέρτεροι εἵσιν.
Οὐδ' 'Αχιλείως πάντεσι τέλος μίθοις ἐπιθῆσαι,
'Αλλ' τὸ μὲν τελεί, τὸ δὲ καὶ μεσηνή κολούης.
Τοῦ δ' ἐγὼ ἀντίος εἵμι, καὶ εἰ πυρὶ χείρας ἔοικεν,
Εἰ πυρὶ χείρας ἔοικε, μένος δ' ἀίθωνι σιδήρω.
'Ως φάτ' ἐποτρύνων' οὐ δ' ἀντίοι εἷχε' ᾿αιραν
Τρώες' τῶν δ' ἁμύδες μίχθη μένος, ὧτο δ' αὐτῇ.
Καὶ τότ' ἄρ' "Εκτόρα ἐπε παραστὰς Φοῖβος 'Απόλλων' 375
'Εκτόρο, μηκέτι πάμπαν 'Αχιλῆι προμαχίζει.
'Αλλ' κατὰ πληθῶν τε καὶ ἐκ φλοίσσοιο δέεξο,
Μή πώς σ’ ἥκε βάλη, ἥκε σχέδεν ἄφρι τῶν.
"Ως ἔφαθ' "Εκτορ δ’ αὐτὸς ἔδοσον οὐλαμὸν ἄνδρῶν,
Ταρβῆσας, ὃτ’ ἄκουσε θεοῦ ὑπα φωνήσαντος.
Ἐν δ’ Ἀχιλέως Τρώως τὰ όρα, φρεσν εἰμένοις ἄλκυν,
Σμερδαλέα λάγων πρῶτον δ’ ἔλευ Ιφισίωνα
Ἔσθλον ὤτρυντείδην, πολέων ἤγετορα λαῶν,
"Ον νῦμφῃ τέκε Νής ὤτρυντι πτολύτρῳ,
Τμώλῳ ὅπω νυφεύντι, "Ὑδης ἐν πίον δήμωρ.
Τὸν δ’ ἵθως μεμαύτα βάλ’ ἐγχεῖ διὸς Ἀχιλέως
Μέσημ κακκεφαλίν’ ἢ δ’ ἰνδεχα πάσα κείσθην.
Δούτισε δὲ πεσών’ δ’ ἐπεύξατο διὸς Ἀχιλέως:
Κείσαν, ὤτρυντείδην, πάντως ἐκπαγλότατ’ ἄνδρῶν.
"Ερυθάες τοῦ θάνατος’ γενεὶ δὲ τοῖς ἐπὶ λίμνης.
Γυγαίη, ὃθι τοι τέμενος πατρώιον ἐστιν,
"Υλλω ἐπὶ ἰγνυόντι καὶ ἔρμω δινήγειν.
"Ως φάτ’ ἐπευχόμενος’ τὸν δὲ σκότος ὡσθε κάλυψε.
Τὸν μὲν Ἀχαιῶν ἱπποί ἐπισαγότρος διασένον
Πηδώτη ἐν υσμίν’ ὅ δ’ ἐπ’ ἀυτῶ Δημολέωντα,
Ἐσθλόν ἀλεξητὴρα μάχης, Ἀντῆφορος ὁ νόμον,
Νόξε κατὰ κρόταφον κυνείς διὰ χαλκοσαρῆν’
Οὐδ’ ἁρὰ χαλκείν κόρων ἐσχεθεῖν, ἀλλὰ δὲ αὐτὸς
Ἀλκὴν λειμένη δήξ’ ὡστεῖν, ἐγκέφαλος δὲ
"Ευδούν ἀμας πετάλακτο’ δάμασε δὲ μιν μεμαύτα.
"Ἰπποδάμαντα δ’ ἐπειτα καθ’ ἵππων ἀείζαντα,
Προσθεν ἐθεὶν φεῦγοντα, μετάφτευσἰν ὠντα ὁπταίρ.
Ἀὐτὰρ δ’ θυμὸν ἀισθεὶ καὶ θρυγευ, ὡς ὁτε ταῦρος
"Ἡρυγν εἰκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα,
Κούρων ἐλκύτων γιάνυται δὲ τε τοῖς Ἐνοσίχθων
"Ως ἀρὰ τόν γ’ ἐξουργότα λίπ’ ὡστε θυμὸς ἀγЋωρ.
Αὐτὰρ ὁ βῆ σὺν δοῦρι μετ' ἀντίθεον Πολύδωρον Πριαμίδην, τὸν δὲ ὠτὶ πατὴρ ἐασκε μάχεσθαι, Ὁὔνεκα οἱ μετὰ πασὶ νεώτατος ἔσκε γόνιοι, Καὶ οἱ φίλτατος ἔσκε, πόδεσι δὲ πάντας ἑνίκα. 410
Δὴ τότε νηπίεσαι, ποιῶν ἀρτῆν ἀναψαίνων, Θύνε διὰ προμάχων, εἶως φίλων ὀλέες θυμῶν. 
Τὸν βάλε μέσων ἀκοῦντι ποδάρκης δίος 'Ἀχιλλέας Νώς παραίσθοντος, ὥθη ζωστήρος ὁχής 
Χρύσειοι σύνεχον, καὶ διπλῶς ἤντεκε θύρης.

Ἀντικρὺ δὲ διέσχε patt' ὁμφαλὸν ἐγκρεος αἰχμῆ.
Γυνὲς ἔριτ' οἰμώξασ' νεφέλῃ δὲ μὲν ἀμφέκαλυπε 
Κυνείη, προτὶ οἱ δὲ λάβ' ἐντερα χερσὶ λιαιθεῖς. 415

"Εκτωρ ὁ δ' ὡς εὐνόησε κασίγγυντον Πολύδωρον "Εντερα χεράτω ἐχοῦτα, λιαιῶμενον προτὶ γαίη, 
Κάρρα οὶ φώθαλμων κέχυτ' ἀχλῶς, οὐδὲ ἀρ' ἐτ' ἐτῆ 
Δημόν ἐκας στρωμάθθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆθ', 
'Οξὺ δόρων κραδάων, φλογὶ εἶκελος' αὐτὰρ Ἀχιλλέες 'Ὡς εἴδ', ὡς ἀνέπαυτο, καὶ εὔχομενος ἑπός ἄνδρα; 

"Εγγὺς ἀνὴρ, ὡς ἔμοι γε μάλιστ' εἰσεῦχαστο θυμῶν, "Ος μοι ἐταίρον ἐπέφυντεν τετιμένων' οὐδ' ἀρ' ἐτι δὴν 
Ἀλλήλους πτώσσομεν αὐτὰ πτολέμοιο γεφύρας. 

"Η, καὶ ὑπόδρα ἰδὼν προσφέρονεν "Εκτορά δίον 
"Αςον ὣθ', ως κεν θάσσον ὀλέθρου πείσαθ' ἵκαι. 
Τὸν δ' οὐ ταρβήζας προσφέρῃ κορυθαίολος "Εκτωρ
Πηλείδη, μη ἐγ' ἐμ' ἐτέσσαρι γε, νηπίτουν ως, 
"Ελπέω δειδίζεσθαι' ἐπει σάφα οἴδα καὶ αὐτὸς 
"Ημεν κερτομίας ἢδ' αἰσχύλα μυθήσασθα 
Οἴδα δ', ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολύ χείρων. 
"Ἀλλ' ὅτοι μὲν ταῦτα θεῶν ἐν γοῦνασι κέεται, 
Αἴκε σε χειρότερός περ ἐδών ἀπὸ θυμῶν ἔλομαι, 
Δουρὶ βαλῶν' ἰπεῖν καὶ ἔμοι βέλος ὡδ' πάροιηθεν.

407. Πολύδωρον. Euripides, in his 
Hecuba, has followed another tradition, 
when he makes Polydorus the son of Priam 
and of Hecuba, and slain by Polyxenestor, 
king of Thrace, after the taking of Troy; 
for according to Homer he is not the son of 
Hecuba, but of Laodice, and is slain by 
Achilles. Virgil too hath rather chosen to 
follow Euripides than Homer. Pope 
Heyne supposes that Priam had two sons of 
the same name by different mothers. 
414. ὥθη ζωστήρος ὁχής σύνεχον. See 
on II. Δ. 133. 
421. ἀχλῶς. Seil. ἀχλῶς. Compare II. 
P. 591. The word is also used 
in the sense of tristitia, in Hesiod. Scut. 
H. 264. 
424. ὡς εἴδ', ὡς. See on II. Ξ. 294. 
421. μη ἐγ' ἐμ' ἐτέσσαρι γε, κ. τ. λ. 
Repeatefd from v. 200. suppra. 
435. ἐν γοῦνασι κέεται. See on II. P. 
514. 
436. αἴκε σε χειρότερός περ ἐδών κ. τ. λ. 
Quint. Curt. VII. Nihil tam firmum est, 
cui non periculum sit, etiam ab invadito. 
Hannibal ap. Liv. XXI. Sepel et contemptus 
hostis onerentur certamen editidit. 
Compare Eccles. ix. 11. 
437. πάροιηθεν. Schol. τοῦ ἐμπροσθέν 
μέρους, κατὰ τὴν ἀκρίνη. Compare II. Ξ. 
319. Others, however, render it as an
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Υ.

'H ρα, καὶ ἀμπεταλων προεὶ δὸρν, καὶ τὸ γ' 'Αθήνη
Πυτοι 'Αχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
'Ἡκα μάλα ψύξασα' τὸ δ' ἀψ 'ἔκεθ 'Εκτόρα δῖον,
Αὐτὸν ὑπὶ προπάροιθε ποδῶν πέσεν αὐτὰρ 'Αχιλλῆος
'Εμμεμάως ἐποροῦσε, κατακαίμενα μετειάων,
Σμερδαλέα λάχων τοῦ δ' ἔξηρταξεν 'Ἀπόλλων
'Ρέια μάλ', ὡστε θέως, ἐκάλυψε δ' ἀρ' ἕρε πολλῆ.
Τρίς μὲν ἔπειτ ἐποροῦσε ποδάρκης ζίτος 'Αχιλλῆος
'Εγχει χαλεῖω, τρῖς δ' ἠέρα τύφε βαθείαν,
'Αλλ' ὅπε τὸ τέταρτον ἐπέσυντο, δαιμονίον ἴσος,
Δεινά δ' ὄμοκλησά ἐπει πτερόεντα προσῆνα:
'Ἐξ αὖ νῦν ἐφυγες θάνατον, κῶνον ἦτε το ἄγχι
'Ἡλθε κακῶν νῦν αὐτὲ σ' ἔρυσατο Φοῖβος 'Ἀπόλλων,
'Ὡς, μέλλεις εὐχεσθαι ἱών ἐς δούτων ἀκύωτων.
'Ἡ θην σ' ἐξανύω γε καὶ ὑστερον ἀντιβολῆςα,
Εἰπὺ τοις καὶ ἐμοιγε θεῶν ἐπιταρρόθος ἐστί,
Νῦν δ' ἀλλούς Τρώων ἐπεισοδίαμ, ὅν κε κείχω.
'Ὡς εἰπὼν Δρῦσπ' οὔτα κατ' αὐχένα μέσουν ἀκοντι
'Ὡς ἑπὶ δὲ προπάροιθε ποδῶν ὁ δὲ τοῦ μὲν ἔασε,
Δημοῦχον δὲ Φιλητορίδην, ἕων τε μέγαν τε,
Καγγάυν δουρὶ βαλῶν ἱρύκακε τὸν μὲν ἐπείτα
Οὐτᾶζων ξίϕει μέγαλῳ ἐξαινυτο θυμόν.
Αὐτάρ δ' Λαογόνου και Δάρδανον, νεὶ Βιάντος,
'Αμφω ἐφορμήθεις εἶ ἵππων ὡςε χαμαζέ,
Τὸν μὲν δουρὶ βαλῶν, τὸν δὲ σχεῦων ἀορὶ τύφας.
Τρῶα δ' 'Αλαστορίδην δ' μὲν ἀντίος ἥλυθε γοῦνων,
Εἴπως εὗ πεθίςτο, λαβῶν, καὶ ζωᾶν ἄφεις,
Μηδὲ κατακεῖνεις, ὄμηλικήν ἑλήσας'
'Νῦπιος, οὔδε τὸ ὕδη, ὁ οὐ πείσεσθαι ἐμελλέν.
Οὐ γάρ τι γλυκόθυμος ἀνὴρ ἢν, οὔδ' ἀγανύφρων,
'Αλλὰ μάλ' ἐμμεμαος' δ' μὲν ἤπτετο χείρεσι γοῦνων
'Ιέμενος λίσσεσθ', δ' ὅ τα ὕσσαν ὁὔτα καθ' ἦπαρ.
'Εκ δ' ὅι ἦπαρ ὑλίθεν, ἀτάρ μέλαν αἷμα κατ' αὐτοῦ
Κόλπον ἐνέπλησε, τὸν δὲ σκότις ὄσα κάλυψε

adverb of time, and suppose that Hector alludes to the death of Patroclus.

439. πυτοι πάλιν ἐτρ. To this passage there is a comic allusion in Plaut. Mil. Gl. 1. 1. 16. Memini: nempe illum dicis cum armis aureis, Cuius tu legiones diffilvasti spiritu, Quasi ventus falia.


449. εἰ αὖ νῦν ἐφυγες θάνατον κ.τ.λ. Repeated from II. Α. 362.

463. Τρῶα δὲ. Scil. οὔτα, from v. 469.

In order to avoid the harsh and unusual break in the construction, Eustathius and others would refer λαβδών to Achilles; and, generally speaking, there would be no objection to this method. Compare Π. Φ. 36; and see on M. 452. The expression γοῦνων λαβδών, however, is so purely Homeric, that the received punctuation must be maintained; and indeed the unusual hyperbaton may be intended to mark the agitation of the suppliant.
Θυμοῦ δευτέρου ὤν ὑδέμενον ὁ ἔ Ῥοῦλιον οὔτα παραστὰς
Δουρὶ κατ' οὖς ἔθαρ ὁ ἐ ὁ νατος ἐκθ' ἕτεροιο
Αἰχμὴ καλακείς ὁ ἔ Ὺογκροὺς ὕδων "Ευκλέων
Μέσην κακεφαλῆν ἐφει ἡ λασε κωπήνειν
Πάν ὁ ὑπεθερμάνθη ἐφος αἴματι τὸν ἐκ κατ' ὕσσε
"Ελλαβε πορφόροσθανάτος καὶ μοῖρα κραταίη.
Δευκάλωνα ὁ ἐπειθ', ἡ ἐ ἦν ἐ ἐ ἦν τένοντες
'Αγκώνος, τῷ τῶν γε φίλης διὰ χειρὸς ἐπερεῖν
Αἰχμὴ καλακείς ὁ ἔ μὲν μὲν χείρα βαρυτεῖς,
Πρόσθ' ὀρῶν θάνατον ὁ ἔ ὁ φαγανόν αὐχένα θείνας
Τῇ' αὐτὴ πήληκα κάρη βάλε μινέλος ἀντε
Σφοννυλίων ἐκπαλθ' ὁ ὁ ὑπὶ χοβιν' κεῖτο ταυνσθείς.
Αὐτὰρ ὁ βι' Ὺ έ ὁ ἐμεύμονα Περέω νόμον
'Ῥήμον, ὁς ἐ τρήκης ἐρβαλάκος εἰληφλοῦθε.
Τὸν βάλε μέσον ἁκοντι, πάγη ὁ ἐ ν ὑρώι χαλκός
"Ημετ' ε' ἐ ὁ ἀχέων ὁ ὁ ὀ ὁ ᾠριθθοῦν θρόποντα,
'Αψ ἀποσοὺς στρέφαντα, μεταφρέον ὕζει δοῦμε
Νός', ἀπὸ ὁ ἀματος ὅσε' κυκῆθησαν ὁ ἁ ὁ ἢ ποι.
'Ως ἔ αναμαμεί βαθή ἀγκες θεσπιδᾶς πῦρ
Οὐρεος αἴαλειον, βαθεία ὁ ἐ καίεται ὕλη,
Pάντε τῷ κλονέων ἀνεμοι φλόγα εἰλυφάζετ
'Ως ὧγε πάντε θύνε σὺν ἐγχει, δαίμον θεός,
Κτεινομενῶν ἐφπευν' ὑἐ ὁ ἀματι γαία μέλανα.
'Ως ὁ ὁ τής ζεῦξ ἔόπος ἀρσενας εὐρυμετῶπους
Τρείβεμενα καὶ λευκὸν εἰκτιμένα ἐν ἀλῳ,
'Ῥίμφα τε λεπτε' ἐγενοτο βοῶν ὑπὸ πόσα ἐρμόμενων
'Ως ὁ υπ' 'Ἀχιλλῆς μεγαθύμοι μωνύχεσ ἢποι
Στείβον ὀμοῦ νεκρὰς τε καὶ ἀσπίδας' αἴματι ὁ ἀξῶν
Νέρθην ἅτας πεπαλακτο, καὶ ἀντυγες αἰ περὶ δήρων,
'Ας ἀρ' ἀρ' ἦπειον ὀπλῶν ραθαμαγγες ἐβάλλων,
Αἴ τ' ἀπ' ἐπισσοῦτρων ὁ ἐ ὁ κόδος ἄρεσθαι
Πηλείδης, λῦθρο ὁ παλάσσετο χεῖρας ἀποτους.

477. πορφορος θανατος. See on II. E. 83.
492. εἰλυφάζε. See on II. A. 152 ; and compare the passages.
496. τραβήγμανα καὶ λευκῶν. In Greece,
instead of the threshing the corn as we do, they caused it to be trod out by oxen. This was likewise practiced in Judaea, as is seen by the law of God, who forbade the Jews to muzzle the ox trod out the corn (Deut. xxv. 4). Porph: from Dacier. See
Ælian V. H. IV. 25. Sometimes this was done by horses, and the hoofs of the animals so employed were shod with brass. Compare Isaiah xxvii. 28. Hosea x. 11. The
same custom still obtains in Persia and India to this day.
497. λεπτε' ἐγενοτο. For ἐλεπτύνοντο.
499. αἴματι ὁ ἀξῶν κ.τ.λ. Repeated
from II. A. 534. Hence, and because it is not stated that Achilles had remounted his chariot, Heyne and others would reject the concluding lines of the book, from v. 495. downwards. It does not appear, however, that every change of this kind should be necessarily announced; and, as it is only requisite to take the fact for granted, there is no reason to suppose an interpola-
THE

'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ

ΡΑΣΩΔΙΑ, ἦ ΓΡΑΜΜΑ, Φ'.

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'Επιγραφαί.

ΠΑΡΑΠΟΤΑΜΙΟΣ ΜΑΧΗ, ἦ ΑΙ ΠΑΡΑΠΟΤΑΜΙΑΙ, καὶ ΘΕΩΝ ΜΑΧΗ.

"Αλλως.

ΦΙ, μόγος Αιακίδαο παρ ἱόνας ποταμοῖο.

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THE ARGUMENT.

THE BATTLE IN THE RIVER SCAMANDER.

The Trojans fly before Achilles, some toward the town, others to the river Scamander (vv. 1—16). He falls upon the latter with great slaughter, takes twelve captives alive, to sacrifice to the shade of Patroclus, and kills Lycaon and Asteropus (17—208). After an earnest expostulation, Scamander attacks him with all his waves: Neptune and Pallas assist the hero: Simois joins Scamander: and at length Vulcan, by the instigation of Juno, almost dries up the river (209—332). This combat ended, the other gods engage each other (333—529). Meanwhile Achilles continues the slaughter, and drives the rest into Troy (521—543). Agenor only makes a stand, and is conveyed away in a cloud by Apollo; who, to delude Achilles, takes upon him Agenor's shape, and, while he pursues him in that disguise, gives the Trojans an opportunity of retiring into their city (544—611).

The same day continues. The scene is on the banks, and in the stream of Scamander.

1. ἈΛΛ' ὅτε δὴ πόρου ἵζουν εὐρρέιος ποταμοῖο, Ξάνθου διωμενος, διὰ ἀράντων τέκετο Ζεὺς, Ἠνθα διατμύζας τοὺς μὲν πεδίονδε δίωκε Πρὸς πόλυν, ὑπερ Ἀχαιοί ἀνυκόμενοι φοβέοντο "Ηματι τῷ προτέρῳ, ὅτε μαίνετο φαίδιμος "Εκτωρ. Τῇ ρ' οὐ γε προχέοντο πεφυζότες, ἥδια ὡ "Ηρη Πήντα πρόσφε βαθείαν, ἐρυκέμεν' ἡμίσεις ἐς

4. ὑπερ. Scil. ἐφ. To this τῷ corresponds in v. 6. The passage is parenthetical: τοὺς μὲν being answered by ἡμίσεις ἐς in v. 7.

5. Ἡματι τῷ προτέρῳ. After the death of Patroclus. See II. P. 755. sqq.

7. ἐρυκέμεν. Scil. τοὺς Τρώας, subaud. ὡς... So as to impede them in their flight
towards the city. This is the usual sense of ἵππειν, viz. detinere, impediere. Compare infra vv. 59. 63. II. Π. 369. Σ. 126. and elsewhere. Some, however, render it in this place by defendere; as if it were probable that Juno, of all the deities, should lend her assistance to the Trojans, whom she invariably pursued with the most invertebrate malice. Compare II. Τ. 313. sqq.

10. ἀρφι περί. See on II. Β. 305.
12. ὡς δ' ἰθ' ὑπαίρι πιτής κ. τ. λ. Eustathius observes that several countries have been much infested with armies of locusts; and that to prevent their destroying the fruits of the earth, the countrymen, by kindling large fires, drove them from their fields; so that, to avoid the intense heat, they were forced to cast themselves into the water. We may hence account for the innumerable armies of these locusts, mentioned among the plagues of Egypt, without having recourse to an immediate creation, as some good men have imagined; whereas the miracle indeed consists in the wonderful manner in bringing them upon the Egyptians. I have often observed with pleasure the similitude, which many of Homer's expressions bear with the Holy Scriptures, and that the most ancient heathen writer in the world often speaks in the idiom of Moses. Thus, as the locusts in Exod. x. 19. are said to be driven into the sea, so in Homer they are forced into the river. Porph. The amazing swarms in which these insects invade some countries, particularly in the East, and the disastrous effects which they produce, are described by Pliny (N. H. XI. 29), whose account is verified by modern travellers. The circumstance is alluded to in Judg. vi. 5. vii. 12. Psalm cv. 34. Jerem. ii. 14. Joel i. 6. Nahum iii. 15. Judith ii. 20.

18. κεκλιμένου μυρίκησιν. Suidal. ἐπί. See on II. Γ. 135. See also on II. Ζ. 39; and on v. 350. infra.
22. ὡς δ' ὑπὸ ἐδελφοῦς κ. τ. λ. It is observable with what justness the author diversifies his comparisons according to the different scenes and elements he is engaged in. Achilles has been hitherto on the land, and compared to land-animals; a lion, &c. Now he is in the water, the Poet derives his images from thence, and likens him to a dolphin. Porph.: from Eustathius. Of the adjective μεγακτής, see on II. Θ. 222.

23. λιμένος εὐόρμων. See on II. Ά. 435.
27. ζωούς ἐκ ποταμοῦ κ. τ. λ. This piece of cruelty in Achilles has appeared shocking to many; and indeed is what I think can only be excused by considering the ferocious and vindictive spirit of this hero. It is however certain, that the cruelties exercised on enemies in war were
Ποινὴν Πατρόκλου Μενοιτίδαο θανόντος.
Τοῦς ἔξῆγε θύραζε τεθητότας, ἴπτε νεβροῦς,
Δίσε δ' ὀπίσω χείρας ἐντυμίζοισιν ἰμάς.
Τοῦς αὐτοῦ φορέσκον ἐπὶ στρεπτοῖσι χιτῶσι' Ἀδύκε δ' ἐταίριοι κατάγειν κολλᾶς ἐπὶ νύσα.
Αὐτὰρ δ' ἄφ ἐπόρουσε, δαιζεμέναι μενεαίνων.

"Ἐνθ' ἴνει Πρίμαυοι τινῆς τεννύντεπα Δαρδανίαο,
Ἄκοντι, τὸν μ' ποτ' αὐτὸς
"Ἡγε λαβῶν ἐκ πατρὸς ἄλοιχ ὡκ ἔθελοντα,
'Εννύχιος προμολόν' δ' ἐρυνῶν ὀξεὶ χαλκῷ
Τάμνε, νέους ὃρηκας, ἵν' ἀρματος ἀντυγες ἔτειν.
Τῷ δ' ἄρ' ἀνὐστον κακὸν ἡλυθε δῖος 'Ἀχιλλεὺς'
Καὶ τότε μὲν μὲν Λήμνον ἐντύμιζεν ἐπέρασσε,
'Δυσίν ἄγων' ἀτάρ νῖός 'Ἱήσουνος ὡν ἔδωκε.
Κείθεν ἐγέρθην καὶ ἐλύσατο, πολλὰ δ' ἔδωκε,
'Ἰμβρίος Ἰτίων, πέμψε δ' ἐς διὰν Ἀρδεβ'ν
"Ἐνθ' ὑπεκπροφυγὼν πατρὸιν ἕκετο δῶμα.
"Ἐνδέκα δ' ἡμάτα θυμὸν ἐτέρπετο οἴσι φίλοισιν,
'Ἐλθὼν ἐκ Λήμνου δυσδεκάτη ἡ μ' αὐτὶς
Χερσίν 'Ἀχιλλοῦς θεοὶ ἐμβαλεν, ὡς μὲν ἐμέλλε
Πέμψεις εἰς Ἀέαδο, καὶ οὐκ ἔθελοντα νέσθαι.
Τὸν δ' ὡς σῶν ἐνόησε ποδαρκῆς δῖος 'Ἀχιλλεὺς
Γυμνὸν ἀτερ κόρωθος τε καὶ ἀπτίδοις, οὗ δ' ἔχεν ἀγαυος,
'Ἀλλὰ τὰ μὲν ρ' ἀπὸ πάντα χαμαι βάλε' τείεις γὰρ ἔδρως
Φέγγων' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδίκαια
'Ὀξῆσας δ' ἄρα ἐπὶ πρὸς δὸν μεγαλιτόρα θυμῶν.
'Ο' πόσοι, ἵ μέγα θάμια τὸν' ὁθὸν οὐκαλοϊσιν ὁρώμαι.
'Ἡ μάλα ἐν Τρώως μεγαλιτόρες, οὐσπερ ἐπεφνον,

au thorised by the military laws of those
times: nay, religion itself became a san-
tion to them. It is not only the fierce
Achilles, but the pious and religious Eneas,
whose very character is virtue and com-
passion, that reserves several young unfor-
tunate captives taken in battle, to sacrifice
them to the manes of his favourite hero.
Ἀν. X. 517. Salumone creator Quatuor hie
juvenes, totidem quos educat Ufens, Virentes
raptit; infernus quos immolet umbros, Capiti-
quoque rogi perfundat sanguiine flammam. And
Ἀν. XI. 21. Vinexerat et post terga manus,
quos mitterat umbros Inferis, seso sparavos
sanguiine flammam. Ῥωπ. 
29. θύραζε. Eustath. ἀντὶ τοῦ ἔως. 
Schol. τεθητόρας ἱκεπληγμένους. Compare
II. Δ. 243. 
31. ἐπὶ στρεπτοῖσι χιτῶσι. See on II. E.
113. Eustathius supposes that the thongs
which Achilles takes from the youths for
the purpose of binding them, were those
which themselves had brought for the same
use, in case they should take any prisoners
alive. It should seem rather that they
were twisted thongs fitted to the breast-
plate, or of which the breastplate was in
part composed. 
37. ὧν μὲν τάμνε, ὃρηκας. Of this
construction, see on II. Θ. 48; and of
ἀλών, in the preceding line, on II. E. 90.
38. ἀνύπτωστος. Unthought of; unex-
pected: from οἴροι. Schol. ἀνύπτωστον,
ἀτροποδόκοντος.
41. νῖός Ἰήσουνος. Eneas: II. Η. 468.
See Apollod. Bibl. I. 9. 17; and Heyne in
loc. p. 183. The ransom is expressly stated
in II. Ψ. 741, to have been a silver goblet.
Compare v. 746. The noun ὄνος signifies
price or value, from ὄνομαι, to buy. The
more common form is ὄνη.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Φ'.

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70. ἀμένα. This is generally supposed to be syncopated from ἀδίμενα, i.e. ἀδεῖν, satisare. Compare II. λ. 573. and elsewhere. Eustathius explains it by κοισίσατα. Others conjecture that it was an old form ἀω, or ἀμ, from which ἀεω was afterwards formed.

75. αὐτά τοι εἰρ' ἱκέτα. I am to you in the place of a suppliant; and therefore worthy of respect, aicicooia. Suppliants were always considered inviolable, by the laws of hospitality. See Hesiod. Op. D. 327. The plea, however, in regard to Lycaon, had no weight; nor was he in reality a suppliant; i.e. δ' ἱκώςδιος προσφυγών τε, according to Eustathius. Of the construction see on II. Θ. 233.

76. πασίμην Δ. ἀκτην. To have eaten together was considered by the ancients a pledge of friendship, and a sure safeguard against future injury. It is clear, however, that Lycaon's plea in this instance also was not valid.

79. ἱκάτομοιν. Seel. ἄνων. School. τιμὴν ἱκάτον βοῶν ἄξιαν. See on ν. 41. The verb ἄλων; to procuro, occurs also in Od. O. 452. P. 250. Γ. 363. Eustathius explains it by εἰφίσκει. See also Kuster on Suidas, in ν. αιλάνιει.

80. λήμην. The Etym. M. explains this verb as the plus, perf. for ἱλήμην, and again, λήτο for ἱλίντο infra ν. 114, by the same analogy that we have ἐκτό for ἐξεικετ, and the like. And so Heyne. But of this the construction in this place will scarcely admit. Eustathius and the Scholiast render it by the optative λήθη, as if syncopated from λήθημαι, for λαλημένος εἰρ' so that the interpretation would be:—

But I now trust to be released, when I shall have paid thrive as much. It should seem, however, that Lycaon is relating to Achilles his return home by means of the ransom paid by Imbris, and that consequently the aorist is the tense required. And so Hesychius: ἱλήμην ἐντρώδην.
'Ηδε δωδεκάτη, ὡτ' ἐς Ἰλίον εἰλήλουθα,
Πολλὰ παθῶν' νῦν αὖ µε τεῖς ἐν χερσὶν ἔθηκε
Μοῖρ' ὥλοι' µέλλων ποὺ ἀπέχθεθαι Δι' πατρὶ,
"Ος µε σοὶ αὕτης δῶκες µαννυθάδιον δὲ µε µύηρ
Γείνατο Δαοῦνη, θυγάτηρ "Αλταο γέροντος,
"Αλτεω, δ' δελέγεσθι φιλοποτέλεοις ἀνάσσει,
Πέσαν διὸν αἰτήσασαν ἔκχων ἐπὶ Σατυνέντι.
Τοῦ δ' ἔχε θυγατέρα Πράμους, πολλὰς δὲ καὶ ἄλλας·
Τίσιδε δῶν γενὼς θεᾶθα, σὺ δ' ἀµφὶ δειροτοµῆς.
"Ητοῖ τὸν πρῶτο οἰς µετὰ πυρύλεσαι δάµασσαν,
"Αὐτίθεν Πολυδωρων, ἐπεὶ βάλες ὄξει δουρί·
Νῦν δὲ δὴ ἐνθάδε µοι κακὸν ἔστεται· οὐ γὰρ οὖν
Σὰς χείρας φεύξετεθα, ἐπεὶ ρ' ἐπλασάτε γε δαίμων.
"Αλλο δὲ τοῦ ἕρων, σὺ δ' εἰν φρεί βάλλους ἄσις·
Μὴ µε κτείν', ἐπεὶ οὐχ ὀµογάστριος "Εκτόρος εἰµι,
"Ος τὸν ἑταύρον ἐπεθνεῖ ἐννέα τε κρατέρον τε.
"Ὡς ἀρα µν Πραμίου προςβύπα φαιδίμου νῦς,
Δισσόµενος εἶπεσαν' ἀµελίκτον δ' ὡτ' ἄκουσε·
"Νήπιε, µή µοι ἄπωνα πιθαύνκε, µηδ' ἀγώνειε.
Πρὶν µέν γὰρ Πάτροκλον ἐπιστείν αἰσιµὸν ἄµαρ,
Τόφρα δὲ µοι πεφίδεσθαι εἰν φρεί φιλτρὸν ἄε
Τρώων, καὶ πολλοὺς ζωοὺς ἔλον, ἥδε πέρασσα' 
Νῦν δ' οὐκ ἔσθ', ὡστὶς θάνατον φύγοι, ὃν καὶ θεὸς γε
'Ιλιοφί προπάροιλεν ἐμής εἰν χερσί βάλλησι,
Καὶ πάντων Τρώων, σεὶ δ' αὖ Πραμίου γε παῖδων.
"Αλλὰ, φίλος, θάνε καὶ σὺ· τὰ ὀλοφύρεαι οὐτώς·
Κάτβαινε καὶ Πάτροκλος, ὀπερ σέῳ πολλῶν ἀµείσων.
Οὐχ ὀρίας, ὀὐς καγὼ καλὸς τε µυχὰς τε
Πατρὸς δ' εἰµ' ἀγαθὸν, θεὰ δὲ µε γείνατο µύηρ;

83. µέλλων ποὺ ἀπίχθεθαι. See on II. B. 116.
84. "Αλταο. Of this and the other form, in the following line, see Prelim. Obs. sect. IV. § 1.
85. ητοῖ τῶν κ. τ. λ. The death of Polydorus is related in II. Υ. 407. sqq.
86. ὄµογάστριος. Schol. ὅ εἰ τῆς αὐτῆς γαστρὸς ἀειλφός. The substantive κασιγνηρὸς is added to this adjective in II. Ω. 47.
87. ἐπιστεῖν αἰσιµὸν ἄµαρ. See on II. B. 359.
88. Ἰλόφι. Vulgo Ἰλίον. See on II. O. 66.
89. κάτβαινε καὶ Πάτροκλος, κ. τ. λ. Plutarch. V. Alex. M. c. 54. ἒγείρει δὲ ποτὲ Καλλιθῆνην συνέντα τὴν ἀλλοτριόητα τοῦ βασιλέως, διὸς ἡ τρις ἀπάντα
πρὸς αὐτὸν εἶπεν, Κάτβαινε κ. τ. λ. The line has also been a favourite with many others; as well as frequently imitated. Thus Lucret. III. 1055. Ἰσε  Ἐπιεύρος ἀμικ δε
'Αλλ' ἐπὶ τοι καὶ ἐμόι θάνατος καὶ μοίρα κραταίη 110
'Εσσεταί, ἢ ὡς, ἢ δείλης, ἢ μέσον ἡμαρ, 111
'Οππότε τις καὶ ἐμέοι ἀρει ἐκ θυμόν ἐληται, 112
'Ἡ ὄγε δουρὶ βαλών, ἢ ἀπὸ νευρίφιν δύστω. 113
'Ως φάτο' τοῦ δὲ αυτοῦ ἄλτο γούνατα καὶ φιλον ἤτορ. 114
'Ἐγχος μὲν ὅ ἀφέκεν, ὁ δὲ 'Εζετο χείρε πετάσασα 115
'Αμφοτέρας 'Αχιλέως ἔτε έρυσάμενον ξήροσ ὄξων ἔνεν
Τύφες κατὰ κληίδα παρ' αὐχένα' τὸν δὲ οἱ εἶσω
Δῦ ξήρος ἀμφικες' ὁ δ' ἀρα πρήψες ἐπὶ γαῖρ
Κεῖτο ταθεῖς' ἐκ δ' αἵμα μελαν ητίς, δεὺς δὲ γαῖαν.
Τὸν δὲ 'Αχιλέως ποταμόνει, λαβὼν πολὺς, ἥκε φέρεσθαι,
Καὶ οἱ ἐπεχῦμενοι ἐπεα πτερόνευτ' ἄγορευν' 116
'Ἐνταυθοὶ νῦν κείσο μετ' ἰχθύαν, ὦ σ' ἀωτελιὶν
Αἰμ' ἀπολεχύισθωνται ἀκυδέες' ὦδὲ σε μῆτηρ
'Ἐνθεμένη λεχέσσει γονίστα, ἀλλὰ Σκάμαινδρος
Οἵσει δινῆς εἰσώ ἄλος εὐφέρα κόλπων. 117
Ορῶσκων τις κατὰ κύμα μελαιαν φρίχ' ἢπαλύξει
'Ἰχθύς, ὡς καὶ φάγκοι Λυκάονος ἀργετα δημόν.
Φθείρεσθ', εἰσόκεν ἀστν κυχεῖμεν Ἰλίου ἀρίης,
'Υμεῖς μὲν φεῦγοντες, ἐνω δ' ὑπείθεν κερατζων
Οὐδ' ὄμον ποταμός περ εὐρύδος, ἀργυροδίνης,
Ἀρκεσε, ὦ διδά πολέας ιερεύσε ταυρών, 118
Ζωοὶς δ' ἐν δίνησι καθίστε μοινυχας ἢπονος.

111. ἡ ὡς, ἢ δείλης, κ.τ.λ. With δείλης there is an ellipsis of ὄρα or καί-
ρός, unless indeed, as is not improbable, the reading δείλη, which is found in some
MSS., is correct. In that case the line is parenthetical; and ἐν, instead of being con-
sidered as separated by tmesis from ἔσσεται, must be accented ἔτε, and taken for ἐτε.
Matthew, however, explains δείλης as the genitive, and ἡμαρ as the accusative, de-
noting a period of time; these cases being indifferently so employed. See Gr. Gr. §
378. V. 2. and § 424. 3. a. But, independently of the awkward change of case, the addi-
tion of ἡμας in the nominative evidently proves that the example, as it stands, is
inapplicable. Hence it has been proposed to read ἡμοι also in the genitive; but perhaps the first method, which was
advocated by Aristarchus, is the best. Heyne supposes that the verse has been
interpreted, because the verb is otherwise understood; Wolfe also includes it between
brackets as doubtful; and P. Knight rejects it, with the lines next following also.
It would be difficult to discover any real ground for their removal. See also on II.
K. 253.

115. ἐγχος. Scil. Achilles. See above,
v. 72.
122. ἐνταυθοὶ κ.τ.λ. Compare Virg.
Aen. X. 557. The vulgar reading is ὄτι-
one, but the accusative, which is preserved in the Scholia, is the usual Homeric con-
123. ἀκρεαῖς. Qui ub non curavit, ut
serpentina honorem habatas. HEYNE. See on
II. Z. 60. Ω. 526.
126. θρόσκον. Darting. Heuexc. θρόσκο-
κεν' πηγέω, κολυμβάω. The same verb is
used of the flight of an arrow, in II. Ο. 314.
—μιλαίαν φ. ἀταλάξει. Will sink be-
neath the ruffled surface. Another reading is
ἀταλάξει, which seems to be merely a gloss; for
though the first syllable of ἀδώσω is sometimes short in the later writers, it is
invariably long in Homer. Compare II. B.
310. E. 263. Z. 510. Of the pronoun τέλ.
see on II. Ο. 379; and of the substantive
φιέω, on II. Η. 63.
132. ζωοὶς δ' ἐν δίνησι Κ. τ. λ. It was
an ancient custom to cast living horses into
the sea, and into rivers, to honour, as it
were, by these victims, the rapidity of their
streams. This practice continued a long
time, and history supplies us with examples
'Ἀλλὰ καὶ ὡς ἀλέσθη κακῶν μόρων, εἰσδέκε πάντες
Τίστετε Πατρόκλου φόνον καὶ λοιγον 'Αχιλλον,
Ὅς ἐπὶ νησεί θορύσει ἐπέφυνε νόσφιν ἔμειο.

Ὡς ἀρ' ἔρημοι Ποταμάκος ἐς χολόσατο κηροθῆ μάλλον,
"Ἀμήρεν ε' ἀνὰ θυμῶν, ὡπως παύσεις πόνοιο
Δῖον 'Αχιλλῆα, Τρώσσει ἐς λοιγον ἀλάκκου.
Τόφρα ε'ς Πηλέος νίδος, ἔχων ἐδολιχόσιον ἔγχος,
'Αστεροπαιάῳ ἐπάλτο, κατακτάμεναι μεμειάνων,
Υἱεὶ Πηλεγόνος τὸν ε'ς 'Αξιόδος εὐφυτέρθρος
Γεῖνατο καὶ Περίβοια, 'Ἀκεσσαμενοῦ θυγατρῶν
Πρεσβυτάτης τῇ γάρ ρα μίγη Ποταμῶς βαθυδήνης.
Τῷ ε'ς 'Αχιλλεὺς ἐπτρούσενεν δ' ἀντίς ἐς ποταμότο
"Εστη, ἔχων δύο δούρει μένος δ' ὃς ἐν φρεσὶν θήκη
Σάθνος, ὦπει κεχάλητο δαίκταμενοι αἴζνων,
Τοὺς 'Αχιλλεὺς ἐδαίζε κατὰ ῥύον, οὐδ' ἐλέαιριν.
Οἱ δ' ὅτε ὁ δι' σχεδὸν ἦσαν ὅπ' ἀλλιόστοι ἱότες,
Τὸν πρότερος προσέπει πολάρκης διὸς 'Αχιλλεὺς·
Τής, πόθεν εἰς ἀνδρῶν, ὃμεν ἔτης ἀντίς ἔθειν;

Ἀυστήνων δ' ες ταῖς παίδες ἐμῷ μένει ἀντιώσας.
Τὸν δ' αὖ Πηλεγόνος προσεφώς φαιδίμιος νίδος·
Πηλείδη μεγάθυνε, τή γενείν ἐρείνεις·
Εἴμ' ε'κ Παιονίης ἐφιζόλου, τηλθ' ἐσόης,
Παῖονας ἀνδρας ἀγων δολιχεγχέας ἢς δ' ὅμοι νῦν
'Ηὼς ἔνεκεντά, ὅτ' ες Ἰλιον εἰλήκουθα"
Αὐτὰρ ἐμοὶ γενεὶ ἐξ 'Αξιόν εὐρυ βέοντος,
'Αξιόν, ὦς κάλλιστον ὑδῶρ ἤπει γαίαν ἠτην,
"Ος τέκε Πηλεγόνα κλυτὸν ἔγχει τόντι πόλεμος
Γείνασθαι νῦν αὖτε μαχιόμεθα, φαιδίμι 'Αχιλλεὺ·

Ὡς φάτ' ἀπειλήσας δ' δ' ἀνέχεστο διὸς 'Αχιλλεὺς
Πηλιάδα μελίνα δ' ὁ δ' ἀμαρτῇ δύωρασιν ἀμφὶς
"Ἡρος 'Αστεροπαιάς, ἐπεῖ περιβεῖος ἓς.
Καὶ ρ' ἔτερῳ μὲν δουρὶ σάκος βάλεν, οὔδ' ἄπαρπο
"Ῥηξε σάκος' χρυσὸς γὰρ ἐρύκακε, ὑφαρα θεοῖς
Τῷ δ' ἔτερῳ μὲν πῆχυν ἐπιγράθηκε βάλε χαῖρος
Δεξιτερῆς, σύτῳ δ' αἴμα κελανεφίς' ὃ ὁ υπὲρ αὐτοῦ

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of it. Aurelius Victor says of Pompey the younger: Cum mari feliciter uteretur, Nepturni se filium confessus est, eunuche bohns au-ratis et quo placerit. He offered oxen in sacrifice, and threw a living horse into the sea, as appears from Dion, which is perfectly conformable with this of Homer. Porphr: from Eustathius and Dieter.
158. 'Ἀξιόν, δ' κ. τ. λ. See on II. B. 350.
162. δ' ἀμαρτῇ δύωρασιν ἀμφὶς. Seil.

έβαλεν, v. 164. The hurling of two spears at once is something remarkable; and shows that the hero must have been unprotected with a shield. See above v. 145.
163. περιβεῖος: Having two right hands; i.e. having equal strength in each hand. Latin, ambidexter. Schol. ἀμφότερας ταῖς χερια ἐξειδίκευσιν. Symmachus renders the word by aquimanus, in Ep. IX. 110.
Γαίγ ἐνεστύρικτο, λιλαιομένη χροος ἁσαι.
Δέυτερος αὖτ' Ἀχιλέως μελίνην ἰδντίωνα
'Αστεροπαϊς ἐφήκε, κατακτάμεναι μενεαινῶν'
Καὶ τοῦ μὲν ἰ' ἀφάμαρτεν' ὃ δ' ύψηλὴν βάλεν ὡχθην,
Μεσσοταγές δ' ἀρ' ἐθήκε κατ' ὡχθης μελίνλων ἑγχος.
Πηλείδης δ', ἀορ ὃς εὐροσάμενος παρὰ μηρῶν,
'Αλτ' ἐπὶ οἱ μεμαώς• ὃ δ' ἀρα μελίνην Ἀχιλήος
Οὐ δὐνατ' ἐκ κρημνοῖο ἐρύσας χερὶ παχεῖρ,
Τρίς μὲν μιν πελέμιζων, ἐρύσσεσθαι μενεαίνων,
Τρίς δὲ μεθίθης βής' τὸ δ' τέτρατον, ἥθελε θυμῷ
'Αξαί ἐπιγνάμφας δόρου μελίλον Αιακίδαο.
'Αλλά πρὶν Ἀχιλέως σχεδὸν ἀορὶ θυμὸν ἀπίφρα.
Γαστέρα γάρ μιν τῷ σοι ὀμφαλῶν' ἐκ δ' ἀρα πᾶσαι
Χύντο χαμαί χολάδες' τὸν δὲ σκύτος ὄσσε καλύψεν
'Ἀσθμαίνουν;' Ἀχιλέως δ' ἀρ' ἐνι στήθεσίν ὀρούσας
Τευχέα τ' ἐξεναρίζε, καὶ εὐχόμενος ἐτος νῦπα.
'Κείσ' οὖτω χαλεπόν τοῦ ἑροθενέος Κρονώνος
Παισίν ἐριζέμεναι, Ποταμοῖο περ ἐκγεγαύτ.
Φήσα δ' μὲν Ποταμοῦ γένος ἐμμεναι εὐρὸν ἰέντος
Ἀυτὰρ ἐγὼ γενεὴν μεγάλον Δίως ἐχόμαι εἶναι
Τίκτε μ' ἄνηρ, πολλοίσιν ἀνάσσων Μυρμιδόνεσσι,
Πηλεύς Αιακίδης' ὃ δ' ἀρ' Αιακὸς ἐκ Δίως ἔχε.
Τῷ κρείσσων μὲν Ζεύς Ποταμῶν ἀλιμυρέμνων,
Κρεῖασὶν δ' αὐτὸ Δίως γενεὶ Ποταμοῖο τέτυκται.
Καὶ γάρ σοι Ποταμός γε πάρα μέγασι εἰ δύναται τι
Χρασαμείν' ἀλλ' οὐκ ἔστι Δίῳ Κρονώνων μάχεσθαι,
Τῷ οὐδὲ κρείσσων Ἀχελώοος ἰσοφαρίζει,
Οὗτ' βαθύρρειται μέγα σθνοῦς Ὥκανενοῦ,
Ἐξ οὔτε πάντες ποταμοὶ, καὶ πᾶσα θάλασσα,

169. μελίνην ἰθυπτίωνα. Schol. ἐπ' εὐθείας φερομένην, καὶ οὐκεὶ ἰταρμένην.
11. Υ. 99. καὶ δ' ἀλλὰς τοῦ γ' ἵνα βίλος πέτει.

172. μεσσοταγές. Medio tenus infixum. This seems to be the true reading; since
μεσσοταγές, which Heyne and others re-
tain, can yield no other meaning than that
more conveniently expressed by μεσσοτα-
γές. If however μεσσοταγές be genuine,
it will indicate the effect through the cause.

177. μέθοκες βής'. V'ìm remiss. Vulgo βής', which is scarcely Greek. Hence
Bohrle and Spitzer have restored the ge-
nitive as in Od. Φ. 129. Compare also II.
Δ. 240. 351. Α. 841. Μ. 266. et aliö.

198. πέτε μ' ἀνήρ. For other examples
of πέτευν, applied to a male, see II.
Β. 628. Α. 224. Ν. 452. Υ. 215. sqq. On
the other hand, γεννᾷ is referred to the
woman in Matt. i. 16. John xvi. 21.

191. Ποταμόο τέτυκται. That is, γε-
νεῖς Ποταμοίο. See on ll. P. 51.

194. τῷ. Sell. Δῗ. Clarke improperly
places a comma at τῷ, and renders it
ideo.—κρείσσων Ἀχελώοος. So Virg. Georg.
I. 482. Flavioiiin rex Eridanus. Accord-
ing to Eustathius, ὁ παλαιὸς λόγος πάνω
τὼν Ἀχελώου σεμνῶν, ὡς καὶ πάν ὄλω
ἐκ αὐτὸς Ἀχελώου ιληθήναι. See Blom-
ad Virg. Georg. I. 9; and compare Eur.
Macrobi. Sat. i. 18.

196. ἐξ οὖτε κ. τ. λ. Quintil. Institut.
Orat. X. 1. Hinc enim, quemadmodum ex
Oceanu dicit ipse [Homerus] annium sim
fontiumque cursum initium capere, omnibus
Eloquentiae partibus exemplum et ortum dedit. It may here be useful to make a few observations upon the notion attached by Homer to the word Ἄκηανός. In the first place, he designates thereby the god Οὐκανός, who was looked upon as the great parent of the universe. See on II. Σ. 201. Thence he applies the name to the ocean itself, over which the divinity presided; by which he evidently understood an immense river, surrounding the terraqueous globe, and from which the different seas, rivers, &c. ran out, as described in this passage. The word in Homer is, therefore, totally distinct from Ἀκῆας, and never signifies simply mare; but it is frequently joined with ποσει, as an apposition. Compare II. Σ. 606 It acquired its more general sense in after ages; but retains its Homeric import in Hesiod. Theog. 242. Scut. Π. 314. Orphic. Hym. 10. 14. Herod. IV. 36. Eurip. Órest. 1371. Plat. Phedr. 64. See Malthby Thes. Pros. in voces. Hence the Homeric epithet ἄφδος, because it flowed back into itself. Σ. 309. Homer, however, meant not to designate any particular river; as the Nile, for instance. See on Η. 2. 423.

193. Ἀλλὰ καὶ ὅς. Sod et ille. See on II. Α. 231. So Hesiod. Theog. 205. Ἀλλ' ὁ μὲν αὐτὸς τις κακὸν χῆρας, ὧς ἐκ φλοών Ἀγίαν ἤτεισι πατὸν ἑπεκέμασιν. 204. ἐπεκέμασι κερσοῦν. Deorsantes arradendo. Several participles are frequently united in the same sentence without a connecting particle, when they may be understood as relating to the same individual action. Compare II. Π. 660. Σ. 372. and elsewhere. In the present instance, one of the two seems almost superfluous. See Hoogeveen on Viger. p. 277. Matt. Gr. Gr. § 536. 2.

218. παλαινὶ γαρ ἐδ' ἡμι κ. τ. Λ. Compare Virg. Αen. V. 804. sqq.

Τὸν δ' ἀπαμειβόμενος προσέφη τόδας ὡς 'Αχιλλεύς·
'Εσταί ταύτα, Σκάμανδρε Διοτρεφές, ώς σὺ κελεύεις.
Τρόας δ' οὗ πρὶν λίθῳ υπερφιώλους ἑναριζών,
Πρὶν ἔλασι κατὰ ἄστο, καὶ 'Εκτορε πειρηθήναι
'Αντιβήν, ἢ κέν με διαμάσσεσαι, ή κέν ἐγὼ τού.
'Ως εἶπὼς ουρέσειν ἐπέσυντο, δαίμονι ἱσος.
Καὶ τῷ 'Απόλλωνα προσέφη Ποταμὸς βαθύνης'
'Ως πότοι, 'Αργυρότεξ, Δίως τέκος, οὐ σὺ γε βουλὰς
Εἰρύσαο Κρονίωνος, ο τοί μάλα πόλλ' ἐπέτελλε
Τρωσι παριστάμεναι καὶ ἀμύνειν, εἰσόκεν ἔλθη
Διέλος ὡσ' ἄθυμων, σκάση δ' ἐρίβωλων ἄρουραν.
'Η, καὶ 'Αχιλλεύς μὲν δουρικλυτὸς ἐνθορε μέσην,
Κρημνοῦ ἀπαίξας' δ' ἐπέσυντο, οἴδαμε τοὺν.
Πάντα δ' ὄρισε ῥέθρα κυκώμενον' ὠσ' ἐδε οἰκροῦσ
Πολλοὺς, οἱ ρὰ κατ' αὐτῶν ἀλὸς ἔσαν, οὕς κτάν 'Αχιλλεύς.
Τοὺς ἐκβαλλε θύρας, μεμυκὼς ἦτε τάφος,
Χέρσους' ξωοὺς ἐδὲ σῶσ κατὰ καλὰ ῥέθρα,
Κρυπτῶν ἐν δίνησι βαθείσης μεγάλυσι.
Δεύνω δ' ἀμφ' Ἀχιλλία κυκώμενον ἵστατο κῦμα,
'Ωθε δ' ἐν σάκει πίπτων ῥόος' οὐδὲ πόδεσσιν
Εἴχε στηρίζασθαι' δ' ἐδε πτελέν ἐλε χερσίν
Εὐφεία, μεγάλην' ἢ δ' ἐκ ρίζων ἐρηποῦσα
Κρημνοῦ ἀπαντὰ διώσεν, ἐπέσχε δὲ καλὰ ῥέθρα.
'Οξισι πυκνοῖσ' γεφύρωσε δὲ μιν αὐτῶν,
Εἴσω πάσ' ἐρποῦσ' δ' ἀρ, ἐκ δίνης ἀνοροῦσας,
'Ηίξε πεδίοιο ποσὶ κραυπνοῖσι πέτεσθαι,
Δείσας' οὐδὲ ἐτ' ἐλαγε μέγας θεός, ὁρτο δ' ἐπ' αὐτῷ
'Ακροκελαινώνω, ἵνα μιν παύσεις πόνοιο,

223. ἔσται ταύτα, κ. τ. λ. There is evidently a degree of sarcasm in this reply of Achilles. So be it, says he; but not till I have satisfied my vengeance. See n. 233.

230. ὑ τοι μ. π. ἐπέτελλε κ. τ. λ. See H. I. 22, sqq.

231. εἰσόκεν ἔλθη δείλας κ. τ. λ. Od. B. 383. εἰσότερο τ' ἡλίος, σκιώτω τε πᾶσαι ἄγναι. Virg. Æn. 111. 508. Sol nunt interea, et montes umbriante opaci. The Æolic form δείλας recurs in Od. P. 606. Compare n. 111. supra; and see Schnieder. Læx. in n. 233. μίσσα. Sei. ποταμοῖς, as it is rightly explained by Eustathius. Others supply τῶν Τρῶων, from v. 224, which is less correct, though it amounts to the same thing, since Achilles certainly leaped into the stream.

234. δ' ἔδε. Xanthus.

237. μεμυκὼς ἦτε τάφος. Schol. ἐν-
'ΟΜΗΡΟΥ ἩΛΙΑΔΟΣ Φ'.

Διόν Ἀχίλλης, Τρώσεσι ἐξ λουτῶν ἀλάλκου. 250
Πηλείδης δ' ἀπόροουσεν, ὅσον τ' ἐπὶ οὐρὸς ἐρωθῇ, Αἰετοῦ ὀματ' ἔχων μελανος, τοῦ θηρητήρος,
"Ὅς θ' ἀμα κάρπιστός τε καὶ ωκίστος πετενών.
Τῷ εἰκός ἥμεν' ἐπὶ στήθεσα δε χαλκός
Σμερδαλέαν κοναβίζειν' ὑπαίθα τούτο λιασθεὶς
Φεύγῃ, δ' ὁ ὀπισθὸς ῥέων ἐπετε μεγάλῳ ὀρυματὶ.
'Ὡς δ' ὑπὶ ἄνηρ ὀχυροτός ἀπὸ κρίνης μελανύδρου
'Αμφυτῶ καὶ κύπους ὤδατος ῥόου ἧγεμονεύῃ,
Χερσὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχομα βάλλων,
Τοῦ μέν τε προφέροντος ὑπὸ ψηφίδες ἄπασαι
260
'Οχλεύναι, τὸ δ' τ' ἀκα κατειβάζοντον κελαρύζει.
Χάρῳ ἐν προαλεί, φθάνει δὲ τε καὶ τὸν ἄγνοτα,
'Ὡς αἰεὶ Ἀχιλλής κιχύσατο κύμα ῥόου,
Καὶ λαυφρῶν ἐόντα' θεοί δὲ τε φέρτεροι ἀνδρῶν.
'Οσσάκε δ' ὀρμήσει τοδάρκης ἐκεῖς Ἀχιλλέως
Σπήναι εὐαντίζουν, καὶ γνώμεναι, ε' μιν ἀπαντές
'Αθάνατοι φοβείον, τοι ὀφανόν εὐρύν ἔχουν,
Τοσσάκε μιν μέγα κύμα Διόπτερος ποταιμοῦ
265
Πλάζ' ψιμος καθύπερθεν' δ' ὑψίσε ποσσίν ἐπίθα,
Θυμῷ ἀναζών' ποταιμὸς δ' ὑπὸ γούνατ' ἔδυνα
Λάβρος, ὑπαίθα ρέων, κοινήν δ' ὑπέρεπτε ποδοῦν.
Πηλείδης δ' ἐμωξζεν, ἢδων εἰς ὀφανὸν εὐρύν·
270
'Ζεὺς πάτερ, ὡς οὗ τις με θεών ἔλεεινον ὑπέστη

252. αἰτέω μέλανος. Aristotle (Hist. Anim. IX. 32) mentions six species of the eagle; one of which, called μελαναίτης from its colour, he describes as μέλας τήν χροάν, καὶ μέγθος ἑλασθος, καὶ κράτησθος. See also on II. Ο. 318; and of the word οίμα on II. Ω. 752.
257. ὡς δ' ὕπερ ἀνήρ κ. τ. λ. This changing of the character is very beautiful; no poet ever knew, like Homer, to pass from the vehement and nervous to the gentle and agreeable. Such transitions, when properly made, give a singular pleasure. Demetrius Phalerus, who only praises this comparison for its clearness, has not sufficiently recommended its beauty and value. Virgil has transferred it into Georg. I. 106. Deinde aitius flusium inducit, rivosque sequentes; Ex cuia exstus aegor morientibus austus herbis, Ecce supercilio dilivos transitius undam Eliciis; iba cadens ranicum per lereia murmur Saxa ciet, scutobriscus arentia temperat area. Pope: from Dacier. There is, perhaps, nothing in Homer superior to the whole description of the conflict between Achilles and Xanthus, either in sublimity or beauty. Schol. ὀχυροτός: ὄραγωγος, δ' τὸν τοῦ ὄδατος ὄχτων καθίσων. The import and derivation is explained by ν. 262. φθάνει δ' τε καὶ τὸν ἄγνοτα, scil. ὑδών.
273. ὡς ὡς τις κ. τ. λ. Alas! that none of the gods undertakes to rescue me from the river: for then would I willingly perish. The Scholast remarks, that the complaint of Achilles is equivalent to the prayer of Ajax in II. Ω. 647. He does not depurate death itself, but an inglorious death
'Εκ ποταιμίο σαύσαι: ἐπειτα δὲ καὶ τι πάθομι.
'Αλλος δ' οὕτις μοι τόσον αἷτος οὐφανιώνων,
'Αλλὰ φίλη μήτηρ, ἥ με ἰεύσοσιν ἑθελεν'
'Ἡ μ' ἔφατο Τρώων ὑπὸ τείχει θωρυκτάων
Δαιφροίς οἴλεσθαι Ἀπόλλωνος βελένσαιν.
'Ως μ' ὀφελ' 'Εκτωρ κτείναι, δὲς ἐνθάδε γ' ἔτραφ' ἀριστος.
Τῷ κ' ἀγαθός μὲν ἐπεφν', ἀγαθόν δέ κεν ξεναρίξε
Νῦν δὲ με λεγαλέω θανάτῳ εἴμαρτο ἀλώναι,
'Ερχθύντ' ἐν μεγαλῷ ποταμῷ, ὡς πάιδα συφορβόν,
'Ον ρά τ' ἐναυλος ἀπορέσῃ χειμῶν περώντα.
'Ως φάτο τῷ δὲ μάλ' ᾧκα Ποσειδιάων καὶ Ἀθήνη
Στέρην ἐγχυς ἵνατε, δέμας δ' ἀνδρεσαν ἐκτυν'
Χειρὶ δὲ χείρα λαβόντες ἐπιστώσαν' ἐπέσεισ.
Τοίοι δὲ μύθων ἤρχε Ποσειδιάων ἐνοσίχωνω
Πηλίδη, μήτ' ἁρ τι λήν τρέει, μήτε τι τάρβει'
Τοίω γάρ τοι νοῦθ θεῶν ἐπιταρρόθω εἰμὲν,
Ζηνὸς ἐπανήςαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη,
'Ως οὖ τοι ποταμῷ γε δαμήμεναι αἰσιμὸν ἑστόν
'Ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἰσεῖ αὐτός.
Αὐτάρ τοι πυκνῶς ὑποθησόμεθ', αἶκε πίθαι,
Μῇ πρὶν παύειν χείρας ὁμοιαν πολέμοιο,
Πρίν κατὰ Ἴλιοφ κλυτα τείχεα λαὸν ἐέλσαι
Τροϊκών, ὃς κε φύγησι' σὺ δ' 'Εκτορι θυμὸν ἀπούφας
"Ἀφ ἐπὶ νῆς ἢμεν" εἴδομεν δὲ τοι ἐέχος ἀρέσθαι.
Τω μὲν ἅρ' δὲ εἰπόντε μετ' ἀθανάτους ἀπεβητήν.
Αὐτάρδ' ὅ βη—μέγα γάρ ρα θεῶν ὀτρυνεν ἐφετεί—
'Ες πεδίων τὸ δὲ πὰν πλῆθο υδατον ἐκχυμένοιο
Πολλὰ δὲ τείχεα καλὰ δαίκταιμίνων αἰζήνω
Πλῶν, καὶ νέκυας τοῦ δ' ὑψόςε γούνατ' ἐπήδα
Πρὸς ρόον ἀτόστοντος ἀν' ἠθόν' οὔδε μὲν ἔχειν
Εὐρίμεν πῶν ποταμὸς' μέγα γάρ σθένος ἐμβαλλ' Ἀθήνη.
Οὔδε Σκάμανδρος ἐλήγε τὸ ὅν μένος, ἀλλ' ἐτί μᾶλλον

(v. 282). Thus also Callicrates, in Herod. IX. 72. Eustath. ὑπίστην' ἀντὶ τοῦ ἓτη καὶ ὑπίμειναν. Of the import of the phrase παθέν τι, see on II. E 567.
276. ἐθελεν. See on II. M. 255.
276. η μ' ἐφασο κ. τ.λ. See on II. Σ. 10. It does not appear, however, that This is had ever forewarned him to this effect. His horse Xanthus intimated as much in II. T. 417; and subsequently the dying Hector plainly declares it, in II. X. 359.
279. ως μ' ὀφελ' 'Εκτωρ κ. τ.λ. So Aeneas in Virg. Αen. 1. 96. O Danaum fortissime gentis, Tydide, mene Iliacis occum-

bure omhros Non potuisse, tuaque animam
canc effundere dextra.
282. συφορβόν. Subutum. So bonofor-

bos, subulcs.
283. ἐναυλος. See on II. Π. 71 ; and of the
verb ἀποθέμεν, on II. Ζ. 348.
289. λωφήσε. Will relax; will desist. 
Schol. ἐνούσε, παισθαι' μετενήμυκτα δὲ
ἡ λείας ἀπὸ τῶν τὰ φορτία ἀποθεμένων
τῶν λύσον ὑποτευχιῶν.
301. πολλὰ δὲ τεῖχεα κ. τ.λ. Compare Virg.
303. αν' ἠθόν. Schol. ἐπ' εὐθείας, κατὰ
τῷ ὀρμήν τοῦ ποταμῷ.
Χώστο Πηλεώνων, κόρυσσε δὲ κύμα ρόδιον, 'Υψός' ἀειφόρος· Σιμόβες δὲ κέκλετ' ἀύσας·

Φίλε κασίγυντε, σθένος ἀνέφος ἀμφότεροι περ 
Σχόμεν, ἐτεί τάχα ἄστυ μέγα Πραίμουο ἀνακτος

'Εκπέρσει, Τρώες δὲ κατά μόθον οὐ μενέοσιν.

'Αλλ' ἐπάμυνε τάχιστα, καὶ ἀμπτηθή βέβοθά

'Υδατος ἐκ πηγέων, πάντας δὲ ὄρθυνουν ἐναύλουσ,

'Ιστη δὲ μέγα κύμα, πολὺν δὲ ὀρυμαγὸν ὄριον

Φιρτῶν καὶ λάων, ἵνα παῦσωμεν ἄγριον ἀνδρᾶ,

'Ος δὴ νῦν κρατεῖ, μέμονε δ' ὡγε ἵσα θεοῦσ.

Φημὶ γὰρ οὗτε βίοιν χρασιμίσμενε, οὗτε τι εἰδος, 
Οὔτε τὰ τεύχεα καλὰ, τὰ ποὺ μάλα νειόθι λίμνης

Κείσθ' ὑπ' ἄλυος κεκαλυμμένα· κακδὲ μιν αὐτὸν

Εἰλῶν ἵππαθοιαν ἀλης, χεράδος περιχεῦσα

Μυρίον' οὐδὲ οἱ ὀστῆ ἱπποτήσωνται 'Αχαιοι

'Αλλ' ἐξαί, τὸσῆν οἰ ἄσιν καθόπερθε καλύψω.

Αὐτοῦ οἱ καὶ σήμα τετεῦξται, οὐδὲ τί μιν χρεώ

'Εσται τυμβοχύσ, οὔτε μιν θάπτωσιν 'Αχαιοι.

'Η, καὶ ἐπὶ οὔτ τ' 'Αχιλλ'ι κυκώμενος, ὑψὸς θῶν,

Μορμύρων ἀφρω τε, καὶ αἰματι, καὶ νεκύςατι.

Πορφύρεον δὲ ἄρα κύμα Δισείτως ποταμοῦ

'Ιστατ' ἀειφόρομον, κατὰ δ' ἵππε Πηλεώνω

'Ηρη δ' ἐκ μέγ' ἀυσς, περιδεῖσας' 'Αχιλλ',

Μὴ μιν ἀποέρεσθαι μέγας ποταμοῖς θαυμάδης.

Αὐτίκα δ' Ἡφαιστόν προσεφώνειν ὑπ' ὕφιον νιόν

'Ορσος, Κυλλοπόδιον, ἕμων τέκος· ἄντα σέθεν γὰρ

Σανθόν δινήεντα μάχ' ἥσκομεν εἶναι.


307. Σιμάντις ἐκ κέλετ' ἀύσας. Thus in Ps. xlii. 7. David represents one deep as calling to another to unite in overwhelming him. Æschylus also speaks of a sworn confederacy between the fire and sea to destroy the Grecian army.

310. οὐ μενοῦσα. Sicil., αὐτόν.


317. νεώθη. Schol. κατάθηνεν.


319. ἅλω χεράδος μυρίον. So Od. P. 422. μάλα μυρίο. The Scholiast explains χερὰς of the sand, and Hesychius of the stones, collected in the bottom of the river. Eustathius mentions both interpretations, but decides in favour of neither. He also agrees with Hesychius in stating that ἄσις, ν. 321, is synonymous with χερᾶς, whereas the Scholiast explains it by ἱές. The three words may perhaps be severally rendered, ἱές; μαδ; χερᾶς; ἄσις; sand or gravel.

323. τυμβοχύς. This is doubtless the true reading, for which the ancient grammarians substituted the aor. 1. inf. τυμ-βοχύος, with an elision altogether unexampled. Nor is the construction with an infinitive more proper than that with the genitive. See on II. I. 337. Heyne, without any sufficient reason, condemns the two lines as spurious.

'Αλλ' ἐπάμωνε τάχιστα, πυθαύσκεο δὲ φλόγα πολλήν. Αὐτὰρ ἐγὼ Ζεφύριοι καὶ ἀργέσταο Νότοιο Εἴσομαι εὖ ἀλθὲν χαλεπὴν ὑρασσα θύελλαν, Ἡ κεν ἀτό Τρώων κεφαλὰς καὶ τεύχεα κήα, Ἀνέμμα κακόν φροέουσα' σὺ δὲ Ξάνθοιο παρ' ὀχθας Δυνέρα κατ', ἐν δ' αὐτόν ἵει πυρί· μηδὲ σε πάμπαν Μελίχρως ἐπέσεαι ἀποτρεπέτω καὶ ἀρωτή· Μηδὲ πρὶν ἀπόταντε τεόν μένος, ἀλλ' ὀπόταν δὴ Φθέγξυρ' ἐγὼν λάγουσα, τότε σχεῖν ἀκάματον πῦρ. Ὡς ἐφαθ': "Ηφαιστος δὲ τίτυσκετο θεσπεδάες πῦρ. Πρόστα μὲν ἐν πεδίῳ πῦρ δαίετο, καὶ δε νεκροὺς Πολλοὺς, οἳ ρὰ κατ' αὐτόν ἄλις ἔσαν, οὗς κτάν' Ἀχιλλεὺς· Πάν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαδο οὐδω. Ὡς δ' ὅτι ὄπωρίνοις Βορέςς νεοαρδέ' ἀλώνι Ἀλώ ἀνεξηράνη, καίρει δὲ μὲν ὅστις θείρι· Ὡς ἐξηράνη πεδίον πᾶν, καθ' ἃρα νεκροὺς Κίεν, δ' δ' ἐς ποταμὸν τρέψε φλόγα παμφανώσαν. Καίοντο πτελεῖς τε, καὶ ἱπέας, ἦδε μυρίκας, Καίετο δὲ λωτός τ', ἦδη θρόνυ, ἦδε κύπερον, Τὰ περὶ καλὰ ρέθρα ἄλις ποταμοί πεβύκει. Τεῖροντ' ἐγχελίες τε, καὶ ἵχθυες, οἳ κατὰ δίνας, Οἳ κατὰ καλὰ ρέθρα κυβίστων ἐνθα καὶ ἐνθα, Πνεύμα τείρομενον πολυμήτιος 'Ηφαιστοιο. Καίετο δ' ἐς Ποταμοῖο, ἔπος τ' ἔφατ', ἐκ τ' ὁνόμαζεν· "Ηφαιστ', οὐ τις σοῖ γε θεῶν δύνατ' ἀντιφερίζειν, Οὐδ' ἂν ἔγω σοί γ' ὡδε πυρὶ φλεγέθουσι μαχούμην. Ἀγ' ἐρίδος· Τρώας δὲ καὶ αὐτίκα διὸς 'Αχιλλεὺς 'Αστεος ἐξελάζεις' τί μοι ἐρίδος καὶ ἀρωγίς; Φην πυρὶ κατόμενος· ἀνὰ δ' ἐφλυν καλὰ ρέθρα. 334. ἀργέσταο Νότοιο. See on II. Α. 306. 341. φίλεσομαι. The Ionic subjunctive. See on II. M. 41. 344. αὐτὸν. Scil. ποταμῶν. Unless, indeed, the text be incorrect—which seems highly probable—and we should read αὐτὸ with Bentley, in reference to πεδίον. See Prelim. Obs. sect. VI. All the copies, however, have αὐτὸν, which may be explained by observing, that the river had inundated the whole plain. Wolf would read αὐτόν', for αὐτόθι, as in v. 201; and Heyne, with Knight and others, reject the line as an interpolation from v. 236. 346. νισσάδε ἀλώνι. Schol. νισσατι πεποτισμένην καὶ ἀρέστησαν. 347. δ' ήστις θείρ. Who cultivates it: i.e. the owner of the garden. Schol. θείραν' ἐς ἰδους ἀπεμπολαίο. Hesychius, without reference to the etymology, explains it simply by ἀπεμπλεκόμης διώσασθεν, and Ernesti justly observes, that there is no necessity to be over-scrupulous in attending to external niceties of derivation. 350. μυρίκα. The penultima of this word is, in this single instance, long in Homer. Compare supra v. 18. II. K. 466. In Latin, myricæ is never found with the penultima short. We have humilescue myriœ in Virgil. The adjective myricalis, however, has the corresponding vowel long in II. Z. 39. 360. τί μοι ἐρίδος καὶ ἀρ. That is, τί δεί, ἵνα τί μέλε; See Matt. Gr. Gr. § 385, 10.
'Ως δὲ λέβης ζεὶ ἐνδυόν, ἐπειγόμενος πυρὶ πολλῷ,
Κυνή μελόδμενος ἀπαλοπτερίᾳ σάλτῳ,
Πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται.
'Ως τοῦ καλὰ ρέθρα πυρὶ φλέγετο, ζεὶ δὲ ύδωρ,
Οὐδὲ ἐθέλε προσεῖν, ἀλλ' ἵσχετο τεῖπε δ' αὐτὴν,
'Ηφαίστοιο βιβριο πολύφρονος οὔταρ ὑγ' Ἡμν.,
Πολλα λισσόμενος, ἐπεὶ πετοῦντα προσηῦδα.
"Ἡρη, τίτυ σὺς νῦς ἐμὸν ρόον ἔχρας κήδειν
'Εξ ἀλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτιός εἰμι,
"Οσσον ὦι ἄλλοι πάντες, ὦσι Τρώσσων ἀργωλ.
'Αλλ' ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σοῦ κελεύεις
Πανέσθω δὲ καὶ οὐτὸς ἐγὼ δ' ἐπὶ καὶ τὸν ὀμοῦμαι,
Μῆτος ἐπὶ Τρώσσων ἀλεξίσεις κακὸν ἵμαρ,
Μη' ὀπσαν Τροήν μαλερῷ πυρὶ πᾶσα δάνται
Καιομένη, καύσις δ' ἁρίτιοι νείς Ἀχαίων.
Αὐτάρ ἐπὶ τὸ γ' άκουσε θεᾶ λευκόλενος "Ἡρη,
Αὐτίκ' ἄρ' "Ηφαίστον προσεφώνεεν οὐ φίλον υἱόν
"Ηφαιστε, σχέο, τέκνον ἀγακλές" οὐ γάρ ἐοικεν
'Αθάνατον θεόν ὦδε βροτῶν ἐνεκα στυφελίζειν.
'Ως ἐφαθ' "Ηφαίστος δὲ κατέσβεσε θεσπίδας τῷρ
"Αφορρόν δ' ἁρα κῦμα κατέσαυτο καλὰ ρέθρα,
Αὐτάρ ἐπὶ Ξάνθου δαμὴ μένος, οὐ μὲν ἐπείτα

363. κνίση μελόμενον. Melted with fat; i.e. having fat melted therein. The reading is that of all the copies; and the construction, though peculiar, is not indefensible. Eustathius observes that the cauldron may be said κνίση μίλισθαι, in the same manner as we find in II. N. 330. ἔφριε μάχη ἐγχησίων. See also Demetr. Phaler. de Elocut. § 82. Porphyry, however, in his Quaest. Ἰομ. 10. notices an alteration which some have proposed, and which Heyne adopts, from κνίση into κνίσην. This syntax, subaud, κατα, is certainly usual; but there seems to be little authority for adopting the emendation. The verb μέλω is derived by the grammarians from μάλη, limbs, and δαίω. It seems from this passage that, although meat in the early ages was most commonly roasted, it was occasionally boiled.
366. ἔθελη. Eustath. ἡδύνατο. This verb is occasionally used in this sense. Solon. Eleg. XV. 25. ἀθλείοι δ' ἐξ ἔθελην οὐκ ἔθελουσι θεραί. Plato: τὰ χωρία ὁδοὶ μ' ἔθελε διδάσκειν. The noun ἔθελη signifies properly, the breath, as in II. I. 605. Here, however, it seems to imply steam, ταῦρον. So also in Hesiod. Theogon. 606; and somewhat similarly in II. Σ. 174. In the same sense, πνοιὴ is used above, in v. 355.
369. ἔχρας κήδειν. Hesych. ἐπεβάργησε βλάστειν. Eustath. ἔχρας ἐπείπειν. The construction therefore requires ὡτε to be supplied before κήδειν. Why has he fallen upon my stream, of all others, so as to destroy it? Ernesti renders the verb by conatur. See on II. Π. 352.
374. μῆτος ἐπὶ Τρώσσων κ. τ. λ. Repeated from II. Υ. 315.
382. καλὰ ρέθρα. Accusative for da- tire. See on II. Σ. 485.
383. οἰ μὲν ἐπιστα κ. τ. λ. Xanthus and
Vulcan. The whole of the battle of the Gods, from vv. 385—520 inclusive, is rejected by Heyne and P. Knight, as not only savouring of impuity, but unnecessary to the conduct of the poem. A very slight acquaintance with the Homeric mythology will show the futility of one reason; and on the other hand, the episode is very fitly introduced. None of the ancient critics have expressed any doubt as to its genuineness. See on II. Υ. 149.

386. ἄντρο. Was driven; as by a wind: from ἀνεμός, spiro.

386. σαλπίγγες. Resounded. The metaphor here employed is a proof that Homer was not unacquainted with the use of the trumpet. See on II. Σ. 219. In the same figurative sense the noun σαλπίγγες, and the verb σαλπίζω, are frequently used in the N. Test. Some indeed imagine, with less probability, that this is always the case. Compare Matt. vi. 2. xxiv. 31. 1 Cor. xiv. 8. xv. 52. 1 Thess. iv. 16. Heb. xii. 19.


394. κυνόμυς. Literally, a dog-fly. The LXX. Interpp. apply this name to that particular fly with which the Almighty plagued the Egyptians. See Exod. viii. 21. Psalm lxxviii. 45. Compare also Psalm cv. 31. Philo Judeus observes (de Vita Mosis, lib. I. p. 622.) that the philosophers, who were the inventors of names, gave this insect its appellation from the qualities of the two most impudent animals, the dog and the fly; for this species of fly continually renewes its attacks with fearless fury, though repeatedly driven from its prey. See Bochart. Hieroz. IV. 15. Sonnini’s Travels, vol. III. p. 199. Homer has used the word metaphorically, in the sense of impudent. The word is also written κυνάμια.


396. ὡτε Τυκείδην κ.τ.λ. See II. E. 855. sqq.

397. πανόψιον. Visible to all. Schol. οἰονεί πανόφατοι, καὶ λαμπρούς, καὶ ἐπαφικές. The derivation from ὀψι, in the sense of παντῶν ἀνειλθατόν, is absurd.

"Επτά δ’ ἐπέσχε πέλεθρα πεσόν, ἐκώνισε δὲ χαίτας, Τεύχεα τ’ ἀμφαράβησε γέλασε δὲ Παλλᾶς ‘Αθήνη, Καὶ οἱ ἐπευχομένη ἔπεα πτερόεινα προσβήσα

Νηπτύτ’, οὔδε νῦ πῶ περ ἐπεφράσω, ὅσον ἄρείων Ἐὐχομ’ ἔγων ἔμεναι, ὅτι μοι μένος ἰδοφαρίζως;
Οὔτω κεῖν τὸς μιμρὸς ἔρινύας ἐξαποτίνους,

"Ἡ τοι χωμενή κακά μιδέσα, οὔνεκ' Ἀχιαίος
Κάλλιτος, αὐτάρ Τρῳς ὑπερφιάλοισιν ἀμύνες

"Ως ἄρα φωνήσασα πάλιν τρέπετ τόσο φαεινώ.
Γόν δ’ ἀγε χειρός ἐλούσα Δίως θυγάτηρ Ἀφροδίτη,
Πυκνὰ μάλα στενάχωνα μόγις δ’ ἐσαγειρέω θυμών.
Τὴν δ’ ως οὖν ἐνόδησε θεᾶ λευκώλενος Ἡρῆ,

Αὐτίκ’ Ἀθηναίην ἔπεα πτερόεινα προσβήσα

"Ω θόποι, αἰγίωχοι Δίως τέκος, Ἀτρινώνη,
Καὶ δ’ άθο’ ἡ κυνόμυια ἀγε βροτολογίον Ἀρης
Δῆνιον ἐκ πολέμου κατὰ κλόνου’ ἀλλά μετέλθε.

"Ως φὰτ’ Ἀθηναίη δὲ μετέσαντο, χάρε δὲ θυμώ’
Καὶ ῥ’ ἐπεισαμεμεν πρὸς στήθεα χειρὶ παχεῖρ

"Ηλασε, τῆς δ’ αὐτοῦ λάτο γουνατα καὶ φίλων ἤτορ.
Τῷ μὲν ἄρ’ ἀμφώ κείνῳ ἐπὶ χομβί πολυβοτείρ’

"Η δ’ ἄρ ἐπευχομένη ἔπεα πτερόειν’ ἀγορέως

Τοιοῦτοι νῦν πάντες, ὅσοι Τρῳςαν ἄρωγοι,
Εἰν, ὡτ’ Ἀργείοις μαχοῖσα θωρκητίν,

"Ωδέ τε θαρσαλέοι καὶ τλήμονες, ως Ἀφροδίτη

"Ἡλθέν Ἀρεῖ ἐπίκουρος, ἐμῷ μένει αὐτώτοσα.
Τῇ κεῖν ὑπὶ πάλαι ἀμμές επαυσάμεθα πτολέμου,

"Ιλίου ἐκπέρσαντες ἐυκτίμενον πτολέθρον.

"Ως φάτο’ μείδησε δὲ θεᾶ λευκώλενος Ἡρῆ.

Αὐτάρ Ἀπόλλωνα προσέβη κρέαίων Ἔνωσ’θ’θων

"Φοίβης, τῇ δὴ νῦ ἰσίσταμεν; οὔδε ἐνουκ’

"Ἀρξάντων ἐτέρων’ τῷ μὲν αἴσχυνα, αἱ κ’ ἀμαχητὶ

"Ἰομὲν Οὐλυμπόνδε, Δίως πρὸτι χαλκοβατες δWithDuration

"Ἀρχε’ τῷ γὰρ γενεψθ’ νεώτερος’ τῷ γὰρ ἔηοι

Καλῶν, ἐπεὶ πρότερος γενόμην, καὶ πλείονα οὕτα.

Νηπτύτ’, ως ἄνοιον κραζὴν ἔχες, οὔδε νῦ τῶν περ

Μέμνησαι, ὅσα δὴ πάθομεν κακά Ιλίον ἄμφι,

Μοῦνοι νῦ ἄθεων, ὡτ’ ἀγάφοροι Λαομέδωντι

407. ἐπτὰ πέλεθρα. The penteleia was a distance of 100 feet. See Suides in voce; Perizon. ad Αἰλιαν. V. H. 111. 1. 3.
412. μιμρός ἐρνώνας ἐξαποτίνους. See on II. I. 454.
417. μόγις δ’ ἐσαγειρέο θυμῶν. With difficulty recovered his senses: scil. Mars.
Compare II. O. 240.
430. δ’ ἐπ τεθαρσαλει κ. τ. λ. Scil. εἰν. Eustath. τλήμονες’ εὔτολμοι. See on II. K. 231. The sentence is ironical.
432. τῷ κεῖν δὴ κ. τ. λ. The sense is deficient. If this had been the case before; then, indeed, &c.
443. ἀγάφοροι Λαομέδωντι κ. τ. λ. The service of Neptune and Apollo under Lao-
Πάρ Δίως ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν Ἔπισθ, ἐπὶ τῆς μεταβασμος τῆς τελικοῦ ἐνυπηρετεῖν. Ητοι ἐγὼ Θρόκος πόλιν περί τεῖχος ἐδείχαι Εὐρὺ τοῦ καὶ μᾶλα καλῶν, ἵν′ ἀμφίκτει τῆς πόλεις εἶν· Φοῖβη, σὺ δὲ εἰλικρίνας ἐλλάς βως βουκολέσσεις Ἰής ἐν κυμαῖς συντρόχου, ὑλέσσης.

"Αλλ᾽ ὀτε δὴ μισθοῖς ἑλέος πολυηθέρες Ὀμας Ἐξεφέρων, τότε νῦν βίῳ μισθὸν ἀπαντά Λαομέδων ἐκταγλος, ἀπειλήσας δ᾽ ἀπέπεμπε. Σύν μὲν δὴ ἠπείλησε πῦδας καὶ χείρας ὑπερθέ Δήσεις, καὶ περάν τῆς ὧν ἦσαν ἐπὶ τῇ γένους ἄνθρωπος. Στειντὸ δ᾽ ἄγω ἀμφότεραν ἀπολεύεμεν οὕτα χαλκῷ. Νοὶ δὲ τ᾽ ἄφοροι κίομεν κεκοτέτοι θυμῷ, Μισθὸν χώμαν, τὸν ὑποστᾶς οὐκ ἔτελεσσε. Τοῦ δὴ νῦν λαοῖς φέρεις χάριν, οὔτε μὲθ᾽ ἕμεων Πειρᾶ, ὡς κε Τρώις ὑπερφίλαλοι ἀπολύονται Πρόχυνα κακῶς, σὺν παῖς καὶ αἰδοίρης ἀλόχοις; Τὸν δ᾽ αὕτε προσέπειν ἀναζ ἐκάρειος Ἀπόλλων Ἐννοσίαγα, οὐκ ἄν με σαῦρονα μυθῆσαι Ἐμμενει, εἰ δὴ σοὶ γε βροτῶν ἕνεκα πολεμεῖως Δειλῶν, οὐ, φύλλωτι πολυκές, ἀλλοτε μὲν τε Ζαφλεγές τελέθουσιν, ἀρωρής καρπῶν ἐδοτεῖς, "Ἄλλοτε δ᾽ αὐ φύλλωτοιν ἄκριμοι ἀλλὰ τάχατα Παισωμέθα μάχης, οὐ δ᾽ αὐτοὶ δημαίασθων. "Ὡς ἄρα φωνήσας πάλιν ἐπιράπετ᾽ αἰδετο γάρ ῥα Πατροκασινύτοι μυεῖς εἰν παλάμησι.

medon, for whom they built the wall of Troy, has been already alluded to in II. 452; in which place Homer adopts the received mythology, that both gods assisted in the work. Here, however, the Poet relates the fable at length, and distinct services are assigned to each of them respectively. See Pind. Ol. §. 41. Apollod. Bibl. II. 5. 9. III. 10. 4.; and Heyne ad loc. p. 710. 444. πάρ Δίως. From Jupiter, i. e. at the command of Jupiter. The verb δητεύειν signifies to serve for hire. Hesych. δητεύω μισθὸφ ενυπηρετεῖν. And again: ἔθος ἔδυσκολος, μισθῶσκος. So Pollux III. 82. Πλάθα τοι και θυτὶς εὐπλεξίων ζήτων ἐνυπηρετεῖ, διὰ πενίαν ἐπ᾽ ἄργουν εὐπλεξίων. The verb occurs in Od. A. 466. Σ. 357. 445. δ᾽ ἐν σημαίνων ἐπιτελεῖν. Laomedon, tanquam dominus, tamen θητεύνοντες oris inpignus. ΗΕΥΝΕ. 451. νῦι βιῷσα τοι μισθοῦ. He forced from us the reward. The double accusative is upon the same principle as with the verb ἁρθεῖσθαι. See on Il. A. 182. 453. σύν μὲν ὄγ ἠπείλησε. Praeterea minatus est. Probably, however, soi should be restored to the text, which seems to refer to Apollo alone. 455. ἀπολέσθων. Vulgo ἀποκοπέμεν, which seems, however, to have been a gloss explanatory of the more unusual verb. Compare Il. A. 236. Cutting off the ears is mentioned again in Od. Z. 85. X. 475. Compare also Apoll. Bibl. II. 4. 11. Xem. Amb. I. 9. 13. 464. φύλλωσιν ἐκφοίτησεν. Compare Il. Z. 146. and the parallels there cited. 465. Ζαφλεγές. In fall aurora. Schol. μεγάλως εὐθηρίω, εὐφρενίω, δρασθείς. Hesych. σφόδρα λάμποντες, εὐθυλίκες. The word occurs no where else in Homer. Eusebius (Propr. Etang. III.) designates the Deity as ζαφλεγέων ἀστρων βασιλέως. 466. ἀκήρωτοί. See on Il. E. 812.
The text appears to be a page from a Greek text, possibly from Homer's works. The page includes various text fragments, numbers, and possibly parts of a table or diagram, but the content is not clearly legible due to the quality of the image. The text seems to be a mixture of Greek script with some Latin words and numbers interspersed. Without clearer visibility, it is difficult to provide a coherent translation or interpretation of the content.
Λητοῦ, ἐγὼ δὲ τοι ὑποτήρασμα ἄργαλεύον δὲ ἐντοιχίζον. Αὐλαὶ μᾶλλα πρόφρασσα μετ' ἀθανάτοιοι θεοῦσιν

Εὐχεσθαί ἐμὲ νικήσαι κρατερίφη βίσφιν.

"Ως ἀρ᾽ ἐφή. Αὐτῶ δὲ συνάυντο καμπύλα τοξα, Πεπτεὼν ἀλλωσὶ ἀλλα μετὰ στροφάλλυγι κοινίσ.

"Ἡ μεν τῶ ῥαβοῦσα πᾶλιν καὶ θυγατέρος ἐς.

"Η δ᾽ ἀρ." ᾽Ολυμπόν ἰκανε, Δίως ποτὶ χαλκοβατες δῶ, Δακρυόσες δὲ πατρὸς ἐφίζετο γούνας κούρην, "Αμφί δ᾽ ἀρ᾽ ἀμβρόσιος ἀναίρεσε τῶν δὲ πρωτὶ οἱ

Εἶλε παθῶ Κρονίδος, καὶ ἀνείρετο, ἡδυ γελάσαςα

Τίς νῦ σε τοιάδ᾽ ἔρεξε, φίλον τέκος, ὑμαραϊώνων

Μαμάδιος, ὅσι τι κακὸν ῥέςουσαν ἐνωπι τῷ.

Τὸν δ᾽ αὐτὲ προσεύθετε ἔνστεφανος Κελαδειψή

Σή μ᾽ ἀλοχος στυφέλίζε, πάτερ, λευκόλευνος "Ηρη, Ἕξ ᾧς ἀθανάτοιος ἐρις καὶ νείκος ἐφηται.

"Ως οὐ μὲν τοιάστω πρὸς ἀλλήλους ἀγώνευν.

Αὐτάρ Ἀπόλλων Φώιβος ἐδύστε ὀλυν ἱρὴν.

Μέμβλετο γάρ οὶ τείχος ἐνάμιστο πῦλος,

Μὴ Δαναι πάρειαι ὑπὲρ μόρον ἤματ κεῖνος.

Οἱ δ᾽ ἄλλοι πρὸς ὦλυμπον ἵσαν θεοὶ αἰεῖν ἐνυτες,

Οὐ μὲν χώριμοι, οὐ δὲ μέγα κυδώντες τério.

Κάδε ιζών πάρ Ζηνὶ κελαδειψῆ. Αὐτάρ Ἀχίλλεως

Τρώας όμος αὐτῶς τ᾽ ὀλεκεν καὶ μὼνχας ἐπους.

"Ως δ᾽ ὦτε καπνὸς ἴων εἰς ὕμαραν εὐρὺν ἴκανεν

"Ἀστεος αἰθομένοις" θεῶν δὲ εἰ μύνις ἀνήκεν

Πᾶσι δὲ θήκε πῦρν, πολλοεις δὲ κύτε ἐφήκεν

"Ως Ἀχιλλευς Τρώωσι πῦρν καὶ κήδεα θήκεν.

'Eστήκε τ δ᾽ ὁ γέρων Πράμος θείον ὑπὶ πῦρνα,

"Ες δ᾽ ἐνόησε Ἀχιλλή Πελώφιον αὐτάρ ὑπ᾽ αὐτῶ

Τρώας ἀφαρ κλούνοτο πεψυζοτες, οὐδὲ τὶς ἀλή Πετανεί

δ᾽ ὁμώξας ἀπὸ πῦρνα βάινε χαιμάζε

"Οτρυνένω παρὰ τείχος ἁγιακλείτως πυλοφοροῦς

Πεπτεώτας πα χεροὶ πῦλας ἐξερετέρισκε, εἰσόκε λαοί

499. πληκτήσεσα. To come to blows. Mercury declines the contest with Latona, on account of the danger of engaging with the wives of Jupiter, which had been just evinced in the severe treatment of Diana by Juno. The compound διαπληκτήσεσα is more usual.

500. πρόφρασσα εὐχεσθαί. Boast, as you will. The infinitive for the imperative, ut sapias. Of the adjective πρόφρασσα, see on II. K. 290.

503. πεπτεώτα. See on II. B. 312.

509. τίς νῦ σε κ.τ.λ. This and the following verse are repeated from II. E. 373.

516. μέμβλετο. See on II. Δ. 11.

523. θεών δὲ εἰ μύνις ἀνήκεν. It may be doubted whether this observation did not arise from a tradition of the awful destruction of Sodom and Gomorrah. See Gen. xix. 24. 28. The sentence is parenthetical; since the corresponding parts of the comparisons in vv. 524, 525, plainly refer the verb θήκε to καπνας, in v. 522.
Ephes. 3:28

Eco. 3:28
'Ιδρὼ ἀποψυχθεὶς ποτὶ "Ηλιον ἀπονεόμην—
'Αλλὰ τί μοι ταῦτα φίλος διελέξατο θυμὸς;
Μή μ’ ἀπαιρύμενον πόλιος πεδίουδε νοῖς,
Καὶ με μεταίξας μάρψῃ ταξέσσει πόδεσσιν.
Οὐκ ἐτ’ ἐπεὶ’ ἔσται Θάνατον καὶ Κῆρας ἀλύεις;
Λίγη γὰρ κρατερὸς περὶ πάντων ἐστ’ ἀνθρώπων.
Εἰ δὲ κέν οἱ προπάροιθε πόλεως κατεναντίον ἔλθω—
Καὶ γὰρ θεν τοῦτο τωτὸς χρώς ὅξει χαλκῷ,
'Εν δὲ ἤ τα ψυχή, θηνῦν δὲ ἐς φασ’ ἀνθρωποι
"Εμμεναν’ αὐτάρ ὁ Κρονίδης Ζεὺς κύδος ὅπαξε.
"Ὡς εἴτων ‘Άχιλήα αλεῖς μένεν’ εἶ δὲ οἱ ἤτορ
"Ἀλκιμὸν ὁρμᾶτο πτολεμιῶζεν ἢδε μάχεσθαι.
Ἡτε πόρδαλς εἰσι βαθεῖς ἐκ ξυλόχου
'Ανδρός θηρητήρος ἔναντιον, οὐδὲ τε θυμῷ
Ταρβεὶ, οὐδὲ φοβηταί, ἐτεί κεν ἡλαγμών ἀκούσῃ’
Εἶπεν γὰρ φθάμενος μιν ἢ οὐτάσῃ, ἢ βάλχσιν,
'Αλλὰ τε, καὶ περὶ δούρι πεπαρμένη, οὐκ ἀπολήγει
"Ἀλκις, πρὶν γ’ ἢ ξυμβλήμεναι, ἢ δαιμήνα
"Ὡς ἂντίμορος νίς ἄγανου, δίος Ἀγίνωρ,
Οὐκ ἐθέλη φεύγειν, πρὶν περιῆσαι’ Ἀχιλῆος.
"Ἀλλ’ ὅγ’ ἄρ’ ἀστήδα μὲν πρόσθε χέστο πάντως’ ἐςς,
"Εγχείρ’ δ’ αὐτοῦ τιτύσκετο, καὶ μέγ’ αἵτει
"Ἡ δ μαὸν μαὶ’ ἐσταὶ πασ’ εἰν’ φρεσκί, φαιδίμ’ Ἀκιλλέου,
"Ηματι πάνε δ’ θίλιν πέρεσεν Τρώων ἀγερώχων.
Νητύτι, ἢτ’ ἐτ’ πολλὰ τετεύξεται ἀλγε’ ἐπ’ αὐτῷ,
’Εν γὰρ οἱ πολέες τε καὶ ἄλκιμου ἄνερες εἰμεν,
Ο’ κε πρόσθε φιλῶν τοκέων, ἀλόχων τε, καὶ νίων,
"Πλον ἐρυμόμεσα’ σὺ δ’ ἐνθάδε πότυμον ἐφέσεις,
"Ὡδ’ ἐκπαγλος ἔωο καὶ θαρσαλέος πολεμιστῆς.
"Ἡ ρα, καὶ δεῖν ἀκοντα βαρείσ’ χεῦδος ἀφηκε’
Καὶ ρ’ ἐβάλε κυμήκεν ὑπὸ γούνατος, οὐδ’ ἀφάμαρτεν.
’Αμφὶ δ’ μιν κυνῆς νεοτεύκτου κασσιτέρου
Σμερδάλου κονάβης’ τάλιν δ’ ἀπὸ χαλκὸς ὀρουσε
Βλημένου, οὐδ’ ἐπέρησε’ θεοὺ δ’ ἥρυκακε δώρα.

563. μ’ μ’ ἀπαιρύμενον κ.τ.λ. Scil. dìiòδ. 568. καὶ γὰρ θεν κ.τ.λ. Agenor at once determines upon adopting the measure suggested in the preceding line; but without declaring the resolution which had merely passed in his mind, he proceeds to assign the reason for it. It appears from this, that the fable of the invulnerability of Achilles was of later invention than the age of Homer.

569. ἐν δὲ ἤ τα ψυχή, κ.τ.λ. Virg. Æn. X. 375. mortali urgenur ab hoste Mortales; todidem nobis animaque manusque. The next line is probably spurious; and compiled from ll. θ. 141. M. 255. O. 327. P. 566. 576. ἢ οὐτάσῃ, ἢ βάλχσι. See on ll. Δ. 825. 588. πότυμον ἐφέσεις. See on ll. B. 359.
Πηλείδης δ' ὄφρησατ Ἅγινορος ἀντιθέου
Δεύτερος' ουδὲ τ' ἔσεν Ἀπόλλων κύδος ἀρέσθαι,
'Ἀλλὰ μιν ἐξήρησαξε, κάλυψε δ' ἄρ' ἥρι πολλῇ,
'Ἡσύχιον δ' ἀρα μιν πολέμου ἐκπεμπε νέεσθαι.
Αὐτάρ δ' Πηλείωνα δόλῳ ἀποέργαζε λαοῦ:
Αὐτῷ γὰρ Ἑκάεργος, Ἀγινορι πάντα ἔοικὼς,
'Εστὶ πρόσθε ποδῶν, δ' δ' ἐπέσυντο ποσὶ διώκειν.
"Ἐως δ' τὸν πεδίον διώκετο πυροφόρῳ,
Τρέφας πὰρ ποταμὸν βαθύδαυνεντα Σκάμανδρον,
Τυθόν ὑπεκπροθέοντα' δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
'Ὡς αἰεὶ ἔλπιστο κιχήσεσθαι ποσὶν οἶσιν'  605
Τόφρ' ἄλλοι Τρώες περοβημένοι ἤλθον ὁμίλῳ
'Ἀστάσιον προτὶ ἀστυν, πόλεις δ' ἐμπλήσατο ἀλέντων.
Οὐδ' ἀρα τοῖς γ' ἐτλαν πόλιος καὶ τείχες ἐκτὸς
Μείναι ἐτ' ἀλλήλους, καὶ γνώμεναι, τὸ τε περεύγοι,
"Ος τ' ἔθαν' εν πολέμῳ ἀλλ' ἑσυμένῳ ἐσέχυντο
Εἰς πόλειν, ὅπινα τῶν γε πόδες καὶ γοῦνα σάωσαν.

598. Ἡσύχιον. *Quietly; i.e. unperceiv'd.*
604. δόλῳ δ' ἄρ' ἔθελγεν. *See on II. M.*
Adverbially; for ἡσύχιος.
THE

'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ

'ΡΑΣΩΔΙΑ, ἦ ΓΡΑΜΜΑ, Χ'.

'Επιγραφαί.

'ΕΚΤΟΡΟΣ 'ΑΝΑΙΡΕΣΙΣ.

'Αλλως.

XI ὁ ἄρα, τρίς περὶ τεῖχων ἄγων κτάνεν "Εκτόρ' Ἀχιλλέως.

THE ARGUMENT.

THE DEATH OF HECTOR.

The Trojans being safe within the walls, Hector only stays to oppose Achilles (vv. 1—24). Priam is struck at his approach, and tries to persuade his son to re-enter the town (25—76). Hecuba joins her entreaties, but in vain (77—92). Hector consults within himself what measures to take: but at the advance of Achilles, his resolution fails him, and he flies (93—137). Achilles pursues him thrice round the walls of Troy (138—166). The Gods debate concerning the fate of Hector; and at length Minerva descends to the aid of Achilles (167—225). She deludes Hector in the shape of Deiphobus: he stands the combat, and is slain (226—375). Achilles drags the dead body at his chariot in the sight of Priam and Hecuba (376—404). Their lamentation, tears, and despair (405—436). Their cries reach the ears of Andromache, who, ignorant of this, had retired into the inner part of the palace (437—459). She mounts up on the walls, and, beholding her dead husband, swoons at the spectacle (460—474). Her excess of grief and lamentation (475—415).

The thirtieth day still continues. The scene lies under the walls, and on the battlements of Troy.

'ΟΣ εὖ μὲν κατὰ ἄστυ πεφυζότες, ἦτε νεβροί,
'Ιδρώ ἀπεψύχοντο, πίον τ', ἀκέοντό τε ἔψαν,
Κεκλημένοι καλῆσαν ἐπάλξεσιν αὐτὰρ Ἀχαίοι

2. ιδρῶ ἀπεψύχοντο. Schol. πρὸς ἄνεμου ἔξηραινοντο. See on II. A. 620. Of πιόν, with the first syllable short, Heyne remarks that it signifies bibo; whereas, if the syllable be long, it is do bibendam.—ἀκέοντό τε ἔψαν. Pind. Pyth. IX. 179. ἀυτῶν ἔψαν ἀκέιρωμεν. Schol. ἔψαν Ἱακώος, ἔψος ἦ Ἀττικώς. See on II. Φ. 541.

3. κεκλημένοι καλῆσαν ἐπάλξεσιν. See on II. E. 709. Porphyry, Eustathius, the Scholiast, and others, understand κεκλημένος in this passage, as if for κεκλησμένος, inclosed. But there certainly can be
Τείχεος άσσων ἵσαν, σάκε ὠμοίοι κλίναντες.
"Εκτορά δ' αυτοῦ μείναι ὅλην Μοίρα πέδεσεν,
'Ηλοφί προπάροιθε πυλάν τε Σκαῖνων.
Αὐτὰρ Πηλέωνα προσηνέα Φοίβος 'Απόλλων'
Τίπτε με, Πηλέως νεί, πολύ ταχέσας διώκες, Αὐτὸς θυμὸς ἐών, θεὸν ἁμβροτον; οὔδε νῦ πῶ με
"Εγνως ώς θεὸς εἴμι, σὺ δ' ἀσπέρχες μενεϊνες;
'Ἡ νῦ τοι οὖ τι μέλει Τρώων πόνος, ὦς ἐφόβησας,
Οὐ δὴ τοι εἰς ἀστν ἄλειν, σὺ δὲ δεύρο λιάσθης.
Οὐ μὲν με κτενεῖς, ἐπεὶ οὕτωι μόρσιμος εἴμι.
Τὸν δὲ μέγ' ὄχθησας προσέφη πόδας ὕκις 'Αχιλλεύς'
"Εβλαχάς μ', Ἐκάργες, θεῶν ὁλοωτατε πάντων,
'Ευθάδε νῦν τρίφας ἀπὸ τείχεος' ἥ κ' ἔτι πολλοί
Γαῖαν ὀδαξ εἶλον, πρὶν 'Ηλιον εἰσαφέσθαι. Νῦν δ' ἐμὲ μὲν μέγα κύδος ἄφειλε, τοὺς δ' ἐσάώσας
'Ῥηδίως, ἐπεὶ οὗ τί τίσιν γ' ἐδεικέας ὁπίσω.
'Ἡ σ' ἀν τισαίμνη, εί μοι δύναμίς γε παρείν.
"Ὡς εἰπὼν προτὶ ἀστν μέγα φρονεών ἐβεβήκει,
Σειύμενος, ὃς ο' ἵππος ἀθλοφόρος σὺν ὄχεσφιν,
"Ὅς ρά τε ρεία θέρσες τισαῖμόνοις πεδεῖοι
"Ὡς 'Αχιλλεύς λαιψηρά πόδας καὶ γούνατ' ἐνόμα.
Τὸν δ' ὦ γέρων Πρίαμος πρώτος ιδεν ὀφθαλμοίςι,
Παμφαίνουθ' ὡστ' ἀστέρ', ἐπεσύμφωνον πεδεῖοι,
"Ὅς ρά τ' ὀπώρης ἐσίν' ἀρίζηληι δε οἴ αὐγαί
Φαίνοντα μπόλλοισι μετ' ἀστράσι νυκτὸς ἁμολγῷ.
"Ου τε κύν' Ὀρίωνος ἐπικλῆσαι καλέουσι
Λαμπρότατος μὲν ὦν έστι, κακόν δε τε σήμα τετυκται,
Καὶ τε φέρει πολλοῖ πυρεῖν δειλοῖς βροτοῖς
"Ὡς τοῦ χαλκὸς ἑλάπτε περὶ στήθεσι βοώντος.
'Ωμωζε δ' ὦ γέρων, κεφαλὴν δ' ὧν κόμματο χερσίν,
'Ὑπός ἀνασχάμενος, μέγα δ' οἰμώζας ἐγεγείναι,
Δισσόμενος φίλον υἱόν' δ' δε προπάροιθε πυλάνων
'Εστήκει, ἀμοτὸν μεμαζ' 'Αχιλλη μάχεσθαι.

no necessity for any such extraordinary interpretation.
5. μείναι. Supply ὡστε. Of the metre,
see Prelim. Obs., sect. V. § 2.
6. 'Ηλοφί. The same correction has
been made in the text, as in Π. O. 66.
11. πόνος. Bohte would read φόνος.
It should seem perhaps that Apollo, who
favoured the Trojans, may have used a
word to imply that, although routed, they
were not subdued.
13. οὐ μὲν με κτενεῖς, κ. τ. λ. Apollo-
nius of Tyana is said to have applied this
line to himself, when under examination
before the tyrant Domitian. See Philostr.
V. Apoll. VIII. 5.
27. ὦς ρά τ' ὀπώρης κ. τ. λ. Suband.
kata. See on Π. E. 5.
30. κακόν δὲ τε σήμα τετυκται. Virg.
Aen. X. 273. Non vult, ac liquida si quando
nachet come a Sanguinei lugubre rubet, aut
Sirius arder; Ille sitim norbosque ferens
mortalibus egris Nascitur, et tavo contristat
lumine calorem. Compare Apoll. Rhod. Π.
Τον δ' η γέρων ἐλεεινὰ προσηύδα, χείρας ὅρεγνύς.

"Εκτορ, μή μοι μύμε, φίλον τέκος, ἀνέρα τοῦτον ὦ τοῦτον ὄνος ἀνευθ' ἄλλων, ἵνα μή τὰχα πότομ πιópezες Πιλεώνιν δαμείς· ἐπεὶ πολὺ φέρτερός ἐστιν.

Σχέτιος, αἴθε θεοίς φίλος τοσοῦτον γένους, "Οσον ἠμοις τάχα κεῖν ἐκ κύνες καὶ γυνεῖς ἐδουται Κείμενου· ἤ καὶ μοι αἰνόν ἀπὸ πραπτεῶν ἄχος ἐλθεί.

"Ος μ' ὑλῶν πολλῶν τε καὶ ἐσθλῶν ἐννιν ἠθεῖκ, Κτείνου, καὶ περνᾶς νήςων ἐπὶ τηλεδαπάων.

Καὶ γὰρ νῦν δύο παίδε, Λυκάονα καὶ Πολύδωρον,
Οὐ δύναμαι ἰδεῖν, Τρώων εἰς ἄςταν ἀλέτων,
Τοὺς μοι Λαοθός τέκετο, κρείσσωσα γυναικόν.

'Αλλ' εἰ μὲν ζώουσι μετὰ στρατών, ἵτ' ἂν ἐστεί
Χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἐστὶ γὰρ ἐννυσ'?

Πολλά γὰρ ἄποησε παιδί γέρων ὄνομακλυτὸς "Ἀλτής"
Εἰ δ' ἦδη τεῦχας, καὶ εἰν 'Αιδαο δόμοις,
"Ἀλγος ἐμύθημοι καὶ μητέρι, τοῖ τεκόμεσα Αλοισί δ' ἀλλοισὶ μνυνθαδῶτερον ἄλγος
'Eσεταε, ἢν μὴ καὶ σὺ θάνεις Ἀχιλλη δαμασθεῖς.

'Αλλ' εἰςέρχεσε τείχος, ἐμὸν τέκος, ὄφρα σαώσεις
Τρώας καὶ Τρώας, μιηδ' μέγα κύδος ὄφεξς
Πιλεῶθ, αὐτὸς δ' ἑλεῖς αἰώνος ἀμερθῆς.
Πρὸς δ' ἐμὲ τὸν δύστην ἐπὶ φρόνεωτ' ἐλέησον,
Δύσειρον, ὃν ἡ πατὴρ Κρονίδης ἐπὶ γῆρας οὐδεῖνο

43. ὡς κυριοί τ. λ. Α. τε ῥε- 

οκτερετον δολορ: animus dolor lexrentur. 

Heyne.

44. εἰν. Dositheus. Hesych. Ιστηρη- 


45. κτείνου, καὶ περνᾶς. Seil. αὐτοες.

51. "Αλτής. The father of Laothoe. 

See I. Φ. 85.

52. καὶ εἰν 'Αιδαο δ. Supply εἰν. In the next line also ἐσεταε is understood, or rather it must be repeated from ν. 55. The punctuation of the passage adopted by Heyne, and the interpretation which he has given, are not very satisfactory. By understanding the adjective μινηθαδω- 

την with ἄλγος, in v. 53, as well as in v. 54, the sense is evident. The repetition of one word, and the omission of another, are perfectly consistent with the agitated feelings of the aged and unhappy father.

58. ἀμηρής. — See on I. II. 53.

59. πρὸς εἰ. And besides; suband, τοῦ- 


Schol. φρονεωτατ' ἤγον ἐς τοφ φρονεωτ εἰμι κύριος. With the entire passage compare Virg. Alex. XII. 19. sqq.

60. ἐπὶ γῆρας οὐδεὶς. In extreme old age. Eustath. ἐπ' ἐξευθ' γήρων καὶ βιών ὁ γὰρ οὐδεὶς καὶ ἐσθλὸς καὶ ἐξευθ' ὑποκτεί-

tau. Hence, therefore, γηρας ουδεις may apply equally to the commencement and the extreme of age. Damn; Postcit Senecestis fingi ut aedes aliqua, in curo limine versatur, et 

Αϊνή ἐν ἀργαλέας φθίσει, κακὰ πῶλλ᾽ ἐπιδῶντα, 
Υλᾶς τ᾽ ὁλυμμένους, ἐλκυθείσας τε θύγατρας, 
Καὶ θαλάμους κεραιζομένους, καὶ νῆπτα τέκνα 
Βαλλόμενα προτὶ γαῖρ ἐν αἰνῇ δησοῦτι, 
'Ελκομένας τε νυνὸς ὀλοῦσ ὑπὸ χερσίν 'Αχαίων. 
Αὐτὸν δ᾽ ἂν πῦρας ὑπὸ κύκεος πρώτης θύρωσιν 
'Ωμισταὶ ἐρόωτεν, έπεί κέ τις ὄξει χαλκῷ 
Τάξας, ἓ βαλὼν, ῥέθενω ἐκ θυμὸν ἔλησεν, 
Οὐς τρέφον ἐν μεγάροισι, τραπεζής θυραωροῦν, 
Οἶ κ᾽ ἐμὸν αἴρα πῶντες, ἀλλόσυνες πέρι θυμῷ, 
Κείσατ᾽ ἐν προθύρωυσιν νῦν δὲ τε πάντες ἐπόιοικε 
'Αρηκταμένης, δεσιάγαμον ὄξει χαλκῷ, 
Κείσθας πάντα δὲ καλὰ θανώντι περ᾽ ὥ τε φανήρ. 
'Αλλ᾽ ὅτε δὴ πολιῶν τε κάρη, πολιῶν τε γένεον, 
Αἰδὼν τ᾽ ἀισχύνωσι κύκεος κταμένοιο γένουσαι, 
Τοῦτο δὴ οἴκτασι γέλεται εὐελοία βροτοῦσιν. 
'Η ρ᾽ ὁ γέρων, πολιᾶς δ᾽ ἀρι ἀνὰ τρόχας ἐλκετα χερσί 
Τάλων ἐκ κεφαλῆς οὐ δ᾽ ἐκτορὶ θυμὸν ἐπεισθε. 
Μήτηρ δ᾽ αὐθ᾽ ἐτέρωθεν ὄδυρετο ὀακροχεύοσα, 
Κόλπων ἀνεμεμένη, ἐτέροφε δὲ μαζὸν ἀνέσχες, 
Καὶ μὲν ὀακροχεύοσα ἐπεα πτερόντα προσῆμα. 
'Εκτορὲ τέκνοιν ἐμὸν, τάδε τ᾽ ἄιδοε, καὶ μ᾽ ἀλέσουν 
Αὐτὴν ἐι ποτὶ τοι λαθικήδεα μαζὸν ἐπέσχον,
84. ἡλικτόν. Of the different gender of the adjective and substantive, see on II. P. 221. So again in v. 87. ἡλικτὸς θάλος, ὅν τίκων αὐτή.

85. πρόμος. See Lex. Pent. Gr. in voc.

86. ἀνευτέ ὅ ἐν σέ μέγα κ. τ. λ. Virg. Ι. 463. Heu! terra ignota caniseta data praeda Latinis Alīthusque jaeces; nos te tua fūnera water Prodiui, pressire osculos, aut tānera laet. The Scholast explains ἀνευτέ μία ὑπέρ μεγάλων ἀνευτέ καὶ πάνυ πόρωτη ἤμων.


94. ἡμίρων κακὰ φάρμακα. Αἰλιαν. de Animal. VI. 4. Οἱ δράκωντες, μελλόντες τινα ἐλλοχον ἢ ἄνθρωπον ἢ θῆμα, τὰς θανατοφόρους ρίζας ἔποιες, καὶ ταῖς ἀπό τας μέντας τὰς τοιαύτας. Ὅσο ὦν ὕπερ οὕλος αὐτῶν τῆς τροφῆς ἀμαθή. Δέξει γοῦν ὅπως ἀναρίψης περὶ τῶν φω- λέων ἐλεύθερον, προμολογέοις στίχων πολλῶν φαρμακών καὶ κακῶν. Hence Virgil's mala gorna pastus.

'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Χ'.

Νῦν ο’ ἔπει ὠλεσα λαὸν ἀτασθαλίσσαν ἔμψαν,
Αἰδέομαι Τρῶς καὶ Τρῶδας ἔκλειασάσθησαν,
Μηπότε τις ἔπροι κακῷτερος ἄλλος ἔμειοι:
"Εκτὸς ἔδρα βίθρη πτυῆσας ὀλεσε λαὸν.
"Ως ἐρέουσαν ἐμοὶ ἔδρα τὸν πολὺ κέρδιον εἰη,
"Ἀντίνη ἡ Ἀχιλῆα κατακτεῖναντα νέεσθαι,
'Ἡ κεν αὐτῷ ὀλέσθαι ἕκλειεσθω πρὸ πολὺς.
Εἰ δὲ κεν ἁπάτα μὲν καταθεῖσαν ὁμφαλόσεσσαν
Καὶ κόρυβα βροαρίν, δόρυ δὲ πρὸς τεῖχος ἐρέεισα,
Αὐτὸς ἰῶν Ἀχιλῆος ἀμύουνος ἄντις ἔλθω,
Καὶ οἱ ὑπόσχομαι Ἐλευνή, καὶ κτήμαθ' ἀμ' αὐτῇ
Πάντα μάλ', ὅσσα τ' Ἀλεξάνδρος κούλης ἐν νυνίν
'Ἡγάγετο Τροίνυ', ἡ τ' ἔπλετο νεικεος ἀρχής,
Δωσέμεν 'Ἀτρείδῃσιν ἁγέαν, ἁμὰ ο’ ἀμφίς 'Ἀχαιοῖς
'Ἀλλ' ἀποδάσσασθαι, ὅσσα πτόλεις ἦδε κέκευθε.
Τρωσίν ο’ αὖ μετόπισθε γερούσιον ὅρκουν ἔλωμαι,
Μη τι κατακρούσην, ἅλλ' ἄνωχα πάντα δάσσασθαι,
Κτῆσιν ὅσπὶ πτολείθρον ἐπήρατον ἐντὸς ἐγέρει.—
'Ἀλλα τί μοι ταῦτα φίλος ἐπελέατο θυμάς;
Μη μὲν ἐγὼ μὲν ἅκωμαι ἰῶν, δὲ μ’ ὄικε ἐλέησα,
Οὐδε τε μ’ αἰδέςεται, κτενεί δε με γυμνὸν ἵντα,
Αὐτος ὡςτε γυναίκα, ἐπε' κ’ ἀπ’ τείχα εὕω.
Οὐ μὲν πως νῦν ἐστὶν ἀπ’ δοῦνος οὐδ’ ἀπὸ πέτρας
Τῷ ὀραίζεμενα, ἀτε παρθένους ἠθέους τε,
Παρθένος ἠθέους τ’ ὀραίζετον ἀλλήλουν.

109. κατακτεῖνατα. The construction is similar to II. Α. 541. See note in loc.

110. γερούσιον ὅρκον. An oath taken by the senate.

121. κτήσιν ὅσπι κ.τ.λ. This verse, with the preceding, is repeated from II. Σ. 511. In this place it has been anticipated by the clause ὅσα πτόλεις ἦδε κέκευθε, and should possibly be rejected as tautologous.

122. ἅλλα τί μοι ταῦτα κ.τ.λ. This break in the middle of the speech is very beautiful. Hector’s mind fluctuates every way: he is calling a council in his own breast, and consulting what method to pursue. He doubts if he should not propose terms of peace to Achilles, and grant him very large concessions; but of a sudden he checks himself, and leaves the sentence unfinished. Popo.

123. μὴ μὲν ἐγὼ μὲν ἅκωμαι ἰῶν. Supply έίοιν.

125. ἀπὸ δύναν συδ’ ἀπὸ πέτρας Τῷ ὀραίζεμενα. This expression was most probably a familiar form in the time of Homer, indicating a conversation between two persons in easy security; in which one of them is represented as seated upon the trunk of a tree or a projecting rock, while the other stands carelessly by. The interpretation given by Eustathius, and the passages generally adduced as parallel from Hesiod, Theog. 35. Op. D. 144. Virg. Æn. VIII. 315, are nihil ad rem. Probably the Eclogues of Virgil are the best illustration of the phrase.

127. παρθένος ήθεος τε. Macrob. Saturn. IV. 6. Nascitur pathos et de repetitione, quam Greci ιπαναφοραν vocant, cum sententia ab ilsetem nominibus incipiant. Hino Virg. Georg. IV. 525. Eurydicen cex ipse et frigida lingua, Ad miseram Eurydicen, anima fugiente, vocabat; Eurydice tota referabet flumine ripa. The same figure is preserved by Pope in imitation of this passage of Virgil, in his Ode on St. Cecilia’s day: Eurydice the woods, Eurydice the floods, Eurydice the rocks and hollow mountains rung. Compare also II. Υ. 372. Ψ. 642.
Βέλτερον αυτ' ἐρείδι ξυνελαυνόμεν· ύπτι τάχιστα
Εἰδομεν, ὀπποτέρω κεν Ὀλύμπιος ἔχος ὁρέξῃ.
"Ὡς ὄρμανε μένων· ὦ δε οἱ σχεδον ἠθένει Ἀχιλλεύς,
"Ισος Ἐνναλίω, κορυθάκη πτολεμαστη,
Σείων Πηλίαδα μελίνη κατά δεξίων ὠμον,
Δεινήν· ἀμφί δὲ χαλκὸς ἐλάμπετο ἅκελος αὔγῃ
"Ἡ πυρὸς αἰθημένου, ἤ ἰδίου ἄνωτος.
"Εκτορα δ', ώς ἐνόησεν, ἔλετρομος, οὐδ' ἀρ' ἤτη ἐτήλ
Ἀθή μένειν, ὅπισω δὲ πύλας λίπτε, βη ζε φοβηθεῖς.
Πηλείδης δ' ἐπόρουσε, σοι κρατπνοις πεποιθώς.
"Ηύτε κύρος ὁρεσφίων, ἐλαφρύτατος πετενών,
"Ῥουσίως οὐμέσε μετὰ τρίμφονα πέλειαν
"Ἡ δ' ἔπειθα φοβείται, δ' ἐγγύθεν ὄξυ λελικώς
Ταρφ' ἐπέασει, ἐλέειν τὲ ἑθυμὸς ἄνωγε
"Ὡς ἀρ' ὕγ' ἐμμεμάως ὑθίς πέτεστ' τρέσε δ' ἔκτωρ
Τείχοσ υπὸ Τρώων, λαβήπρα δὲ γούνατ' ἐνώμα.
Οἱ δ' δὲ παρὰ σκοπὴν και ἐρυνον ἤμειδεντα
Τείχεσοι αἰν' υπ' ἐκ κατ' ἀμαξιτόν ἐσεαυντο
Κρουων δ' ἱκανον καλλίρροω, ἐνδα δ' πηγαί
Δωι ονοίσσουε Σκαμάνδρου δυνήντος.
"Ἡ μὲν γάρ θ' ὕδατι λιαρφ' ρέει, ἀμφὶ δὲ καπνὸς
Γίγνεται ε ἅ τυρπη, ὅσει πυρὸς αἰθημενοῦ
'Ἡ δ' ἐπειρ' θερεὶ προρείει εἰκεία χαλάζη,
'Ἡ χιόνι νυμφῇ, ἦ ἐξ ὑδατος κρυστάλλῳ.
"Ενθα δ' ἐπ' αὐτάον πλυνοι εὐρέες ἐγγύθ' ἑαυτ
Καλοί, λανέουι, ὑθε εμαυτα σιγαλέντα
Πλύνεσκον Τρώων ἀλοχοι καλαι τε θύγατρες,
Το πρὶν ἐπ' εἰρήνης, πρὶν ἐλθειν ύμας Ἀχαιῶν.
Τῇ ρᾳ παραδραμέτην, φεῦγων, δ' ὀπισθε διόκων'

129. οτι τάχιστα κ.τ.λ. Some would read δφρα τάχιστα, as in ll. N. 326. Od. I. 16. and elsewhere; but the asyndeton in this place suits well with the agitation of Hector's mind. So in ll. Y. 71. οὐπες με οτί τάχιστα, πτλας ἀδαι περίων. Compare also infra vv. 418. 450. Od. Ι. 17.
132. κορυθάκη. Schol. κινηθεί τήν πτωσιφαλαιαν καταπληξις ένεκα και φόβου των ιναντιων. Compare infra v. 314. Z. 470. O. 608. Y. 162. The epithet, derived απ' των άσσειν τήν κόρων, is equivalent to κορυθάκης, which is of much more frequent occurrence. See Porphyr. Quest. Hom. 3.
136. οτι δ' δε παρα σκοπην κ.τ.λ. See on II. Z. 431.
153. πλυνοι. Basins, or cisterns of stone, which were placed, according to the custom of those times, by the side of fountains or rivers, for the use of women, whereon to wash their garments. Eustath. λεκανεις ι ιδιων, ἐπιτηθειαι πλυνει. It may be observed that this was an employment, in which the daughters of princes did not hesitate to engage; of which we have an instance in Od. K. 83. sqq. Hence Claudian. Laud. Seren. 142. per itdorae vestes Explicit (scil. Nannicand), et famulas exercet latae choraeas. Compare Eurip. Hippol. 124. Helen. 139. 157. φεύγων, δ' οπισθε διόκων. The omission of the article, in the first member of a division with οιν and δι, is not
Πρόσθε μὲν ἐσθλὸς ἔφευγε, διόκες ἐμὶ μεγ' ἀμέινων
Καρπαλιώμως· ἐπεὶ οὖχ' ἔρημοι οὖν βοεῖν
Ἀρνύσθην, ἢ τε ποσσίν ἀέθλα γιγνεται ἀνδρών,
'Ἀλλὰ περὶ ψυχῆς θεὸν Ἕκτωρος ἵπποδαιμοῦ.
'Ως δὲ ὦτ', ἀεθλοφόρου περὶ τέρματα μόνῳ θείον
Ῥίμφα μάλα τρωχώσει—τὸ δὲ μέγα κείται ἀεθλῶν,
"Ἡ τρίπτωσ, ἢ γνωπή—ἀνδρός κατατεθυνότος:"
'Ως τὸ τρίς Πριάμου πόλιν περιδυνήθην
165
Καρπαλιώισι πόδεσι' θεοὶ δὲ τε πάντες ὄρωντο.
Τοῖς δὲ μῦθον ἤρχα πατήρ ἀνδρῶν τε θεοὶ τε
'Ὡς πόποι, ἢ φίλον ἄνεμο διώκομεν περὶ τείχος
'Οφθαλμώισιν ὀρῶμαι ἐμὸν δ' ὀλοφύρηται ἥτορ
'Εκτορος, ὃς μοι πολλὰ βοῶν ἐπὶ μηρ' ἐκκεν
'Ἰῆς ἐν κορυφῆσι πολυπτῶχον, ἀλλότε δ' αὔτε
'Ἐν πόλει ἀκροτάγην νῦν αὔτε ἢ διὸς 'Αχιλλέως
'Ἀστν πέρι Πριάμου ποσὶ ταχέσσει διώκει.
'Ἀλλ' ἄγετε, φράζεσθε, θεοὶ, καὶ μητιάσθε,

unusual. Eurip. Hic. F. 638. ἔχουσιν, οί
159. ἐπὶ οὖν ἔρημον κ. τ. λ. Virg. Ἐξ. ΧΙ. 7. 864. ἑορταί οὖν λεία aut iudicis pretiis urbem fecerat. Πρωνία, sed Turīn de vita et singuina certant. Virgil has transplanted into the Ενειδ most of the circumstances attending the death of Hector, in his description of the death of Turnus. Dupont on Theophr. Charact. ι. p. 353. observes that ἐρῆσον, quod propriè est sacrificial, sēmiolētae etiam quodis animal, quod in circùm maecatur: ἐρήσια sunt ἀπλοῖα τὰ θρήματα, pecudes, quæ maecatur in usum et in esum hominibus animantes, quorum vesculum caribbus. Enastath. ἐρῆσον πᾶν θῆμα, ἐως ἢ παρ' Ἀττικῶς τὸ πρόβατον. Xenophon uses the word ἐρήσια in the sense of animals slain for food, in Cyr. 1. 4. 17. 11. 2. 2. See Hutchinson in loc., and the note on ι. Π. 314.
160. The allusion is to the prizes given in the foot-race; and immediately after (v. 162) to those in the chariot-race. Some interpret θαλόγη by βράσαν, others by ἀπίδα. It should seem that the former is correct. Herod. ι. 91. ἄγονα γυμνόν τίθεισι, παραγοντες ἀθλα κτίμα, χλαίνας, καὶ δύραμα.
160. ἄρνυσθην. Schol. ἐποδέοιξαν λα-
βίν. See on ι. Α. 159. With the expression περὶ ψυχῆς θείν, in the next line, compare Herod. VII. 57. IX. 37. Thus also Eur. Orest. 808. ἄγονα θαλα-
σίμων ἐραμούμενον.
164. ἀνδρός κατατεθυνότος. Hence it

is clear that funeral games are intended; and the prizes mentioned are the same as in ι. Ψ. 203.
165. Ὡς τοι γρίς κ. τ. λ. A curious error has arisen out of this passage, confounded with the circumstance of Achilles drawing Hector at his chariot after his death. Euripides relates that Hector's corpse was drawn round the walls of Τριήν, in Αν-
drom. 107. "Εκτορα, τὸν περὶ τείχη Εἰλ-
νωος ἐαρηθέων παις ἄλας θείας. Ac-
170
171. ἰδέων ἐν κορυφῆς. It was the cus-
171. ἰδέων ἐν κορυφῆς. It was the cus-
171. ἰδέων ἐν κορυφῆς. It was the cus-
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171. ἰδέων ἐν κορυφῆς. It was the cus-
171. ἰδέων ἐν κορυφῇ
νέας ουδέποτε εὐνοια, ἰέ μην ἔδη
Πηλείδη Ἀχιλλῆι διάμομοει, ἐσθλῶν ἐνότα.
Τὸν δ' αὐτὲ προσέειπε θεὰ γλαυκώπις Ἀθηνᾶ.
"Ω πάτερ, ἀργυκόραυν, κελαινεφὲς, οἶον ἐπειπες;
"Ανδρα θυριδο εὐνοτα, πάλαι πεπρωμένον αἰσῃ,
"Αφ' θελεις θανάτου δυσηχεὸς ἐξαναλύσαι;
"Ερὸς· ἀτάρ οὕτω πάντες ἑπαινόμεν θεοὶ ἄλλοι.
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
Θάρσει, Τριτογένεια, φίλον τίκος· οὐ νῦ τι θυμή
Πρόφοροι μωθέομαι, ἐθέλω δὲ το ἤπειρο εἶναι·
"Ερξον, ὅπε τῷ νόος ἐπλετο, μηδὲ τ' ἐρώτε.
"Ως εἴπων, ἄρπονε πάρος μειαθῶ 'Αθηνῆν,
Βὴ δὲ κατ' Οὐλύμποιο καρῆνην ἀέξασα.
"Εκτορα δ' ἀσπερχές κλονέων ἐφεπ' ὁκῦς 'Αχιλλεὺς.
"Ως δ' ὅτε νεβρόν ὀρεσφὶ κώνον ἐλάφῳ δίπηται,
"Ορσας ἐξ εὐνῆς, διὰ τ' ἀγκαὶ καὶ διὰ βίσσας·
Τὸν δ', εἴπερ το λάθησι καταπτῆσας ὑπὸ θάμνως,
"Αλλὰ τ' ἀνιχνεύων θέτε ἐμπέδων, ὁφρα κεύ εὐφρ.
"Ως 'Εκτωρ οὐ λήθε ποθόκεα Πηλείωνα.
"Οσσακι δ' ὀρμῆσει πυλάων Δαρδανίων
'Αντίον ἀέξασθαι, εὐδύμιτος ὑπὸ πῦργος,
Εἴπως οἱ καθύπερθεν ἀλάκοινε βελεσσι·
Τοσσακὶ μιν προπάροιθεν ἀποστρέψασκε παραφθας
Πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτύλιος πέτετ' αἰεί.
"Ως δ' ἐν νύερῳ οὐ δύναται φευγοῦντα διώκεων,
Οὐτ' ἄρ' ὃ τὸν δύναται ὑποφεύγειν, οὐθ' ὃ διώκειν·
"Ως δ' τὸν οὐ δύνατο μάρψαι ποσίν, οὐθ' ὃς ἀλβξαί.
Πῶς δὲ κεν"Εκτωρ Κύρας ὑπεξέφυγεν θανάτου,
Εἰ μὴ οἱ πῦματον τε καὶ ὑστατον ἤμντερ' Ἀπόλλων
Εγγύθεν, ὡς οἱ ἐπῶροι μένος λαμψάτα τε γοῦνα;

179. άνδρα θυριδο εὐνοτα, κ.τ.λ. Repeated from Il. Π. 441.
184. πρόφορον. See on Il. Θ. 23. This speech of Jupiter is repeated from Il. Θ. 38.
185. μηδὲ τ' ἐρώτε. See on Il. Β. 179.
191. καταπτῆσας. Contracted, scil. from fear; in which sense it is used in Il. Θ. 136; and the simple verb in Il. Σ. 40, where it occurs transitively, as in Eur. Hec. 177. See Porson on Orest. 298. It seems, properly, to apply to birds, as in Soph. Aj. 170. Eur. Hec. 1. c., and hence generally to other animals. Ernesti compares the Latin expression, contractio animali, employed by Cicero. See also Wakefield on Eurip. Hec. F. 976. The simile is imitated in Virg. Aen. XII. 748.
199. ὃς δ' ἐν νύερῳ κ.τ.λ. This line and the following are so evidently tautologous, that there can be little doubt of the interpolation of the latter. Eustathius, indeed, considers the idea contained in the simple verb φευγεῖν, as somewhat enlarged in ἀποφεύγειν; but it is not clear that any thing is gained by such an interpretation. Virgil has imitated the passage Aen. XII. 908. Αc velut in somnis, oculos ubi longuida pressit Nocte quaes, nequequant avideos extendere cursus Velle videmur, et in mediis conatus agri Succidium; non lingua calet, non corpora noxae Sufficient tures, nec vox, nec verba sequuntur. Compare Ilid. v. 794 Aesch. Prom. 564.
Δαυίσι δ' ἀνένευε καρῆσατ ἔτος 'Αχιλλεύς,
Οὖν' εά λεμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,
Μὴ τις κύδος ἄροιτο βαλὼν, δ' ἐς δευτερος ἠλθοι.
'Ἀλλὰ' ἐτε δὴ τὸ τέταρτον ἐπὶ κρούνους ἀφίκοντο,
Καὶ τότε δὴ χρυσεια πατήρ ἐτίσαυε τάλαντα.
'Ἐν δ' ἐτίσει δῶο κῦρε ταυνηλεγός θανάτου,
Τὴν μὲν 'Αχιλλίδος, τὴν δ' ᾿Εκτορος ἰπποδαίμονον.
"Ελκε δὲ μέσα λαβών" ῥέπε δ' ᾿Εκτορος αἰσιμών ἦμαρ,
"Ὡμέκτο δ' εἰς 'Αἰέασοι λίπα ἐς ἐς Φοῖβος Ἀπόλλωνοι.
Πηλεύσα δὲ θεᾶ γλαυκώπις 'Αθήνης,
'Αγχους δ' ἱσταμένει ἔπεα πτερόντα προσόθια.
'Νῦν δὴ νυῆ γ' ἐολπα, Διὶ φίλε, φαϊδίμ' Ἀχιλλευς,
Οἰσαθαί μέγα κύδος ᾿Αχαιοίς προτι νόης,
"Εκτορος δημοσαντε, μάχης ἄτον περι ἐόντα.
Οὐ οἱ νῦν ἐτι γ' ἐστὶ πεφυγμένον ἀμιε γενέσθαι,
Οὖν' εὶ κεν μάλα πολλὰ πάθοι ἐκάρεγος ᾿Απόλλωνοι,
Προπροκυλυνδόμενοσ πατρὸς Δίως αἰγίνχοιο.
'Ἀλλὰ σὺ μὲν νῦν στῆθι, καὶ ἀμπνυες τὸν δ' ἐγώ τοι
Οἰχομένη πετιθήσω ἐναιτίξοι καμάσασθαι.
"Ὡς φάτ' 'Αθηναίη, ὡ δ' πειθετο, χαίρε δ' θυμήν,
Στὴ δ'. αἱρ' ἐπὶ μελίς χαλκογλυχίνοις ἐρεισθεὶς.
"Η δ' ἄρα τὸν μὲν ἔλειπτε, κιχήσατο δ' "Εκτορα δίον,
Διήφασι βίκυια δέμας καὶ ἀτείρα φωνή.
'Αγχους δ' ἱσταμένει ἔπεα πτερόντα προσόθια.
'Ὡθεῖ, η μάλα δὴ σε βιαζεται ἑκατο 'Αχιλλεύς,
Ἀστυ πέρι Πριάμυοι ποσὶ ταχέεσθι διωκώς,
'Ἀλλα' ἀγε δὴ στέωμεν, καὶ ἀλεξάμεθα μένοντες.
Τὴν δ' αὐτε προσέειπε μέγας κομβαῖολος "Εκτωρο,
Διήφος', ἢ μὲν μοι τὸ πάρος πολὺ φίλτατος ἠσθα,
Γινωτῶν, οὐς Ἐκάβη ἵδε Πριάμυος τέκε παίδας,
'Νῦν δ' ἐτι καὶ μᾶλλον νοεῖς φρεσίς τιμήσασθαι,

212. ρέπε δ' ᾿Εκτορος κ. τ. λ. This passage has been frequently admired, as well for its beauty and sublimity, as for the moral inference deducible from the idea that the doom of Hector was irrevocably fixed, when he was abandoned by the deity who had hitherto protected him. The imitation of Virgili in Æn. XII. 309. is less striking. Compare also II. 6. 75. sqq.
218. μάχης ἄτον. See on II. Α. 430.
219. περιφυγμένων ἀμίε γενέσθαι. That is, φυγαίν ἡμᾶς. The construction should have properly been with a genitive, as in Od. A. 18. It occurs, however, with an accusative in II. Z. 488. See on II. B. 718.
221. προπροκυλυνδόμενος. Repeatedly prostrating himself. Eustath. το ἐπιμονον τῆς ἱερας χρησταν, καὶ τὸν ἐνο προβε- σωμ. A similar degree of emphasis is indicated in the verb προστεθειν, in Virg. Geor. III. 256.
229. ἠδίκημα. See on II. Β. 2. 235. τιμήσασθαι. For τιμήσαι τε. Middle for active. In Attic only the future middle is used actively; and τιμήσασθαι is here the vulgar reading. See Matt. Gr. Gr. §. 506. 2; and compare II. Ω. 506. But the text is supported by the old editions, and the Harleian and other MSS.
"Ος ἐτής ἐμεύ εἶνεκ, ἐπεὶ ἰδεῖς ὁφθαλμοῖς,
Τείχεος ἔξελθην, ἀλλοι δ' ἐντούθε μένουσιν.
Τὸν δ' αὕτε προσέσειτε θεὰ γλαυκώπης Ἄθηνη
'Ηλείη', ἡ μὲν πολλὰ παθήρ καὶ πότνια μῆτηρ
Λίσσον', ἕξεις γουνούμενοι, ἀμφὶ δ' ἐταίρησα,
Ἀθηνίδες μένειν τοῖς γαρ ὑποτρομέουσιν ἀπάντες.
Ἀλ' ἐμὸς ἐνδοθεὶς θυμὸς ἐτείρετο πένθει λυγρῷ.
Νῦν δ' ἰδεῖς μεμιαίτε μαχώμεθα, μηδὲ τι δοῦρον
Εστώ φεύωλῃ, ἵνα εἴδομεν εἰ κεν Ἀχιλλεύς.
Νῦν κατακτεῖνας ἑναρα βροτείστα ἑφέται

Νήμας ἐπὶ γλαυφώρας, ἡ κεν αὐτῷ δαμεία.
"Ως φαμένη, καὶ κερδοσύνη ὕγισατ, Ἄθηνη.
Οὗ δ' ὢν ὅ σχεδον ἴσιον ἐπ' ἀλλήλαιοις ἴσιτας,
Τὸν πρότερον προσέσεες μέγας κορυφαίολος Ἐκτώρ.
Οὐ 'στι, Πηλέος νῦν, φοβῆσομαι, ὡς τὸ πάρος περ.
Τρίς περὶ ἄστα μεγά Πριάμου δύν, οὐδὲ τοῦ ἐτην
Μεῖναι ἐπερχόμενον' νῦν αὕτε με θυμός ἀνίκε
Στίμεναι ἀντία σέῳ Ἑλοτε κεν, ἢ κεν ἀλιῶν.
Ἀλ' ἀγε θείου ἐπιδόμεθα τοι γαρ ἀρίστον
Μάρτυροι ἐσονται καὶ ἐπάκοποι ἀρμοναίων.
Οὐ γαρ ἐγώ σ' ἐκπαγλον ἀικιῶ, αἰκέν ἐμοὶ Ζεὺς
Δώμι καμπάνη, σήν δὲ ψυχὴν ἀβέλωμα.
Ἀλ' ἐπεὶ ἄρ' κε σε συλίωσ κλυτα τεῦξε, Ἀχιλλεύς,
Νεκρῶν Ἀχαιοῖα δόσως πάλιν ὡς δὲ σὺ ρέζειν.
Τὸν δ' ἄρ' ὑπόδρᾳ ἱδὼν προσέφη πῦδος ὡκύς Ἀχιλλεύς.

236. δ' ἐτής. The vulgar reading is ὡς, which arose most probably from some copist, who thought that the particle was necessary; and as ὡς and ἐτής were undistinguishable in Homer's time, ὡς was accordingly substituted. The use of the relative, however, is much more elegant, and undoubtedly the correct reading. It is found in all the old editions.

243. μηδ' ἦτο. In this, and other like places, it may be doubted whether the true reading is not μηδ' ἦτο. Thus, for instance, infra v. 382. Ψ. 474. Od. Α. 392. Y. 310. See Porson ad Arist. Nub. 1472.

247. κερδοσύνη. Adverbially, for κερδοῦσας, frauduleter; subaud, sūn. The particle καὶ must be rendered εἰσιαμ; and the sense will be:—Thus speaking, she also led him on.

251. διόν. Schol. ἑδωκάμην, ἵππων. The verb signifies properly to fear, as in II. E. 566. and elsewhere.

253. ἦ κεν ἄλογην. Some read ἐλογίμην. Heyne, ἰλώφην. But the vulgar reading is correct. See on II. I. 538.

254. θεὸς ἐπιδόμεθα. Supply μάρτυρας. Schol. ἐπίστασα καὶ μάρτυρας τῶν λεγόμενων περιφράσματα. The ellipsis is, in fact, indicated by the ensuing clause; whence it likewise appears that μάρτυρας, not μάρτυρας, is the Homeric form. It is also observable that the verb is ἐπιδόομα, not, as some have thought, ἐπιτίθησα. Thus the Latins say dare testes: and Bohte also compares the Attic form ἑμβάλλων μάρτυρα, which occurs in Eur. Here. F. 181. See also on II. Ψ. 425.

255. ἀρμονῶν. Of the treaties. The noun ἀρμονία signifies properly, a joining together, as in Od. E. 248. 361. Hence, a compact, or agreement; and also, a fixed purpose, or appointment. Ἀσχ. Prom. 566. oupote τῶν δὲ ἀρμονίαν ὑπατῶν παρείσα εμπλατ. Compare v. 261.

257. καμπάνη. Properly, perseverance; hence, success arising therefrom. Schol. τὴν ἑκατομνῆς νίκην. So again in II. Ψ. 661.
'Εκτορ, μή μοι, ἀλάστε, συνημοσύνας ἀγέρευς.
'Ως οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστά,
Οὐδὲ λύκοι τε καὶ ἀρνες ὁμόφρονα θυμὸν ἔχουσιν,
'Ἀλλὰ κακὰ προνέουσι διαμπερὲς ἀλλήλουσιν
'Ως οὐκ ἔστι εἰμὲ καὶ σὲ φιλήμενα, οὔτε τε νῦν
"Ορκια ἐσσοῦνται, πρὶν γ' ἐπερ公网 γε πεσόντα
Αἴματος δᾶσ "Ἄρμα, ταλαύρινον πολεμιστήν.
Παντοτῆς ἄφτης μιμήσκοι' νῦν σε μάλα χοῦν
Αἴχυντι τ' ἐμεναι καὶ θαρσαλέον πολεμιστήν.
Οὐ τοι ἐγ' ἔσθι υπάλληλες, ἀφαοῦς ζε σε Παλλάς 'Ἀθήνη
'Ἐγχει ἐμῷ δαμάᾳ' νῦν δ' ἀθρόα πάντω ἀποτίσεως
Κῆδε' ἐμὸν ἑτάρων, οὖς ἐκτανες ἐγχεῖθι θύων.
'Ἡ θά, καὶ ἀμτεσαλών προεῖ δολιγόχοισιν ἔγχος'.
Καὶ τὸ μὲν ἄντα ὕλων ἱλεύσαι φαίδεισος 'Εκτόρος
'Ἐπέστε γὰρ προιεῖν, τὸ δ' ὑπέρπισατο χάλκεον ἔγχος,
'Ἐν γαῖῃ δ' ἐπάγη' ἀνὶ δ' ἐρπάσε Παλλᾶς 'Ἀθήνης,
"Αφ' δ' 'Αχιλλί έδεδων, λάθε δ' Ἐκτόρα, ποιμένα λαῶν.
'Εκτώρ δὲ προσείπειν ἀμύμονα Πηλέωνα
'Ἡμηροξετε, οὖν' ἄρα πῶ τι θείες ἐπεικελ' 'Αχιλλεώς,
'Εκ Δίως ἡλίθης τὸν ἐμὸν μάρον' ἑγοὶ ἐφής γε
'Ἀλλὰ τις ἄρτηπτης καὶ ἐπίκλοπος ἔπλεο μάθω
'Οφρα τ' ὑποδιδέας κέννεος ἀλής τε λάθωμαι.
Οὐ μὲν μοι φειγομι τεπαρφείν ἐν δόρῳ πίθεις,
'Ἀλλ' ἦδης μεματί διὰ στῆθος σφιν ἔλασσων,
Εἰ τοι ἐσείκε θεός' νῦν αὐτ' ἐμὸν ἔγχος ἀλευάι
Χάλκεον' ὡς δὴ μιν σὺ ἐν χοὶ' πάν κομίσαιο.
Καὶ κεν ἐλαφρότερος πόλεμος Τρώωσι γένοιτο,
Σειο καταφθιμένοι' σο γαρ σφίσι πῆμα μέγιστον.
'Ἡ θά, καὶ ἀμτεσαλών προεῖ δολιγόχοισιν ἔγχος'.
Καὶ βάλε Πηλέειδαε μέσον σάκος, οὐδ' ἀφάμαρτε.

Τὴλε δ’ ἀπεπλάγχθη σάκεος δόρυς ἑώσατο δ’ “Εκτωρ,
"Οτι ρά οἱ βέλος ὅκυ ἐτίσιον ἐκφυγε χειρός·
Στὴ δὲ κατηψίας, οὐδ’ ἄλλ’ ἔχε μελινον ἡγίος.
Διήφοβον δ’ ἐκάλει λευκάστικα, μακρὸν ἄψας
“Η, τεῦ μῖν δόρῳ μακρον” δ’ οὗτ οἱ ἐγγὺθεν ήσι.
"Εκτωρ δ’ ἐγνω ὡσιν ἐνι φρεσκε, φωνησέν τε
"Ω πότος, ή μάλα δῆ με θεοί θάνατόνδε κάλεσαν.
Διήφοβον γὰρ ἐγνω’ ἐφάμην ἱσω Γαρμάναι
’Αλλ’ δ’ οὗς εν τείχις, οἷς δ’ εὔπαθήσεν Ἀθηνή.
Νῦν δὲ δὴ ἐγγυθί μοι θάνατος κακος, οὐδὲ τ’ ἀνευθὲν’
Οὗδ’ ἄλεγ’ ἣ γὰρ βα πάλαι τὸ γε φίλτερον ἦσι
Ζηνὶ τε, καὶ Διὸς νῦν Ἐκεβόλω, οἷ με πάρος γε
Πρόφορους εἰρύαστο’ νῦν αὐτὲ με Μοῖρα κιχάνει.
Μὴ μᾶν ἀσπωδὶ γε καὶ ἀκλεώς ἀπολοίμην,
’Αλλ’ μέγα φέξις τι καὶ ἐσσομένοις πυθέαθι.
"Ως ἄρα φωνῆσας εἰρύςατο φάσγανον ὦξ,
Τὸ οἴρ ὑπὸ λασάρην τέτατο μέγα τε στιβαρὸν τε’
Οἰμήσε δὲ ἀλείς, ὡστ’ αἰετὸς ὑφιστήες,
"Ὤς τ’ εἰσὶ πεδίονδε διὰ νεφέων ἐφεβενών,
’Αρπαξὼν γὰρ ἀρν’ ἀμαλήν, ἡ πτώκα λαγών’
"Ὤς “Εκτωρ οἰμῆσε τινάσσων φάσγανον ὦξ.
’Ομηθή δ’ Ἀχιλλεύς, μέκνεος δ’ εμπλήσατο θυμὸν
’Ἀγρίου πρόσθε δε σάκος στείρνου κάλυψε
Καλὸν, δαιδάλεον κόμῳ δὲ ἐπένευε φαινὐ,
Τετραφάλῳ καλαὶ δὲ περισσεῖον εδειραι
Χρύσεως, δκ “Ηφαιστος ἦν λύφον ἀμφί θαμείας.
Οἶς δ’ ἀστήρ εἰσὶ μετ’ ἀστράσι νυκτὸς ἀμολγῆ
"Εσπερος, δκ κάλλιστος ἐν ὑψαρνῇ ἵσταται ἀστήρ’
"Ὤς αἰχμῆς ἀπέλαιμπ’ εὐήκεος, ἣν ἄρ’ Ἀχιλλεύς
Πάλλεν δεξιτερῆ, φρονέων κακὸν “Εκτορὶ δίω,
Εἰσόροφῳ χρόνας καλον, ὀπὴ εἴξει καλίστα.

301. τὸ γε. Seil. τὸ ἀλείσθαι θάνατον.
304. μὴ μᾶν ἀσπωδὶ κ.τ.λ. Saltum ignitor evacuandum est, ne &c. This ellipsis is very usual. Or the optative may be used simply as a prayer or wish. See on III. A. 415. Cicero has employed these verses in Epist. Attic. X. 1. Div. XIII. 15. See also Polib. V. 38; and compare Virg. En. XI. 670. XII. 676. sqq.
305. μέγα βέλα τι Virg. En. IX. 186. Aut pugnans, aut aliquid jandidum incendere magnum Mens agitat nisi.
308. ὡστ’ αἰετὸς ὑφιστήες, κ.τ.λ. Virg. En. IX. 663. Qualis ubi aut leporem, aut candenī corpore eygnurn, Sustulit alta
310. petens pedibus Jovis armiger unciis; Quasitum aut matri &c. See Macrob. Saturn. V. 15. Of the particle alsie, see on II. E. 823. II. 403. Seil. ἀθρόν εἰωτον συστόψας.
313. ἀγρίου. Bentley would read ἀγρι-
315. ὁς δ’ ἀστήρ εἰσὶ μετ’ ἀστράσι νυκτὸς ἀμολγῆ
"Εσπερος, δκ κάλλιστος ἐν ὑψαρνῇ ἵσταται ἀστήρ’
"Ὤς αἰχμῆς ἀπέλαιμπ’ εὐήκεος, ἣν ἄρ’ Ἀχιλλεύς
Πάλλεν δεξιτερῆ, φρονέων κακὸν “Εκτορὶ δίω,
Εἰσόροφῳ χρόνας καλον, ὀπὴ εἴξει καλίστα.
Τὸν δὲ καὶ ἄλλο τόσον μεν ἔχε χρώα χάλκεα τευχὴ,
Καλὰ, τὰ Πατρόκλου βίην ἐνάριτε κατακτάς
Φαῖνετο δ', ἥ κλητες ἀπ' ὦμων αὐχέν' ἐξουσι,
Δαυκανίς, ἵνα τε ψυχής ὦκιστος ὀλέθρος.
Τῇ ρ' ἐπὶ οἱ μεμαὼς ἐλασ' ἐγχεί διὸς 'Αχιλλεὺς
'Αντικύρ' δ' ἀπαλοῖο δὲ αὐχένος ἴμλθ' ἀκωκῇ.
Οὐδ' ἀρ' ἀπ' ἀσφάραγον μελί τάμε χαλκοβάρεια,
"Οφρα τί μιν προτείτικι ἀμεμβόμενος ἐπέσεσιν.
"Ἡριπ' ὑ' ἐν κοινής' δ' ἐπευξάτο οὖς 'Αχιλλεὺς'
'Εκτορ, ἀτάρ που ἔφεσε Πατροκλῇ ἔξεναρίζουν,
Σῶς ἐσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νύσφων ἐόντα,
Νῆπιε' τοί δ' ἀνευθὲν ἀοσσητήρ μέγ' ἀμείην,
Νησιόν ἐπὶ γλαφυρωσίν ἐγὼ μετοπίσθε λελέξμην,
"Ος τοι γούνατ' ἐλυσα' σὲ μὲν κύνες ἢ' ὦινοι
'Ελκύσον' ἄϊκως, τὸν δὲ κτεριούσιν 'Αχαίοι.
Τὸν δ' ὁλιγοδρανέων προσέρη κορυθαίολος 'Εκτωρ'
Δισσομ' ὑπὲρ ψυχῆς, καὶ γούνων, σῶν τε τοκῆν,
Μὴ με ἐὰν παρά νυσί κύνας καταδάφαι 'Αχαίων
'Αλλὰ σὺ μὲν χαλκὸν τε ἀλις χρυσὸν τε ἐδεξο,
∆ῶρα, τὰ τοι ὀσουσι πατήρ καὶ πότνια μήπως
Σώμα δὲ ὦκικάδ' ἐμὸν ὅμον τῆλομε πάλιν, ὦφρα πυρὸς μὲ
Τρόπες καὶ Τρώων ἀλοχοὶ λελάχυσα θανόντα.
Τὸν δ' ἀρ' ὑπόδρα ἠδὼν προσέρη πόδας ὦκυς 'Αχιλλεὺς
Μὴ με, κύνον, γούνων γαυνάζεο, μηδ' τοκίον
Αἰ γάρ πως αὐτὸν με μένους καὶ θυμὸς ἀνείη
'Ωμ' ἀποστυνόμενον κρέα ἐδεμαῖν, οἶα μ' ἐεργας,
"Ως οὐκ ἐσθ', ὦς σῆς γε κύνας κεφαλῆς ἀπαλάκκοι,
349. εἰκοσινόητα. Schol. εἰκοσάκης ἡξι-
τούρεν τῇ τὸν σώματος σωστής τῷ γάρ
ηρίζειν, εἰκοσάκης λέγεται.
350. στίχωσις. Appendant ad reciden-
dum. See on II. N. 745.
351. ἵνα αὐτῶν χρυσόν ἐρώσασθαι. To
balance you with gold; i.e. to give as a
ransom a weight of gold equal to the
weight of your body. The verb ἐρώσασθαι is
here applied as ἓλεϊν supra v. 212. So
Theogn. v. 77. Πιστοσ ἄνθρωπος τῷ καὶ
ἀφρόσασθαι ἢλιος. See Porphyr. Quest. Hom. 25.
352. οὐδὲ ὡς σή γε πάντις μήτηρ κ.τ.λ.
Compare Virg. Æn. X. 557.
353. ἵνα εἰ ὑγιείων προτίσσωμαι,
κ.τ.λ. ὅτι οὐκ εἶπες ἢ ἦν τοις νεκροῖς
354. σιδήρου θυμός. Similar expres-
sions are frequent, even to a proverb.
Theoc. Id. XIII. 5. ἀλλά καὶ Ἀμφισβη-
τούς δὲ ψαλευκώνιος ὡς Arist. Acharn.
437. σιδήρους ἄνθρ. Ἐσσ. c. Ctes. § 77.
τὰ μαχαίρια, τὸ πᾶς ποῦ ὄντα, ὦ σιδήρας, ἵκαρτο ἀκρίβως ἐκ
Heliol. 14. τις οὕτως ἀδραμάντες ἤ σιδηράς ὑπὰ τὴν
καρδίαν, ὦ μὴ ἠθύρισθήναι καὶ τοις ἰναετοῖς
ἀκούσαν; Compare Od. M. 290. Ψ. 172;
and for further examples see on II. Ω.
μῆτρας τῆς ἐκ τῶν βλαχικῶν αἰτίως σοι
καταστό. See note on (Ed. T. 85. Pent.
Gr. p. 13.
356. οὔτε κεῖν σε Πάρις κ.τ.λ. Virg.
Æn. VI. 57. Phoebe, Dardana qui Paridis
directit tecta manuque Corpus in Ædificia.
See Hygin. Fab. 107; and compare Quint.
Of Hector's dying prediction see on II. 851.
Compare also Davis on Cic. de Div. I. 30.
357. θυγατέρα ἡ εἰ ἱερών κ.τ.λ. Virg.
Æn. XII. 351. Illi volentur frigore membra,
Vitique eum semita fuyit indignata sub
umbra.
358. ἄφθονα. See on II. Ω. 585.
359. τῖνην καὶ ἠθύρισθος ἐκ τῶν
καταστό. Compare Virg. Æn. X. 743.
Nunc moreres: aut de me dieuam patre atque
hominiem rei Viderit.
360. οὖ καὶ θύματον κ.τ.λ. Compare
Herod. IX. 25. Virg. Æn. VIII. 265.
361. οὐδὲ ἀρά οὔ τις κ.τ.λ. Hence
626. Βλάλατε νῦν μέτά ποτέν ἔμοι
εἰμας, ὃτι καὶ οὗτος Νεκρὸς σώμα λάνονος
R G 2
'Ωδε δέ τις εἰπεσκεν ἵδων ἐς πλησίον ἄλλον.
'Ω πότοι, ἢ μάλα ἐν μαλακώτερος ἀμφαφάσσαι
'Εκτωρ, ἢ ὅτε νήσας ενέπρηξε πυρὶ κηλω.
'Ως ἀρα τις εἰπεσκε, καὶ οὐνήσασκε παραστάς.
Τὸν δ' ἐπεὶ ἐξενάριζε ποδάρκης εἶος 'Αχιλλεύς,
Στὰς ἐν 'Ἀχαιοίσιν ἔπεα πτερόντ' ἀγώμεν
'Ω ψήλοι, Ἀργείων ἡγήτορες ἢδὲ μέδοντες,
'Επείδ' ῥόδ' ἀνδρα θεοὶ δαμάσασθα ἔδωκαν,
'Ος κακὰ πόλλ' ἐφρέων, ὥς' ὀφ σύμπαντες οἱ ἄλλοι
Εἴ δ' ἄγετ', ἀμφὶ πόλιν σὺν τεύχεα περιηθόμεν
'Οφρα κτὶ τι γνώμων Τρώων νόου, δυντ' ἔχουσιν
'Η καταλείψουσι πόλιν ἄκρην, τοὺδ' πεσοῦντο,
'Ηδὲ μένεν μεμάυσι, καὶ 'Εκτορος οὐκ ἔτ' ἐόντος.
'Ἀλλὰ τὴν μοι ταῦτα ψήλο εἰλέξατο θυμός;
Κεῖται πάρ νήσας νέκυς ἄκλαυτος, ἄπτατος,
Πάτροκλος' τοῦ δ' οὐκ ἐπιλήσομαι, ὅροι' ἀν ἐγνω
Ζωοίσα μετέω, καὶ μοι ψῆλα γονιν' ἀνδρώ.
Εἴ δὲ θανόντων περ καταληθοῦν' εἴν Ἀἴδαο,
Αὐτάρ ἐγὼ καὶ κεῖθι ψῆλο μεμνήσομ' ἐταῖρον.
Νῦν δ' ἄγ', αἰείδουτες Παιήνα, κοίνοι Ἀχαιῶν,
Νησίν, ἐπὶ γαλαφυρῆι νεώμεθα, τόνδε δ' ἂγωμεν
'Ηραμέθα μέγα κύδος' ἐπέφυμεν 'Εκτορά δῖον,
'Ω Τρώες κατὰ ἄστυ, θεῷ ὄς, ἐνεκτῶντο.
'Ἡ ρὰ, καὶ 'Εκτορά δῖον ἀεικά μήδετο ἔργα.

'ΟΜΗΡΟΥ 'ΙΑΙΔΟΣ Χ'.

389. καταληθοῦτα. Seil. ὁ δ' ἄλλοι. The sense evidently requires these words to be supplied.

391. Παιήνα. A hymn of victory. See Lex. Pent. Gr. v. Παιάν. These lines are thus rendered in Senece. Suas. c. 2. It., agit, ο Δανάη, maximum Pauana canentes; Ite triumphantes: bellis mora concidit Hector.

393. γράμματα μέγα κύδος ο. τ. λ. Eu- stathius is of opinion, that what Achilles says here is the chorus or burden of a Song of Triumph, in which his troops bear a part with him, as he returns from this glorious combat. Dacier observes, that this is very correspondent to the manners of these times, and instances of passages in 1 Sam. xviii. 6, where David returns from the conquest of Goliath. The women there go out to meet him from all the cities of Israel, and sing a triumphal song, the chorus whereof is, Saul hath slain his thousands, and David his ten thousands. Pope. Compare also Exod. xv. 20. Judg. xi. 34.

395. ἀκιδι μήδετο ἔργα. The inhumanity of Achilles in dragging the dead body of Hector has been severely—and I
think, indeed, not without some justice—censured by several, both ancients and moderns. Plato (de Repub. III.) speaks of it with detestation. But, methinks, it is a great injustice to Homer, to reflect upon the morals of the author himself, for things which he only paints for the manners of a vicious hero. It may justly be observed in general of all Plato's objections against Homer, that he as often describes ill things in order to make us avoid them, as good, to induce us to follow them. But what is extremely remarkable, and evidently shows the injustice of Plato's censure, is, that many of those very actions, for which he blames him, are expressly characterized and marked by Homer himself as evil and detestable, by previous expressions or cautions. Thus, in the present place, before he describes this barbarity of Achilles, he tells us it was a most unworthy action. When Achilles sacrifices the twelve young Trojans, in Il. Ψ, 176, he repeats the same words. When Pandarus broke the truce in Il. Δ, 104, he told us it was a mad unjust deed: τῷ δὲ φίλων ἀφρόν πείθεν. And so of the rest. Pope. A greater act of barbarity is related by Dionysius Halic. (de Strict. Verb. c. 18) of Alexander the Great, who dragged a conquered prince alive at his chariot-wheels. Compare also Juv. Sat. X. 66; and see Ruperti ad loc.

397. βοέως δ' ἐξήπτευν ἰμάντας. Compare Soph. Aj. 1032.

402. πῖπαντο. The vulgar reading is πῖλαντο. Others read πὶπαντο, πὶμ-πιλαντο, or πεπόρπωντο. But the reading of the text, which is received by Heyne, and of which πεπόρπωντο is doubtless a marginal gloss, and πῖπαντο an easy corruption, is correct. Ernesti observes that ἄμφι πῖπαντο is said of the hair, as περισεύσιον (v. 315) is said of the plume of a helmet:—κοῦμ πῖνηρα συνεκατεβατερ, γαταβατερ πίλαντο ὤρα ςαρπ. Compare II. Φ. 7. Od. Δ. 392.


411. κατ' ἄκορι. See on II. O. 557; of the verb σύνεχει, on II. I. 649; and of the adjective ὄφρωσα, on II. Y. 151.

414. κατὰ κόρων. That is, simply, in the dust. Apoll. Lex. and Hesych. explain it by κόνιν. Compare II. Ω. 164.
Αίσθημ' ἀνέρα τούτου ἀτάσθαλον, ὁ βρομοεργόν, 'Ην πως ἡλικίαν αἰέσσεται, ὥδ' ἐλεήσῃ
Γῆρας· καὶ ἐν τῷ πολύς τοιούτῳ τέτυκται,
Πηλέως, ὥς μιν ἔτηκε καὶ ἔτρεβε πῆμα γενέσθαι
Τρωσὶ· μάλιστα ὦ ἐμοὶ περὶ πάντων ἀλγεία θήκε.
Τόσος ὡρὸς μοι πάϊδας ἀπέκταιν τηλεθάντως·
Τῶν πάντων οὐ τόσον ὁδύρομαι, ἀχυμινός περὶ
'Ως ἐνός, οὐ μ' ἄχος ἐξε κατοίκεται 'Αἰδός εἶσω,
"Εκτορος' ὡς ὀψεῖ θανάειν ἐν χερσίν ἐμῆσι. 450
Τῷ κε κορεσσάμεθα κλαίοντε τε μυρομένως τε,
Μήτηρ θ' ὦ μιν ἔτυκτε δυσάμορος, ἵδ' ἐγὼ αὐτός.
"Ὡς ἐφατο κλαίων' ἐπὶ δε σεῖανθοῦτο πολίται.
Τρωγῆι δ' 'Εκάβη ἀδινοῦ ἐξηνοχε γόουο
Τέκνον, ἐγὼ δειλὰ τί νυ βείομαι, αἰνὰ παθοῦσα,
Σεῦ ἀποτεθηνῶτος, οὐ μοι νύκτας τε καὶ ἡμαρ
Εὐχωλὴ καθά ἀστιν πελάσκεο, πάσι τ' ὀνειρα
Τρωσὶ τε καὶ Τρωγῆι κατὰ πτόλυν, οὐ ος, θειν ὅς,
Δειδέχατ' ή γάρ καὶ σφι μάλα μέγα κύδος ἐγήθα,
Ζωὸς ἐὼνς νῦν αὐθάνατος καὶ μοῖρα κιχάνει.
"Ὡς ἐφατο κλαιοῦνα. ἀλοχος ὥς οὕπω τι τέπυστο
"Εκτορος' οὐ γάρ οὐ τις ἐπτύμουσα ἀ'γγελος ἠλῶν
"Ἡγεῖλ', ὅτι βα οὺ πόσις ἐκτοθι μίμεν πυλᾶν",
'Αλλ' ἵγ' ἴστὸν ὑφαινε μυχὸ δόμου ὑψιλοί,
Δίπλακα πορφυρεῖν, εὖ δὲ θρόνα ποικίλ' ἔπασσε.
Κέκλετο δ' ἀμφιπόλοισιν ἑϋπλοκάμους κατὰ δώμα,
'Αμφί πυρὶ στῆσαι τρίποτα μέγαν, ὀφρα πέλουτο

418. λίσσωμ'. Subaud, 'tha, as again in
v. 450. The vulgar reading is λίσσωμai, in
which case the present would be put, as it
sometimes is, for the future. But λίσσωμ'
is the true reading, which, being written in
several MSS. λίσσου', gave rise to the
alteration. The construction may also be
explained, as in II. A. 184.
423. τηλεθάντως. See on II. P. 55.
425. οὐ 'μ' ἄχος ἐξε κ. τ. λ. It is needless
to observe to the reader with what a
beautiful pathos the wretched father
laments his son Hector: it is impossible not
to join with Priam in his sorrows. But
what I would chiefly point out to my
reader is the beauty of this line, which is
particularly tender, and almost word for
word the same with that of the Patriarch
Jacob: who, upon a like occasion, breaks
out into the same complaint, and tells his
children, that if they deprive him of his
son Benjamin, they will bring down his grey
hairs with sorrow to the grave. (Gen. xlii 38.)
Pope.

431. τι νυ βείομαι. Why do I live? See
on II. O. 194.
433. εὐχωλή. See on II. B. 160.
435. ἐκτοθισκο. Regarded, honoured. The
verb τίσων is used in the same sense in II.
I. 303. 590. and elsewhere.
440. ἄλλ' ἵγ' ἴστὸν κ. τ. λ. Repeated
from II. L. 125. Here also some read μαρ
μαρίνην. The μυχὸς δόμου, or inner cham
ber, was appropriated to females, and called
Mater familias, in Græcia, non sedet nisi in
interiore parte aedium, qua gynaeconitis ap
pellatur. Compare Od. H. 346. See also
on II. Z. 152; and Blomfield's Gloss. ad
'Asch. Agam. 95.
441. βρόνα. Schol. τοικάματα, ανθή.
Theocritus (Idyl. II. 59) employs the word
to signify poisonous herbs; and so Lyceophr.
Cassand. 674. Schol. Theocr. I. c. 6. βρόνα
Θεσσαλοί μὲν, τὰ πεποικλημένα ζώα' Κύ
προι έκ, τά αὐθανα μαρίατα Αταλοί έκ,
φάρμακα, ως φησι Κλέμαρχος: 'Ομήρος
εκ τά ρόδα, πορά τά τόωθορίν εκ τής γῆς.

614 'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Χ'.

The text is in Ancient Greek.
"Εκτορι θερμά λοστρά μάχης εκ νοστήσαντε
Νηπία, ουδ' ἕνοσεν, δ' μιν μάλα τῆλε λοστρῶν
Χερσίν' Ἀχιλλῆος δάμασε γάλακτος Ἀθήνην.
Κωκυτόν δ' ἢκουσε καὶ οἰμωγῆς ἀπὸ πῦργῳ
Τῆς δ' ἑλλειψθη γυνα, χαμαλ δ' οἱ ἑκέσπερε κερκίς.
"Η δ' αὑτὸς διωμην εὐπλοκάμωιοι μετήμα.

Δεῦτε, δῶς μοι ἑπεσθον' ἵδωμ', ἀτιν' ἔργα τέτυκται.
Ajax, μοι τοὺς εἰπες τότε και ἀντὶ ταῦτα συναίστησεν.
Στῆθεσ πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δ' δ' ὑποπυρία.
Πηγνυναι' ἐγγυς δ' τι κακὸν Πριάμῳ τέκεσσιν.
Αἱ γαρ ἀπ' οὐστος εἰς ἐμεῦ ἐπος' ἀλλα μὰλ' αἰνώς
Δεῖδα, μὴ δ' μοι θρασῦν "Εκτορά δίος Ἀχιλλῆος,
Μοῦνον ἀποτμῆξας πόλεως, πεδίουδε διήναι,
Καὶ δ' μιν καταπαύσῃ ἀγνηπόρης ἀλεξεῦσης,
"Ἡ μιν ἔχεσκ' ἐπεὶ οὔποτ' ἐνι πληθυί μένεν ἀνδρῶν,
ὅλα πολὺ προβόεσκε, τὸ δ' μένους οὔενι εἴκων.
"Ως φαμένη μεγάρῳ διέσυντο, μανιάδι ἵαη,

Παλλωμένη κροαθήν' ἁμα δ' ἀμφίπολοι κίον αὑτοῦ.

Αὐτὰρ ἐπεὶ πῦργον τέ και ἀνδρῶν ἵεν ὄμελον,
"Εστη παπτύομαι ἐπι τείχει' τὸν δ' ἕνοσεν
"Ελκόμενον πρόσθε πόλεος, ταχέες δ' μιν ἅπειο
"Ελκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαϊῶν.
Τὴν δ' κατ' ὀφθαλμῶν ἐρεβευνη νυξ ἕκαλυψεν
"Ηρπε δ' ἔξυπσον, ἀπὸ δ' ψυχῆς ἐκάτυσε.
Τῆλε δ' ἀπὸ κρατός χεέ δέσματα σιγαλόντα,
"Αμπυκα, κεκρυφάλον τ', ἢδε πλεκτὴν ἀναδέσμην,
Κρηδεμνὸν τ', δ' ρα' οι δῶκε χρυσή Ἀφροδίτη
"Ηματι τῷ, ὅτε μιν κορυφαῖος ἡγαγεθ' "Εκτωρ.
Εκ δούμον Ἡετίωνος, ἐπεὶ πόρε μυρία ἐδώνα,
"Αμφί δ' μιν γαλῶν τε και εἰνατέρες ἀλις ἔσταν,

444. θερμά λοστρά. Warm baths were greatly in use in these early times, and considered very luxurious, particularly after any exertion or fatigue. See especially Od. Θ. 247.
447. κωκυτόν δ' ἢκουσε κ. τ. λ. Compare Virg. Æfn. IX. 473. Quintil. VI. 2. 32.
450. ἵδωμ'. See above on v. 418.
453. ἀπ' οὔσας εἰν. See on II. 2. 272.
454. 65. οὔσας εἰν. See on II. 2. 272.
So also Callim. Fragm. 301. ἀπ' οὔσας ἄγγελος Ἀλθω.
465. ἀκηδέστως. See on II. Ζ. 60.
467. ἀπὸ δ' ψυχῆς ἐκάτυσσα. Ἀκινηταί ἐκκάτυσσα. Sohal. ἀπεπνέεται τὴν ψυχῆν κάποι γάρ καλεῖται τὸ πνεῦμα. See on II. Ε. 698; and Schneider. in v. κάτος. Of σιγαλόντα (v. 468) see on II. Ε. 226.
469. ἀμπυκα κ. τ. λ. It is difficult to describe particularly every ornament mentioned by the poet, but I shall take the explanation of Eustathius. The ἀμπυκα was used τὰς ἐμπροσθὰς τρίχας ἀναδέσμην, i.e. to tie backwards the hair that grew on the forepart of the head; κεκρυφάλος was a veil of net-work, which covered the hair when it was so tied;—ἀναδέσμη was an ornament used κύκλῳ περὶ τοὺς κρυστάλλους ἀναδέσμην, to tie backwards the hair that grew on the temples; and the κρηδεμνὸν was a fillet, perhaps embroidered with gold, from the expression χρυσή Ἀφροδίτη, that bound the whole, and completed the dress. Pop. See on II. Π. 100. The words δέσματα σιγαλόντα are a term for all the ornaments generally
Alē ὑμιλήσει τοις ἀνυγομένην ὀπολέσθαι.

'Ἡ δὲ ἐπεί οὖν ἄμπινυτο, καὶ εἰς φρένα θυμὸς ἀγέρθην,

'Αμβλήθην γνώσατα μετὰ Τρωκῇν ἐκεῖνων

"Εκτορ, ἐγὼ δύστινος ὢν ἀρὰ γεινόμεθ' αἰσθ

'Αμφώτεροι, σὺ μὲν ἐν Τροίῳ Πριάμου κατὰ δῶμα,

Αὕτ᾽ ἐγὼ Θήβασιν ὑπὸ Πλάκω ὑλήσομη,

Ἐν δύμῃ 'Ηντώνος, ὃ με τρέφε τυτὐνο εὐσαν, 480

Δύσμορος αἰνώμορον ὡς μὴ ὠφελε τεκέσθαι.

Νῦν δὲ σὺ μὲν Ἀίδανό δόμους ὑπὸ κεῦθεσι γαῖς

"Ερχεί, αὕτ᾽ ἐμὲ στυγερῶ ἐνι πενθεὶ κείτες

Χήρην ἐν μεγάρουσί παῖς δ᾽ ἔτι νήπιος αὐτῶς,

"Ον τέκμοι σὺ τ᾽ ἐγὼ τε δυσάμοροι οὔτε σὺ τοῦτῳ 485

"Εσσεί, Ἕκτορ, ὄνειαρ, ἐπεί θάνες, οὔτε σοι οὕτως.

'Ηντερ γὰρ πολεμῶν γε φύγῃ πολυδάκρων Ἀλαίων,

Αἰεί τοῦ τούτῳ γε πόνος καὶ κῆδε ὁπίσω

"Εσσοῦν ἀλλοι γὰρ οἱ ἀπουφιλεῖταιν ἀροῦρας.

'Ημαρ δ᾽ ὀρφανικόν παναφήλικα παίδα τίθηναι

Πάντα δ᾽ ύπεμμήνεκε, δεδάκρυνται δε παρεία.

Δευμένοις δὲ τ᾽ ἀνείσι παῖς ὡς παροῦ ἐταίρους,

"Ἀλλοι μὲν χαλαῖνς ἔρων, ἀλλοι δὲ χιτώνος

Τῶν δ᾽ ἑλπισάντων κοτύλην τις τυτὐν ἐπέσχε, 490

Χείλεα μὲν τε δείνῃ, ύπερφήν γούν ἐδέμνης.

Τῶν δὲ καὶ ἀμφίθαλης εκ δαιτύνσ ἐστυφεῖξε,
χερσὶν πετληγῶς, καὶ ὄνειδείοισιν ἐνίσσον—
'Ερρ' ὀυτως' ὅ ὅ σος γε πατήρ μεταδαίνωμαι ἤμιν.
Δακρυνύει δὲ τ' ἀνεισὶ πάις ἐς μητέρα χύριν,
'Αστυνάξ, δὲ πρὶν μὲν ἐοῦ ἐπὶ γουνιαι πατρὸς
Μυελὸν οἴον ἐδεσκε, καὶ οἰόν πίονα ἐμιτον' 500
Αὐτὰρ ὄθ' ὑπνὸς ἔλοι, παύσατο τε νηπιαχεῦων,
Εὐδεσκ' ἐν λέκτροψιν, ἐν ἀγκαλίδεσσι τιθήνης,
Εὐνύ' ἐνι μαλακῆ, θαλέων ἐμπλησάμενος κῆρ',
Νῦν δ' ἀν πολλὰ πάθῃσι, φίλου ἀτὸ πατρὸς ἀμαρτῶν, 505
'Αστυνάξ, οὔν Τρώες ἐπίκλησιν καλέσωσιν.
Οἶος γὰρ σφιν ἔμοισο πόλας καὶ τείχεα μακρά.
Νῦν δὲ σε μὲν παρά νηρὶς κορωνίσις, νόσφι τοκῆων,
Αἰόλαι εὐλαί ἐδοντια, ἐπεὶ κε κόνις κορέσωνται,
Γυμνὸν' ἀτάρ τοι εἴματ' ἐνι μεγάροις κέονται, 510
Λεπτὰ τε καὶ χαρίεστα, τετυγμένα χεραὶ γυναικῶν.
'Αλλ' ἤτοι τάδε πάντα καταφλέξω πυρὶ κηλέω,
Οὐδὲν σοὶ γ' ὄψεως, ἐπεὶ οὐκ ἐγκείσεται αὐτῷ,
'Αλλὰ πρὸς Τρώων καὶ Τροιτάδων κλέος εἶναι.
"Ως ἔφατο κλαίουσ' ἐπὶ δὲ στενάκοντο γυναῖκες. 515

407. ἐνίσσων. The same as ἐνίσσων; as πίσσω for πίπτω. Some, however, read ἐνίσσων, as in Π. Γ. 438. But the form occurs also in Π. Ω. 238.
500. 'Αστυνάξ, ὃς κ. τ. λ. Andromache here applies her observations more immediately to herself.
501. μυελὸν καὶ πίονα ἐμιτον. This expression is perfectly Oriental. In the Scriptures, marrow and fatness are continually taken to denote what is delicate and luxurious. Compare Job xxi. 24. xxxvi. 16. Jerem. xxxi. 14.

504. θαλὼν. Delicacies. Eustath. θάλας δὲ τὰ τοῦ θάλαν αἵτω αγαθά.
506. 'Αστυνάξ, οὔν Τρώες κ. τ. λ. See on Π. Ζ. 403; and also on Eurip. Phoen. 646. Pent. Gr. p. 341.
514. ἀλλὰ πρὸς Τρώων κ. τ. λ. Sed ut sint tibi honori in conspectu Trojanorum, Heuyn. Since the body of Hector had fallen into the hands of Achilles, and was not likely to obtain funeral rites in Troy, Andromache declares her intention of burning the garments, in which his corpse would have been wrapped, as a public honour to his memory.
THE ARGUMENT.

THE FUNERAL OF PATROCLUS.

Achilles and the Myrmidons do honours to the body of Patroclus (vv. 1—34). After the funeral feast he retires to the sea-shore, where, falling asleep, the ghost of his friend appears to him, and demands the rites of burial (35—107). The next morning, the soldiers are sent with mules and waggons to fetch wood for the pyre (108—137). The funeral procession, and their offering their hair to the dead (138—160). Achilles sacrifices several animals, and lastly, twelve Trojan captives, at the pile: then sets fire to it (161—191). He pays libations to the winds, which at the instance of Iris rise, and raise the flames (192—230). When the pile has burned all night, they gather the bones, place them in an urn of gold, and raise the tomb (231—257). Achilles institutes the funeral games (257—261): the chariot race (262—650), the fight of the casus (651—699), the wrestling (700—739), the foot race (740—797), the single combat (798—825), the discus (826—849), the shooting with arrows (850—883), the darting the javelin (884—897). The various descriptions of these games, and the various success of the several antagonists, make the greatest part of the book.

In this book ends the thirtieth day. The night following the ghost of Patroclus appears to Achilles. The one-and-thirtieth day is employed in felling the timber for the pile; the two-and-thirtieth in burning it; and the three-and-thirtieth in the games. The scene lies generally on the sea-shore.

"ΩΣ οὖ μὲν στενάχοντο κατὰ πτόλιν αὐτὰρ Ἀχαιοί,
'Επειδὴ νῦμις τε καὶ Ἐλλησπόντου ἰκανον,
Οὐ μὲν ἂρ' ἐσκίδναντο ἡμὶ ἐπὶ νῦμα ἐκαστος'
Μυρμιδώνας δὲ οὐκ εἰσ αἴσοσκίδνασθαι Ἀχιλλεύς,
'Αλλ' ὅγε οἷς ἐτάροις φιλοπτολέμοισι μετηνύθα'

5. 'Αλλ' ὅγε. See on II. Π. 409.
Μυριμόνες ταχύπωλοι, ἔμοι ἔρινης ἐταῖροι,
Μὴ δὴ πτω ὑπ᾽ οἶχοις λυώμεθα μοῦνχας ἠπτοὺς,
'Αλλ', αὐτοῖς ἢπτοισι καὶ ἄρμασιν ἄσσον ιῶτες,
Πάτροκλον κλαίωμεν' ὃ γὰρ γέρας ἐστὶ θανῶτων.
Αὐτὰρ ἐπεὶ κ᾽ ὀλοῖσιν τεταρτῶμεσθα γόοιο,
'Hen τούς λυσάμενοι δορτήσουμεν ἐνθάδε πάντες.

"Ὡς ἐφαθ" οἱ δ᾽ ἡμῶζαν ἀολλῆς ἦρχε δ᾽ Ἀχιλλεύς.
Οἱ δὲ τρίς περὶ νεκρῶν ἔντρηχας ἥλασαν ἠπτοὺς
Μυριμονεῖ, μετὰ δὲ σφι Θείτης γοῦν ἰμαρ τὸν ἁτέ.
Δεύνοντι φάρμαθοι, δεύνοντι δὲ τεῦχεα φωτῶν
Δάκρυν· τοῖς γὰρ πόθεου μῆστωρ φόβωι.
Τοῖς δὲ Πηλείος ἄδινοι ἐξήριζον γόοιο,
Χεῖρας ἐπ᾽ ἀνδροφόνονς θέμενος στίθθεσαν ἑταῖρον
Χαίρε μοι, ὁ Πάτροκλε, καὶ εἰν Ἀέαδο βόμωια
Πάντα γὰρ ἤηδι τοι τελέων, τὰ πάροθεν ὑπέστην,
"Εκτόρα δεύρ' ἀρύσας δώσας κυσίν ὑμᾶ δάσασθαι,
Δώδεκα δὲ προπάροιθε πυρῆς ἀποδειπτομῆσεν
Τρώων ἄγλαα τέκνα, σέθεν κατημένου χολοβείς.
"Ἡ ρα, καὶ Ἑκτόρα δῶν αἰεικεία μὴδέτο ἡγα,
Πονέα πάρ λεγέσαι Μενοιτίδαιο ταύτασας
'Εν κοῦνης τοι δὲ ἐντε' ἀφωπλίζουντο ἐκαστος
Χάλκεα, μαρμαροντα' λόμον δ᾽ ὑφηχέας ἠπτοῦς,
Κάδεν ἢζου παρὰ νηπι ποδόκεως Αιακίδαο

8. αὐτοῖς ἢπτοισι. See on II. Θ. 24.

10. τεταρτῶμεσθα. See on II. Ι. 701. 
Ernesti observes, however, that the verb implies, in this place, something more than satiety; including, at the same time, an idea of pleasure, which is felt in grief itself. 
So Ovid. Trist. iv. 3. 37. Est quidam flere volutatis.

13. οἱ δὲ τρίς περὶ νεκρῶν κ. τ. Λ. The custom of passing round the dead, in token of reverence, prevailed very generally in the early ages. Buxtorf (in Symm. feud. 49) describes it as one of the primitive rites of the Jews, and Hyde speaks of it in his History of the ancient Persians. So also in the funeral of Pallas, in En. XI. 188. 
Τερ cirum accenso cineti fulgentibus armis Descurrens roges; ter musum funeris ignem Lustracare in epus, utulatuvaque ore dedere. In Ι. Ω. 16. Achilles drags the body of Hector thrice round the pile of Patroclus.

14. μετὰ δὲ σφι Θείτης κ. τ. Λ. Heyne and others object to the mention of The- 
tis, as if her presence were necessary to add energy to the grief of Achilles and his Myrmidons. That such is not the case, see, for instance, II. Ι. 527. sqq. It appears, therefore, that Bohle's conjecture, θεός, seil. νεκρός, is not only inconsistent with the language of Homer, but altogether unnecessary.

15. δεύνοντο φάρμαθοι, κ. τ. Λ. Virg. Αε. 
XI. 191. Spargitor et tellus lacernae, spargintur et arma. 

16. τοῖς. See on II. Δ. 300.

18. ἀφωπλίζουντο. I could not pass this passage without observing the great beauty of this epithet. An ordinary poet would have contented himself with saying he laid his hand upon the breast of Patroclus; but Homer knows how to raise the most tri- 
ivial circumstance, and by adding this one word, he fills our mind with great ideas, and by a single epithet recalls to our thoughts all the noble achievements of Achilles through the Iliad. Pope. 
The passage is repeated from ΙΙ. Σ. 316.

20. ἡδη. See on II. Α. 260.
29. τάφοιν. Here, a funeral banquet. See on Il. Σ. 491. It was a custom among the Greeks, after performing the last offices of the dead, to partake of an entertainment which was prepared by the nearest relatives of the deceased. These feasts were called περίετσιν, i.e. είσπνα περί τών νεκρών. Thus the Schol. τάφον το περίετσιν, τό επί τούς πετελευθήκόσιν παρασκευάζομεν. And Hesychius: τάφος το γενόμενον περίετσιν επί τῇ τῶν κατοικομένων τιμῇ. Julius Pollux (VIII. 146) fixes the time of the περίετσιν between the burning of the body and the internment of the ashes. Here, however, it appears, that they feasted before the funeral of Patroclus. At these banquets the conversation turned upon the merits and virtues of the deceased. Pers. Sat. VI. 33. Sol cervum funeris Horae Negliget, iratus quod rem curtarelin. See Casaubon ad loc. Hemsterhuis ad Lucian. Cont. p. 519. Bos. Antiq. Græc. p. 268. A funeral feast also commonly succeeded the Jewish burials; which is called the bread of mourners in Hosea ix. 4. Compare Jerem. xvii. 7. Ezek. xxiv. 17. Tobit iv. 17. It should seem that those who were closely attached to the deceased, testified their sorrow by refusing to partake of the feast, as Achilles in the present instance (v. 43) and David at the funeral of Abner (2 Sam. iii. 35). The oriental Christians continue the practice to this day. See Harmer's Obs. Vol. III. p. 19.

30. ὀρέχθεον. Were extended. This seems to be the more natural and easy interpretation of the verb, as a derivative of ὄργυμα. The old grammarians, however, seem to have understood the verb as signifying to ροάν. Hesych. ὀρέχθεον ἐστεναξον, ἐμύκωσεν, ἐβρύσκοντο. Eustathius: τῶν ὥς ὁμορρώην τῷ μὲν ὀρέχθεον μιμήματι στρατεύον ἑνοῦ νομοσεν ὅτι αὐτός θείων ὡςτι καὶ ἄριστος, ὅν θέμις στει λοσσα καρήματος ἄσσον ἱκέθαι, Πρίν γ' ἐνι Πάτροκλον βημεῖναι πυρὶ, σήμα τε χεὺαι,
Κέρασθαι τε κόμην ἑπεὶ οὐ μὲν δεύτερον ἥδε
'Ἑτ' ἀγος κραδήν, ὥφρα ἔωσι μετεῖν.
'Αλλ' ἦτοι νῦν μὲν στυγηρὴ πειθώμεθα δαιτί.
'Ἡμῶν δ' ὡρυννον, ἀναξ ἀνδρόν Ἀγάμεμνον,
'Υλην τ' ἀξίζημαινα, παρά τα σχείν, ως ἐπιεικὲς
Νεκρὸν ἔχουσα νέεσθαι ὑπὸ ᾿Ζώφον ἱερόεντα
'Οφρ' ἦτοι τούτων μὲν ἐπιφλέγη ἀκάματον πῦρ
Θᾶσσον ἀπ' ὀθόλαμον, λαοὶ δ' ἐπὶ ἐργα τράπωνται.
'Ως ἐφαθ'· οὐ δ' ἀρα τὸν μάλα μὲν κλύνω, ἵδ' ἐπίθοιτο.
'Εσσυμένους δ' ἀρα δόρπον ἐφοτλίσιαντες ἐκαστοί
Δάινυντ'· οὐδ' τι θυμὸς ἐδεύστο δαιτὸς ἔνισης.
Αὐτὰρ ἑπεῖ πόσιος καὶ ἐχθένος εξ ἔρον ἔντο,
Οἱ μὲν κακκείνουτες ἔβαν κλωσίνθῳ ἐκαστος' Πηλείδης δ' ἐπ' θαν τοῦ πολυφλοῖοβοι θαλάσσης
Κύτο βαρυτενάχων, πολέσω μετὰ Μυρμιδόνεσσιν,
'Εκ νεκροφοι, ὃθ' κύματ' ἐπ' ηὐόνος κλιτεσκον,
Εὑτε τὸν ὑπὸν ξαιραπτε, λῦνη μελεδῆματα θυμοῦ,
Νήδυμος ἀφφυμυθεις' μάλα γὰρ κάμε φαίδημα νυκία
"Εκτορ' ἐπαιτήσαντο προτι" Πλον ἰνεμόεσαν.
'Ἡλθε δ' ἐπ' ψυχῇ Πατροκλῆς δειλοίο,
Πάντω αὐτῶ, μέγεθος τε καὶ δηματα κάλ', εἰκυία,
Καὶ φωνήν· καὶ τοια περὶ χροὶ ἐματα ἐστο.
Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μὲν πρὸς μῦθον ἑειπεν
Εὐθεῖας, αὐτὰρ ἐμεῖο λελασμένος ἐπελευ, Ἀχιλλεύς;
Οὐ μὲν μὲν ζώωντος ἀκῆδεις, ἀλλὰ θανόντος.
Θάπτε με ὅτι τάχιστα, πῦλας ᾿Αἴδο θέρσω.

46. κείρασθαι τε κόμην. See on II. Σ. 27.
50. παρά τε σχείν, ως ἐπικεικός κ. τ.λ. That is, παρασχεῖν ταῖστα, ἐξ ἔχων νήπησαι ἀν ὑπὸ Ζ. ἂ. See on II. Ξ. 45. Compare also T. 147. Od. B. 407. Heune, indeed, and others, would reject the next line; but not only do the above examples prove that ως ἐπικεικός, though used absolutely in v. 537. infrar, and elsewhere, is also sometimes followed by an infinitive, but the relative τούτων in v. 52. plainly refers to τεκρόν preceding.
53. ἀπ' ὀθόλαμον. An expression similar to that of Abraham, in Gen. xxiii. 4. 8.
61. ἐν καθαρῷ. On the bare ground; according to Ernestii. Heune understands the expression to mean in a solitary place, comparing II. Θ. 491. K. 199. Rather, in an open space, since Achilles was not alone. See the note to the first reference.
68. στῇ δ' ἄρ' ὑπὲρ κεφαλῆς. See on II. B. 20.
69. λελασμένος ἐπελευ. For ἀλήασι. See on II. E. 673.
70. ἀκῆδες. Υἱοι neglected; from κόδος. The verb ἀκῆδειν occurs in Ἀσχ. Prom. 517, where Blomfield marks it as an Ἀσχωλικan word; and observes that it occurs only once elsewhere, viz. in this passage. It will be found, however, in II. Ξ. 427; and ἀποσκευαῖν infra v. 413. Valeskner, ad Theocrit. Adon. p. 203, proposes, with some probability, to read ἀκῆδες in this place; but the emendation is at the same time uncertain.
71. τῦλας ᾿Αἴδο περίςω. Supply ἵνα, as in II. X. 418. Clarke suggests that the punctuation might be made thus: τάπτε
Τῇλε μὲ εἰργοντι ψυχαί, εἰδωλα καρμόντων, 
Ουδε με τω μίας βαθαι ύπερ ποταμοίο ἕως
'Αλτ αὐτως ἀλάλημαι αὖ εὐρυτυλες 'Αιδος ὕδ.
Καὶ μοί ἕδος την χεῖρ, ὅλοφρομαι: οὐ γάρ ἐν αὐτίς
Νίσσομαι εἰς Ἀϊδος, ἕπη με πυρὸς λελάχητε.
Οὐ μὲν γάρ ἐστι τρίτων ἕπενεν ηταῖρων
Βουλᾶς ἐξομονοι βουλεύσεις, ἀλλ' ἐμὲ μὲν Κηρ
'Αμφέγανε συγερή, ἥτερ λάχε λεῳμενον περ.
Καὶ δὲ σου αὐτῷ μοίρα, θεοίς ἐπεικείλ 'Αχιλλεύ,
Τείχει ὑπὸ Τρώων εὐγενενώ ἀπολέσθαι.
'Αλλ' δέ τοι ἐρέω καὶ ἐφίσομαι, ἄικε πίθημι
Μη ἐμα σᾶς ἅμον ἑπανεθε τιθήμεναι δόστε, 'Αχιλλεύ,
'Αλλ' ὅμοιος, ὡς ἐπάφημεν ἐν υμετέρωι δόμοισιν,
Εὐτεῖ με τυτθον ἐντα Μενοῖτιος εἰς Ὠπέντος
'Ηγαγεν υμετέρον, ἀνδροκτασίης ὑπὸ λυγρής,
'Ηματι τι, οὔτε παιδα κατέκανον ἀμφεάμαντος,
Νήπιος, οὐκ ἔθελων, ἁμῷ ἀστραγάλους χολοθείς,
'Ενθα με δεξάμενος εἰς δώμασιν ἵππατα Πηλεύ
'Ετραφε τ' ἐνυκέως, καὶ σοῦ θεράτουν' ὀνόμμυν
'Ως δὲ καὶ οστεά νόην ὁμή σοφὸς ἀμφικαλύπτωι,

I. 94. Pausanias attributes the discovery to Palamedes; and Plato, in his Phaedrus, to the Egyptian Mercury. Athenaeus has a curious error respecting this passage. He observes (I. 15), in illustration of the difference between the bustling spirit of the Iliad, and the quiet character of the Odyssey, that a variety of amusements are described in the latter; and among others he notices the ἀστράγαλοι. Of these, however, the only mention as a game in Homer is in this place of the Iliad. Of the unfortunate death of Clysonyus, the son of Amphidamas, to which the ghost here alludes, and the consequent sojournings of Patrocus with Pcleus, see Apollod. Bibl. III. 13.

50. ἐνυκέως. Kindly, hospitably. Schol. ἐπιμεθα. Of the verb ἐτραφε, see on II. 535.

51. ὤμη σοφὸς ἀμφικαλύπτωι. The σοφός was a chest or urn, into which the ashes were collected, after the burning of the pile. These were generally made of cedars; on account of its durability and anti-corrosive properties. See Kirchman, de Funeb. Rom. I. 8, who cites the Scholiast on Nicand. Theriac. Plin. N. H. XXIV, 5. Galen. Simp. Med. lib. VII. In the present instance Thetis had given Achilles an urn of gold. To have their ashes deposited in the same urn, and to be buried in the same grave, with their friends, was

92. ἀμφόφορος. Properly, an amphora, or large earthen vessel, with two handles; as in Od. B. 390, 349, and elsewhere. Heyne thinks it scarcely possible that σοφός and ἀμφόφορος can signify the same thing, and therefore suggests that the latter was an exterior urn, in which the σοφός was enclosed. But there seems to be no reason why the two nouns may not be in apposition, even though the latter bear its proper significance, if the explanation of the Scholiast be admitted; who relates that Baccus, having hospitably entertained Vulcain, was presented by him with a golden amphora. This amphora was afterwards given to Thetis by Bacchus, and by Thetis to her son, who was now directed to use it as a sepulchral urn, for the mingled ashes of himself and his friend. The same urn is called χρυσείς φαλη, infra v. 243.

93. ἔθεις κεφαλή. See on Il. Z. 518. Θ. 281.


101. Τιταγοι. Uttering a piercing cry or shriek. This verb is properly used of the screams of birds. Eust. ἀγρέθην ἀπὸ νυκτερίων. Compare II. B. 314. Od. Ω. 6. Hence also generally to eek; as infra v. 714.

102. συµπλατίζουσιν. Struck together; i.e. smacked. Eustath. τὰς χεῖρας συµπλατίζονται.

104. δόμναι. It is clear from the whole tenor of the passage that this word is here used to imply corporeal substance. It is employed in the plural by Homer to signify the diaphragma, or nervous membrane, which separates the natural and vital powers. See on II. A. 103. Hence, in this place, the material body generally. Schol. δόμναι λαγε τὸ διανοητικόν, ἀλλὰ μέρος τὰ τῶν ἐντος τῶν σωμάτων, ἀλλὰ καὶ ἄλλαχως. Compare II. Π. 481. Od. μ. 301.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ψ.

Οἱ δ' ἵσαν, ύλοτόμους πελέκεας ἐν χεραῖν ἄνουτες, Σειράς τ' εὐπλέκτους πρὸ δ' ἄρ' ὑψινές κίον αὐτῶν.

Πολλὰ δ' ἄναντα, κάταντα, πάραντα τε, ἐγχίαμα τ' ἤλθον. 'Αλλ' ὅτε δὴ κημοῦς προσέβαιν πολυπίθακος Ἡθεὶς, Λυτὰς ἄρα ἑρῶ ύψικόμους τανακεὶ getLocaleν  
Τάμυνον ἐπεγύμνου ταῖ δε μεγάλα κτυπέουσαι  
Pίπτου τὰς μὲν ἑπειτα διαπλάσασθεν 'Αχαϊοι  
'Εκέδων ἡμών' ταῖ δε χόνα ποσοὶ δαπεύνο,  
'Ελθόμεναι πεδίου, διὰ ρωπῆια πυκνά.  
Πάντες δ' ύλοτομοι φιτροὺς φέρουν' ὡς γὰρ ἀνώγει  
Μηιώνυς, θεράπων ἀγαπηνορος Ἰδόμενος.  
Κάδ' ἁρ' ἐπ' ἀκτίς βάλλον ἐπισχέω, ἐνθ' ἁρ' Ἀχιλλεύς  
Φράςαστο Πατρόκλῳ μέγα ἱρίον, ἦν’ οἱ αὐτῷ.

Ἀντὴρ ἐπεί πάντη παρακάββαλον ἀσπετὸν ὑλῆν,  
Εἴσαν' ἀρ' αὐθ’ μένοντες ἄολλέες’ αὐτῷ Ἀχιλλεύς  
Ἀυτίκα Μυριμόνας φιλοπτυλέως κέλευσε  
Χαλκὸν ζώνυνθαι, ζεῦξα δ’ ὑπ’ οὔχεσιν ἐκαστὸν  
"Ἰπποὺς" ὅ’ δ’ ὑφόμνυτο, καὶ ἐν τεῦχεσίν ἐκδόνων.  
'Ἀν δ’ ἐβασα ἐν δὀφοισι παραβάται, ἡνοχοὶ τε’  
Πρόσθε μὲν ἐπιπῆς, μετὰ δὲ νέφος ἐπέτεο πεζῶν,  
Μυρίοι’ ἐν δὲ μέσοι σφέρων Πάτροκλοι ἑταῖροι.  
Θρικὶ δὲ πάντα νέκων καταιέννων, δὲ ἐπιβάλλων  
Κειρόμενοι’ ὁπῆθε δὲ κάρη ἔχε δῖος Ἀχιλλεύς  
Ἀχιλλεύς' ἔπαραν γὰρ ἀμύμονα πέμπτ' Αἰδόςδε.

116 πολλὰ δ' ἄναντα, κ.π.λ. Up hill, and down hill, by straight roads and cross roads. The adjective ἄναντα is for ἄναντες, the neuter plural of ἄναντες, used adverbially. And so of the rest. Demetrius Phalerus (de Eloq. § 219) has cited this verse as an example of the adoption of sound to sense; and it has been repeatedly admired for the manner in which its rude and uncouth structure harmonizes with the laborious progress of the soldier along the rough and difficult ways.

120. διαπλάσασθεν. This emendation is due to Heyne, who recovered it from the Scholia. The vulgar reading, διαπλάσσοντες, has always been suspected; and Eustathius mentions a various lection διαφλάσσοντες, which seems to be nothing more than an explanation of the other. Heyne’s διαπλάσσοντες, firma gressu incidentes, is supported by Od. Z. 316. αὐ’ (scil. ἱμίουν) εὔ μὲν τρόχων, εὔ εἰ πλάσσοντα πέδασι. Eustathius explains the verb by βηματίζω, i.e. μεταφέρω σκέλος παρὰ σκέλος.

122. ἐλθόμεναι πεδίου. Wishing for the plain, i.e. desiring to descend into the plain, that they may proceed more easily with their burdens.

126. φράςαστα. Designed, Schol. ἰβου-λύσσατα. So Od. Γ. 241. ἀλλα οἱ ην’ φράςασταν’ θάνατοι τίς τίνι τίνι κείμαιναν.


130. χαλκὸν ζώνυνθαι, κ.π.λ. It is not to be supposed that this was a general custom used at all funerals; but Patroclus being a warrior, he is buried like a soldier with military honours. Πορε: from Eustathius.

136. δίπθε ὑφ’ κάρη κ.π.λ. Achilles follows the corpse as chief mourner, and sustains the head of his friend. This last circumstance seems to be general. Thus Euripides in the funeral of Rheus, v. 224. Τις ὑπὸ τέφαλῆς θείος, ὡς βασιλεύ, Τῶν νεκρομένων νεκρὸν ἐν χιροῖν Φοβάδην πέμπει; Πορε.
130. αἰφιᾶ ἐχ ὦ κ. τ. λ. Aggæsserunt ligura. edaxerunt tohum in altum, quantum ἴσως volēbat, μενεοίκως. Supra II. H. 428. νεκροτ πυρκαὶς ἑπτάνιον. HEYNE.

142. Στριγραφο ποταμὸς τρέφει. It seems that there were two occasions upon which the Greeks cut off their hair. It was customary in the first instance to dedicate their hair to the river-gods of their country, which was sacrificed to them when they reached the age of manhood. The other occasion was in seasons of mourning, particularly for the death of friends. Eustathius has distinguished between these two customs, observing that in the first instance the hair so cut off was called πλάκαμος δραττήρως, in the other πλάκαμος πνευμήρως. See Æsch. Choeph. 6, and Stanley's note in loc. The reason of this dedication of the hair is given by the Scholiast on Pind. Pyth. IV. 145. τὰς γὰρ πρώτας κόμας τῶν ποταμίων ἀρχαῖον ἀπεκέρουντο, σύμβολον τούτο εἶναι πάντων τῶν ἀνέξατων. Compare Athen. XII. p. 528. Of the latter custom, see on II. Σ. 27; and to the authorities cited add Q. Smyrn. III. 683. Pausan. 1. p. 223. Ovid. Met. III. 506. It seems, indeed, to have prevailed among all the nations of antiquity, except the Egyptians. Compare Herod. II. 36. Alexander is said to have imitated the practice, here observed by Achilles, at the funeral of Hephhestion.

145. κείσαι μὲ νοστήσαντα. This is rendered in the versions, Illus me recusum, by which means the verb κείσαι is referred to Achilles, instead of Peleus, which the construction with the future active evidently requires. The translation should be, Illus me recusor; the participle νοστήσαντα being, as Elmsley justly remarks (on Eurip. Iph. T. 930. Mus. Crit. vol. II. p. 299.) the accusative absolute. See Matt. Gr. Gr. § 562. 3, and the note on Soph. Õed. C. 1119. Pent. Gr. p. 171.

157. γόνῳ μὲν ἐστι καὶ ἄσω. Some supply ἄστηρον, in opposition to δὲν ἐκ in the next line. But the sense of the words seems to be analogous to II. N. 636. πάντων μὲν κόρος ἐστι. Compare II. Ω. 227. Οδ. Δ. 103.

160. κῆδος. Schol. φρόντιος ἄξιος. See on II. Z. 60. In II. Τ. 294, the form κήδεος occurs; and thus we have κάλχεος and κάλχειος, χρυσός and χρύσειος, et similia. The Scholiast also explains κηδεμόνες in υ. S S
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ψ.

Αὔταρ ἐπεῖ τὸ γ' ἄκουσεν ἄνας ἀνδρῶν Ἀγαμέμνων.
Αὐτίκα λᾶν μὲν σκέδασε κατὰ νήας ἑιάς
Κηδεμόνες δὲ παρ' αὐτῷ μένον, καὶ νήειν ὑλην.
Ποίησαν δὲ πυρὶ ἐκατόμπεδον ἐνθὰ καὶ ἐνθα'
Ἐν δὲ πυρὶ ὑπάτη νεκρῶν θέσαν, ἀχνύμενοι κήρ.
Πολλὰ δὲ ὅφια μῆλα, καὶ εἰλίποδας ἔλικας βοῖς
Πρόσθε πυρῆς ἐδέρον τε, καὶ ἁμετέρων' ἐκ δ' ἀρα πάντων
Δημῶν ἔλων ἐκάλυψε νεκρῶν μεγαθυμοῦ Ἀχιλλευς
'Ες τόδ' εἰκαλής, περὶ δὲ δρατά σώματα νήει
Ἐν δὲ τίθαι μέλας καὶ ἀλείφατος ἁμφιφορίας,
Πρὸς λέχα κλίνων' πίσυρας δ' ἐριαὐχεινας ἕππους
'Εασμένως ἐνέβαλλε πυρῆ, μεγάλα στεναχιζών.
'Εννέα τῷ γ' ἄυκατι τραπεζῆς κύνες ἤσαν.
Καὶ μὲν τῶν ἐνέβαλλε πυρὶ δύο εὐροτομήσας
Δώδεκα δὲ Τρώων μεγαθύμων νιέας ἐσθλοῦς,
Χαλκῷ δημώνων κακὰ δὲ φρεσκί μήδετε ἐργά
Ἐν δὲ πυρὸς μένος ἢκε σιδήρεως, ὕφορα νέμοτο.
'Ωμοζ' τ' ἀρ' ἐπιταφίῳ φίλου δ' ὄνομυμεν ἑταῖρ.
Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν' Ἀἴδιος ὁμοίος.
Πάντα γὰρ ἡ' τοι τελεῖω τὰ πάροιθεν ὑπέστην.
Δώδεκα μὲν Τρώων μεγαθύμων νιέας ἐσθλοῦς,
Τούς ἀμα σοι πάντας πῦρ ἐσβῆς "Εκτορά δ' οὔτι
Δώσω Πριαμίδων πυρὶ διατέμουν, ἀλλὰ κύνεσσιν.
'Ως φάτ', ἀπειλήσας' τῶν δ' οὗ κύκες ἁμφετένοντο
'Αλλὰ κύνας μὲν ἀλαλκε Δίος θυγάτηρ Ἀφροδίτη
'Ηματα καὶ νύκτας' ῥὸδοντες δὲ χράμεν ἐλαίῳ,
'Ἀμφροσίων, ἰνα μὴ μιν ἀποδύρφοι ἐλκυστάζων.
Τῷ δ' ἐπὶ κναυνέος νέφος ἦγαγε Ποιμενὸς Ἀπόλλων

163, of those οἷς μᾶλλα προσῆκε τὸ φροντίζων. They are rather the conductors of the funeral. Compare v. 674. So Virg. Aen. XI 60. toto lecta ex agmine mittit Mille viros, qui supremae comitentur honore. For oi τ' αὐτοῦ, Eustathius reads οἱ ταγοὶ. So also the Harleian MS. and some editions. But the word αὐτὸς is used continually by Homer, who never employs ταγοὶ. Ernesi, however, thinks that this is of no weight against reading ταγοὶ here; observing also, in answer to Barnes, that ταγοὶ occurs with the first syllable short in Aristoph. Equit. 159. The authority of this example is doubtful.

168. ημὸν ἄτων ἐκάλυψε νιέκν. The body was inclosed in fat, in order that it might be consumed more speedily. Vessels also full of oil and honey were placed upon the pile, for the purpose of feeding the flames. Homer has here given us an interesting description of the ceremonies which were used in burning the illustrious dead, in the heroic ages. In fact this book of Homer is a perpetual commentary on the early antiquities of Greece, in relation to funeral rites and the honours paid to the deceased.

169. έρατά. Played, skinned. Schol. ἐκεῖθεραίνα. The word is put, by transposing the letters, for ἐρατά, from ἐφείων.

166. ῥοδοντες ἓλαιῳ. With oil of roses. Plin. N. H. XXI. 10. Ροσα oleo maceratur; idque jam a Troianis temporibus, Homero teste. The body was anointed, not only to prevent corruption, but, as it appears, to keep it from being bruised and torn, when dragged round the pile by Achilles (Il. Ω. 15). Compare also v. 21.
Οὐρανόθεν πεδίουδε· κάλυψε δὲ χώρον ἀπαντα,
"Οσσον ἐπιέχει νέκυς, μὴ πρὶν μένος ἔλλοιο
Σκηλεῖ· ἀμφὶ περὶ χρόνα ἵναν ἢ ἐλέανε.
Οὐ δὲ πυρὴ Πατρικλόκου ἐκαίτε τεθνητός,
"Ενθ' αὖτ' ἀλλ' ἐνόποι τοῦρυκης διὸς Ἀχιλλεύς·
Στὰς ἀπανεῦθε πυρῆς δοῦσις ἡράτ', Ἰνέμοισι,
Βορέην καὶ Ζεφύρων, καὶ ἔπεσχετο ἅρμα καλά·
Πολλὰ δὲ καὶ σπένδουν χρυσῶν δεσποι λιτάνευν
'Ελθέμεν, ὁφρα τάχιστα πυρὶ φλεγθοθιάτο νεκρῶν,
"Υλῆ τε σέωσε τα καύμενα· ὠκεά δ' Ἰρίς
'Ἀράων ἀίουσα μετ' ἄγγελος ἡλίθ' Ἰνέμοισιν.
Οὐ μὲν ἀρα Ζεφύρου δυσαίός ἀθρόοι ἐνδον
Εἰλαττόν δαίνυμτο· θέουσα δὲ Ἰρίς ἐπέστη
Βηλφ. ἔπι λεθέω· τοι δ' ὡς ἐδον ὅφθαλμοις;
Πάντες ἀνείσαν, κάλεσον δὲ μιν εἰς ἐκάστος.
"Ἡ δ' αὖθ' ἔζεσθαι μὲν ἀνύματο, ἔπε δὲ μῦθον'
Οὐχ ἔδος· εἰμὶ γὰρ αὕτης ἐτ' Ὀκεανοῦ μέθθρα,
Αἰθιότον ἐς γαῖαν, δὴ μέρισου· ἐκατομβᾶς
'Ἀθανατίοις, ίνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρών.
'Αλλ' Ἀχιλλεύς Βορέην ἢ ἔστω Ζεφύροι κελαδεινὸν
'Ελθέν ἄραται, καὶ ὑπόσχεται ἅρμα καλά,
"Οφρα πυρῆν ὀρατε καύμενα, ϊ ἐνι κεῖται
Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.
"Ἡ μὲν ἀρ' ὡς εἰσοῦσ' ἀπέβησατο· τοι δ' ὀρέουτο
'Ἡχῦ θεσπεσία, νέφα σανίσουσεν πάροιθεν.
Δίσα δὲ πόντον ἴκανον αἴμηναν· ὁρτο δὲ κύμα
Πυνοῦ ὑπὸ λυγμοῦ· Τροϊῶν δ' ἐρίζωλων ἱκέσθην,
'Εν δὲ πυρὶ πεσάτων, μέγα δ' ἰαχεθεσπεδάς πῦρ.
Παννύχιοι δ' ἀρα τοι γε πυρῆς ἀμυδες φλώρ' ἐβαλλοῦν,
Φυσώντες λιγέως· δ' ἐδε πάνυνχος ὤκευς Ἀχιλλεύς
Χρυσῶν ἐκ κρηπήρος, ἐλών δέπασ ἀμβφυπέλλων,
Οἴνον ἀφυσάμενος χαμάς χές, δεῦ δὲ γαῖαν
Ψυχῆ κικλήσκων Πατροκλῆς δειλοῖο.
Ὡς δὲ πατήρ οὐ παῖδος ὀμφέται ὦστα καύων

199. μετ' ἄγγελος ἡλίθ. Tmesis, for μετάθλε. Some would read μετάγγελος, both here and in II. O. 144; but probably without reason.
200. Ζεφύρου δυσαίός. See on II. B. 145.
203. κάλεσον δὲ μιν κ. τ. λ. Erneste compared Callim. H. Dion. 168. Λήθ' δ' ε' τ' πατρός δύον ἔρχεαι· οὐ δὲ σ' ἐφ' ἔρπην Πάντες ὀμῶς κάλεσον.
205. οὐχ ἔδος. So II. A. 647. οὐχ ἔδος ἵστη, γέρας. See the note there.

206. Αἰθιότων ἐς γαῖαν, κ. τ. λ. See on II. A. 423.
220. οἴνον αφυσάμενος κ. τ. λ. The custom of making libations over the pile, and calling the deceased by name, is described in similar terms in Virg. Æn. III. 68. 303. V. 98. Of the libations which were generally made to the dead, see an excellent note in Blomfield’s Gloss. on Æsch. Pers. 616.
Νυμφίου, ὁστε θανῶν δειλοὺς ἀκάχας τοκής·
"Ως Ἀχιλέως ἐτάροιο ὀδύρετο ὀστέα καῖων,
'Ερπύων παρὰ πυρκαίνην, ἀδινὰ στεναχίζων.
'Ημος δ' Ἐσωφόρος εἰσὶ φῶς ἐρέων ἐπὶ γαϊάν,
"Ον τε μέτα κροκόπεπλος ὑπείρ ἅλα κίδναται ἤώς,
Τήμος πυρκαίη ἐμαραίνετο, παύσατο δὲ φλόξ.
Οἱ δ' Ἀνεμοι πάλιν αὐτίς ἰδαν ὀικόνυε νέεσθαι,
Θρήκιων κατὰ πόντουν' ὁ δ' ἐστενεν, οἴδιμαι θεύων.
Πηλείδης ὦ, ἀπὸ πυρκαίης ἐτέρωσε λιασθέας,
Κλίνθη κκκμίως, ἐπὶ δὲ γλυκὺς ὑπνος ὄρουσεν.
Οὗ δ' ἀμφ' Ἀτρείωνα ἄολλες ὑγερθόντο,
Τὸν μὲν ἐπέρχομαιν ὁμάδος καὶ δούντος ἐγειρείν.
"Εἴητο δ' ὁρθωθεὶς, καὶ σφενας πρὸς μὸθν ἐξεπεν
' Ἀτρείδῃ τε, καὶ ἄλλοι ἀριστὴς Παναχαίων,
Πρῶτον μὲν κατὰ πυρκαίην αβέβαιη ἀὐθοπι οἴνῳ
Πάσαν, ὑπόσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἐπέειται
"Οστέα Πατρόκλου Μενοτίτάδαυ λέγωμεν,
Εὔ διαγιγνόσκουντες· ἀρίφραδέα δὲ τέτυκαν,
'Ἐν μέσῃ γὰρ ἐκεῖτο πυρῆ, τοῖ δ' ἄλλοι ἀνευθεὶ.
'Εσχατὴ καῖοντ' ἐπιμίξις, ἐπούτο τε καὶ ἀνδρεῖς.
Καὶ τὰ μὲν ἐν χρυσῇ φίδαις καὶ διπλακι δημῆγε
Θεiators, εἰσόκεν αὐτὸς ἐγὼν Ἀἰδὶ κεῦθημαι.
Τόμβου δ' οὐ μάλα πολλῶν ἐγὼ ποιεῖσθαι ἄνωγα,
"Αλλ' ἐπιεῖκε τοῖου' ἐπέεται δὲ καὶ τῶν, Ἀχαίων,
Εὐρὸν θ' ὑψιλὸν τε τιθόμεναι, οὐ κεν ἐμεῖο
Δεύτεροι εἰν νήσεα πολυκλήσει λήπτησε.
"Ὡς ἐφαθ' οὐ δ' ἐπίθουτο ποδώκει Πηλείων.
Πρῶτον μὲν κατὰ πυρκαίην αβέβαις αὐθοπι οἴναψ,

240. ἀρίφραδέα. Easy to be distinguished. The body was burnt in the centre of the pile, that the ashes might remain distinct from those of the victims, which were consumed with it.
243. in χρ. φιάλ. See on vv. 92, 270. —ἐν ἄμωθεῖμεν. In order to exclude the air, and prevent corruption.
246. ἐπιεῖκε τοῖον. The adjective ἐπιεῖκης is here used to signify moderate; as opposed to μᾶλα πολλῶν in the preceding line. Plato in Crtot. T. I. p. 43. A. ἐπιείκες πάλαι. Of ἐπιείκης in a contrary sense, see on II. K. 483. The adjective τοῖον is added, ἐκτικώς, to show the magnitude of the tomb; Achilles pointing out to them the limits within which he intended it to be confined.
247. οἱ κεν ἐμπὸ κ. τ. λ. Who shall be left behind me, i.e. who shall survive me, at Troy. Schol. Ven. διεύρετοι υστεροῖ. Compare 11. T. 51. The infinitive τιθήμε

511. is for the imperative, subaud. μὴν. θηη, as in repeated instances.
250. σβέαν αὐθοπι οἴναψ. See on 11. A. 462. There was a law of Numa, of which Pliny speaks thus, in N. H. XIV. 12. Numa regis lex est, vino rognm ne respergito: quod sanissime illum propter inopiam rei nemo dubitaret. That it was an early practice to employ wine for this purpose, appears from Virg. Æn. VI. 227 Reliquias vino et bibulam laxere faciliam.
"Osson ἐπὶ φλοξ ζηλοῦ, βαθεῖα ἐς κύπποις τεφρών·
Κλαίοντες δὲ ἐτάροιο ἐνέργος ὁστεα λευκᾶ·
Ἀλλεγον ἐς χρυσῆν φάλην καὶ δίπλακα δυμῶν·
Ἐν κλαίσιν δὲ θύντες έαυτῷ λιτά κάλυψιν.
Τορνώσαντο δὲ σήμα, θεμελιά τε προβάλοντο
Ἀμφὶ πυρὸν· εἴδαρ δὲ χυτὴν ἐπὶ γατὰν χειμαρά·
Χειάντες δὲ τὸ σήμα πάλιν κίον· Αὐτάρ Ἀχιλλεύς
Αὐτοῦ λαῦν ήρυκε, καὶ ἡγάνεν εὔρυν ἀγώνα·
Νηῶν δὲ ἐκέφερ ἄεθλα, λέβητάς τε, τρίποδάς τε,
"ἲπποις θ', ἡμύδνους τε, βοῶν τ' ἱβημα κάρνα,
'Ἡδὲ γυναικάς εὐξώνους, πολιόν τε σιένην.
'Ἰππεύσι μὲν πορτά ποδάκεσιν ἀγλά' ἠέθλα
Θήκες γυναικά ἀγγείας, ἀμύμωνα, ἐργ' εἰδινῶν,
Καὶ τριτὸς ἀπότεικτα δυσκαλεικομιτρόν,
Τῷ πρώτῳ' ἄταρ αὖ τῷ δευτέρῳ ἱππόν ἐθηκέν
'Eξέτε', ἐδύμητν, βρούφοις ἡμίνουν κυώσαν·
Αὐτάρ τῷ τριτάτῳ ἀπορων κατέθηκε λέβητα,
Καλὸν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἐτ' αὕτως·
Τῷ δὲ τετάρτῳ θήκε δῦο χρυσοί τάλαντα·
Πέμπτῳ δὲ ἀμφίθεσιν φάλην ἀπόρωτον ἐθηκε.

252. ἑτάρου εἰνέος. See on II. P. 204. 670. Σ. 28; and compare Τ. 300.
—ὅστε λευκᾶ Ἀλλεγον κ.τ.λ. See on II. Η. 333.

255. τορνώσαντο δὲ σήμα. They described, or marked out, the tomb; i.e. the area, upon which the mound was to be raised. Eustath. τορνώσασθαι δὲ κυρίως το κυκλο-
τερώς διαγράφαται, ὧς ἀπὸ τον τόρων λαμβάνεται δὲ καὶ ἀντὶ τοῦ ἀπλών περι-
γράφατο. Of the nature of the ancient tombs see on II. Β. 793. Η. 457. Compare also Od. Ε. 240.

258. εὕρεν ἀγώνα. See on Η. 298. The following account of the games, which Achilles instituted at the funeral of Patro-
culus, has been imitated by Virgil in his fifth Αἰνείδ, and by Statius in Theb. VI. The latter has followed Homer in his whole course of the games, though he has varied the incidents; and Virgil has varied some of the games, but seldom loses sight of his great original. Instead of the chariot-race Virgil has substituted the ship-race, in which the incidents will be found to be strikingly similar to those in Homer. Compare, for instance, the encounter of Clean-
thus and Gyas with that of Menelaus and Antilochus. In the cassus, the foot-race, and the shooting, Virgil and Homer co-
incide; and with little variation in the circum-
cumstances. For the wrestling, the single-
combat, and the discus, Virgil has only the 
lusus Trojae; which is purely original, and a 
most exquisite description. Compare also Quint. Smyrn. IV. Nomn. Dionys. 
XXXVII. Soph. Elect. 642. sqq. Of the first institution of games, on various oc-
casions of public solemnity, see on Ι. Λ. 690.

259. λέβητας τε, τριποδάς τε. See on II. Ι. 122; and of the periphrasis in the next line, on II. Ι. 407.

266. ξένηα. Six years old, and there-
fore in her prime. Aristot. Η. Αν. ΒΙ. 
22. 3. μὲν οὖν θῆλεα (ὑπον) πέντε
ἀτόν τίλος λαμψάνει μήκως καὶ ὕψως, καὶ ἡ
ἀρβόν καὶ ἑτών μετὰ ταῦτα ἐν ἄλλως
ἐπίεις το πλήθος λαμψάνει το σώματος,
καὶ ἐπιδεύσαι μεγά στρόφι ἐκείσα.
So Plin. Ν. Η. ΒΙΓ. 66. Fenninæ quinquennio fervent 
crescendi cognitæ, naves anno addito.

268. κεχανδότα. Holding. Part. perf. 
from καίναμ. Render λευκὸν εἴ άὐτῶς,
still quite bright. Not having been yet 
placed on the fire, it was as bright as when 
it left the maker's hands. This seems to 
be the import of ἀὑτῶς.

270. ἀμφίθεσιν φάλην. A double euph 
of the same description as those mentioned 
in II. Α. 584. Eustath. ἑκατέρωθεν τίθες-
θαι ὑμνικάν κατὰ πυθμένα καὶ κατὰ 
στόμα. The form is manifestly different 
from that of the vessel, or urn, mentioned 
in ν. 243.
630 ὈΜΗΡΟΥ ἩΛΙΑΔΟΣ Ψ.

Στὴ δ' ὦρθὸς, καὶ μῦθον ἐν Ἀργείοισιν ἔσπευν
Ἀτρείδη τε, καὶ ἀλλοι ἐγκύμιδες Ἀχαιοί,
'Ἰππηνας τάδ' ἀείλα δὲδεγμένα κεῖτ' ἐν ἀγώνι.
Εἴ μὲν τὸν ἔπτι ἀλλῷ ἀεθλεύομεν Ἀχαιοί,
Ἱτ' ἀν ἐγὼ τὰ πρῶτα λαβὼν κλωσίμηδε φερομην.
'Ιστε γὰρ, ὡσον ἐμοὶ ἀρετὴ περιβάλλετον ἵπποι
'Αθανατοὶ τε γὰρ εἰσί, Ποσειδάων δ' ἐπορ' αὐτοὺς
Πατρι ἴμω Πηλῆς, δ' αὐτ' ἐμοὶ ἐγγυαλῶνες.
'Ἀλλ' ὦτι μὲν ἐγὼ μενεώ, καὶ μάνυχες ἵπποι
Τοιοὺς γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἴμποκαίνοι,
'Ἱππεύον, ὃ σφαῖν μάλα πολλάκις ύγρόν ἔλαυν
Χαιτάων κατέχευνε, λοέσας ὑδατε λεκυῖο.
Τὸν τῷ γ' ἐσταώτες πευθείστον, οὐδὲν δ' ἐκ σφί
Χαῖται ἐφηρέσατα, τῷ δ' ἐστατον ἄχωμεν κήρ.
'Ἀλλοι δ' ἐς στέλλεσθε κατὰ στρατὸν, ὡστε Ἀχαιῶν
'Ἱπποισὶ τε πέποθε καὶ ἀρμασὶ κολλητοίσιν.
"Ὡς φάτο Πηλείδης" ταχεῖς δ' ἵππης ἁγερθεν.
'Ὥρτοι πολὺ πρώτοις μὲν ἀναξ ἀντὶρων Εὐμήλος,
'Ἀδμήτου φίλος νῦν, ὡς ἵπποσύμην ἐκέκαστο.
Τῷ δ' ἐπὶ Τυκείδης ὄρτο κρατέρως Διομήδης,
"Ηπποισε δ' Ἐρμοῦ ὑπαγε ζυγοῦ, οὐς ποτ' ἀπηρὰ
Αἰνειαν, ἀτὰρ αὐτὸν ὑπεξεσάωσαν Πόλλων
Τῷ δ' ἄρ' ἐπ' Ἀτρείδης ὄρτο Ξανθός Μενέλαος
Διογενῆς, ὑπ' ἐς ζυγοῦ ἥγαγεν οἴκες ἵππους,
Ἀθὴν τὴν 'Ἀγαμεμνονέντι, τὸν εὖν τε Πόσαργον.
Τὴν 'Ἀγαμεμνόνι δ' ἐκ Ἀχιλλείας Ἐχέπωλος
Δῷρ', ἵνα μὴ οἱ ἐποι' ὑπὸ 'הלιον ἡμερόμενον,
'Αλλ' αὐτοῦ τέρποτο μένων' μέγα γὰρ οἱ ἑδωκε
Ζεῦς ἁφενος, ναι' δ' ὅγ' ἐν εὐρυχώρῳ Σικυών,
Τὴν ὅγ' ὑπὸ ζυγοῦ ἤγε μέγα δρόμον ἱσχανώσαν.
'Ἀντιλοχος δ' τέρτος ἑστρέψας ὑπέλισσα' ἱπποὺς,
Νέστοος άγλαος νῦς υπερθύμιον ἀνάκτος
Τοῦ Νηλιάδασ: Πυλογενεῖς δ' οἱ ἱπποι
'Ὤκυπτοδες φέρον ἁρμα' πατήρ δ' οἱ ἀγχι παραστὰς

280. κλέος. Vulgo σθίνος. The reading of the text, however, has equal authority, and is more appropriate, and forms a pleonasm of which the use is far more frequent in Homer.
291. οἵ τινες πόλεις Αἰνειαν κ.τ.λ. See II. E. 323. See also v. 263.
297. ἵνα μὴ οἱ ἔποι' κ.τ.λ. This passage affords an instance of a fine, in order to obtain a release from military service. See on II. N. 639.
299. ἀφενος. See on II. A. 170; and of the adjective εὐφέροφος, on II. B. 498.
'ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ Ψ'.

Μυθεῖτ' εἰς ἄγαθα, φρονεῖν νοεῖντι καὶ αὐτῷ·

'Αντίλοχ', ἦτοι μὲν σε νέον περ ἐντ' ἐφίληραν
Ζεὺς τε Ποσειδάων τε, καὶ ἵπποι σένεος ἐκδάσαν
Παντοίας· τῷ καὶ σε διδασκέειν ὦ τὲ μᾶλα χρεῖον.
Ὅταν γὰρ εὖ περὶ τέρμαθ' ἔλεσαμεν· ἀλλὰ τοῦ ἱππον
Βάρδισος θείαν, τῷ τ' ὀιω λοίγε ἔσσαβα.

Τῶν δ' ἱππών μὲν ἑαυτὶν ἄφρατεροι, οὗ δὲ μὲν αὐτοὶ
Πλείονα ἵσσας σέθεν αὐτὸν μυτίσσαται.

'Αλλ' ἀγεὶ δ' σὺ, φίλος, μὴν ἐμβάλλεις θυμῷ
Παντοίην, ἵνα μὴ σε παρεκπροφύγῃν ἄθελα.
Μὴτι τοι ἄρτόμιος μέγ' ἀμώνων, ἥ' βιρφε'
Μὴτε δ' αὐτὴ κυβερνήτης εὐλ' ὀνοπι πόντῳ
Νὴ ὕσσε ἔρεχομενν ἀνέμοισι;

Μὴτε δ' ἴμπιο χος περιγίμνεται ἴμπιχοι.

'Αλλος μὲν δ' ἱπποίσι καὶ ἀρμασιν 'οδίσει πεπουθὼς
'Αφραδέως ἐπὶ πολλών ἔλισατε ἓθα καὶ ἔθα,
"Ἰπποί δὲ πλανώνται ἄνα ἄρομον, οὐδὲ κατισχεί,
'Ος ὃς ἐκ κέρδεα εἰδή, ἑκατον καὶ ἀσούσι ἱπποὺς,
Αἰεὶ τέρμι ὄροις στρέφει ἐγγύθεν, οὐδὲ ἐ λήθει,
"Οπως το πρώτον τανύσθ' θεόθων ἰμάσων,
'Αλλ' ἔχει ἀσφαλέως, καὶ τὸν προὐκοντα δοκεῖε.
of Homer is exactly expressed, as Wakefield observes, in Hor. Od. I. l. 4. metaque ferocis Evitata rotis: where the whole force of the sentence lies in the participle: just escaped, and no more. Compare Virg. Æn. V. 163. 170.

343. τε βρυλαγμένος ἔναι. Schol. ἀντὶ τοῦ περίλαξο.
Ει γάρ κ’ ἐν νύσσῃ γε παρεξελάσασθα διόκων,
Οὐκ ἔσθ’ ὡς κ’ ἔλαις μετάλλευον, οὐδὲ παρέλθη,
Οὐδ’ εἰ κεν μετόπισθεν ‘Αρείωνα διόν ἐλαύνοι,
’Αδρήστου ταχὺ ἵππου, ὡς ἐκ θεόφι γένος ἦν,
’Η τούς Δαομέδουντος, οἳ ἐνθάδε γε τράφες ἐσθλοῖ.

‘Ὡς εἰπὼν Νέστωρ Νηλύέος ἄψ ἐνι χωρή
‘Εξετ’, ἐτέλ ὡ παῖδι ἐκάστου πείρατ’ ἔειπε.
Μηρούνος δ’ ἄρα πέμπτος ἐντριχα ὑπάλλαθ’ ἵππους.
’Αν δ’ ἔβας ὡς δήφρους, εἴν ἐκ κλήρους ἐβάλοντο.
Pάλλ’ ’Αχίλλεις, ἐκ δὲ κλήρος θόρε Νεστορίδαο
’Αντιλόχου μετὰ τὸν δὲ λάχε κρείων Εὐμήλος.
Τῷ δ’ ἀρ’ ἔπ’ ’Ατρέίδης δουρικλεῖτος Μενέλαος’
Τῷ δ’ ἐπὶ Μηρούνος λάχ’ ἐλαυνέμευν ὡστος αὐτὲ
Τυδείδης, ὡς ἀριστος ἓνων, λάχ’ ἐλαυνέμευν ἵππους.
Στὰν δὲ μεταστοιχί’ σήμενε δὲ τέρματ’ ’Αχίλλεις,
Τηλόθεν ἐν λεώς πεδίῳ παρὰ δὲ σκοποῖν ἔσεν
’Αντίθεου Φολνικα, ὑπάνα πατρός ἐνοί,
’Ὡς μεμνέγετο δρόμων, καὶ ἀληθείναν ἀποείτοι.

Οἱ δ’ ἀμα πάντες ἐφ’ ἵππους μάστιγας ἄειραν,
Πέπληγγον θ’ ἰμάσιν, ὑμόκλησαν τ’ ἵπποις
’Εσσημένως’ οἱ δ’ ὥκα διέπρησθον πεδίοιο,
Νόσφι νεών, ταχέως’ ὑπ’ δὲ στέρνοισι κονιή
’Ιστατ’ αἰερομειν’, ὥστε νέφος ἢθ θύελλα’
Χαίται δὲ ῥόοντο μετὰ πυριός ἀνέμοιο.

346. ’Αρείωνα διόν. See Apollod. Bibl. III. 6. 8; and of the horses of Laomedon, on I. E. 265.

350. ἐκάστου πείρατα. That is simply, ἐκάστον, every thing. See on II. Z. 143.

352. ἐν δὲ κλήρους ἐβάλοντο. Scil. εἰς καταν. See on II. H. 175. The order of the combatants was settled, as it was afterwards in the Olympic games, by lots; but whether they were stationed abreast or one behind another, has been frequently disputed. Eustathius is in favour of the latter opinion, since the first lot evidently gave a decisive advantage. The moderns, however, are generally agreed that the chariots were placed abreast; in which order, the candidate who stood first had so clear an advantage over his competitors, that it was absolutely necessary to settle the places by lot. For as they turned round the goal, the charioteers on the left hand had, in succession, a less circle to make in turning, and therefore a less space of ground to pass over on the whole, than those arranged on the right: so that the advantage of the charioteer on the left hand was increased in proportion to the number of contending chariots. The disadvantage, however, of those who obtained the later lots, was frequently counterbalanced by their superior skill in the management of their horses; especially as the charioteer nearer to the pillar was frequently straitened for room upon the turn, which rendered it a chief excellence in a combatant to turn in as little compass as possible. See above v. 309. To this point, therefore, Nestor, in the preceding speech to Antilochus, directs his particular attention throughout. See West's Dissertation on the Olympic Games, Sect. XII.

361. ὅς μεμνεύησθ’ ὁ δρόμων. That he might observe the race. The present optative of μημνάομαι, in Xen. Cyr. I. 6. 3, is μημνήσθ’ Hence in the Homeric dialect μημνήσθ’. 

366. Ίστατ’. The versions render this verb by surgabat. In reference, however, to the thick cloud of dust which was raised, Ernesti correctly translates it by stabat. So Virg. Æn. XII. 407. pulvere caelestiae virtutem. 

367. ῥόοντο. Were agitated. The verb
"Armaτα δ' ἀλλοτε μὲν χθονὶ πίλνατο πολυβοτείρυν,
"Ἀλλοτε δ' ἀιξασκε μετήορα τοῖς δ' ἔλατηρος
"Εστασαι ἐν ἐδρόσισ' πάτασαι δὲ θυμὸς ἐκάστου,
Νίκης ἵππων" κέκλουντο δὲ οἰσιν ἱκανοῖς
"Ἰπποις, οὐ δὲ πέτοντο κοινώντες πεδίοιο.
'Ἀλλ' δὲ τῇ πύματον τέλεσε δρόμον ὠκεῖς ἵπποι
"Ἀφ' ἐφ' ἀλὸς πολιῆς, τότε δὴ ἀρετὴ γέν ἐκάστου
Φαίνετ', ἄφαρ δ' ἵπποιν τάθη δρόμος' ὥκα δ' ἐπειτα
Αἱ Φηρητιάδαι ποδόκεκες ἐκφερον ἵπποι.
Τὰς δὲ μετ' ἐξέφερον Διομήδεος ἀρσενες ἵπποι
Τρῷοι, οὐδὲ τι πολλόν ἀνευθ' ἔσαν, ἀλλὰ μαλ' ἐγγύς
Ἄιει γὰρ δίφρον ἐπιβιβοσμένοισιν ἐκίκνην,
Πνοιὴ δ' Ἐυμήλοιο μεταφέρον εὐφέρε τ' ὠμῳ
Θέρμετ' ἐπ' αὐτῶ γὰρ κεφαλᾶς καταθέντε πετέσθην.
Καὶ υὐ κεν ἡ παρέλασσ', ἡ ἀμφίριστον ἐθεκεν,
Εἰ μὴ Τυδέος γὰρ κοτέσσατο Φοῖβος Ἀπόλλων,
"Ος ρά οἱ ἐκ χειρῶν ἐβάλε μάστιγα φαείνην.
Τοῖο δ' ἄπτ' ὀφθαλμῶν χύτῳ δάκρυνα χωμενων,
Οὔνεκα τὰς μὲν ὀρὰ ἐτι καὶ πολὸν μάλλον ἱούσας,
Οἳ δὲ οἱ ἕβλαθθαν, ἄνευ κέντρου θοὺντες.
Οὐδ' ἱπ' Ἀθηναίνεν ἐλεφθαμένον λάθ' Ἀπόλλων
Τυδείδην, μᾶλα δ' ὥκα μετέσσαμεν ποιμένα λαών,
Δῶκε δὲ οἱ μάστιγα, μένους δ' ἵπποισιν ἐμφέκεν.
"Ἡ δὲ μετ' Ἄμμητον υἱὸν κοτένουσα βεβήκεις,
"Ἱπποιον δε οἱ ἵπποι θέα ζυγοῦν' οἱ δὲ οἱ ἵπποι
'Αμφίς οἴδον δραμέτην, ὑμῦς δ' ἐπὶ γαίναν ἐλύσθη
'Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχοῦν ἐξεκυλίσθη,
'Ἀγκώνας τε περιδρόφθη, στόμα τε, ῥινᾶς τε,
Θρυλλίχθη δ' ἐδέμετων ἐπ' ὀφρύισ' τ' ἐκ οὐσε

ῥόῳμα signifies, to move rapidly; as in the present sentence: hence, to dance; as in II. ο. 616: also, to attack furiously; as in II. Α. 50.

376. ἐκφερον. Seei. ἄρματα, or perhaps ἐαυτοῖς. So again in the following line. See on ν. 759.
379. αἰτὶ γὰρ δίφρον κ. τ. λ. A more natural image than this could not be thought of. The Poet makes us spectators of the race: we see Diomed pressing upon Eumelus so closely, that his chariot seems to climb the chariot of Eumelus. Pops. Demetrius Ph. (de Eloc. c. 216) has cited the passage as an example of perspicuity.
380. πνοι. Seei. τῶν τῶν Διομήδεος ἵππων. Compare infra ν. 765. P. 502. Thus also Virg. Georg. III. 111. Πυ-
382. καὶ νῦ κεν ἡ παρέλασσ', κ. τ. λ. See on ν. 526. infra.
386. τὰς μὲν ὀρὰ. That is, ἐραμεὶς Eumelis.
387. οἱ δὲ οἱ ἕβλλ. The horses of Diomed. The verb ἅπττεσθα is here used in the sense of σφαλλεσθα, and so likewise in νν. 461. 545. 571. 774. 782. Compare also Β. 39. Η. 271. Π. 331.
388. ἐλεφθαμένον. The verb ἥπατος signifies to disappoint. Eustath. ἐπισταὶ ἄπαταν. It is used in reference to deceitful dreams, in Od. Τ. 565. Hence it implies generally to injure. Thus Hesiod, of the Nemean Lion, in Theogon. 330. ἅπατος φιλ' ἄθρωπων.
396. θρυλλίχθη. Was severely bruised. Schol. συνερρίζη. So also Hesychius, who
"Δακρυόφι τλήσθεν, θαλερή δε οἱ ἐσχετο φωνή.
Τυδείδης δὲ παρατρέψας ἔχε μωνυχα ἦπτους,
Πολλοὺς τῶν ἄλλων ἐξαλμένοις· ἐν γὰρ Ἀθήνη
"Ιπποις ἦκε μένος, καὶ ἐπ' αὐτῷ κύδος ἔθηκε.
Τῷ δ' ἄρ' ἔπ' Ἀτρείδης εἰχε ἔνανθος Μενδάνος.
"Ἀντίλοχος δ' ἦποισιν ἐκέκλετο πατρός ἔσοι
"Ἐμβητον, καὶ σφῶι τιταίνετο ὅτι τάχιστα.
"Ἡτοι μὲν κείνοισιν ἐρίζεμεν οὐτὶ κελέων,
Τυδείδεω ἦποισι δαίφρονον, οἷον Ἀθήνη
Νῦν ὀρεξε τάχος, καὶ ἐπ' αὐτῷ κύδος ἔθηκεν.
"Ιπποις δ' Ἀτρείδοι κινάνετε, μηδὲ λίπησον,
Καρπαλίμως, μὴ σφῶιν ἐλεγχείνα καταξεύῃ
Αἴθη, θῆλυς ἐνύσα· τί τι λείπεσθε, φείστοι;
"Ωδὲ γὰρ ἔξερεν, καὶ μὴν τετελεσμένον ἔσται.
Οὐ σφῶιν κωμίδῃ παρὰ Νέστορι ποιέμεν λαῶν
"Ἐσεσται· αὐτίκα δ' ὑμε κατακτενεῖ ὄξει χαλκῷ,
Αἰ κ' ἀποκηδήσαντε φεράμεθα χείρον ἀείθουν.
"Ἀλλ' ἐφομαρτείτον, καὶ σπεῦδον ὅτι τάχιστα.
Ταύτα δ' ἐγὼν αὐτὸς τεχνόσοιμοι, ἢθ' νοῆσω,
Στεινωτῳ ἐν ὄδυ παραδύμεναι, οὐδὲ με λῆσαι.
"Ὡς ἐφαθ'· οὐ δὲ, ἀνακτος ὑποδείσαστε ὁμοκλήν,
Μᾶλλον ἐπιδραμίτων ὄλγον χρόνον· αἴμα δ' ἐπετα
Στεῖνος ὄδιοι κοίλης ἐθευν Ἀντίλοχος μενεχάρμης.
"Ῥωχύος ἔνω γαῖς, ἤ χειμέριον ἀλέν υδωρ,
"Ἐξερήμηξεν ὄδοιο, βαθύνε ό δῶρον ἀπαντά
Τῷ ρ' εἰχε Μενδάνος, ἀματρογίας ἀλείνων
meba. So κύδος ἀρεσθαι, and κλέος ἀρεσθα, passim. In one or two copies ἀποκη-
έσαντες is found, and so the passage is cited by Suidas and Hesychius, in face of the
violation of metre.
415. ταῦτα. The relative indicates the intention expressed in the next line. See
on II. T. 85.
420. ῥώχυος. A bėsire: from the un-
used verb ρόσω, ἐλαβό. Etym. M. p. 130, ῥόσω' σχῦ. The Venetian Scholastia,
upon the authority of Herodian, writes the word ρωχύος, adding: ρωχύος ἐς ἐπὶ τό-
πος κεκαραπόνεν ὑπὸ όμβριον θάσος.
This is, in all probability, correct. Bion. 
Frug. XI. ἐκ θαμνῆς ρωχήμμας, ὄκως
λάγος, αἴτε λώσα, ἔλθε λίθος ἐς ρωγμὸν κοιλαίνεται. Both forms, however, may
possibly have been in use.
421. οἶδα. Seil. μέρος τι. See on II.
E. 268.
422. ἀματρογίας. The collision of the
wheels of two chariots. Schol. τὰς τῶν προ-
'Αντίλοχος δὲ παρατρέφας ἔχε μῶνυχας ἰπποὺς
'Εκτὸς ὀδοὺ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
'Ατριέδης δὲ ἐξεείσε, καὶ "Ἀντίλοχο ἐγεγόνη
'Αντίλοχ', ἀφρεδεῖως ἰππάζεας ἀλλ' ἄνεχ' ἰπποὺς,—
Στευνυτὸς γὰρ ὀδός, τάχα δ' ἐυφυτήρη παρελάσεις—
Μῆτως ἀμφοτέρους δηλησίαν, ἄρματι κύρισα.
"Ὡς ἱφατ"· 'Αντίλοχος δ' ἐτὶ καὶ πολὺ μᾶλλον Ἔλαυνε,
Κέντρῳ ἐπιστέρχων, ὡς οὐκ ἀνέτοι ἐοικῶς;
"Οσα δὲ δίσκοι οὐρὰ κατωμαδίοι πέλουνται,
"Ουτ' αἰξήδες ἀφήκεν ἀνήρ πειρώμενος ἄβης,
Τόσον ἐπιστειραίητ' αὐτ' ἤρωσαν ὑπίσω
'Ατριέδεος' αὐτὸς γὰρ ἐκὼν μεθήκεν ἐλαύνειν,
Μῆτως συγκόρσεαι ὄνω ἐνι μῶνυχες ἰπποί,
Δίφρους τ' ἀναστρέφεις αὐτοπικέας κατὰ δ' αὐτὸν
Ἐν κονφρα πέσοιει, υπεντομεινοι περὶ νίκης.
Τὸν καὶ νεικεών προσέφη ξανθὸς Μενελαος·
'Αντίλοχ', οὕτως σεῖο βροτῶν ὀλοκληρος ἄλλος.
"Ερρ', ἐπεί οὐ σ' εὔμοι γε φάμεν πεπνύσθαι 'Αχαιοί.
"Ἀλλ' οὐ μᾶν οὔδ' ὡς ἄτερ ὄρκον οἰάθ ἄβλον.
"Ὡς εἰπὼν ἰπποίαν ἀκέκλετο, φῶνησε τε'
Μή μοι ἐρύκεςου, μηδ' ἐστατον ἀχνυμένυν κήρ.
Φθίσονται τούτοις πόδες καὶ γούνα καρωτα,
"Η ὑμῖν' ἀμφω γάρ ἀτέμβουνε νεότης.
"Ὡς ἱφαθ'· οὐ δὲ, ἀνακτος υποδείσιςαντες ὁμοκλην,
χῶν συγκρούσες, τὰς ἀπὸ τῶν ἄλλων ἄμματων. A similar compound, ἀματρο-
χὴ, the track of chariot-wheel, occurs infa-
v. 505. The noun ἀματροχία might also
signify simply, a running together. Com-
pare Od. O. 450; and see Kuster on Suidas,
in ν. ἀματροχία.
430. κέντρῳ ἐπιστέρχων. Urging them
with the lash. Hesych. ἐπιστέρχων ἐπι-
στειράω, ἐπιγείων. The substantive κέ-
ντρον is explained by μάστίτες, by Eustath-
thus, in which sense it is also used in
Eurip. Phoen. 181. ὡς ἀργεματά κέντρα
Και σώφρωνα πάλοις Μεταφέρων θύνει.
Hippol. 1189. ἐπίγεις κέντρον εἰς χειράς
διήρου δ' εἰςιβαινέται ἄντυγα, Κάδεινε, κέ-
ντρον ἐπιθέν ὡς ἐχον χερὶ. See Valescorno
and Monk on Hippol. loc. cit.
431. δίσκοι οὐρα. The flight of a quail.
See on II. 351. Eustath. οὐρα δὲ δίσ-
kou oι παλαιοί τὰ ὁμομιματα χαι, παρά
to ὄρου πο ὄρου. Infra v. 523, we have
dισκουρα in one word. Of the adjective
κατωμαδίως, see infra v. 500. Schol. δν
ἀφασι κατὰ τῶν ὀμῶν τρίχοντες.
433. ἱρώσαν. Stopped. See on II. B.
179.
441. οὐ μᾶν οὔδ' ὡς ἄτερ ὄρκον. In
the celebrated Olympic games, no fraud or
violence was allowed to be practised by the
competitors for the prize: and it may be
inferred from the expression here made
use of, that such was also the case in more
early times. Antilochus refuses to take
the oath proposed, infra v. 586, and
concedes the prize to Menelaus. It does not
appear, however, that there was any really
unlawful deceit practised on this occasion;
and Erneste supposed that the expression
ἀτερ ὄρκον ἀποσίσθαι was provably
applied to those, who attempted to achieve
any very great difficulty.
443. ἐρύκεσθαι. See on II. F. 7.
444. φθίσονται τούτοις κ. τ. λ. The
order is: πάτες καὶ γούνα φθίσονται κα-
μοντια τούτοις, (πρὶν) ἡ υμῖν. See on II.
K. 368. Some MSS. and editions read
φθίσονται, of which Heyne does not dis-
approve. But the text is undoubtedly
correct
Μάλλον ἐπιδραμέτην, τάχα δὲ σφισὶν ἄγχι γένοντο. 'Αργείοι δὲ ἐν ἀγώνι καθίμενοι εἰσορῶντο Ἰπποὺς, τοῖς δὲ πέτοντο κοίνοτες πεδίοιο.

Πρῶτος δ' Ἰδομενές, Κρητῶν ἀγός, ἐφράσαθ' Ἰπποὺς. Ἡστο γὰρ ἐκτὸς ἀγώνος ύπέρτατος ἐν περιπώτῃ. Τοίο δ', ἀνευθεῖν ἐόντος, ὁμοκλητήρος ἀκόνας Ἔγνω φράσσατο δ' Ἰππον ἀριστεῖα προὔχοντα, ὁς τὸ μὲν ἄλλο τόσον φοίνικς ἦν, ἐν δὲ μετωπῷ Δευκόν οὐμα τέτυκτο περίπροιχον, ἡπτε μήνη.

Στῇ δ' ὀρθός, καὶ μῦθον ἐν 'Αργείοισιν ἔστεπεν Ω φίλοι, Ἀργείων ἡγίτορες ἢδ' μέδοντες, Οἶος ἐγὼν Ἰπποὺς αὐγάξομαι, ἣ καὶ υμεῖς; Ἀλλοι μοι δοκείοις παροίτοροι ἐμεμείνα Ἰπποί, Ἀλλος δ' ἠνίοχος ἵναλλεται αἰ δὲ ποὺ αὐτοῦ ἔβλαβεν ἐν πεδίῳ, αἰ κείσε γε φέρεται ἡπαν. Ὁτι γὰρ τὰς πρῶτα ἤδῶν περὶ τέρμα βαλούσας, Νῦν δ' οὕπω δύναμαι ἰδέειν' πάντῃ δὲ μοὶ ὀσσε Τρωϊκόν ἀμπεδίον παπταῖνετον εἰσορῶντι.

Ἡ τὸν ἠνίοχον φύγον ἡή, ύδη δυνάσθη Ἐδ σχεθεῖν περὶ τέρμα, καὶ ὅντε ἐτύχχεσεν ἐλίξας. Ἕνα μιν ἐκπεθεῖεν ὁίω, σύν θ' ἀρμάτα ἄξαι· Ἀδ' ε' ἐξηρώσαν, ἐπη μένος ἠλάβε θυμόν. Ἀλλα 'ἰδέθε καὶ ύμες ἀνασταδόν' ὡ γάρ ἐγωγε Ἐδ διαγιγυώσκο' δοκεί δὲ μοὶ ἐμεμειναι άνήρ

Ἀισθός γενεν' μετὰ δ' Ἀργείοισιν ἀνάσσει, Τυδέος Ἰπποδάμου νίος, κρατερὸς Διομίδης. Τὸν δ' αἰσχρῶς ἐνένιστεν Ὀιλίος ταχύς Ἀίας Ἰδομενεῦ, τί πάρος λαβρεῖεσα; αἰ δὲ τ' ἀνευθεῖ Ἰπποι ἀερόσποδες πολέος πεδίοιο δένται.


451. ἐν περιπώτῃ. See on II. Ξι. 8. 452. τοίο δ' ὁμοκλητήρος. Diomed. 453. Ἰππον προὔχοντα. See above on v. 325.

454. φοίνικ. Properly, a palm-tree; and thence the fruit thereof, called the date. It is here used adjectively, and may be rendered chestnut-coloured. With τόσον, i.e. ἐπὶ τόσον, we must understand, ἰφ' δόσον οὐκ ἐν μετώπῳ. 459. ἀλλαίοι. Eumelus took the lead at starting, but was afterwards passed by Diomed (supra v. 398), the chariot of the former having been broken, and himself dashed upon the ground, by the interference of Minerva.

461. κισι γε. That is, as far as the goal.

466. ἐν σχεθείν. Scil. ἡνία, ot Ἰπποὺς. After ἐλίξας also τοῦ ὠρα, τοὺς Ἰπποὺς, must be supplied. Schol. ἀντιρέψαρ παρὰ τὴν κάμψιν τοὺς Ἰππούς.

474. τί πάρος λαβρεῖεσα; Ἀπολ. Lex. τι πρὸ καίρου πολλολόγισ; The verb λαβριέων signifies, to speak intertemporously, from λάβρος. See on II. B. 148. Eustath. λαβρεῖεσαν τὸ λάβρος καὶ οὐ μετὰ σκίσεως ἀλαξίν, ἥ στωμάλλεσθαι, οἶδαι καὶ λαβραγόρης, η ἐν τῷ ἄγορείς λάβροσ (v. 479). Aeschylus uses the synonymous verb λαβριστομίῳ in Prom. V. 335.—αἰ δὲ τ' ἀνευθεῖν. See on II. X. 243.

Oυτε νεώτατος ἔσαι μετ’ Ἀργείοις τοσοῦτον,
Οὐτε τοι ὄξυτατον κεφαλῆς ἐκδίκεται ὄσες:
"Ἀλλ’ αἰεὶ μῶθος λαβρεύειν ὦδε τί σε χρή
Δαβραγώρην ἔμεναι πάρα γὰρ καὶ ἀμείνονες ἄλλοι.
"Ἅπποι δ’ αὐτάκε ἔσαι παρότεραι, αἱ τὸ πάρος περι,
Εὐμήλου, ἐν δ’ αὐτός ἔξων ἐὕληρα βέβηκε.
Τὸν δὲ χολωσάμενος Κριστῶν ἀγὸς αὐτῶν ἤδα
Αἶαν, νείκος ἄριστε, κακοφραδές, ἅλλα τε πάντα
Δεῦει Ἀργείοι, ὅτι τοι νῦς ἐστὶν ἄποινος.
Δεῦρ’ Ὑμ’ ἢ τρίποδος περιδώμεσθ’, ἢ λέβητος’
"Ἱστορὰ δ’ Ἀγαμέμνονα θεομεν ἀμφω, ἢ
Οπότερα προσθ’ ἦπποι, ἦν γνοίς ἀποτόινων.
"Ὡς ἐφαίρι τῷ ωργυτο δ’ αὐτίκ Ὠλίθος ταχὺ Ἀίας,
Χωμένος, χαλέπουσιν ἀμείβασθαι ἐπέεσαι.
Καὶ νῦ κε ἦ δὴ προτέρῳ ἐτ’ ἐρείς γένετ’ ἀμφοτέροις,
Εἰ μὴ Ἀχιλλεύς αὐτὸς αὐνάστατο, καὶ φάτο μῦθον’
Μηκέτι νῦν χαλεπούσιν ἀμείβασθον ἐπέεσαι,
Αἶαν. Ἰδομενέῳ τε, κακοίς’ ἐπεὶ ωλεὶ ἐοκε’
Καὶ δ’ ἄλλω νεμεσάτων, ὅ τε τοιαῦτα γε βέλωι.
"Ἀλλ’ ὑμεῖς ἐν ἀγῶνι καθίμενοι εἰσοράσσετε
"Ἅπποις’ οἱ ἐς τάξ’ αὐτοῦ ἐπειγόμενοι περὶ νίκης
’Ενθάδ’ ἐλεύσονται, τοῦτ ἐς γνώσεσθε ἐκαστος
’Ἅπποισ’ Ἀργείοι, οἱ δεύτεροι, οἱ τε πάροιδεν.
"Ὡς φάτο’ Τυδείδης δὲ μάλα σχεδὸν ἥλθε διώκων,
Μάστι δ’ αἰεὶς ἑλαυνεν κατωμαθῶν’ οἱ ὅ εὶ οἱ ἦπποι

477. ἐκδίκεται ὄσες. It appears from this passage, that ὄσες, being joined with a verb in the singular, is of the neuter gender. See on II. N. 435. It may be proper to observe, that there must originally have been two forms: the one masculine, ὄσος, ὄσοι, from which we have ὄσος, in II. Ξ. 94; and the other neuter, ὄσος, ὄσοι, from which Enstatius produces the dative ὄσος, and the dual of which is the Homerice ὄσες, for ὄσες. See Matt. Gr. Ξ. 91. 2.

481. εἴλημα. The rein. From εἴλεω, τοῦτο. The word occurs no where else.


480. εὔμεθον. It should be remarked, however, that this is the only place in Homer in which the first person dual occurs; and Mr. Elmsley has shown, in his note on Arist. Archam. 733, that the form did not exist, till it was introduced by the grammarians of Alexandria. Here, also, several MSS. read περιδώμεθα, to which Heyne and Ernesti object, on account of the hiatus. This, however, is at once avoided by the reading adopted in the text. There are only two other passages to be found in any approved writer, which militate against Mr. Elmsley’s observation; viz. Soph. Phil. 1079. Elect. 550. And in these the plural will stand equally as well as the dual.

486. Ἱστορα. See on II. Ξ. 501.

499. διώκων. Sei. τοῦτο ἦπποι.

500. κατωμαθῶν. I am persuaded that the common translation of this word is faulty. It is rendered, he lashed the horses continually over the shoulders; whereas I fancy it should be translated thus, Astide eous agitabat scutica ab humero ducta. This naturally expresses the very action, and
'Υψός' ἀμφεθῆν ῥίμφα πρύσσοντε κέλευθον
Αἰεὶ δ' ἡνίοχον κοινῆς ῥαδαμίγχες ἔβαλλον'
"Ἀρματα ἔπε, Χοισίν πεπεκαεὰμεν κασαίρερ πε,
"Ἱππος ὠκυπόδεσσαι ἐπέτρεξον' οὐδὲ τι πολλῇ
Γίγνετ' ἐπισσώτρων ἀρματροχῇ κατόπισθεν
Ἐν λεπτῇ κοινῇ' τὸ δ' σπεῦδοντε πετέσθην
Στῇ δ' μέσῳ ἐν ἁγῶνι, πολὺς δ' ἀνεκήκειν ἑδώρο
"Ἱππος, ἐκ τέθυον καὶ ἀπὸ στέρνου χυμαῖδη
Αὐτὸς δ' ἐκ δῆφοι χαμάι ἵππε σαμφανόνυτος, Κλίνε δ' ἀρὰ μάστιγα ποτὶ Ξυγῶν' οὐδὲ μάτσην
"Ιφύμοις Σθένελος, ἀλλὰ ἴσσεμένως λάβ' ἀεθλοῦν
Δῶκε δ' ἁγεῖν ἔπαροσίν ὑπερθύμιας γυναίκα,
Καὶ τρίτος' ὄπτεσται φέρειν' δ' ἔλευεν ὑφ' ἰπποὺς.

Τῷ δ' ἄρ' ἐπ' Ἀντιλόχος Νηλίος ἠλάσεν ἰπποὺς,
Κέρδεσιν, οὔτε τάχει γε, παραβολάμενος Μενέλαον
'Ἀλλὰ καὶ δώς Μενέλαος ἥ' ἐγγύθεν ὡκέας ἰπποὺς.
"Οσσον δ' ἐροχοῦ ἰππος ἀφίσταται, δ' ρά τ' ἀνακτα
"Ἐλκροσ σείδου τίταινόμενος σὺν ὀχεσφὼ
Τοῦ μὲν τε ψάρουσιν ἐπισσώτρων τρίχες ἀκραὶ
Οὐραίας, δ' ἐκ τ' ἁγχι μάλα τρέχει, οὔδε τι πολλῇ
Χώρῃ μεσαγγὺς, πολέος πεδίοι θεοῦτος
Τόσον δὴ Μενέλαος ἄμμυμονος Ἀντιλόχοιο
Λείπετ' ἀτάρ τὰ πρώτα καὶ ἐς δίσκουσα λέλειπτο:
"Ἀλλὰ μιν ἄφα μίχανεν' ὄβελλετο γὰρ μένος ἦν
"Ἰπποὺ τῆς Ἀγαμεμνονέης, καλλίτριχος Ἀιθῆς.
Εἰ δὲ κ' ἐτὶ προτέρω γένετο δρόμος ἀμφοτέρους,
Τῷ κέν μιν παρέλασσ', οὔδ' ἀμφιρροστον ἡθεκεν.

Αὐτάρ Μηριόνης, θεράτων ἐν Ἰδομενίος,
Λείπετ' ἀγακλῆς Μενελάον ὄφος ἐρώην.
Βάρδιαστοι μὲν γάρ οἱ ἐςαν καλλίτριχες ἰπποί,

whirl of the whip over the driver's shoulder, in the act of lashing the horses, and agrees with the use of the same word in v. 431. supra, where ὑπὲ ἐπεκαὶ κασαίρερ πεπεκαεὰμεν must be translated, jactus dixit ad humero færæ. Pope. Compare also II. O. 352. Suidas improperly explains μάστιν by apocope for μάστηγιν. The form μάστις occurs in Od. O. 182. ζ' καὶ ιφ' ἰπποῖν μάστιν βάλε. 502. βαλλον. See on II. Δ. 536.
505. κατόπισθεν. Scil. Behind the chariot. Of the noun ἀρματροχῇ, see above on v. 422.
508. λόφων. Schol. τῶν αὐχένων, τραχῶν. See on II. K. 573.
513. τρίτοι' ὑπέστατα. Athenæus (vi. 4.) and Eustathius have preserved the following epigram on this tripod, which Diomed seems to have dedicated in the temple at Delphi. Χάλκειος εἰμι τρίποτος, Πιθοὶ δ' ἀνάκαιμα ἁγαλμα. Καὶ μ' ἐπὶ Πατρόκλῳ θὴκε τῶν ὡκίς Ἀχιλλείας Τετιεὶς δ' ἀνέκθησαν βοῦν ἄγαθος Διομήδης. Νυκήσας ἰπποί σε παρὰ πλατών Ἐλλησπόντου. 520. ὦ δ' ἐπ. Scil. ὁ προχός. Compare v. 504.
523. ἐς δίσκουσα λέλειπτο. See note on v. 431. supra.
528. θεράτων. See on II. Δ. 321.
"Ηκιστος δ' ἦν αὐτὸς ἠλαυνέμεν ἄρμ' ἐν ἀγώνι. Ὕδως δ' Ἀδρίμπου πανύστατος ἦλαυθεν ἄλλων, Ἕλκων ἄρματα καλὰ, ἠλάυνων πρόσωθεν ἵππους. Τὸν δὲ ἱδὼν φίδιερ ποδάρκης ὅτι 'Αχίλλεως, Στὰς δ' ἀρ' ἐν 'Ἀργείοις ἔπεα πετρεύετ' ἄγρυνεν. 535

Δοῖσθος ἀνήρ ὀριστὸς ἠλάυνε μῶννας ἵππους· 'Ἀλλ' ἀγε δὴ οἱ δῶμεν ἁθλίων, ὡς ἐπεικὲς, Δεύτερ' ἀτάρ τὰ πρῶτα φερέσθω Τυδέος νύσι· Ὡς ἐφαθ' οὶ δ' ἁρα πάντες ἐπήνευς, ὡς ἐκέλευεν.

Καὶ νῦ κέν οἱ πόρεν ἵπποι, —ἐπήνευαν γὰρ 'Ἀχαιοί, — 540
Εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμον Νέστορος νύσι, Πηλείον ὁ 'Ἀχιλλα ἡθη ἡμεῖσάτα ἀνάστας.

'Ὡ 'Αχιλλεώς, μάλα τοι κεχολόσωμαι, αἴκε τελέσσῃς
Τοῦτο ἤτος' μέλλεις γὰρ ἀφαιρήσεσαι ἁθλίων, 545
Τὰ φρονεόν, δει οἱ βλάβευν ἄρματα καὶ ταχὲ ἵππω, Αὐτὸς τ' ἵσθλος ἐὼν ἄλλῳ ὥθελεν ἀθανάτουν Ἐὔχεσθαι τὸ κεν ὡς πανύστατος ἥθελε διώκων. Ἕτ' φη μὲν οἰκτέρες, καὶ τοι φίλοις ἐπέτεο θυμῇ, 'Εστι τοι ἐν κλισίν χρυσᾶς πολὺς, ἐστὶ δὲ χαλκῶς, 550
Καὶ πρόβατ', εἰσὶ δὲ τοι δμωαί, καὶ μῶννας ἵπποι·
Τῶν οἱ ἤπειτ' ἀνελὼν δῶμεναι καὶ μείζον ἁθλίων, Ὡκ' καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν 'Ἀχαιοί.

533. ἐκών ἄρματα κ.τ.λ. This verse has given considerable difficulty to the commentators; and accordingly Heyne and P. Knight, after Bentley, cut the knot at once by rejecting it as a clumsy piece of diacastic patchwork. At first sight it would certainly appear, that Eumelus is represented as dragging his broken chariot behind him, and driving his horses before him; and even here it seems that πρόσωθεν, either in the sense of ἐπιπροσθεν, or poetically for πρόσωθεν, is another stumbling-block. Possibly, however, the poet, although grammatically he has referred the participle ἐκὼν to Eumelus, and thereby transferred to the driver what the horses did under his guidance, intended by the harsh and disjointed structure of the line to image the shattered and melancholy condition both of the chariot and its owner. It may be, too, that πρόσωθεν, although elsewhere unused, is nevertheless correct, and to be explained by the same analogy as οἴκωθεν, Ἰλίδωθεν, and the like. Bohm's emendation, πῶς ἐθέν, i.e. πῶς ὦκον ἐθέν, does not meet the sense.

536. Δοῖσθος. Last. The common form λοίσθος is frequently met with, but this is the only place in which λοίσθος occurs. The superlative, λοισθότατος, is found in Hesiod, Theogon. 921. Hence is derived the adjective λοισθόμης, infra v. 751.

538. ἐκύρω. In the second place. The more usual construction would have been ἐκύρω, in agreement with ἁθλίων. Instead of this, the poet, for the sake of the metre, has used the neuter plural adverbially. According to the Scholiast, the two following verses were here interpolated:

Τὰ τρίτα δ' Ἀντίλοχος, τέτρατα ξανθός Μενίλακος,
Πηλείπτα δὲ Μηρώμης, θεράπων ἐπὶ Όδο-

542. ἐκήρυμα. Ἰος ἄφρος; Ἰος ὅργην ἐπερί. ERNESTI. The preposition σὲν is understood.

544. ἀφαιρήσεσαι ἁθλίων. SCIL. ἵμ. See on 11. A. 182.

546. αὐτὸς τ' ἵσθλος ἐὼν. There is an anaclathion in this construction, which should have been αὐτῷ ἵσθλῳ ἐὼν, in reference to οὐ. Similar instances will be found in the note on 11. B. 353. Unless, perhaps, the nominative is here put absolutely instead of the genitive, as in Soph. Ant. 260. See note in loc. PENT. GR. p. 230.

548. καὶ τοι φίλοις ἐπ. θ. So v. 556. Compare Od. Ω. 76 sqq.
Τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρήθητω
'Ανδρῶν ως κ' ἐθέλησιν ἐμοὶ χείροσι μάχεσθαι.
'Ὁς φάτο' μείνησε δὲ ποδάρχης διὸς 'Αχιλλεύς,
Χαίρων 'Αντιλόχως, ὅτι οἱ φίλοι οὖν ἐταῖρος.
Καὶ μὴ ἀμειβόμενος ἔτεκε πτερόντα προσήδα
'Αντιλόχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
Εὔμηλῳ ἐπιδούνας, ἐγὼ δὲ καὶ τὸ τελέσω.
Δῶσω οἱ Θόρηκα, τὸν 'Αστεροπαίον ἀπήρων,
Χάλκου, ὄ πέρι χείμων φαινον κασάτερου
'Αμφιδέδυτης' πολέως δὲ οἱ ἀζίοις ἔσται.
'Ἡ ῥά, καὶ Αὐτομεῦντι φίλῷ ἐκέλευς ἐταῖρῳ
Οἰσέμεναι κλισίηθεν' δ' ὁ χ' ἴχετο, καὶ οἱ ἐνεκεν.
Εὔμηλῳ δ' ἐν χερσὶ τίθει' δ' ὃς ἐξετο χαῖρων.
Τοῦτο δὲ καὶ Μενέλαος ἀνύστατο, θυμὸν ἀχεύων,
'Αντιλόχῳ ἁμομον κεχολωμένος' ἐν δ' ἀρα κύρις
Χερσὶ σκύπτρων ἠθηκε, σωτηρια τε κέλευσεν
'Αργείους' δ' ὃς ἐπετεια μεθύδα ἱσάθος φῶς.
'Αντιλόχι, πρόσθε πεπυμένε, ποίον ἐρέζας;
'Ἡσχύνας μὲν ἑμνὴν ἀρετὴν, βλάψας δὲ μοι ἅποις,
Τοῦς σοὺς πρόσθε βαλῶν, οἱ τοι πολῶ χείρονες ἔσαιν.
'Αλλ' ἀγετ', 'Αργείων ἑγ᾽ ἀρίθμος ἢδὲ μεδοῦντες,
'Ες μέσον ἁμφιτέρωσι δικάσατε, μηδ' ἐπ' ἀρωγῆς,
Μὴ ποτε τις εἰπὺριον Ἀχαιών χαλκοχιτώνων,
'Αντίλοχος ψευδήσει βιασάμενος Μενέλαος
Οίχεται ἵππον ἄγων, ὡτι οἱ πολὺ χείρονες ἦσαν
'Ἱπποι, αὐτὸς δὲ κρείσσον ἁρετή τε βίγρ τε.
Εἰ δ' ἄγ', ἐγὼν αὐτὸς δικάσω, καὶ μ' οὐτίνα φημὶ
'Αλλον ἐπιπλήξειν Δαναῶν ὑδεία γάρ ἔσται.
'Αντίλοχ', εἰ δ' ἄγε, ἐεύρο, Διοτρεφές, ἢ θέμις ἐστί,
Στὰς ἵππων προπάροσθε καὶ ἀρματος, αὐτάρ ἰμάσθλην
Χερσίν ἔχων ῥαδινῆν, ὑπερ τὸ πρόθεν ἢλαυνες,
'ἵπποιν ἀφάμενος γαίμοχον 'Ἐνυσίγαιαν
'Ομνυθι, μὴ μὲν ἐκὼ τὸ ἔμων διώλῳ ἁρμα πεδῆσαι.
Τὸν δ' αὐτ' 'Αντίλοχος πεπνυμένος αὐτῶν νῦδα.
'Ἀνσαχε νῦν, πολλὸν γὰρ ἄγωγε νεάτερος εἰμι
Σείο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
Οἰσθ', οἵ τε νέων ἀνδρῶν ὑπερβασία τελέος.
Κραπτότερος μὲν γὰρ τε νός, λεπτῇ δὲ τε μήτης.
Τῷ τοι ἐπιπλήσει κραδίνη ἤππον δὲ τοι αὐτῶς
Δῶσω, τῷ ἁρόμυν' εἰ καὶ νῦ κεφ αἰκόθεν ἀλλο
Μειζόν ἀπαγήσειας, ἀφαρ κέ τοι αὐτίκα δουναι
Βουλομένη, ἢ σοι γε, Διοτρεφές, ἢματα πάντα
'Εκ θυμοῦ πεσένειν, καὶ δαιμοσιν εἴναι ἀλτρός.
'Ἡ ρα, καὶ ἤππον ἄγων μεγαθύμου Νέστορος νίδος
'Ἐν χείροσσι τίθει Μενελάου τοῖο δὲ θυμὸς
'Αιάνθη, ὥσι εἰ περὶ σταχύσειν ἐφρο
Ληένω ἀλήσκοντος, ὧτε φρίσουσιν ἀρουραι
'Ὡς ἁρα σοι, Μενέλαε, μετὰ φρεσθυ τυμὸς ιανθη.

thus, on the supposition that he gains his point.

578. ἁρετή τε βίγρ τε. In influence and authority.

560. ὑδεία γάρ ἔσται. Scil. ἡ δίκη. Eelios id, quod ex justo et sermo est. HEYN. The ellipsis is filled up in Hom. Hymn, in Cereer. 152. θείας δικης. The verb ἐπιπλήσειν here signifies to contradict, to object. Hesych. ἐπιπλήξειν ἐπελθεῖν, ἐπιτιμήσαι, ὑβρίσαι.

583. ῥαδινῆν. Slender, Eustath. ῥαδινῆν λεπτῇ καὶ μακρᾷ, καὶ διὰ ταῦτα καὶ λιγφρα. Thesocrit. Idyl. X. 24. ῥαδινᾶς παιδα. XI. 45. ῥαδινὰς κυπάρισσων. We may infer from this passage, that certain symbolical forms were used in adjurations among the early Greeks, which bore a close relation to the nature and purport of the oath.

587. νεώτερος εἰμι Σείο. See on II. A. 259.


594. βουλομένη, ἢ σοι γε, κ. τ. λ. Supply μᾶλλον. See on II. A. 117.

595. ἢ τυμὸν πεσέων. To fail of your friendship. Hence the expression, ἀποθημα ἰδέαν, ll. Ξ. 261. See also on II. A. 562. Of the adjective ἀλτρός, see on II. O. 361.

598. ὥσιε εἰ περὶ σταχύσειν ἐφρο. Scil. ταῖνει, 1. e. τὸ λῆψιν. The heart of Menelaus was exhilarated, as the dew exhilarates or refreshes the ripening corn. Of the verb ταῖνει, see on II. O. 102; and compare also Od. M. 175. Apoll. Rhod. 111. 1019.

Καὶ μὲν φωνήσας ἐπεα πτερόεντα προσηνύδα·
'Αντιλοχε, νῦν μὲν τοῖς ἐγών ὑποεξομι αὐτῶς,
Χωμένος' ἐπεὶ οὐ τι παρόρος οὐδ' ἄσσφρων
'Ησθα πάρος· νῦν αὐτὲ νόον νίκησε νεόν.
Δεύτερον αὐτῷ ἀλέσαθαι ἀμείνονας ἦπεροπτεύειν.

Οὐ γὰρ κε με τάχ' ἀλλος ἀνὴρ παρέπεισεν 'Αχαίων,
'Αλλὰ σὺ γὰρ δὴ πάλλ' ἔπαθας καὶ πᾶλλ' ἐμύγκας,
Σὺς τε πατὴρ ἀγάθος καὶ ἀδήλφεως, εἰνεκ' ἐμεῖο
Τῷ τοι λισσομένῳ ἐπείπεσομαι, ἢδε καὶ ἦπον
Δῶσοι, ἐμὴν περ ἐνύουν ἵνα γνώσωσι καὶ οἴδε,
Ὡς ἐμὸς οὐποτε θυμὸς ὑπερφίλας καὶ ἀπίνης.

'Η ρά, καὶ 'Αντιλόχου Νοῦμοι δώκεν ἐταίρῳ
'Ἰπτον ἄγεν' δ' ἐπείτα λεβήθ' ἔλ παμφανόντα.
Μηριώνες δ' ἀνάερε δύο χρυσὸι τάλαντα
Τέτρατος, ὡς ἔλασε' πέμπτον δ' ὑπελείπετ' ἄεθλον,
'Αμφίθετος φιάλη' τὴν Νέστορι δώκεν 'Αχιλλέως,
'Αργείων ἀν' ἀγώνα φέρων, καὶ ἔεστε παραστάς·

Τῇ νῦν, καὶ σοι τούτῳ, γέρον, κειμήλιον ἔστω,
Πατρόκλου τάφου μηνὶ ἐμμενάει οὐ γὰρ ἤν αὐτὸν
'Οψε ἐν Ἀργείοις' ἐδώμω δὲ τοι τὸδ' ἄεθλον
Ἀυτώς' οὐ γὰρ πῦς γε μαχῆσαι, οὔδε παλαίσει,
Οὔδ' τ' ἀκοντιστῶν ἐννύεσαι, οὔδ' πόδεσι
Θεοῖσας· ἤδε γὰρ χαλεπῶν κατὰ γῆρος ἑπέγει.

Ὡς εἰπὼν ἐν χειρὶ τίθει· δ' ἐδέξατο χαίρων,
Καὶ μὲν φωνήσας ἐπεα πτερόεντα προσηνύδα·

603. χωμένος. Although auspic. Eustath. ι εὐ χωμένος. Of the adjectives παρόρος and ἄσσφρων, see on ll. H. 156. Y. 183. respectively. The former must here be rendered rash, interperate.
605. δέωτερον. The vulgar reading is βιτερσον. That in the text is supported by several MSS. and followed by Eustathius, after whom Erneste thus renders the passage: post hoc care, ne prastantiores decipias; tis prostrae cupias. The infinitive ἀλείσαθαι for the imperative. The verb ἦπεροπτεύειν signifies properly to flatter: and thence to deceive generally.
606. ἀδήλφεως. Thrasymedes.
610. ἀριβεθεσφ ημα. See above on v. 270.
611. τῇ. Take it. See on ll. A. 591.
612. ἀκοντιστῶν. The versions render this noun julaculorum certamen. Heyue,however, would rather understand it to signify the company of combatants; so that ἀκοντιστῶν ἐννύεσαι will be similar with ἀγώνα οἱ ἄμολοι ἐννύεσαν. See on ll. H. 298.
626. ναί δ' ταυτά γε πάντα, τέκος, κατὰ μοίραν ἐχείπες.
Ου γὰρ ἐτ᾽ ἐμπεδα γυνιὰς, φίλος, πόδες, οὐκέ τι χείρες
'Ωμων ἀμφοτέρων ἐπαύσασθαι ἐλαφραί.

Εἰθ᾽ ὡς ἄσωμιν, βίη τέ μοι ἐμπέδοις εἶν,
'Ως οὔτε κρείοντι 'Αμαργυκὲα θάπτον 'Ετειοι
Βουπρασίων, παίδες δὲ θέσαν βασιλῆς ἀεθλα.

'Ενθ' οὔτες μοι ὁμοῖος ἀνὴρ γένετ', οὔτ' ἀρ' 'Ετειῶν,
Οὔτ' αὐτῶν Πυλίων, οὔτ' Ἀιτωλῶν μεγαθύμων.
Πῦξ μὲν ἐνίκησα Κλυτομῆδα, 'Ηνοπός υἱὸν
Αγκάιον δὲ πάλη Πλευρώνων, ὡς μοι ἀνέστη.

'Ιθυκλὸν δὲ πόδεσαι παρέδραμοι, ἔσθλον ἑνότα
Δουρὶ δ' ὑπερέβαλον Φυληά τε, καὶ Πολυδώρων.

Οἰοσὶ μ' ἀποισὶ παρόλισαν Ἀκτορώνε, Πλῆθει πρόσβε 
βαλόντες, ἀγαςάμενοι περὶ νίκης,
Οὐκεκα δ' τὰ μέγιστα παρ' αὐτόφι λείπε" ἀεθλα.
Οἱ δ' ἀψ̄ ἔσαν διδύμοι δ' μὲν ἐμπεδον ἴνιοχεφεν,
'Ἐμπεδὸν ἴνιοχεφ', δ' ἀρα μάστιγι κέλευς.

"Ὡς ποτ' ἔνων νῦν αὐτὲ νεωτεροι ἀντισώμων
'Εργον ταυτών, ἐμὲ δὲ χρὴ γῆραι λυγρῷ
Πειθεσθαί τάτε δ' αὐτέ μετέπρεπον ἤρωσίσιν.

'Αλλ' ἤτι, καὶ σὸν ἐτάρου ἀθλοὐσι κτερεῖζε.
Τούτῳ δ' ἐγὼ πρόφορον ἐχόμαι, χαίρει δὲ μοι ἤτορ,
"Ὡς μεν ἀεὶ μέμνησαι ἐνήςος, οὐκε σε λήθω
Τιμής, ἵστε μ' ἔουε τετυμήσθαι μετ' Ἀχαιοῖς.


630. 'Αμαργυκέα. This Amarynceus, according

πληθεί πρόσβε 
βαλόντες, ἀγαςάμενοι περὶ νίκης,
Οὐκεκα δ' τὰ μέγιστα παρ' αὐτόφι λείπε" ἀεθλα.
Οἱ δ' ἀψ̄ ἔσαν διδύμοι δ' μὲν ἐμπεδον ἴνιοχεφεν,
'Ἐμπεδὸν ἴνιοχεφ', δ' ἀρα μάστιγι κέλευς.

"Ὡς ποτ' ἔνων νῦν αὐτὲ νεωτεροι ἀντισώμων
'Εργον ταυτών, ἐμὲ δὲ χρὴ γῆραι λυγρῷ
Πειθεσθαί τάτε δ' αὐτέ μετέπρεπον ἤρωσίσιν.

'Αλλ' ἤτι, καὶ σὸν ἐτάρου ἀθλοѣσι κτερεῖζε.
Τούτῳ δ' ἐγὼ πρόφορον ἐχόμαι, χαίρει δὲ μοι ἤτορ,
"Ὡς μεν ἀεὶ μέμνησαι ἐνήςος, οὐκε σε λήθω
Τιμής, ἵστε μ' ἔουε τετυμήσθαι μετ' Ἀχαιοῖς.

635. δ' σιοι ἀνίσητ. Who stood up against

me. Od. Σ. 334. μῆτις τοι τάχα Ιηον
ἀμέλειων ἄλουσ ανίσητ. Of the government
of διάσπας with a dative, see Matt. Gr.
Gr. § 401. 2. The sense is different in II.
A. 68. 101. and elsewhere.

639. παλης. By their number. The

critics, as Eustathius remarks, have

laboured hard to explain this difficulty.

They tell us a formal story, that when

Nestor was ready to enter the lists against

these brothers, he objected against them as

unfair adversaries,—for it must be remem-

ered that they were monsters who grew

together, and, consequently, had four hands

to Nestor's two,—but the judges would not

allow his plea, and determined, that as

they grew together, so they ought to be

considered as one man. Others tell us that

they brought several chariots into the lists,

whose charioteers combined together in fa-

vour of Eurytus and Cteatus, these brother

monsters. (See on II.Α. 708.) Others say

that the multitude of the spectators con-

spired to disappoint Nestor. Pope. See

Hyne on Apollod. Bιι. Π. 2.—πρόσβε 
βαλόντες. Scil. τοίς ἐπισκου. Compare

v. 572. Of the verb ἀγάζεσθαι, see on II.
P. 71.

640. παρ' αὐτῷ. That is, παρ' αὐτοῖς.

Scil. τοῖς ἐπισκου. In the chariot-race the

prizes were of greater value than in the

pugilistic and other contests.

642. ἐμπεδὸν ἴνιοχεφ. Of this repe-

ition, or ἑπαναφορά, see on II. Π. 372. X.
128. We have another example in Virg.
λει. VII. 586. Ile, velut pelagi rupeis im-
vecia, restitit: Ut pelagi rupeis, &c.

649. τιμής. In respect of the honour.

Eustathius supplies διά.
'ΟΜΗΡΟΥ 'ΙΔΙΑΔΟΣ Ψ'. 645

652. αἰνοῦ. This is usually rendered laudationem. But the primary signification of the word is simply narratio; which is evidently all that is meant in this place. So in Od. Ξ. 508. αἰνοῦ μίντι αἷμων, ἐν κατέλεξας. See Ammon in voco. The case is different infra v. 795.

653. πυγμαχίας ἀλεγεινής. Boxing, or the combat of the caestus, was a very rough exercise, and generally ended in some severe injury to one of the combatants. It was held in little estimation compared with other athletic games, and fell into disuse shortly after the heroic ages, till it was revived in the 23rd Olympiad. For a complete description of it, see West's Dissert. on the Olympic Games; Sect. 10.

660. The sentence must be thus supplied: πὲ κε μάλα πιταλήγεμεν ἀλλήλους ἀνασχομένους ταῖς χερσὶ. Compare v. 666. Apoll. Rhod. II. 68. Βιχ. Αἰν. V. 363; and see Matt. Gr. Gr. § 404. 6.

661. καμινοῦν. See on II. Χ. 257.


670. οὗτ' ἀρα πας ἢν κ. τ. λ. Compare II. Ν. 729, and the parallels there cited. Of the verb ἐπιπέδευσθα, to be inferior to any one, followed by a genitive of the thing, see Matt. Gr. Gr. § 358. 1.

679. ἐκσυντός. The verb ὑφετεῖν is used perpetually in Homer to express the
'Ες τάφον ἐνθα δε πάντας ἐνκά Καμελίωνας.  
Τὸν μὲν Τυχείνης δουρικλυτός ἀμφεπονεῖτο,  
Θαρσύνων ἔπεσε, μέγα δ' αὐτῷ βούλετο νήκν.  
Σώμα δὲ οἱ πρώτοι παρακάβαλεν, αὐτὰρ ἐπείτα  
Δώκεν ἤμαντας ἐγιμπότους βοθὸς ἀγαρύλοι.  
Τῷ δὲ Ζωσάμενῳ βίτῃν ἐς μέσαν ἀγώνα,  
"Αυτά δ' ἀνασχομίων χερσὶ στήβαρξarıν ἄμφω  
Σὺν ρὸ ἐπέσου, σὺν δὲ σφί βαρέαι χεῖρες ἐμιχθὲν.  
Δείνος δὲ χρυμαδός γευσών γένετ', ἐφρευε δ' ἐδρὼς  
Πάντοθεν ἐκ μελέων' ἐπὶ ζ' ἀρνυτο θείος 'Ἐπείδως,  
Κοῦζε δὲ παπτύναντας παρρήν, οὐδ' ἀρ' ἐτί δὴν  
'Εστήκειν' αὐτὸν γὰρ ὑπήριπε φαίδμα γυῖα.  
Οὐς δ' ὅθ' ὑπ' φροκὸς Βορέω ἀναπάλλεται ἰχθὺς  
Θῖν' ἐν φυκώεστι, μέλαιν δὲ ἐκ κύμα κάλυψιν.  
"Ος πληγείς ἀνέσταλτ' ἀυτὰρ μεγάθυμος 'Ἐπείδως  
Χερσὶ λαβῶν ἄφθωσε' φίλοι δ' ἀμφεῖσαν ἑταῖροι,  
Ο' μὲν ἄγον δὲ ἀγώνας ἐφελκομένους πόδεσσιν,  
Ἄμα παχὺ πτώοντα, κάρη βάλλουθ' ἐτέρωσε.  
Καθ' ἀλλοφρονεότα μετὰ σφίσιν ἐσαν ἀγοντες.  
Αὐτοὶ δ' ὀϊχόμενοι κόμισαν δέπας ἀμφικύπελλον.  
Πηλιέδης δ' ἀιψ' ἀλλα κατὰ τρίτα θῆκεν ἀεθλα,  
Δεικνύμενος Δαναόις, παλαισμοῦνας ἀλεγενείς.  
Τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην.  
Τὸν δὲ δυσδεκάβουον ἐν σφίς τίνος 'Ἀχαίοι'

sound occasioned by the fall of a soldier killed in battle. Compare II. Δ."504. E. 42. P. 50. Τ. 388. et centes alibi. Hence it is here used in the sense of to die, generally. So also in II. N. 426. ὑ αὐτοῦ δουρ-πίσας, ἀμώνων λογίν 'Αχαίοις. Eustath. εἴδωνόπος ἀντὶ τοῦ πίσος εὐκ τοῦ παραπομονίαν ὑποτον τοῖς πιπονίων, ὡς ἤκου τὸ δούρμετε ὑς πεσόν. The verb bears the same sense in Apoll. Rhod. I. 1304. IV. 557. From the fact that funeral games are here said to have been celebrated at the tomb of Εὐδίπους at Thebes, it appears that the adventures of the unhappy monarch, as related by the tragic poets, were an invention subsequent to the time of Homer. See Pausan. I. 28. 30. Valckn. ad Eur. Πτεν. p. 569.

683. ζώμα. This was a scarf tied round the middle, with the exception of which they fought naked. Schol. πράσινον θόος ὑν τοῖς παλαιοῖς περίκρυμα φέρειν πιρα-τὰ αἰείσατο, καὶ οὕτως ἀγωνίζεσθαι. The same observation will apply to the exercise of Wrestling (v. 710. 739); and also, as Heyne remarks, to those who contended in the foot-race prior to the 14th Olympiad. See Thucyd. I. 6. Pausan. I. 44. Dion. Hal. VII. 72.

684. ἤμαντας ἐγιμπότους βοθὸς ἀγα-ρύλοι. The εἰσῳ consisted of thongs of leather, or raw hides, wound about the hands and arms up to the elbow: and it seems to have been intended as well for defence, as for an offensive weapon. See West's Dissertation, uib supra. With the whole description of the contest, compare Apoll. Rhod. II. 63. sqq. Virg. Aen. V. 416. sqq.

688. χρύμα. The sound of the lounes on the cheeks. Eustath. κατὰ ὀνοματο-τοπαν, ὑ ἐν τίς γίνεται ψόφος καὶ ὅνων τριστομος, ὑ μᾶλιστα ἐν τίς πληγαῖς γί-νεται. See on II. Π. 363. Δ. 125.

691. ἐστήκειν. See on II. Π. 388.

692. ὑπὸ φροκὸς Βορέω. Schol. φρίς ὑ ἐπιπλαύος τοῦ κύματος κύμασα. See on II. Η. 63. Compare also II. Φ. 126.

696. ἐφελκομένους πόδεσσιν. Virg. Aen. V. 468. φέρει νείμα πρακτέρες. 701. παλαισμοῦνα. Of the πάλη, or wrestling, see West's Dissertation; Sect. 8.
'Ανδρὶ δὲ ἐμηθέντες γυναῖκι ἐν μέσσον θῆκε,
Πολλὰ δ' ἐπιστάτῳ ἔργα, τίνα δὲ ἐτεσσαράς οιον.
Στὴ δ' ὅρθος, καὶ μῶθον ἐν Ἀργείοισιν ἐκεῖνον.
"Ορνυθ', οί καὶ τούτου ἀέθλου πεφρήσθενον.
'Ως ἐβατ· ἠρῶ τὸ δ' ἐπείτα μέγας Τελαμώνιος Λίας'
'Αν δ' Ὀδυσσέας πολύμητις ἀνίστατο, κέρδεα εἰδώς.
Ζωσαμένω δ' ἀρα τῷ γε βάτην ἐς μέσσον ἁγώνα,
'Αγκάς δ' ἀλλήλων λαβέτην χερσὶ συμβρήσαν,
'Ως ὥστε ἀμείβοντες, τούς τε κλυτὸς ἱραρε τέκτων,
Δώματος υψηλοῖο, βίας ἀνίμων ἀλείώνων.
Τετρίγει δ' ἀρα νώτα θρασείων ἀπὸ χειρῶν,
'Ελκόμενα στερεωμέναι γάρ τὸ νότιος ἐρέν ἱδρώς'
Πυκναί δὲ σμιδέγγεις ἀνὰ πλευράς τε καὶ ὀμίους
Αἴματι φοινικόςσαν ἀνέθραμψων' οἴ δὲ μάλ' αἰεὶ
Νίκῆς ἤθην, τρίποδος περὶ ποιητοῦ.
Οὖρ' Ὀδυσσέας δύνατο σφίλαι, οὐδὲ τε τελάσαι'
Οὗτ' Λίας δύνατο, κρατερῇ δ' ἔχεν ἐς Ὀδυσσηῶς.
'Αλλ' ὅτε δὴ ῥ' ἀνίαξον εὐκνήμιδας Ἀχαιῶς,
Δῆ τότε μιν προσείτε μέγας Τελαμώνιος Λίας'
Διογενὲς Δαιρτάδη, πολυμήχανος Ὀδυσσέας,
'Η μ' ἀνάειρ', ἦ ἐγώ σε' τὰ δ' ἀὖ Δῇ πάντα μελήσει.

709. ἰν δ' Ὀδυσσέας κ. τ. λ. See on II.
B. 305.
710. ζυσαμένω. See above on v. 683;
and of the adverb ἀγκάς, in the following
line, on II. E. 371.
712. ὡς ὦτ' ἀμείβοντες, κ. τ. λ. This
similitude very happily represents
the wrestlers in the posture of wrestling.
Their heads lean one against the other
like the rafters that support the roof of a
house; at the foot they are disjoined, and
stand at a greater distance, which natu-
urally paints the attitude of the body in
these two wrestlers, while they contend
for victory. POPE: from Eustathius. The
words ἄλληλων λαμβάνοντας, hold each to-
gether,—i.e. are inserted into, and
mutually support each other,—must be supplied
from the preceding member of the com-
parison. With the participle ἀμεῖβοντις
also, some substantive, as στῦκοι, for in-
sance, must be supplied. Schol. ἀμεῖ-
βοντες ἐδοὺ μεγάλω, ἄλληλας προσπτι-
τονται, ὡστε βαστάζειν τὴν ὀρθήν.
This ellipse is not noticed in Bos.
714. τετρίγει. See above on v. 101.
721. εὐκνήμιδας Ἀχαιῶς. The vulgar
reading is εὐκνῆμιδας Ἀχαιῶς. Eusta-
thius mentions the accusative as more
perspicuous, but supported by fewer MSS.
It is found, however, in the Harleian and
some others, and most of the early editions. Either reading is admissible, as far as the
syntax is concerned. The verb ἀνάειρ' has a
passive signification in II. Σ. 300.
and elsewhere.
724. ἦν ἀνάειρ', ἦ ἐγώ σε. Seil. ἀνα-
είρω. When neither of the combatants
seemed likely to gain any advantage over
his antagonist, in order to bring the matter
to a conclusion, they mutually agreed to a
trial of strength; that one should en-
deavour to raise the other from the ground,
and by this means throw him. This was
called ἀναείρειν. Eustath. τὸ ἀνάειρα
δηλοὶ τὸ ἀναβαστάσας κυριώτατα ἐὰν ἥ
λις, ἐὰν καὶ ἐπιμένη αὐτῷ ὁ ποιητῆς.
So Hesychius also, in reference to v. 725.
ἀνάειρ' ἔπερεν, ἀνεβάστασεν. In this
case, the combatant to be raised placed his
back against the breast of his adversary.
While Ajax is thus in the act of raising
Ulysses, the latter contrives, by drawing
back his heel, to strike him in the bend
of the knee, by which means he brings
him to the ground; failing, of course, him-
self, with his back against the breast of
Ajax. This manoeuvre was called ἑγνῶν
ἀφαίρεσις. It will be remembered that
the emperor Caius implicitly addressed these words of Ajax to Jupiter, whose thunder he essayed to imitate. See Dio Cass. LIX. 28. Suet. Calig. c. 22. With the succeeding clause compare II. P. 514. sqq.

726. τυγών. Seil. αὐτός, i.e. τοῦ κύλητος. Eustath. κύλητος τήν ἀγκύλην πατά τοὺς παλαιόν, τήν περί τὰς ἵππας. Anglico, the bend of the knee.

731. ἐν δὲ γὰρ γνάμψει. For ἱνεγναμψε. Ἡ βεντ his knee; i.e. the knees of Ulysses gave way under the weight of Ajax. There is also another interpretation of which the words admit: viz. that Ulysses, by raising Ajax a little from the ground, bent the knee of his adversary, and thus again threw him. But, in this case, Ulysses would have gained a second advantage, with which the speech of Achilles, in putting an end to the contest, is evidently at variance.

735. κακοῖς. Fatigue. Seil. τῆς πάλης. The verb ἰπείζεσθαι is elegantly applied to wrestlers, who mutually support themselves upon each other. In connexion with this idea, it may be rendered, to contend, to strive. Some copies read ἰπείζεσθαι. 736. νίχη. Seil. ἵστριν. 743. Σίδονες πολυβαίδαλοι. See on II. Z. 291.

745. στήσαν. Heyne supplies τὴν νίκα. Compare Od. Δ. 582. Σ. 258. Schol. Vill. προφασίσαν. But the connexion of the passage evidently refers this verb, as well as those preceding and following, to κρήτηρα. Ernesti, therefore, properly understands the verb στήσαν to signify, to expose to sale; a sense which is nearly allied to one which it frequently bears, in relation to commodities weighed out for sale. See on II. N. 745. Eustathius observes, that it was presented to Theos, king of Lemnos (II. Σ. 230.), ἐν τὴν ἐν λιμνίσσῃ στήσαν. The goblet afterwards came into the possession of Euneus, from his marriage with Hysipyle, daughter of Thoas; of whom, and of the trade between Lemnos and the Greeks at Troy, see on II. H. 467.

746. Λυκάδονος ὄνων. See II. Φ. 41; and note in loc.
751. λοισθήν ἔθηκε. Seil. ἀεθλα. This reading, which is due to Heyne, is amply supported by v. 755. infra, where the ellipsis is supplied. All the copies have λοισθήν, which must be the dative of λοισθέως, a form which occurs no where else, and probably never existed. Perhaps, however, we should prefer, as being more Ionic, λοισθύνα ἔθηκε.

755. ἂν δ᾽ Ὀδυσσέως π. That is, ἀνύφορο. In the chariot-race, supra v. 332, the νύφος was the goal at the further end of the course, round which they turned. Here, however, it signifies the barrier, or starting-post; since the stadium was of a certain length, marked by a goal at the further end, which finished the race. So also in Quint. Smyrn. IV. 195. οἴ δ᾽ ἀπὸ νύφους Καρπακλύμως σήμανα. The verb τίτασα is used simply for ἤπα, in reference to the length of the course.


761. κανών. Properly, a line, or rule, and thence variously applied. Here it signifies a shuttle. With στρίβως we must supply ἄγχα from the preceding line.

762. πηνίον. The τοῦ or ὑπά. With this μῖτον is added in pleonastic apposition; since παρικ, when it is put for ἐγερνυστάτως, governs a genitive, and must therefore be taken adverbially. With an accusative παρικ is for παρά, as in II. Ω. 349. σήμα παρικ. Damm explains πηνίον as an adjective, and renders πηνίον μῖτον, βίτον, vid. fuso circumvolutum. Stephens, in Thes. Gr. v. πηνίος, records μῖτον, as a various reading of one MS. Erneste seems rather to favour this reading, and thus renders the passage: subtemen extrahens licitio radic, seu, e radio circumvoluto filis.


766. πήμαρον τίλεον δρόμον. That is, When they approached the end of the course. So Virg. Æn. V. 327. Jusque fere spatium extremino, fississe sub ipsum Finem adstructum. The whole passage, as indeed the whole description of the games, is a close imitation of Homer; for which reason particular parallels have been less frequently cited. See above on v. 356.
650

"Εὐχέτ 'Αθηναίη γλαυκώπτει διν κατά θυμόν·
Κλόθη, θέα' ἀγαθή μοι ἐπιρρόθεν ἐλθὲ ποδώτιν.
'Ως ἐφατ' εὐχόμενος τοῦ δ' ἐκλυε Παλλὰς 'Αδήνη·
Γούδα ἐπὶ θηκεν ἐλαφρά, πόδας καὶ χείρας ὑπέρθεν.
'Αλλ' ὅτε δὴ τάχα ἐμελλὼν ἐπαίξεσθαι ἀεθλῶν,
'Ενθ' Ἀιάς μὲν ὀλισθεῖ θέων,—βλάψε γὰρ Ἀθήνη,—
Τῇ μα βοῶν κέχυτ' ὅνθος ἀποκταμένων ἐρμύκων,
Οὐς ἐτή Πατροκλῷ πέφυν πόδας ὄκες 'Αχιλλέως.
'Εν δ' ὁθονὶ βοῦν πλήτο στῶμα τε ὑπάνας τε.
Κρητὴ' αὐτ' ἀνάφερε πολύτλας ἐδος Ὀδυσσείς,
'Ως ἢθε φθάμενος' δ' ἐδ' ἐβοῦν ἐλε πατίαμοι Ἀιάς.
Στὴ δὲ κέρας μετὰ χεραίν ἔχων βοῦς ἀγράφουλο,
'Οὐθὸν ἀποτύων, μετὰ δ' Ἀργείσισιν ἔισεν·
'Ω' πόποι, ἡ μ' ἐβλάψε θεὰ τόδες, ὡ τοπάρος περ,
Μήτηρ ὅς, Ὀδυσσῆ παρίσταται, ὡς ἐπαρχής.
'Ως ἐφαθ' οἱ' α' ἀρα πάντες ἐπ' αὐτῷ ὡς γέλασαν.
'Αντιλοχος δ' ἀρα δὴ λοισθημίων ἔκεφε' ἀεθλῶν,
Μειδιώτων, καί μῦθον ἐν 'Ἀργείσισιν ἔισεν·
Εἰδόσιν ὡμ' ἐρέω πάσι, φίλοι, ως ἐτι καὶ νῦν
'Ἄθανατοι τιμῶσι παλαιοτέρους ἀντρώπους·
'Αιάς μὲν γὰρ ἐμεῖ δολίγον προγενέστερος ἑστιν,
Οὔτος δὲ προτέρος γενείς, προτέρων τ' ἀντρώπων'
'Ὀμογέροντα δὲ μιν φάς' ἐμείνας ἀργαλέων δὲ
Ποσιν ἐρείδοσασθαι 'Αχαιός, εἰ μ' Ἀχιλλεί.
'Ὡς φάτο' κόμην δὲ ποδόκεα Πηλείωνα.
Τὸν δ' Ἀχιλλεὺς μῦθοσιν ἀμεβόμενος προσέειπεν·
'Αντιλοχ', οὐ μέν τις μέλεςς ἐρήσεται αἰνος,
'Αλλὰ τοὶ ἡμτάλαντον ἐγὼ χρυσὸν ἐπιθῆσον.

774. ὀλισθεῖ. Slipped. Hence the adjective ὀλισθηρός, slippery, Pind. Pyth. II. 175. The form ὀλισθαῖν occurs in Museus.
774. πάντες ἐπ' αὐτῷ ὡς γ. Virg. Æn. V. 357. Et simul his dictis facien ostentabet, et uto Turpia membra fimo: risit pater optimus illi, &c.
775. 'Αντιλοχος δ' ἀρα κ. τ. λ. There is not a more amiable character in the Iliad than Antilochus. The grace with which he concedes the prize to Menelaus, supra v. 566, and his behaviour upon this occasion, are truly delightful.
776. τελέσιν ὡμ' ἐρέω. See on I. A. 365.
777. ἀθάνατοι τιμᾶσι π. δ. The respect for old age, which prevailed among the early Greeks, has been noticed on II. A. 259. The sanction, which is here given to the feeling, may be compared with the divine injunction of the Jewish law, in Levit. xix. 32.
778. ὀίνος ὡς. See on I. A. 480. It is here used adverbially; in vain, to no purpose. See on I. A. 414; and of the substantive ἀῖνος, supra v. 652.
"Ως εἰπὼν ἐν χερσὶ τίθην ὃ δὲ δέξατο χαίρων.
Αὐτὰρ Πηλείος κατὰ μὲν δολοχόσκιον ἐγχός.
Θῆκ᾽ ἐς ἀγώνα φέρον, κατὰ δ᾽ ἀσπίδα, καὶ τρυφάλειαν,
Τεῦχε να Ἀρείδοντος, ὃ μὲν Πάτροκλος ἀπήνυ·
Στὴ δὲ ὅρθος, καὶ μῦθον ἐν Ἀργείᾳν ἐειπέν·

"Ανδρὲ ὅῳ περὶ τῶν δε γελευουν, ὅπερ ἄριστω,
Τεῦχε ἔσασσα, ταμειάρχροα, χαλκὸν ἐλώτε, Ἀλλήλων προπαράθε&pi
Τῷ μὲν ἐγὼ δῶσω τοῦ δόσαν ἄργυρόν, Καλὸν, Ἐντοι, τὸ μὲν Ἀστεροπαῖον ἀπήνυ
Τεῦχε δ᾽ ἀμφότεροι ἔννήμα ταῦτα φερόσων
Καὶ σφιν δαι' ἀγαθῆν παραβόλους ἐν κλίσειν.

"Ως ἐπιπρατο ὀρτο ὑπὸ ἔπειτα μέγας Ἀλας,
"Αὐ δ᾽ ἀρὰ Τυδείδης ὃρτο κρατοῦσα ποιμήδος.
Οὐ δ᾽ ἐπεὶ οὕν ἐκάτερθεν ὄμιλον θωράθησαν,
'Ες μέσον ἀμφοτέρων συνήτην μεμακότερα ῥέτασθαί,
Δείπνον δερκομένων θάμβος ὑπέρ πάντας Ἀχαιοῦς,
'Αλλ᾽ ὅτῃ δὲ σχεδὸν ἦσαν ἐπ᾽ ἀλλήλοιοιόν ἰόντες,
'Tρίς μὲν ἐπιμεῖαν, τρίς δὲ σχεδὸν ὁμμείθησαν.
"Ευθ' Ἀλας μὲν ἔπειτα κατ᾽ ἀσπίδα πάντοσ᾽ ἐσέν
Νῦξ, οὐδὲ χρόνο ἰκανέων ἐρωτό γὰρ ἔνδοθε θώρηξ.
Τυδείδης δ᾽ ἀρ᾽ ἔπειτα ύπέρ σάκεσος μεγάλου
Αἰὲν ἐπὶ αὐχείν κύρη φαινεῖν δουρὸς ἀκωκῇ,
Καὶ τότε δὴ ρ᾽ Ἀλας περιδείσαντος Ἀχαιοῦν
Παυσάμουνος ἐκλέεισαν ἄεθλιον ἵνα ἀνελέσθαι.
Αὐτὰρ Τυδείδη δώκε μεγάς φάσγανον ἑρως,

800. τεῦχε Σαρπήδοντος, κ. τ. Λ. See II. Π. 663.
805. ὑπεράκομος τῆς. The ellipsis in this passage is unusually harsh: ὑπεράκομος Σαρπήδοντος ἐπί τοποῦ ἐπὶ τοῦ των ἀριστερῶν. See on II. Δ. 307.
806. ἔπειτα. Properly the boxed. But as this signification would affix a degree of barbarism to the passage, scarcely consistent with a mere trial of skill, which the combat was intended to exhibit, the commentators interpret the word to signify the body within the armour; i. e. simply, the skin.
808. "Ευθ' Ἀλας μὲν ἔπειτα κατ᾽ ἀσπίδα πάντοσ᾽ ἐσέν.

809. τεῦχα. See p. 800.
811. ἀπὸ αὐχείν κύρη. Σαρπήδοντος. See II. Π. 183.

810. τοῦ μὲν Ἀστεροπαίον ἀπήνυν. See II. Π. 663.
811. εἰπ' αὐχείν κύρη. See p. 800.
820. μεγάλοι ἐπὶ σάκεσος μεγάλου. According to the later fabulists, Ajax was invulnerable except in the neck; although in all the earlier accounts he is said to have killed himself by a stab in the side. See Pind. Isthm. VI. 51. Soph. Aj. 854. Apoll. Bibl. III. 12. 6. The more recent fable may have been derived from the fact, that throughout the Iliad he is never wounded.
'ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ Ψ.

Σὺν κολείῳ τε φέρουν καὶ ἐυτύμητῳ τελαμῶνι.

Αὐτὰρ Πηλείθης θήκε σὸλον αὐτοχώρων.

"Ον πρὶν μὲν ῥήπασκε μέγα σθένος 'Ηετίωνος'
'Αλλ' ἦτο τόν ἐπεφευ ποδάρης δίος 'Αχιλλέως,
Τὸν δ' ἀγέτ' ἐν νήσαι σὺν ἄλλοις κτεάτεσι.
Στὴ δ' ὀρθῶς, καὶ μῦθον ἐν 'Αργείοισιν ἔφετεν'
"Ορνυθῇ, οἱ καὶ τοῦτον δέλων πειρόμεσθε.

Εἰ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἁγροί,
"Εξει μν καὶ πέντε περιπλομένους ἐνιαυτοὺς
Χρεώμενοι οὐ μὲν γάρ οἱ ἀτεμβόλειον γε σεδροῦν
Ποιμὴν, οὐδ' ἄροτρο, εἰδ' ἐς πόλιν, ἀλλὰ παρέξει.

"Ως ἐφαί' ὤρτο δ' ἔτειτα μενεπτόλεμος Πολυποίτης,
'Αυ δὲ Λεοντής κρατερὸν μένος ἀντιθοίου,
'Αυ δ' Ἀιας Τελαιμωνίδης, καὶ δίος 'Επείδος,
"Εξείδος δ' ἱσταντο' σόλου δ' ἐλε δίος 'Επείδος,
"Ηκε δ' δινήσας' γέλασαν δ' ἐπὶ πάντες 'Αχαιοὶ.
Δεύτερος αὐτ' ἀφέκηκε Λεοντέως, οὗς 'Αρμος
Τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαιμώνιος Ἀιας
Χείρος ἀπὸ στεμφρῆς, καὶ ὑπέρβαλε σήματα πάινων.
'Αλλ' ὦτε ἐν σόλον εἴλε μενεπτόλεμος Πολυποίτης,
"Οσσαν τίς τ' ἐρρίψε καλαύροπα βουκόλος ἀνήρ,
"Ηὲ ἦ' ἐλισομενὴ πέτεται διὰ βους ἀγελαῖας,
Τόσσον παντὸς ἁγῶνος ὑπέρβαλε' τοι δ' ἐβόησαν.
'Αναστάντες δ' ἔταροι Πολυποίτας κρατεροῖο

826. σῶλον. A quoit, or dice, from σέλλω, ageto; and therefore of similar derivation with δίκος, from εἴκω, Seihol. διαφέρει ἐκ σῶλος καὶ δίκος, ὅτι ὁ μὲν δίκος πλατύς ἐστὶ καὶ κολλάτερος, ὁ ἐκ σῶλος στρογγυλός καὶ σφαιροειδὴς. The exercise of throwing the disc among the Greeks differed chiefly from modern quiting, in being a trial of bodily strength rather than of skill. The combatants did not endeavour to strike a given mark, but merely to throw beyond their competitors; all of whom used the same disc, which in Homer is assigned as the prize of the conqueror. The disc itself was a massive piece of metal, extremely heavy, and generally thrown by means of a stick or thong fixed into a hole, made therein for the purpose. The σῶλος here mentioned was of iron, unwrought; whence the epithet αὐτοχώρων, formed by fusion only, without any artificial workmanship. The pronoun αὐτος has the same import in the compound στράτζελως (Soph. Phil. 33) and some others. The value attached to this disc arose from the extreme scarcity of iron, and its use and importance in agricultural employments. Compare ν. 832.

832. εἰ οἱ. Scil. victori. The adverb αὐτόρθην does not here imply at a distance; but, as Heyne observes, qui longe extensos fines habeat; agri latius finibus.

853. αλλὰ παρεῖξε. Intellige: ὁ χρώμενος, qui acciperit præmio, poterit inde praebere suis ad usum rusticos. Ernестi. The sense of the passage seems to be, that the labourers of the man who should obtain this immense mass, would not have to leave their employment in the country, in order to purchase iron in the city, since he would be able to supply them therefrom.


847. παντὸς ἁγῶνος. Here ἁγῶν must be understood of the space marked out for throwing the disc; i.e. the place of the contest. See on II. II. 298. Damm supplies σηματα, as in ν. 843: which line however, since πάινων would scarcely be used for ἁμεροτῆνων, is a manifest interpolation,
Νήσος ἐπὶ γλαφυρὰς ἐφερον βασιλέας ἀεθλοῦν.

Αὐτὰρ ὁ τοξευτὴς τῆς ἡκὼν σίδηρον,

Κάκις πετάλε ημίπελέκας, δέκα ὁ ἡμίπελέκα.

Ἰστὸν ὀς σηµήσε νηὸς κυνοπρώφοιο

Τιμλοὺ ἐπὶ ἄμαθος ἕκ ὃς τρῷφωνα πέλειαν

Δεπτὴ ἁµρίνῳν δόσε ποδός, ἢς ἄρ ἀνάγει

Τοξεύειν ὃς μὲν κε βάλη τρῷφωνα πέλειαν,—

Πάντας ἀειράµενος πελέκας, κλίσιµνε φερέσθων

"Ος ὃς κε μηρίνθοι τῷ χρή, ὄρνθος ἀμαρτον,—

"Ησοῦν γὰρ δὴ κεύνος,—ὁδ ὀίσεται ἡμίπελέκα.

"Ως ἐφατ' ὁφτα ὃς ἐπείται βίον Τεύκρου ἀνακτος,

'Αν δ' ἄρα Μηρίνως, θράπτων ἢς ἵσεις Ἰδρυµήνος.

Κλήρους ὃ νεν κυνή χαλκηρεῖ πάλλουν ἐλώντες

Τεύκρου ὃς πρῶτος κλήρου λάχεναι αὐτίκα δ' ἰν

"Ἡκε ἐπίκρατεσ' ὑδ ὅ ἡπέλθαις ἀνακτο

'Αρνῶν πρωτογόνον οἴκειν κλείσων ἱκάτουμην.

"Ορνίθος μὲν ἀμαρτε, μέγηρε γὰρ οἱ τόγο "Απόλλων

Αὐτὰρ ὃς μήρινθον βάλε πάρ πόδα, τῷ δέδετ ὃρνις

"Αντικρὸ ὃς ἁπὸ μήρινθον τάμε πικρῶς διστός.

"Ἡ μὲν ἐπιεῖτ' ὅτε ἐπὶ πρὸς ὁφραντόν, ἤ ὃς παρεἴθ

Μήρινθος ποτὶ γαῖαν ἀτὰρ κελάδισαν 'Ἀχαιοί.

Σπερχέμονος ὃ ἄρα Μηρίνως ἐξεφύρα χειρὸς

Τόξου ἀτὰρ δὴ διστὸν ἐχε πάλαι, ὡς ἱθυνεν.

derived, as it seems, from Od. Θ. 192. At the same time, ὑπερβάλλων followed by a genitive is unusual.

850. ἰόντα σίδηρον. Black iron. Schol. Venet. τίνες ἰόντα τὸν μίλανα, ὡς ἰουνία θεῖα πτῶνεν. This is unquestionably the correct interpretation. The citation of the Scholiast occurs in II. Α. 293, in which the adjective οἰωνίδης is synonymous with ἱπτανικώς, supra v. 744. Compare note on II. Α. 87. Blomfield on Ἀσση. Pers. 467. Sensus primarius τοῦ τῶς έπιείρει niger, unde nigrum omnne subinde sic diceratur, qualis erant virole, ferrum, toxiceum. Soph. Trach. 719. ιός αἰματος μῆλας. See also Theoc. Idyl. X. 28. Virg. Eccl. X. 39. In the following line the words πελέκας καὶ ἡμίπελέκα are in apposition with σιδήρων, so that nothing more is meant than addes and hatchets made of iron.

851. ἡμίπελέκα. Eustath. μονοστόμους πελέκας. Properly, however, πελέκακος signifies merely the handle of an axe. See on II. Ν. 612.

853. πελέων ὅς ποδός. Of this construction, see on II. Α. 197. Similarly in II. Ω. 515. γίνονται δὲ χειρὸς ἀνίση.

855. ὃς μὲν κε βάλη κ.τ.λ. See on II. Ο. 348.

863. ἀνακτο. Apollo (v. 365). Perhaps, however, any god whomsoever. Of the verb μεγαίρω, in v. 365, see on II. Ν. 563.

870. ἐξεφύρα χειρός. Seil Τεύκρων. He snatched the bow from the hand of Teucer. According to this reading, it seems that only one bow was employed, that neither of the combatants might have any advantage over the other. Some copies for χειρός read Τεύκρων. There is also another reading recorded by Eustathius, as that of the Marseilles edition, which completely alters the sense of the passage: Σπερχέμονος δ' ἄρα Μηρίνως ἐπειδήκατ διστὸν Τόξῳ ἐν γὰρ χειρόν ἐχε πάλαι, ως ίθυνεν. According to this, each combatant had a separate bow. Compare Od. Φ. 74. sqq. Both readings have their difficulties. The first is best, as it stands; the last would possibly be preferable, if it were practicable, as Heyne proposes, to expunge the last of the two lines.

871. ως ίθυνεν. Just as he aimed it; that is, the arrow was ready to be fixed immediately, that no time might be lost in taking aim.
Αυτικά ἐ' ἤπειλθεν τοιαυτ' ἀπὸλλων
'Ἀρμόνιον πρωτογόνων βέλες κατεβαίνει στη ἀκατάβητην.
"Ὑψον ἐ' ὑπὸ νεφέων εἶδε τρομώνα πελείαν,
Τῇ ἑ' ὤγε διενύουσαν ὑπὸ πτέρυγος βαλοὶ μέσην" 875
'Αντικύρη ἐδείχθη βίλος· τὸ μὲν ἄψ ἐπὶ γαίρ
Πρόσθεν Μηριώνιον πάγη ποδός· αὐτὰρ ἡ ὄρνος,
Ἰστῶ ἐφεξώμενη νῦν καινοπρώριον,
Ἀγάλεν' ἀπεκρίμεσα, σὺν ἐπὶ πτερὰ πυκνὰ λίασθεν'
'Ωκὺς ἐ' ἐκ μελέων θυμὸς πτάτο· τῆλε ἐ' ἀπ' αὐτὸν
Κάππεσε· λαοὶ ἐ' αὐθ θῆμυτό τε, θάμβησαν τε.
'Αυ ἐ' ἄρα Μηριώνις πελεκέας ἐκα πάντας ἀώρε,
Τεῦκρος ἐ' ἱμπέλεκα φέρε κοιλάς ἐπὶ νῦς.
Αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκοιν ἑγχος,
Κάδες λέβητ' ἀπροσφήον, βοῦς ἄξιον, ἀνθρωπίνην,
'Ἡκ' ἐς ἁγώνα φέρων καὶ ἡ ἡμοιες ἄνδρες ἀνέσταν'
'Αυ μὲν ἄρ' Ἀτρείδης εὐρυκρεῖνον Ἀγαμέμνονον,
'Αυ ἐ' ἄρα Μηριώνις, θεράπων ἔνδι τιμοινήσω.
Τοῖς ἐδὲ καὶ μετέπειτα ποδάρχης ἄδιος Ἀχιλλεὺς'
'Ἀτρείδης, ὃμεν γὰρ ὅσον προβίβηκας ἀπάντων,
'Ηδ' ὅσον δυνάμει τε καὶ ἡμασιν ἐπλευ ἄριστον,
'Αλλας σὺ μὲν τῶν ἅθελον ἔχων κοιλάς ἐπὶ νῦς,
'Ἐρχειν' αὐτὸ ὄρνον Μηριώνη ἡρωί πόρωμεν,
Ἦλ σὺ γε σῶ ἔμοι ἔθελοις' κέλομαι γὰρ ἐγωγεν.
'Ως ἔφαιν' οὔδ' ἀπιθησεν ἄνως ἄνθρων Ἀγαμέμνων' 895
Δωκε ἐς Μηριώνη ὄρνον χάλκεου' αὐτὸ τῆρ' ἡρωί
Ταλθυβίῳ κήρυκι δίδου περικαλλές ἅθελον.

879. λιασθεῖν. Were distended. See on II. O. 520.
885. ἀνθρωπίνην. Having flowers graven thereon. Schol. Vill. ἀνθρωπίνην ἦτοι τοικλον, ἀπὸ τῶν ἐντερωτείμων ἄνθρωων, ἄ και ἄνθεμα καλοῦσιν. See also on II. I. 122.
886. ἡμοιες ἄνδρες. Schol. ἀκοντισταῖ. See also on v. 891.
890. Ἀτρείδης, ὃμεν γὰρ κ. τ. λ. Agamemnon, who had engaged in none of the previous games, now offers himself a candidate in the last, evidently with the sole view of paying respect to Achilles. Achilles accordingly prevents him, and in the most handsome manner assigns him the prize without a contest. Of the construction with γάρ, see on II. H. 73.
892. ἔχων ἔχειν. For ἔχει. See on II. Σ. 160.
897. Ταλθυβίῳ ήδιον. Scil. to carry to his tent. The notion which has been attached by some to this passage, that Agamemnon gave the prize as a present to Talithybius, is extremely far-fetched; not to mention, that such a proceeding would have been something of an affront to Achilles.
THE ARGUMENT.

THE REDEMPTION OF THE BODY OF HECTOR.

Achilles drags the body of Hector thrice round the tomb of Patroclus (vv. 1—21). The Gods deliberate about the redemption of Hector's body (22—102). Jupiter sends Thetis to Achilles to dispose him for restoring it; and Iris to Priam, to encourage him to go in person and treat for it (103—107). The old king, notwithstanding the remonstrances of his queen, makes ready for the journey, to which he is encouraged by an omen from Jupiter (188—321). He sets forth in his chariot, with a waggon loaded with presents under the charge of Idaeus the herald (322—333). Mercury descends in the shape of a young man, and, conducting him to the pavilion of Achilles, holds a long conversation with him on the way (334—467). Priam finds Achilles at his table, casts himself at his feet, and begs for the body of his son (468—506). Achilles, moved with compassion, grants his request, detains him one night in his tent, and the next morning sends him home with the body (507—691). The Trojans run out to meet him (692—718). The lamentations of Andromache, Hecuba, and Helen, with the solemnities of the funeral (719—804).

The time of twelve days is employed in this Book, while the body of Hector lies in the tent of Achilles; and as many more are spent in the truce allowed for the interment. The scene is partly in the camp of Achilles, and partly in Troy.

ΔΥΤΟ δ' ἀγώνιν, λαοὶ δὲ θοὰς ἐπὶ νῆς ἔκαστοι
'Ἐσκίδναντ' ἱέναι τοι μὲν δὸρποιο μέδοντο
"Ὑπνοῦ τε γάλκεορον ταρσήμεναι αὐτὰρ 'Αχιλλεύς
Κλαίει, φίλου ἐτάρου μεμνημένος, οὐδὲ μιν ὕπνος
"Ἡρει πανδαιμάτωρ, ἀλλ' ἐστρέφετ' ἐνθα καὶ ἐνθα, 5

1. ἀγών. Schol. τὸ ἄθροισμα τῶν θεατῶν. See on II. H. 298.
5. ἐστρέφετ' ἐνθα καὶ ἐνθα. Aristoph.
8. ἁδρῶν τε πτολέμους, κ. τ. λ. The verb πτολέμω signifies properly, to πτολέμω, to transfix; as infra v. 625. Η. 317. Π. 405. Hence, to transfix, to pass over; as in this place, and in Od. 6. 183. Χ. 91. 264; where this same line recurs. It is plain, however, that πτολέμω cannot be immediately applied to both members of the sentence; so that some other participle, as ἀμφότερος, for instance, must be supplied with πτολέμως. See on Ι. Α. 532.

16. τρις ἐ' ἐρυθας κ. τ. λ. See on Ι. Χ. 165.


28. ἀλεξάνδρου ἐνεκ' ἀτης. This passage, from v. 24 to v. 30, has been thought spurious by some of the ancients, who say, that had Homer been acquainted with the judgment of Paris, he would undoubtedly have mentioned it before this time in his poem; and, consequently, that the story was of later invention. Aristarchus also affirms that μαχαλοσύνη is a more modern word, and never known before the time of Hesiod, who uses it when he speaks of the daughters of Proetus, in Op. D. 504. He adds that it is appropriated to signify the incontinence of women, and cannot be at all applied to men. Therefore others read in the last verse, ἐ' τι κτεραμίνα εἳρη ὑπὲρ μυριας. These objections are entirely gathered from Eustathius, to which we may add, that Macrobius seems to have been one of those who rejected these verses, since he affirms that our author never mentions the Judgment of Paris (Saturn. Β. 16). It may be answered, that the silence of Homer in the foregoing part of the poem, as to the Judgment of Paris, is no argument that he was ignorant of that story. Perhaps he might think it most proper to untold the cause of the destruction of Troy in the conclusion of the Iliad; that the reader seeing the wrong done, and the punishment of that wrong immediately following, might acknowledge the justice of it. I cannot think that the objection about the word μαχαλοσύνη is of any weight. The date of words is entirely uncertain; and as no one has been able to determine the ages of Homer and Hesiod, so neither can
any person be assured that such words were not in use in Homer's days. For
On this subject see Hemsterhuis on Lucian (T. I. p. 253), who is in favour of
Homer's non-acquaintance with the judgment
of Paris. It should seem, however,
that there is in all probability an allusion
to this cause of Juno's hatred, in II. I. 313.
See also Heyne on Apoll. Bibli. II. 2.
word ἐγκ., see on II. A. 412.
31. ἐνοθεσκάτη ὕπος. The twelfth morn-
ing since the death of Hector; whereas in
v. 107. it is said to be the ninth. Bentley
would erase this line; but probably, as
both twelve and nine are constantly used
as round numbers, the discrepancy may be
thus accounted for.
36. ἰδέων. Subaud. ὡτε. So as to see
him; i.e. that she may see him.
41. ἄγρα οἵεν. See on II. G. 342. E.
326.
42. ἵστ', ἵτι κ. τ. λ. The construction
here is a species of anacoluthon. The pas-
sage is begun as if εἴπερ were to follow:
instead of which the conjunction is neglected,
and the participle εἰπέως is employed. See
Matt. Gr. Gr. § 556. Obs. 2. Of the ex-
pression θημέρον εἰπέως, see on II. I. 594.
44. οὐδὲ οἱ αἰδώς κ. τ. λ. The same words
occur in Hesiod. Op. D. 316, from whence
Heyne supposes that v. 45, which does not
well suit the sense, has been introduced
into this place. Euripides has a similar
passage in Hippol. 387: Αἰδώς τε ἔσται δ' ἐς ταῖς ἡμέραις, ὃς ἐπείρησαν,
νήπιοι καταστρέψει, ἢν ἀφήνοι θημέρον.
Also in a fragment of the Erechtheus, cited
in Clem. Alex. Strom. VI. p. 621. B. Αἰ-
δώς εἰς κατὰ νύκτα ἐνεπείρατο ἄξον πίπτω:
Καὶ θημέρον ἄν διας, καταστρέψεις, ὑπερβάλλεσθαι. Compare Od. P. 347. If Heyne's rejec-
tion of v. 45. be correct, αἰδώς will signify
reservatio erga alios: in which sense it is
frequently used by the tragic poets. Con-
pare Soph. Ed. C. 247. 1263. Eurip. Al-
et alibi serius.
48. κλαύσας καὶ δίναμενος μεθέπεικε. Ἡ
cresses to keep and lament; seil. in course of
time. Of the construction of the participle
with verbs signifying to desist, see Matt.
Gr. Gr. § 550. 7. d.
49. τλητοῦν γὰρ Μοῖραι κ. τ. λ. Eurip.
Orest. 1. Ὡς ἵναιν οὐδέν ἐνεπείραν, ὃς
ἐπείραν ἔπεσεν, οὐδὲ πᾶθος, οὐδὲ συμφορὰ
θυμάτως, ές οὐκ ἄν ἄρας ἄξον γὰρ ἄν
θρώπων φύσις. The adjective τλητοῦν
is here used in an active signification, patiens;
as in Od. A. 33. πολύτηκοι γέροντες.
More generally it is passive. Compare
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ω'.

Αὐτὰρ ὁγ' "Εκτόρα δίοιν, ἐπεὶ φίλον ἦτορ ἀπήφρα,
"Ἰππών ἐξάπτων περὶ σῆς ἄτροιο φίλου
'Ελκεῖ οὐ μὴν οἱ τὸ γε κάλλιον, ουδὲ τ' ἀμενών.
Μή, ἀγαθῶ περ ἐόντι, νεμεσισθῶμεν οἱ ἡμεῖς'
Κωφὴν γὰρ δὴ γαῖαν ἀείκειε μεμεναίων.

Τὸν δὲ χολωσαμένη προσέφη λευκώλενος "Ἡρη'
Εἴη κε καὶ τοῦτο τεύον ἔπος, 'Ἀργυρότερες,'
Εἰ δὲ ὁμὴν Ἀχιλῆς καὶ 'Εκτόρο θήσετε τιμήν.
"Εκτόρω μὲν θυτός τε, γυναῖκα τα ἱδάσατο μαζών'
Αὐτὰρ Ἀχιλλεύς ἔστι θεᾶς γόνος, ἦν ἐγὼ αὐτήν
Θρέλα τε, καὶ ἀπτήλα, καὶ ἀνδρὶ πόρον παράκοιτον
Πηλεῖ, δὸς περὶ κῆρι φίλος γένετ' ἀδαναύσου.
Πάντες δ' ἀντίςασθε, θεοὶ, γάμου, ἐν δὲ σὺ τοῖς
Δαίμον, ἔχων φόρμιγγα, κακῶν ἑταρ', αἰεὶν ἀπίστε.
Τὴν δ' ἀπαμείβομενος προσέφη νεφεληγερέτα Ζεὺς'
"Ἡρη, μὴ δὴ πάμπαν ἀποσκόδαμαι θεοῖς.
Οὐ μὲν γὰρ τιμῆ γε μ' ἐσσεται τοῖς καὶ 'Εκτόρ
Φίλατος, ἐσκε θεοὶ βροτῶν, οὐ δὲ Πλοῦς εἰδίν.
"Ὡς γὰρ ἐμοίγ', ἐπεὶ οὔτι φιλῶν ἡμάρτανε δώρων.
Οὐ γὰρ μοι ποτε βωμός ἐδεσθε δαιτὰς ἡσις,
Λοιβῆς τε, κυσίς τε' τὸ γὰρ λάχομεν γέρας ἡμεῖς.'

53. μὴ νεμεσισθοῦμεν. That is, Caren
dum est, ne iudicisur.
54. κωφὴν γαῖαν ἀείκειε. Schol. ἀναίσ
θητὸν σώμα ὅδριζε. Epicharm. ap. Plut. de Fort. c. 3. νοὺς ὄργα, καὶ νοὺς ἀκούς,
thallass, εν καὶ τυφλ. Hence the frag
Grot. Tί κέρδος οὐ κέ ἄνως ἀείκεις ἴ
κροις; Tί τὴν ἀλανδὸν γαῖαν ὅδριζην πλῖν;
Compare Soph. Ant. 1030. The line has been often cited; and, among others, by Aristotle, in Rhet. II. 3. Of the application of γαῖα, κόνις, and the like, to the dead, examples continually present themselves. See, for instance, II. H. 99. Thus Anacre. Carm. IV. 9. διῆγ
δὲ κεισμένη Κόνις. Ovid. Met. VIII. 496.
Vos enim exigitis gelidique jactare umbros? Horat. Od. IV. 7. 16. Pultus et umbra
sumus. Compare Gen. ii. 7. iii. xvii. 27. Psalm cxlv. 4. 1 Cor. xv. 47; and other passages of Scripture.
55. εἰ ἡ καὶ τοῦτο κ. τ. λ. Locum
habente forte haec a te dicta, si eodem honore
vos dix habendum putabitis Achilles et He
torem. Od. O. 434. Εἰ ἡ καὶ τοῦτ' ἐ
μοι θέλοιτε γε, ναῦται, "Ορκω πιστῶθηναι.
HETNE.
56. γυναικά τε θήσατο μαζών. For
γυναικεῖον μαζών. Compare II. I. 563;
and see notes on Soph. Òd. T. 80.
The verb ἰδῆσαθαί, from the old verb
θάω, signifies generally in the middle
voice, to suck. Callim. H. Jov. 48. σὲ δ'
ἰδῆσαμ πῶς μαζέων Ἀγός. Sometimes,
however, to give suck. Hom. H. Apoll.
123. σὲ δ' ἀρ' Ἀπόλλωνα χρυσάφορα θῆ
το μήτρη.
60. ἀντί σα τὰ γὰρ. Were partakers
in; i. e. were present at the marriage.
So σοῦλιμον ἀντίδαυ, II. N. 214. See on II.
A. 31. Of the marriage of Peleus and
Thetis, see Apoll. Rhod. IV. 790. sqq.
According to some, Juno’s affection was
gained by the refusal of Thetis to favour
the addresses of Jupiter.
68. ὡς γὰρ ἐμοίγ'. Seil. δοκεῖ. See
Dederlin on Soph. Òd. C. 15. Brunck.
Lex. Soph. v. ὡς ἐμοί. The verb ἀμαρτά
ω, with a genitive, is more generally used
of one who fails of receiving, i. e. who
loses; as in Eur. Alcest. 632. 900. Here it
is employed of one who fails to give, i. e. who
withholds. In Homer it usually signifies
to miss one's mark. Compare II. A. 491.
73. παρμέμβλωκεν. See on II. Δ. 11.
74. εἰ τις καλέσαι. For καλέσατο τις. The optative with εἰ is frequently used as a mild imperative. Compare Od. A. 287. Also, without εἰ, in a negative interrogation; as infra v. 263. See Matt. Gr. Gr. § 514. 2. c.
75. μείλαν. The old commentators understood this epithet as a proper name; since there was a bay so called at no great distance from Samos, between the Chersonese and continent of Thrace. But the epithet is perfectly analogous with others applied to πόντος, as ἡρώας, σίνοφις, and the like; and may therefore be considered as one of the same class. See on II. A. 350.
76. μολυβδαίωρ. The lead at the end of a fishing-line; or, the line itself, having lead at the end. Schol. ἀρμίς: μολύβδος δὲ ἐπικεῖται τῷ ἀγκίστρῳ εἰς τὸ καθέλαιν αὐτὸ τῷ βάρει κατό.
77. βοῦς κέρας. This was a small tube of horn, through which the extremity of the line was passed, in order to prevent the fish from biting it. Suidas: κατεσκεύασεν σφίγγα μὲν κίρατος βοαίων, ἢν περικυθίσαν τῷ ἀρμίῳ, ἔνα μὲν ἢ τὰς ἄρτος τρύγους τὸ λίθον. In this tube the leaden weight seems to have been inclosed. Compare Od. M. 253. Of the periphrasis ἰμμεβάναι ἐχεῖται, see on II. A. 343; and of the adjective ὑμησῆς, on II. A. 454.
78. μιχαὶ εἰδώς. See on II. B. 718.
79. εἰ μέν. Nevertheless I will go. The particle μέν, according to Hoogewoon (de Particulis, p. 306), is sometimes used ἐναντιωματικῶς, adversatively. Of this the present passage is far more illustrative than the examples there cited. The fact is, that the sense is elliptical, and may be thus supplied: εἰ μέν, ἀίκουσα δὲ εἰμί. In the same manner quidem is sometimes employed in Latin. See Doedel on Soph. Õed. C. 522.
'Omphroy Iliadous Ω'.

'Ἡγεῖτ' ἀμφὶ δ' ἀρα σφι λαίζετο κύμα θαλάσσης.
'Ακτήν δ' εἰσαναβάσαι εἰς οὐρανὸν ἀἰχθήτην.
Εὔρον δ' εὐφροσπα Κρονίδην, περὶ δ' ἄλλου ἄπαντες
Εἴαθ' ὑμιγρέεσι μάκαρες θεοὶ αἰεὶ ἔντυτες.
'Η δ' ἀρα πάρ Δη πατρὶ καθήζετο, εἴξε δ' Ἀθηνη.
'Ἡρη δὲ χρύσων καλὸν δέπας ἐν χερὶ θῆκε,
Καὶ ρ' εὐφρην ἐπέσας' Θητις δ' ὠρείξε πτούσα.
Τοῦτι δὲ μῦθων ἤρχε πατήρ ἀνδρῶν τε θεῶν τε
"Ἡλιός Οὐλυμπόντε, θεὰ Θητί, κηδεμοῖν πέρι,
Pένθος ἄλαστον ἔχουσα μετὰ φρεσκῷ οἶδα καὶ αὐτός".
'Ἀλλὰ καὶ ὡς ἔρησ, τοῦ σ' εἶνεκα δεύρο κάλεσσα.
'Ἐννύμαρ δὴ νῦκος ἐν ἀθανάσισιν ὄρωρεν
'Εκτορος ἀμφὶ νέκω καὶ Ἀχιλλῆς πτολιπόρως
Κλέψατι δ' ὀτρύνεσκον ἐφικτόν Ἀργειφόντην.
Αὐτήρ ἐγὼ τόδε κύδος Ἀχιλλῆς προτιάτωπω,
Αἴδω καὶ φιλότητα τείν μετόπισθε φυλάσσων.
Ἀβα μάλ' ἐς στρατὸν ἠλθε, καὶ υἱὲ συ ἐπέστειλον
Σκύζεσθαι οἱ εἰπτε θεοῦς, ἐμὲ δ' ἔξοχα πάντων
'Αθανάτων κεχολώσθαι, ἵτι φρεσκι μαμονήσανθον
'Εκτορ' ἔχει παρὰ νησὶ κορωνίσιν, οὐδ' ἀπέλυσεν
Αἰ κέω πως ἔμε τε δείσυ, ἀπὸ τ' Ἐκτορά λύσῃ.
Αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἱριν ἐφῆσώ,
Δύσσασθαι φίλοι νῦν, ἵν' ἐπὶ νήας Ἀχαίων,
Δώρα δ' Ἀχιλλῆς φερέμεν τά κε θυμόν ιήνη.
"Ὡς ἐφατ' οὐδ' ἀπίθησε θεὰ Θητίς ἄργυροπέκα'
Βῇ δὲ κατ' Οὐλυμποῦ καρπίνων ἄξιασα.
'Ἔχει δ' ἐς κλοίσιν οὐ νίεος' ἐνθ' ᾧ τόν γε
Εὔρ' ἀδινὰ στενάχοντα φίλοι δ' ἀμφ' αὐτόν ἔταιροι
'Εσσαμένως ἐπένυντα, καὶ ἐντύνυντο ἀρίστων.'

110. τόδε κύδος Ἀχ. προτιάπτω. The honour thus superadded to Achilles by Jupiter, arose from his submission to the divine will in resigning his vengeance, and delivering the body of Hector to Priam; as he had before subdued his own perverse will, and made those concessions to Agamemnon which ratified the reconciliation between the two chiefs (II. T. 55. sqq.); and also from receiving a splendid ransom for the corpse of his enemy before resigning it to his afflicted friends for honourable burial. As nothing is more odious than obstinate perseverance in error, so nothing is more creditable than a prompt and generous abandonment of it. Hor. Carm. II. 2. 9. Latius regnes rabidum domando Spiritum, quam se Libyan remotis Cadibus jungas, et uterque Penus Sereiat uni.

111. αἰδὼ καὶ φιλότητα κ. τ. λ. Ever entertaining a feeling of respect and affection for you. The possessive pronoun τείν here used for the genitive of the primitive, σοῦ, i. e. εἰς σέ. See on Soph. Εδ. C. 332. Pent. Gr. p. 126.—The adverb μετόπισθε here relates to τιμεῖ, and is equivalent to ἀσί.

119. ιήνη. See on II. O. 102. Ψ. 598.
124. ἄριστων. See on II. B. 381. Athen. I. 9. 19. Plutarch. Sympos. VIII. Probl. 6. Clarke reads ἐντύνυντ' ἄριστων, and has a long note to prove that the first syllable of ἄριστων is always long, which is certainly the case in later authors. But the reading of the text is supported by the best authority; and as there are many words used by Homer, of which the quantity is different in other writers, we
may fairly conclude that ἀριστον was one of the number; especially as the rhythm of the verse is improved by reading εἰντόνον. In Od. II. 2. all the copies have εἰκόνιον, where the alteration adopted by Clarke is supported simply by Athenaeus, 214. b. 

125. ἵπτοντο. This verb is properly rendered in the versions See. Compare the notes on II. H. 334. X. 159.


131. βέγε. See on II. O. 194.

139. τῷ ἐν. Let him be here; i.e. let him come. Ernests points out the difference between the use of the verb ἀγιοῖν in this line, and of ἀγαθοι infra v. 151. Here the middle voice is used of him who redeems the body for himself; but the active applies to him who merely removes the body, as an act of service for another.

140. εἰ δὲ πρόφροιν θυμοὶ κ. τ. λ. These words expressly announce the submission of the will of Achilles to the ἂνδρας boiλή, upon which the primary argument of the poem turns; and for the accomplishment of which nothing now remains, except the performance of the funeral rites over the body of Hector.

146. οἶνον. Τοιούτω τοιοῦτα, v. 146.—The injunction is here strengthened by a prohibition of the contrary. See on II. A. 416.

152. μηδὲ τί τάρβος. Scil. οἰνῷ.
Τόιον γάρ οἱ ποιμνὸν ὀπάσοσμεν Ἀργειφόντην,
'Ος ἄξις, εἰδὸς καὶ ἄγων Ἀχιλῆς πελάσσῃ.
Αὐτὸς ἐπὶ ἄγαργην ἔσω κλησιν Ἀχιλῆς,
Οὐτ' αὐτὸς κτενέεις, ἀπὸ τ' ἄλλους πάντας ἐρύεις.
Οὗτ' γάρ ἐστ' ἄφρων, οὐτ' ἁσκοπὸς, οὐτ' ἀληθίμων,
Ἀλλὰ μὰλ' ἐνυκέως ἰκέτει περιθύσεσαι ἀνδρός.
"Ὡς ἐφατ' ἥρτο δὲ Ἰρις ἀελλότος ἀγγελέωσα.
'Ιξεν δ' ἐς Πρίαμοις κίχε δ' ἐνοπήν τε γόου τε.
Παθεῖς μὲν πατέρ' ἁμβα τιθέμενοι ἐνδοθεὶς αὐλῆς
Δάκρυσιν εἰματ' ἐφούνον. δ' ἐν μέσοισι γεραίοις
'Ενυπατ' ἐν χλαίνῃ κεκαλυμμένος ἁμβα εἰς πόλην
Κύρος ἐν κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
Τὴν ὑπὰ κυλινδόμενον καταμάπατο χερσίν ἐξῄς.
Οὐγατέρες δ' ἀνὰ δώματ' ἰδὲ νυό ἠδύρουτο,
Τῶν μομυσκόμενα, οἱ δ' ἰδ' πολέες τε καὶ ἐσθολοὶ
Χερσὶν ὑπ' Ἀργεῖων κέατο ψυχὰς ὀλέαντες.
Στὴ δὲ πάρα Πρίαμοιν Διὸς ἄγγελος, ἥδε προσηύδα,
Τυθὸν φθεγξαμένην τὸν δὲ τρόμος ἐλλαβὲ γυῖα.
Θάρσει, Δαρδανηδὶ Πρίαμε, φρεάτ', μηδὲ τί τάρξει.
Οὐ μὲν γάρ τοι ἔγω κακὸν ὑσσομένη τύδ' ἰκάνω,
'Ἀλλ' ἀγαθὰ φρονέονσα Διὸς δὲ τοῖ τῆς ἄγγελος εἰμί,
"Ος σεν, ἀνευθεν ἐών, μέγα κίδαται, ἤδ' ἐλεάρει.
Δόσσαθαί σε κελευνεῖν Ὠλύμπιοις Ἐκτορα διὸν.
Δώρα δ' Ἀχιλλῆι φερόμεν, τά κε θυμών ἔμνης.
Οἶνον μηδὲ τις ἄλλος ἁμα Τρώων ἢτω ἀνήρ.
Κήρυξ τις τοῖς ἐποιοῖ γεραιτέρος, ὡς κ' ἱθύνοι
'Ημίονος καὶ ἄμαξαν ἐυτροχοῦ, ἢδη καὶ αὐτίς
Νεκρόν ἄγιο προτεί ἁστυν, τὸν ἐκταν διώς Ἀχιλλέως.
Μηδὲ τί τοῖς βάναυσοι μελέτω φρεσίν, μηδὲ τι τάρβος'
Τοῖς γάρ τοι πομπὸς ἄμ' ἔστεται Ἀργειφώντης,
"Ὀς σ' ἀξεῖ, εἰώς κεν ἄγιον Ἀχιλλῆι πελάσσῃ.
Αὐτὰρ ἐπὶν ἀγάγησιν ἔσω κλησίν Ἀχιλλῆος,
Οὕτ' αὐτὸς κενεῖ, ἀπὸ τ' ἄλλους πάντας ἐρυδεῖν
Οὔτε γάρ ἐστ' ἄφρων, οὔτ' ἁσκοπος, οὔτ' ἀλιτήμων,
'Αλλὰ μᾶλ' ἐνυδυκῶς ἰκέτεως πεφιδήσεται ἄνδρός.
' Ἡ μὲν ἄρ' ὡς εἰπόν' ἀπέβη πόδας ὦκέα Ἰρις.
Αὐτὰρ ὅγ' ὑπ' ἄμαξαν ἐυτροχοῦ ὑμοιοεῖν
"Οπλασαί ἰνώγει, πείρωθα δὲ δῆσαι ἐπ' αὐτῆς
Αὐτός δ' εἰς θάλαμον κατεβήσατε κηώντα,
Κέδρινον, ψυφόροφον, ὃς γάλακτο πολλὰ κεχάνει.
'Ες δ' ἀλοχοῦ "Εκάβην ἐκαιλέσσατο, φωνησίν τε'
Δαιμονίη, Διόθεν μοι Ὀλύμπιος ἀγγελός ἤλθε,
Δύσσαθαι φιλον νίόν, ἵντ' ἐπι νήας 'Αχιών,
Δώρα δ' Ἀχιλλῆι φερέμεν, τά κε θυμών ἔννης.
'Αλλ' αὖ μοι τόδε εἰπτ', τί τοι φρεσίν εἴδοται εἶναι
Αἰνῶν γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἀνώγει
Κέια' ἵναι ἐπὶ νήας, ἐπὶ στρατόν εὑρίν 'Αχιών.
"Ὡς φάτο: κόκυσε δ' γυνῆ καὶ αμείβεται μῦθω
"Ὡ μου, πὴ δ' τοι φρέñες οἴχουθ', ὡς τὸ πάρος περ
'Εκλε' ἐπ' ἀνθρώπους ξείνους, ἢδ' οἰσιν ἀνάσσεις;
Πῶς ἥθελες ἐπὶ νήας 'Αχιών ἐλθέμεν οἴος

190. πείρωθα. The body of the car; which was usually made of wicker. Damm: Alteus, qui imponitur currui ad recipienda opera vel sessores: nam currus proprius est ea para qua rotas habeat; quod hoc partì superiaceet, et in quod componuntur τὰ τεωδέα, dicitur πείρωθα. It is to be observed that this chariot was not of the kind used in war or in the course, but one adapted for conveying baggage. See on ν. 275. Perhaps the πείρωθα may have been a sort of wicker basket, fixed upon a car, for the latter purpose. Eustath. πείρωθα δ' τὸ πλανθινὸ τὸ ἂν τῆς ἁματῆς, ὅπου τὰ φορτά ἔσπεσθαι. Xenophon in Ages. viii. 7. calls a similar appendage κανάθρον.

192. γάλακτο. This word is variously interpreted; by some as an adjective, and by others as a substantive. The Scholiast on Apoll. Rhod. IV. 429. explains it by ποικίλαμα, which will not apply to all the presents selected by Priam, though it may to some. Others render it by ζωδία, κηρίνα πλάσματα, ἰμάτα μηρυμωάτα, or ἀγάλματα. The latter is doubtless the more probable, and is equivalent to the Latin deliciae. The derivation is from γάλακτο, the pupil of the eye. See on II. Θ. 164. Σ. 182. Hence it is also rendered ἄδειάσαρα χρήματα, which corresponds with ἀγάλματα.

194. δαιμονίη. See on II. Α. 561.
193. αἰνώς. For λιαν. See on II. Γ. 158. In the preceding line, the verb ἔναι is redundant, as ἐγένει elsewhere.
'Ανδρός ἐς ὄφθαλμον, ὡς τοι πολέας τε καὶ ἐσθλοῦς. Υἷας ἔξεναριζε; σιδήρειον νῦ τοι ἒγρον. 205
Εἶ γάρ σ᾽ αἱρήσει καὶ ἐσφίσται ὄφθαλμοι σ᾽ ὃς τοι πολέας τε καὶ ἐσθλοῦς. Υἷας ἔξεναριζε; σιδήρειον νῦ τοι ἒγρον.
'Ωμοστής καὶ ἀπιστός ἀνήρ οὗ, οὗ σ᾽ ἐλεύσει, Οὐδὲ τ᾽ σ᾽ αἰδεύσεται νῦν δὲ κλαίωμεν ἀνευθέν.
"Ημενοι ἐν μεγάρῳ τῷ δ᾽ ὡς ποθή Μοῖρα κραταῖη. Γεινομένῳ ἐπενήσει λίνης, ὅτε μιν τέκου αὐτῆ, 210
'Αργύπτεος κύνας ἄσαι, ἔων ἀπάνευθε τοκίων, 'Ἀνδρὶ παρὰ κράτειρῷ τού ἐγὼ μέσον ἦπαρ ἔχοιμι. "Εσθέμεναι προσφύσασα τότ᾽ ἀντίτα ἑργά γένοιτο. Παιδὸς ἐμών᾽ ἐπεί ὦ ἐκ κακιζύμους γε κατέκα, 'Ἀλλὰ πρὸ Τρώων καὶ Τρῳϊδῶν βαθυκόλπων 'Εσταθ᾽, οὔτε φῶβον μεμνημένον, οὔτ᾽ ἀλεωρής.
Τὴν δ᾽ αὐτὴ προσεύξετε γέρων Πρίαμος θεοειδής. Μή μ᾽ ἱθλοῦν᾽ ἱέναι κατερδάκανε, μηδε μοι αὐτή 215
"Ορνίς ἐνι μεγάροισι κακὸς πίλευ᾽ οὔδε με πείςεις. Εἰ μὲν γάρ τις μ᾽ ἄλλος ἐπίθυμον ἐκέλευν, 'Ἡ οὗ μάντιες εἰσὶν θυσακῶν, ἢ ἱερής, Ψεῦδος κεν φαίμεν, καὶ νοσφιζόμεθα μάλλον. 220
Νῦν δ᾽, αὐτὸς γὰρ ἄκουσα θεοῦ, καὶ ἐστῆρακον ἀντίνθη, Εἴμι, καὶ οὖν ἄλλον ἔπος ἐσσεται ἢ εἶ δὲ μοί ἄσα. Τεθύμεναι παρὰ νυσσιν Ἀχαιῶν χαλκοχιτονών, Βούλλωμαι" αὐτίκα γάρ με κατακτεῖνειν Ἀχιλλεύς 'Ἀγας ἐλὼν ἐμών νῦν, ἐπὶ γόνον ἔξ ἑρων εἰνήν. 225
"Ἡ, καὶ φωριαμὼν ἐπιθῆματα κάλ' ἀνέψεων, 'Ενθεν δῶδεκα μὲν περικάλλες ἐξελέτε πέλλους, Δώδεκα δ᾽ ἀπλοῖδας χλαίνας, τόσοςοι ἐς τάπητας, 230
Τόσα ἐς ψάρα καλα, τόσους δ᾽ ἐπὶ τοῖς χιτώνασ. safety; i. e. within the walls of the city. See II. Χ. 56. 65.
219. ὄρνις κακῆς. See on II. Θ. 251.
221. θυσακῶν. Aruspices; ἱερῆς, Eriti, spicis. So says the Scholiast, adding that τὰ θυμάματα θή καλεῖται, τὰ ἐπὶ σπλάγχνα, ἱερά. So Etym. Μ. θυσικῶν εἰσίν οἱ ἀπὸ τῶν θυμωνίων εἰς πυρὸς μαντευόμενοι, ἱερεῖς ἐς οἱ ἀπὸ τῶν σπλάγχνων. The following line is repeated from II. B. 81.
228. φωριαμῳν. Wardrobes; or chests of linen. Schol. Vill. ἔχουσι γὰρ ὁ φοροῦμεν, λέγει ἐς τὴν εἰδώτα ἐπιθῆματα ἐς, τὰ πώματα καὶ καλόματα.
'ΟΜΗΡΟΥ ἩΛΙΑΔΟΣ Ω’. 665

Χρυσός δ' στήσας ἐφερε δέκα πάντα τάλαντα, Ἐκ δὲ δ' αἴθωνας τρίποδας, πόσης δὲ λίβητας, Ἐκ δὲ δέπας περικαλλές, οἱ Θηρίκες πόρον ἄνδρες Ἐξεσθήν ἐλθόντι, μέγα κτέρας· οὐδὲ νῦν τοῦ περ

Φείσατ' ἐνι μεγάροις οἱ γέρων, πέρι δ' Ἰθέλε θυμό 

Δύσασθαι φίλον νῦν· δ' Ὅδως μὲν ἄνταςκος ἀλθούσης, ἐπεσ' ἀισχροίσιν ἐνίσσων

'Ερρέτε, λωβητηρές, ἐλεγχέσε· οὐ νῦ καὶ ψηφίν

Οἰκοι ἐνεστὶ γόνος, ὅτι μ' ἤλθετε κιηδόντες;

'Ἡ οὖνεσθ', ὅτι μοι Κρονίδης Ζεὺς ἄλγε, ἐδωκε, 

Παῖδ' ὀλέσαι τὸν ἄριστου; ἀτάρ γνώσεσθε καὶ θυμες

Ῥήτεροι γὰρ μάλλον Ἀχαιοὶ δὴ ἐσεθε, 

Κεῖνον τεθνήμοσθος, ἐναρέμειν' αὐτὰρ ἐγώ, 

Πρὶν ἀλαπαζομένην τε πόλιν κεραίωμεν τε

'Ὀφθαλμοῖσιν ἴδείν, βαινή δόμοιν' 'Αἰδος εἶβω.

'Ἡ, καὶ σκηναῖς διεπ' ἀνέφορος· οὐ δ' ἱσαν ἤξω,

Σπερχομένοιο γέροντος· δ' ὃς νάσαι οὖσαν όμόκλα,

Νεικείοιο' 'Ελευνὸν τε, Πάρων τ', Ὀλαθώνα τε διόν,

Πάμμονα τ', Ἀντιφόνον τε, βοῖν ἀγαθὸν τε Πολίτην, 

Δηφοβὸν τε, καὶ 'Ιππόθοον, καὶ Διόν ἄγανον.

'Ἐννέα τοις ὁ γεραιὸς ὀμοκλήσας ἐκέλευς'

Σπεύσατε μοι, κακὰ τέκνα, κατηφόνες· αἴθ' ἀμά πάντες

'Ἐκτορος ὠφελετ' ἀντὶ θοῦς ἐπὶ νυσι περάσθαι.

'Ω μοὶ ἑγὼ πανάποτος, ἐπί τέκνον νύσας ἄριστους

Τροίρο ἐν εἰφερεί, τῶν δ' οὔτων ἐκ τῆς λειψίθυς,

Μῆστορά τ' ἀντίθεσον, καὶ Τρωίλον ἐπιοχάρμην,

'Ἐκτορά θ', δες θεὸς ἐσκε μὲτ' ἀνδράσιν, οὐδέ ἐφ' ἐφ' ἐν

Ἀνδρός γε θυμητοὶ παῖς ἐμμεναι, ἀλλὰ θεῖο.

Τοὺς μὲν ἀπόλλες 'Ἀρις, τὰ δ' ἐλέγχεα πάντα λειπείται, 260

Ψεῦστατ' τ', ἀρχισταῖ τε, χοροιτυπόσιν ἄριστοι,

'Ἀρνῶν ὧδ' ἐριφῶν ἐπιδήμου ἄρπακτηρες.


katá. Apoll. Lex. παρά τὸ ἡμῖν, ἴσια καὶ ἐξισα.

236. aithónas. See on II. Z. 243.

240. ἡ οὖνεσθ. Do you blame me? The word seems to be the Ionic present of the old form ἤδω.


251. ΔιΟν ἄγανον. It has been a dispute which is the proper name. But Pherecydes determines it, and assures us that Dios was a spurious son of Priam. Pope: from Eustathius.

260. ἔλγεια. See on II. B. 235.

261. ψεῦσται. In this appellation, Paris is more particularly concerned. It should appear from this passage, that dancing was not in such repute in these times. Virgil has imitated it in Aen. IX. 614. XI. 736. Hence also Horat. Od. II. 19. 25. Choreis aptior et juocos. Ludique dictus: non sat idoneus Pugna.

262. ἐπιδήμου ἄρπακτῆρες. Public plunderers. Schol. τά τῶν πολιτῶν ἄρπα-

ζοντες. See Athen. I. 8. Of the construction in the following line, see above on v. 74.
666 'ΟΜΗΡΟΥ ἩΛΙΑΔΟΣ Ω.

Οὐκ ἐν ὑ μοὶ ἀμαξὸν ἐφοπλίσαστε τάχιστα,
Ταῦτα τε πάντα ἐπέθετε, ἵνα πρόσωσμεν ὅδοιο;
"Ὡς ἐφαθ' οἱ δ' ἀρα, πατρὸς ὑποδείξαστε ὁμοκλήν,
Καλὴν, πρωτοπαγία' πείρινθα δὴ ὅπειρ 'αὐτής.
Κάπιν ἀπὸ πασσαλόφι ζυγὸν ἔρεων ἡμώνευον,
Πύξιον, ὁμφαλὸν, εὗ οἴκησαν ἀφρός,
"Εκ δὲ φέρον ζυγόδεσμον άμα ζυγὸν εννεάπηχν,
Καὶ τὸ μὲν εὗ κατέθηκαν ἐνεξέτο ἐπὶ ῥυμῷ,
Πίζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλουν.

267. πρωτοπαγία. Lately compacted; i.e. new. Schol. Vill. πρώτως πεπηγήθην
ὁ ἐπὶ κανόνα.

268. κατά. The verb καθαρίζω is hence used in its proper sense,
as applied to things suspended; viz. to take down. It is used in this sense in the LXX.
To this latter signification should be referred the interpretation here given by
Eustathius: κατάγχω, καταβιβάζων. So also in Ι. Δ. 453.

269. ὁμφαλόν. Ὁμοιοῦ ὑμνίου, i.e. partem in medio ementioriorem, habet, cui,
ut vaxillo et clavo, circumcidantur lora.

270. ζυγόδεσμον. The thong or band
passing from the yoke to the extremity of the pole; by which the horses were fastened to
the pole. Schol. Vill. ἤ σχοινον, δέ κειμέν πρὸς ζυγὸν. Doubts have also existed
as to the gender of this word, some copies here reading ἐννεάπηχν. But the
gender of the relative in the next line is neuter,
and other compounds of δεσμὸς, which are so also, are produced by Alberbus on
Hesychius in voc. As an instance Ernesti
cites τὸ σκηνόδεσμον from Jul. Pollux
(VII. 66).

272. πίεζη ἐπὶ πρῶτῃ. At the further
end; scil. of the pole. Eustath. ῥυμὸν τὸ
άκρον, ὥς ἐπίκειται ο ζυγὸς λέγεται ἐπὶ
πίεζη, ἐπὶ κάτω καὶ ἐπὶ χῆς γίνεται,
ὅτε λυθῇ ὁ ῥυμὸς, ὄστω λέγεται διὰ τὸ
ῥυμῷ καὶ ἱκέσων τῆς ἀμαξῶν.
Thus Apoll. Rhod. IV. 46. πίεζα χώτανος.
The ἐρτωρ was a pin or hook, at the further
end of the pole, upon which the ζυγόδεσμον
was fixed by means of a ring, κρίκος, attached
to the end of it. Schol. Vill. ἐστορο τῷ κατὰ
τὸ ἄκρον τοῦ ῥυμοῦ ἔπικεφεθην πασαλισκῷ,
περὶ δὲ τὸ κρίκος ἐμπαλλόμενος τῷ
ζυγῷ ἐντίθεται. The other end of the
Ζυγόδεσμον was fastened thrice round the ὁμφαλός,
and the extremity, γλώχιν, tied into
a noose. Schol. Γλώχινα τὴν γωνίαν
λέγει δὲ τῷ τέλος τοῦ ἴμαντος.
The ἀπήνης, in after times, was a chariot drawn by two mules, and appropriated to the use of women. Homer, however, evidently used it to signify a wāζον, since it is here employed to carry the presents; while a chariot is prepared for Priam himself. See v. 279.

277. ἐντσειργων. Working in harness.


279. ἐχων ἀτίγαλλεσ. The participle is here redundant. See above on v. 198.

280. ἤπατον ἀπέφυκες. Were united; i. e. were preparing to accompany each other. It is more usual to refer τῶς as a relative to ἵππους, making it the accusative after ἤπατον: but the horses were already yoked (v. 279); and, at all events, the active voice would have been necessary, as in v. 277. Clarke proposes to read ἤπατον, but Ernesti observes that ἤπατον may fairly be used in relation to two persons ascending the same chariot. But it appears from v. 325, that this was not the case. In fact, the true import of the word is very uncertain; and the interpretation here given is simply founded upon its agreement with the accompanying events. Of the separation of the article and proper name, see on II. A. 11.

287. τῆ. See on II. A. 591.
'Η ῥα, καὶ ἀμφίπολον ταμίην ὤτρυν' ὁ γεραιὸς Ἑρατίν ὑδωρ ἐπιχεύακ αἰώνιον; ἦ δὲ παρέστη Ἑρατίνου ἀμφίπολος, πρόχοιν θ' ἀμα, Ἑρατίν ἐχοῦσα. Ἡ παράξενος δὲ κύπελλον ἰδέατο ἢς ἀλάχοιο.

Εὐχετ' ἥτητα στὰς μέσω ἔρκει, λείπε δὲ οἰνοῦ, Ὀὐρανήν ἐσιανίδων καὶ φωνήσας ἔπη ἐλευθών.

Ζεύ πάτερ, ἵδηθεν μεδέων, κῦς, μεγίστε, Δὸς μ' ἐκ Ἀχιλλήνος φίλον ἐλθείν ἡ ' ἐλευθών· Πέραν δ' οἴων ταχὺν ἀγγελοῦ, ὦστε σοι αὐτῷ Φιλτάτος οἰωνόν, καὶ εὗ κράτος ἐστὶ κρατοῦν, Δεξίον' ὄφρα μιν αὐτός, εἶν ὁφθαλμίσι νοῆσας, Τῷ πίστιν ἐπὶ νήας ἵω Δαναῶν ταχυπάλων.

'Ως ἔφατ' ἐνυόμενος τοῦ δ' ἐκλήνυ μπτήτα Ζέυς· Αὐτίκα δ' αἰετὸν ἤκε τελεύστατον πετενῶν, Μόρφον, θηρητῆρ, δὲν καὶ περκνὸν καλέουσιν.

"Οση δ' ὕψαρόφοιο θόρυ βαλάμοιο τίτκται Ἀνέρος ἀφενιοῦ ἐυκλῆς ἀραφώτα, Ὥση ἅρα τοῦ ἐκάτερθεν ἐσαν πτερα' εἴσατο δὲ σφι Δεξίος αἴξας διὰ ἁστεος' οὶ δὲ ἱδώντες ἦθηθον, καὶ πάσιν ἐνὶ φρέατι θυμίς ἰάνθη.

Σπερχόμενος δ' ὁ γέρων ἔστου ἐπεβίστε ς ἐφρουν, Ἐκ δ' ἔλασε προθύρω καὶ αἰθοῦσης ἐριδοῦτον.

Πρόσθε μὲν ἡμίονοι ἐλκον τετράκυκλον ἀπῆνης, Τάς 'Ιδαίος ἔλαυνε δαίφρων' αὐτῷ ὄζὴθεν ἦπαινοι τοὺς ὁ γέρων ἐφέσως μάστιγι θέλεων καρπαλίμως κατὰ ἁστεῦ φίλοι δ' ὀμία πάντες ἐποντο, Πόλλ' ὀλοφυρόμενοι, ὀσεὶ θάνατονδε κίονα.

304. χεριμοῦν. A basin, into which the water was poured from the πρόχοιν, or pitcher. Schol. Ἡ ἄγγελον τὸ ὑπόδεχο- 
μενον τὸ ταῖς χερες ἐπικαλάμους ὄδωρ, δ' καὶ λεβητα φην. The water used was 
called χέρινι. Jul. Polluc. VI. 92. χέρινια 
μὲν τὸ ὄψιν "Ομηρος καλεῖ, πρόχοιν δὲ 
tὸ υποδέχον ἀγγείον, λεβητα δὲ τὸ ὑπόδε- 
χημον. Of the πρόχοιν, see Hutchinson 
on Xenoph. Cyrop. V. 2. 71; and compare 
Arist. Nub. 271. See also on 11. A. 449. 
It may here be added that πνεύματι was 
used of the washing before meals, προ- 
nυμπίσσαι of that afterwards. See Jul. Poll. 
l. c. Athen. Deip. I. 15.

306. μέση ἄρκει. See on II. Z. 244.

316. μόρφον. This epithet, as well as περκνός, are explained to mean indifferent- 
ly, black; whence the eagle here de- 
scribed would be of the same species as 
that mentioned in II. Φ. 252. The follow- 
ing is from Aristot. Hist. Anim. IX. 32.

318. ἰκέλης. Thus, as the Scho- 
last well explains it, εἰ ταῖς κλέον ἰκέλης. 
Some, indeed, of the ancient 
critics seem to have read the line thus: 
'Ἀνέρος ἀφενιοῦ, καὶ εὗ κλητος ἀραφώτα. 
But this is altogether inadmissible, in 
the face of all the authorities, even if 
the text were not sufficiently intelligible. 
The participle ἀραφώτα, compact, well-fitted, 
is used absolutely, as in II. H. 339. M. 
454. Φ. 535. καταίθε.
320. οί δ' ἐπὶ οὖν πόλεως κατέβαν, πεδίον δ' ἀφίκοντο,
Οὐ μέν ἄρ' ἁφόρρου προτεῖλον ἀπονέοντο,
Παῖδες καὶ γαμβροί τῷ δ' οὐ λάθον εὐφυότα Ζήν',
'Ες πεδίον προφανεύτη εἶδον δ' ἔλεγεν γέροντα,
Αἴα δ' ἅρ' Ἐρμείαν, νῖον φίλον, ἀντίον ἦδα' Ἐρμεία,—σοὶ γὰρ τε μάλιστα γε φιλτσάτοι ἐστιν
'Ανδρὶ ἐταρίσσατι, καὶ τ' ἐκλυέει, δ' ἐκθέλησαν,—
Βάσικα' ἢπι, καὶ Πρίαμον κοίλας ἐπὶ νῆας 'Αχαίων
'Ως αἴγα', ὡς μύρ' ἅρ τες 'ἴδι' μύρ' ἅρ τε νόηση
Τῶν ἀλλών Δαναόν, πρίν Πηλείωναί ικέσθαι.
'Ως ἐφατ' οὖδ' ἀπήθησε διάκτορος Ἀργειφόντης.
Αὐτίκ' ἐπεὶ ὕπτι ποσσίν ἐδόσατο καλὰ πέδιλα,
'Ἀμπρόσια, χρύσεια, τὰ μιν φέρον ἦμεν ἐφ' ὑγρὴν,
'Ἡ δ' ἐπ' ἀπειρόνα γαῖαν, ἀμα πνοής ἀνέμιοι.
Εἰλετο δὲ ράβδον, τῷ ἄνδρῶν ὀμματα θέλει,
'Ων ὑθέλη, τούς δ' ἄυτε καὶ ὑπνώοντας ἑγείρει,
Τὴν μετὰ χερσῖν ἐχων πέτετο κρατὺς Ἀργειφόντης.
Αἴα δ' ἅρα Τροίην τε καὶ 'Ελλησποντον ἱκάνε
Βὴ δ' ἤιαν, κοῦφον οἰσμανητῷ ἐοικώς,
Πρῶτον ἐπηνήτη, τούπερ χαριστάτη ἡβη.

329. oí δ' ἐπὶ οὖν πόλεως κατίβαν.
In Od. Ω. 265. oí δ' ἐπὶ ἐκ πόλεως κατίβαν,
which would, perhaps, be preferable here. Compare, however, Il. Α. 44.
334. Ἐρμεία, σοὶ γὰρ κ.τ.λ. Virgil has
imitated this form of address in Λευ. Α. 69.
Εἰδε, ναυχεῖ τί δε.
335. ψ' κ' ἠθέλησα. Seil. κλένειν. Si-
milar eclipses are frequent. Compare v.
344.
339. οὔδ' ἀπήθησε κ.τ.λ. Virgil has
translated this sublime description almost
verbatim in Λευ. IV. 240: Ἰδὲ πατρὶς μαγι
parare paratam Imperio, et primum pedibus
talaria nectit Aurea, quae sublimem alis, sine
αειρω συρκ. Seu terram, rapido pariter
evam flamine portant. Tum virgam capit;
hae animas ille exort Oreo Pallentes, alies
sub tristia Tartara mittit; Dat sonos, ad-
mitique, et lamina morte resignat.
It is hard
to determine which is more excellent, the
copy or the original. Mercury appears in
both places with equal majesty; and the
Roman dress becomes him as well as the
Grecian. Virgil has added the latter part of
the fifth, and the whole sixth line to Homer,
which makes it still more full and
majestical. Pope.
Of the appellations here
applied to Mercury, see on Il. B. 103.
341. ἐφ' ὑγρὴν. Seil. θάλασσαν. See
on Il. K. 27.
343. ράβδον. His caduceus. Some ad-
ditional particulars of this marvellous rod
are related in the Hymn to Mercury, v.
526. Of its history and virtues, see
The passage is repeated in Od. E. 47.
Ω. 2.
347. κοῦφος οἰσμανήτη. A royal youth.
9. 5. Καὶ τὸ παλαιόν ἐν τοῖς ἀρχαῖοι
'Ελληνικόν ἐγίνοντο τίνες μάναρχοι, ὡς
ἐκδόθων οἰσμανήτας. Compare Il. Π.
Ω. 253. The terms οἰσμανήτης and βασιλεί
iffer in this, that the former is elected,
the latter hereditary. Compare Dion. Laer.
SOLON. c. 14. The vulgar reading is Αἰσιν-
τή, but the text is confirmed by several
MSS., recognized by Hesychius, and pre-
ferred by Heiney, Valekner, and others.
Esteivs favours the old reading, but upon
no very cogent reasons. The simile is
repeated in Od. K. 278.
348. πρῶτον ἐπηνήτη. Having the first
down on his face. Schol. ἀρχομένου γενεά-
ζουν ὑπηρετεῖ δὲ καλοῦνται οἱ τρίχες οἱ
περὶ τὰ χίλια, οἱ μύσται Αγλικός, must-
chios) ἄρσι φώομεν οἱ δὲ κοινὰς ἰπόν
τὸ γένους. Virg. Λευ. IX. 161. Ona præ-
prima σμαίνας intona juventa.
'Ος μοι τοιούτον ἦκεν δδοιστόρον ἀντιβολήσαι, Αἄσιουν, οἴκος δή σὺ δέμας καὶ εἰδὸς ἀγήτως, Πέπνυσαι τε νόση, μακάρων δέ εξ ἑσσὶ τοκίων.
Τόν δὲ αὐτή προσεστεί διάκτορος Ἀργειφόντης Ἅνα δὴ ταύτα γε πάντα, γέρον, κατὰ μοῦραν ἐειπές.
Ἀλλ' ἀγέ μοι τόδε εἰπτ, καὶ ἀτρεκέως κατάλεξων· Ἡν ἡ ἐκτέμπεις κειμήλια πολλα καὶ ἐσθλα
Ἀνεράς ἐς ἀλλοδαποὺς, ἵνα περ τάδε τοι σῶ σᾶμην;
Ἡ ὧν πάντες καταλείπετε Ἰλιον ἱρὴν Δειδώτες; τοῖς γάρ ἀνήρ ὀφραλτος ὀλυμπο
Σώς πάεις· οὐ μὲν γάρ τι μάχης ἐεπιδεύεστ Ἀχαϊῶν.
Τόν δὲ ἤμειβετ' ἐπείτα γέρων Πράμος θεοδήσῃ· 
Τίς δὲ σὺ ἐστίν, φέριστε, τέων δ' ε' ἐστι τοκίων,
Ὅς μοι καλὰ τὸν οίτων ἀπτόμων παιδὸς ἐευτες;
Τόν δ' αὐτε προσεσεί διάκτορος Ἀργειφόντης πειραὶ ἐμείο, γεραιε, καὶ εἴρειν Ἐκτορα δίον.
Τόν μὲν ἐγώ μάλα πολλα μάχη ἐνι κυδιανείρῃ Ὀφθαλμοίνας ὄπωτα, καὶ εὐτ' ἐπὶ νυσιν ἐλάσας Ἀργείους κτείνεσκε, δαίζων ὀξεί χαλκῷ.
Ἡμείς δ' ἐσταῖτες θανατῶμεν· οὐ γάρ Ἀχιλλέως ἕτα μάρνασθαι, κεγυλωμένος Ἀτρείων.
Τὸν γὰρ ἐγὼ θεράτων, μά δ' ἠγαγε νυς εὐεργής· Μυριμδύνων δ' ε' εἰμι, πατὴρ δέ μοι ἐστὶ Πολύκτωρ' Ἀφρείδος μὲν δ' ἐπτ', γέρων δὲ δη, ὡς σι περ ὁδε.
'Εξ' δὲ οἱ νεός ἐεας, ἐγώ δὲ οἱ ἐδομος εἰμι.
Τῶν μέτα παλλόμενος, κλήρα λάχον ενθαδ ἐπεσθα' 
Νῦν δ' ἢλθον πεδίου δ' ἀπο νυς' ἠῳθεν γὰρ θέσωται περὶ ἀστι μάχην ἐλκυπτες Ἀχαιοὶ.
Ἀσχαλῶσι γὰρ οἶδε καθίεμοι, οὐδὲ δύναται Ἰδαχεν ἐεσμένους πολέμων βασιλείς Ἀχαιων.
Τόν δ' ἤμειβετ' ἐπείτα γέρων Πράμος θεοδήσῃ· 
Εἰ μὲν δὴ θεράτων Πηληίάδεω Ἀχιλής

381. ἰὴ πη ἐκπήμπεις κ.τ.λ. The Scholarist supposes an indirect allusion to the case of Polydorus. See on II. Y. 407.
388. καλὰ. For καλῶς, homonously.
390. ἐπικ. Ἐ. δίον. There is, περὶ Ἐκτορος. Compare Od. Δ. 119. Ω. 237.
400. τῶν μὲτα παλλόμενος, κ.τ.λ. From this passage, compared with II. Ψ. 296, it should appear, that military service was compulsory, but that, at the same time, only one of a family was necessarily bound to serve: and this one was chosen by lot.
403. ἀσχαλῶσι γὰρ οἶδε καθίεμοι. They are unwilling to remain here inactive. Verbs denoting any emotion of the mind, such as desire, shame, indignation, &c., are usually followed by a participle, indicating the cause of such emotion, which in Latin is expressed by quod, or the accusative with the infinitive. Compare II. B. 293. Od. Τ. 69. So Soph. Ολ. 635. ἐθανασίως, γῆς Ὀδύτω νοσοῦσα, ἤτα καυσώντες κατα. Herod. IX. 39. ἣς ἐλογον κτεινοντες. Xen. Cyth. III. 335. ἢν παραινων αἰσχρωμον ἄν. See Matt. Gr. Gr. § 555, where numerous examples are cited. Of another construction of these verbs, see on II. Θ. 377.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ω.'

Εἰς, ἀγε ἐς μοι πᾶσαν ἀληθεὶν κατάλεξον,
'H ἐτὶ πᾶρ νήσοιν ἐμὸς πάις, ὃς μην ἦν
'Hσι κυκλά μελεῖστι ταμῶν προῦθηκεν 'Αχιλλεύς;
Τὸν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης'

'Ω γέρον, οὐπώ τόνυ γύνεις φάγων, οὐδ' οἰωνοὶ;
'Αλλ' ἐτὶ κεῖνος κεῖται 'Αχιλλῆς παρὰ νῆπι
'Aύτως ἐν κλαίσις δυσδεκάτη ὑπὶ οἴος
Κειμένω, οὐδὲ τι οἱ χρῶς σήπεται, οὐδὲ μιν ἐνλαῖ
'Εαθοῦς', αἶ ὑπὲ το φώτας ἀριρήπατος κατέδουσιν.

'H μὲν μιν περὶ σῆμα ἕως ἐτάροιο φίλοιο
'Ελκει ἀκηδέστως, ἡς ὄτε ἐκα φανίη;
Οὐ δὲ μιν αἰσχύνει θηοί κεν αὐτῶς ἐπελθὼν,
Οἶον ἐφρήσεις κεῖται, περὶ δ' αἵμα νεῖνται,
Οὐδὲ ποθὶ μιαρός; σὺν δ' ἐλκεα πάντα μέμικεν,
'Ος' ἐπτύπῃ πολέες γάρ ἐπ' αὐτῷ χαλκών ἔλασσαν.
'Ως τοι τῇ δήνοται μάκαρες θεοὶ υἱὸς ἕιος,
Καὶ νεκύως περὶ εὐνότος' ἐπει ὑπὶ φίλοις πέρι κιρῆ.

'Ως φάτο γέθησα δ' ὃ γέρον, καὶ ἀμείβετο μῦθως
'Ω τέκος, ἡ δ' ἀγαθῶν καὶ ἐναίσιμα δώρα διδοῦναι
'

407. πᾶσαν ἀληθεὶν κατάλεξον. Compare II. Ψ. 361. Od. Η. 297. P. 122. Mark v. 33; and see Fischer ad Plat. Apol. e. 1.
410. θηοί. This is unquestionably the true reading, from θήχω, Ionic for θήχω, to observe attentively; to admire. Some read θιαοί, which, though it is probably an Ionic form, is directly at variance with the usage of Homer. Compare II. Ο. 682. Ξ. 370. Ψ. 723. Od. B. 13. 75. 76. and elsewhere. While upon this word, it may be observed that the Latins use the verbs suspicio and inter in precisely the same sense. Horat. Epist. I. 6. 17. I nunc, argentum, et marmor vetus, asaque, et artem Suspicie. Compare Cic. de Orat. II. 21.
411. XXXVII. 50.
412. ἐφρήσεις. Properly, wet with dew; as in II. Ψ. 348. Hence, fresh. Compare infra v. 757, where it is joined with the synonymous word πρόφασας. In the same sense the Latins use tosodium.
413. See II. Ξ. 371.
414. διδοῦναι. Clarke suggests that this may be for δουναί, as we have διώσειν for ἔσσως, Od. N. Ν. 353. Ο. 318. Ernesti, however, observes that διδοῦναι may be nothing more than the old Ionic form for διώναι, as μοῦνος for μόνος, and the like.
426. τῶν οἱ ἀπεμνήσαντο καὶ ἐν θανάτοι περ ἀισθ. See on II. Γ. 180.
428. τῶν οἱ ἀπεμνήσαντο κ. τ. λ. Homer now begins, after a beautiful and long fable, to give the moral of it, and display his poetical justice in rewards and punishments. Thus Hector fought in a bad cause, and therefore suffers in the defence of it; but because he was a good man, and obedient to the gods in other respects, his remains became the care of Heaven. I think it necessary to take notice, that nothing is more admirable than the conduct of Homer, throughout the whole poem, in respect to morality. He justifies the character of Hector, Epist. I. 2. 3. Quid sit pulchrum, quid turpe, quid utile, quid non, Plenius 00 melius Chrysippus et Crantore dicit. If the reader does not observe the morality of the Iliad, he loses half, and the nobler part, of its beauty: he reads it as a common romance, and mistakes the chief aim of it, which is to instruct. Pope. The vulgar reading is τῶν οἱ ἀπεμνήσαντο. The Scholiast records τῶν as a various reading, and there seems to be little doubt of its being correct. Heyne also with some MSS. reads ἐν- ἐμνήσαντο, which is less probable, and disapproved by Eustathius. Hesiod. Theog.
'Αλλ' ἀγε δὴ τὸδε δέξαι ἔμευ πάρα καλὸν ἀλεισον, Αὐτὸν τε ῥῦσαι' πέμψον δὲ με, σὺν γε θεοίσου, ὦ οφρα κεν ἐς κλισὶν Πηληθάδεω ἀφίκωμαι.
Τὸν δ' αὔτε προσέπεπε διάκτορος 'Αργεφώντης'. Πειρᾶ ἐμεῖο, γεφαίρ, νεωτέρου, οὐ δὲ με πείσεις,
"Ος με κέλει σέ δώρα παρέξε 'Αχιλὴν δέχεσθαι.
Τὸν μὲν ἐγώ δείδοικα, καὶ αἰδέομαι πέρι κῆρι
Συλεύειν, μὴ μοι τι κακὸν μετόπισθε γένηται.
Σοι δ' ἔν ἐγὼ πομπὸς καὶ κε κλυτὸν" Ἀργὸς ἰκοίμην
'Ενυδέκεως, ἐν νηθ' θοῦ ἡ πεζὸς ὁμαρτέων
Οὐκ ἄν τις τοὺς πομπὸν ὄνοσάμενος, μαχέσαιτο.
"Η, καὶ ἀναίξας 'Ἐρειώνιος ἄρμα καὶ ἱππός,
Καρπαλίμως μάστηγα καὶ ἦνα λάζετο χεράν'
"Εν δ' επιεῦθος ἱπποῖοι καὶ ἱμώνοις μένος ἥν.
'Αλλ' ὄτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,
Οἱ δὲ νεόν περὶ δόρπα φυλακτήρες πονέωντο,
Τοῖς δ' ἐφ' ὑπὸν ἤξεσε διάκτορος 'Αργεφώντης
Πάσιν' ἄφαρ δὲ ὀβέξε πύλας, καὶ ἀπώσων ὥχας,
"Ες δ' ἀγαγε Πρίαμον τε καὶ ἀγιάδ δώρ' ἐπ' ἀπίνης.
'Αλλ' ὄτε δὴ κλίσιν Πηληθάδεω ἀφίκοντο
'Υψηλέν, τὴν Μυριδώνες ποίησαν ἀνακτὶ
Δούρ' ἐλάτης κέρασαντες'—ἀτὰρ καθύπερθεν ἔρεσαν
Λαχνήν ὀρόφον, λειμώνθησεν ἀμύσαντες'
"Αμφί δὲ οἱ μεγάλην αὐλὴν ποίησαν ἀνακτὶ
Σταυροῦσι πυκνοὶς' θύρων δ' ἔχε μοῦνος ἐπιβλῆς
Εἰλάτιος, τὸν τρεῖς μὲν ἐπιφρόσυσκον 'Αχαιοι,
Τρεῖς δ' ἀνασφόλοσκον μεγάλην κληθ' θυράων,
Τῶν ἄλλων, 'Αχιλέως δ' ἄρ' ἐπιφρόσυσκε καὶ οἶος'—
Δὴ μα τὸδ' 'Ερμείας ἱμώνιος φίξε γέρουντι,
"Ες δ' ἀγαγε κλυτα δώρα ποδώκει Πηλείων,
'Εξ ἱππων δ' ἀπεβαίνειν ἐπὶ χθονὶ, φῶνησέν τε'
"Ω γέρουν, ἦτοι ἐγὼ θεὸς ἀμβροτός εἰλήκουσα,
"Ερμείας' σοι γάρ με πατήρ ἀμα πομπὸν ὅπασσεν.

429. ἀλέσων Schol. ποτήρων, κυρίως δὲ τὸ τετραγωνύμον. See on II. Α. 773.
434. παρίς 'Αχιλῆς. Apart from Achila; i. e. without his knowledge. In this sense παρίς is frequently found with an accusative, for παρά. Compare II. K. 391. Od. Ο. 199. See also on II. Ψ. 762.
450. δοῦρ ἐλάτης. See on II. B. 135.
451. ὀρόφον. Properly, a reed used for thatching, as in this place; whence it came afterwards to signify the roof of a building. The epithet λαχνής describes the soft, woolly, nature of the reed. Hence arundinam lanugo, in Plin. N. H. XXIV. 11.
457. φίξε. Seil. τὴν θύραν. Supra v. 446. 453.

X X
464. βροτοῦς ἀγαπαζόμεν ἀντίν. To show his regard for men in public. It appears therefore to have been a prevailing opinion, that the gods manifested themselves to those only in whose cause they interested themselves.

476. ἐτί καὶ παρέκειτο τράπεζα. It seems to have been the custom, except, perhaps, in entertainments, to remove the tables immediately after the repast. Atheneus, in speaking of this custom (I. 10), cites this passage of Homer, as contradicting it; and proposes to point at ἐτί, instead of πῖνων, in order that it may fall in with the general practice. But it is plain, that no such alteration is necessary; for the sentence, as it now stands, evidently implies that the meal had been so recently finished, as not to have allowed sufficient time for the removal of the tables.

478. λάβε γούνατα, κ. τ. λ. See on II. A. 407.

482. ἀνέδρος ἐς ἄρνην. See I. 628, that persons, who had committed an accidental homicide, were wont to take refuge in some foreign city, till the consequences of private revenge were averted by means of a fine paid to the relation of the deceased. The first step necessary upon the arrival of the fugitive, was to place himself under the protection of some wealthy citizen, whose patronage he solicited, who performed upon him the rites of purification, and received him under his roof. We have instances of this custom in the history of Neleus (Apollod. Bibl. II. 6, 2); and of Adrastus, as related in Herod. I. 35. Compare also II. Ψ. 35. sqq. Od. 0. 224. Apoll. Rhod. IV. 700. sqq. Pauas. II. 31.

486. μηῖσαι πατρὸς σέιο, θεοῖς ἐτεικέλ 'Αχιλλεί,
Τηλίκου, ἀσπερ ἐγὼν, ὀλοφ ἐπὶ γῆρας οὐδώ.
Καὶ μὲν πον κείνων περιναίτει ἀμφίες ἐώντες
Τείρουσα, οὔτε τίς ἔστιν ἁρὴν καὶ λοιγὸν ἁμύναι.
'Αλλ' ἦτοι κείνως γε, σέθεν ζώοντος ἀκόουν,
Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἐλπιαὶ ἡματα πάντα
'Οψεθαι φίλον νῦν, ἀπὸ Τροίηθε μολόντα.
Αὐτάρ ἐγὼ παναπτομος, ἐτέλ τέκνον νιᾶς ἀρίστους
Τρούλῃ ἐν εὐρείᾳ, τῶν' οὕτινα φημὶ Λελείφθαι.
Πεινίκοντα μοι ἡμαν, ἔτη' ἠλθθον νιᾶς 'Αχαιών.
'Εννέα καὶ δέκα μέν μοι ἰχε ἐκ νηδύος ἡμαν,
Τοὺς δ' ἄλλους μοι ἐτικτοῦ ἐνι μεγάροια γυναῖκες.
Τῶν μέν πολλῶν θούρος Ἀρης ὑπὸ γούνατ' ἐλυσεν.
"Ος δὲ μοι οἴος ἐμι, ἐφωτὸ δὲ ἀστυ καὶ αὐτῶς,
Τὸν σὺ πρώην κτείνας, ἀμυνόμενου πέρι πάρτης
'Εκτορά τ' υἱὸν εὐνεχ' ἰκάνω νηᾶς 'Αχαιών,
Λυσόμενος παρὰ σείο, φέρω δ' ἀπερείβαι ἀποινα.
'Αλλ' αἰδείοι θεοῦς, 'Αχιλέω, αὐτόν τ' ἐλέσουν,
Μυσαίμενος σοῦ πατρός' ἐγὼ δ' ἐλεεινότερος περ,
'Ετλην ơ', οτ' οὐπω τις ἐπιχθόνιος βροτος ἄλλος,
'Αὐρὸς παιδοφόνου ποτὶ στόμα χειρ' ὀρέγεσθαι.
"Ὡς φάτο' τῷ δ' ἁρα πατρός ὑφ' ἰμερον ὀρσε γύοι,
'Αφαίμενος ơ' ἁρα χειρός, ἀπώσατο ἢκα γέροντα
Τῷ δὲ μνησαμένω, δ' μὲν "Εκτορος ἀνδροφόνοιο,
Κλαί' ἄδυνα, προσπάροθε πνεον Ἀχιλέως ἐλυσθεις.
Αὐτῷ Ἀχιλλεύς κλαίειν ἐνο πατέρ', ἄλλοτε δ' αὐτε
Πάτροκλον' τῶν δὲ στοιχαὶ κατὰ δόματ' ὀρφεῖ.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ω'.

Αύτύρ έπεί ῥα γύοι τετάρτετο ειςο 'Αχιλλέας,
Καὶ οἱ ἀπὸ πραιτίδων ἦλθ' ἰμερος, ἦ’ ἀπὸ γυνίων,
Αὐτίκ' ἀπὸ θρώνον ὀρτο, γέρουται ἐε χειρὸς ἀνιστη,
Οἰκτέων πολιῶν τε κάρη πολιῶν τε γένεινιν,
Καὶ μὴν φωνήςασ ἐπεα περιδένας προσηδα.'

'Α δείλ', ἢ ἐν πολλά κάκ' ἀνοχεο σὸν κατὰ θυμόν.
Πὼς ἐλθε ἐπι νήας 'Αχιλλον ἐδέμεν οἴσως,
'Ανδρός ἐς όφθαλμον, ὡς τοι πολεὰς τε καὶ ἐσθολοῦς
Ὑῖας εἴενάρια; σεἰδέρειοι νῦ τοι ἢτορ.
'Αλλ' ἂγε ὃι κατ' ἄρ' ἢεων ἐπὶ θρώνον' ἀλγεα ὃ' ἐμπῆς
'Ἐν ψυμι’ κατακῆσαι εἴαςεον, ἀχυνυμενοι περ.
Οὐ γάρ τις πρηνιξὶς πέλεται κρυφόδιτο γύοιν.
'Ὡς γάρ ἐπεκλώσατο θεοί δειλοῖ σβροτοίσι,
Ζωείν ἀχυνυμενοις’ αὐτοί ὃ τ’ ἀκηδέεις εἰςι.

Δοιοὶ γάρ τε πῦθῳ κατακῆσαι ἐν Δίῳς οὐδεί.

514. καὶ οἱ ἀπὸ πραιτίδων κ. τ. λ. Postiquum impetus flendi se remiserat. The line was rejected by some of the earlier critics, since there is no very apparent connexion between ημερος and γυνια. Heyne compares Od. Τ. 140. ἐκ οἴων ἐλτρο γυνοι. At the same time he justly remarks, that fear is commonly indicated by the trembling of the knees.

519. τοις ἔλγας κ. τ. λ. This and the two following lines are repeated from ν. 203. supra.

522. ἀλγεα δ’ ἐμπῆς κ. τ. λ. Heyne joins ἀλγεα εν ψυμι' α. e. mentis dolores; and understands κατακῆσαι to mean quiescerre. Of the adverb ἐμπῆς see on II. Α. 502.

524. οὐ γάρ τις κ. τ. λ. See on ν. 550.

525. δ’ γάρ ἐπεκλώσατο κ. τ. λ. Plutarch. de Aud. Poet. οὐχ ἀπλῶς εἴτε καὶ πάνιν ἀνθρώπως ὑπὸ θεῶν ἐπεκλώσαις λυπηρὸν βίον, ἀλλὰ τοῖς φόροι καὶ ἀνοφεῖς, οὐς εἰλείας καὶ αἰκτροῖς εἰς μοιχηθίαιν δύνας, εἰσθαὶ εἰλείας καὶ δίζωνς προσαγορεῖν. There is no doubt, however, that Plutarch is in error, and that Homer is here speaking of mankind in general. The verb ἐπεκλώσαι signifies properly to spin a thread; and it is applied metaphorically to the Fates, as spinning the thread of life. Hence the name, θεόθο, of one of these divinities, who are called κατακλῶσις in Od. Η. 197. Lucian. Νον. Confut. T. Π. p. 124. ed. Graev. ἡ εἰραμμένη ἐπικλώσαις. It is here applied, as generally in Homer, to the gods, as fixing the destinies of men. Hesych. ἐπικλώσαντο ἐκφυρωσαν, ἐπικλήρωσαν. This verb is used nowhere else in the Iliad, but recurs continually in the Odyssey. Compare Od. Α. 17. Π. 208. Λ. 138. Π. 64. et passim. With the sentiment compare II. Π. 446.

526. αὐτοι ἐπὶ τ’ ἀκηδεῖς εἰςι. So Hesiod. Op. D. 112. "Ὅστε θεοὶ δ’ ἔςων, ακηδεία θυμόν ἕκαστε, ἔθρων ἄτερ πανών καὶ δίκεος." Lucret. Β. 83. Qui didiceris Deos sacerum agere aevum. VI. 57. Omnis enim per se Divum natura necesse est Immortali aequo anima eam pacem fruatur. Semoa a nostris tibus, seque theque longe. The doctrines of Homer, however, and Lucretius, are by no means similar; since the former does not deny the divine interference in the course of human affairs; but merely declares that the gods are free from human sorrows and infirmities. Compare II. Ζ. 138. The adjective ἀκηδεῖς is here used in an active sense, as also in II. Φ. 123; though sometimes in a passive, as in ν. 554. Od. Τ. 130. and elsewhere. The participle δικείμενοι rather implies subject and liable to sorrow; but not exposed to continual misery.

527. δοιοὶ γάρ τε πῦθῳ κ. τ. λ. Plutarch (de Consol. Apoll.) compares these vessels of Homer with the box of Pandora, as described by Hesiod (Op. D. 94). The symbolical manner of expression employed is perfectly Oriental. The word εὑρ is frequently used in Scripture to denote the blessings or affictions, which are the portion of man in life. Compare Psalm xxviii. 5. cxvi. 13. Isaiah li. 17. Jeremiah xxv. 15. 28. Lam. iv. 21. Ezek. xxii. 31. Matt. xx. 37. 39. 42. John xvii. 11. Rev. xvi. 19; and especially Psalm lxiv. 8. LXX. "Ὅτι ποτιόν ἐν χείρι Κυρίου, οἰνὸν ἀκράτους πλῆρης κεφάσματος καὶ ἐκλίνειν εἰς τοῦτο πλῆν ὁ τρογιαν αὐτοῦ οἶκε κεκε

νθήθη' πιονται πάντες οἱ ἄμαρτολοι τῆς γῆς. The term seems to have arisen from
Δώρων, οία δίδασκαν, κακῶν, ἔτερος δὲ τ' ἔαιν' 530
"Ωμέν καὶ ἄμμιζας δοῦν Ζεὺς τερπικέραυνος,
"Ἀλλοτε μὲν τε κακὸν ὕψεται, ἄλλοτε δ' ἔσθλω" 535
"Ωμι ἐκ τῶν ἀναποι ὑπήκε, ἐκαὶ καὶ βούβρωσις ἐπὶ χόνα διαν ἔλαινε, Φοιτή 540
Φυτή δ' οὔτε θεοῦσι τετμένως, οὔτε βροτοῦσιν.
"Ως μὲν καὶ Πηλήθε θεοὶ δόσαν ἀγλαὰ δῶρα
'Εκ γενετῆς, πάντας γὰρ ἐπ' ἀνθρώπων ἐκέκαστο 545
"Ολβῷ τε πλούτῳ τε, ἀναστε δὲ Μυρμιδόνεσσι,
Καὶ οἱ θυντὶ ἔστι θεῶν ποίησαν ἄκοιναν,
'Αλλ' ἐπὶ καὶ τῷ ὅθε θοῶς κακῶν, ὅτι οὐ οὔτι
Παῖδων ἐν μεγάροις γονῷ γένετο κρείινων,
'Αλλ' ἐνα παῖδα τέκε παναώριον; οὐ δὲ νῦ τῶν γε
Γηράσκοντα κομίζω, ἐπεὶ μᾶλλα τηλόθι πάτρης
"Πριαί ὕπνοι τροή, σὲ το ἁΐδων, ἥδε σὰ τέκνα
Καὶ σε, γέρων, τὸ πρὶν μὲν ἀκούομεν ἄδιβοι εἶναι
"Οσσον λέοντος ἀνω, Μάκαρος ἑδος, ἐντόσ ἐέγρητε
Καὶ Φεὐγίς καθύπερθε, καὶ Ελλήσποντος ἀπείρων,

the custom of the early ages, according to which the donor of the feast assigned a particular cup to each of his guests. The sentiment contained in this passage is somewhat differently expressed in Pind. Pyth. III. 145. "Εν παρ’ ἐσθανία, πάρασα γὰρ ἄλον τὸν ἐτερόν, ἐπεί οὔ θάνατο μέγαν. This expression is precisely similar to that noticed on II. X. 157. With the feminine eisō, another substantive, as δοσίως, must be supplied instead of δῶρων. See on II. A. 393. The adjective ἔως, good, is not of very frequent occurrence; the more common forms being ἥδος, or ἕδης. Compare II. B. 633. 819. It occurs, however, in Od. Θ. 325. 335. Hesiod. Theog. 46. 111. So Pind. Nem. VII. 9. οἱ ἔως ἄδημοι.

529. ἐποιός καὶ ἄμμιζας δοῦν. Seil. τῶν ἐων.


27. Nihil est ab omni Parte beatum. Phaed. Fab. 73. Totam vitam nisi duct dolor eit gaudium. We have an example of this sentiment, of which many more parallels might be cited, in the person of Democritus, in Od. Θ. 63. Τὸν πεῖρα Μοῦνα φίλης, διὸν οὖ ἀγαθὸν τε κακὸν τε. Οὐθαλμοῖς μὲν ἀμερ- σία, διὸν οὖ ἄνευ αἰώνοις.

531. λαβήτων θήκη. Ἡ ἀκομὴ αὐτοῖς ὀφεῖν ἀντούν ἀναξιότατον ἀναξιοτάτον ἀναιδοτάτο


540. παναώριον. Fated to a premature death. Eustath. τὸν πάντα ἄρων λέγει, παρά τὴν ἄρων, τὸν καραν.

544. ὄσσον. Seil. ἄνδρων. For ὄσσον ἄνδρων. See on II. T. 176. The construction of the passage is this: ὧσις; se, γέρων, πλούτῳ τε καὶ πάται κατασθάι τῶν ἄνδρων, ἔσοσ Λέοντος, ἔ̂δος Μάκαρος, κ. τ. λ. The Scholia of Villoison inform us that Macar, the son of Ibsa, having slain his brothers, took refuge in this island, where he built a city, and called it, after the name of his wife, Lesbos.
Τῶν σε, γέρων, πλούτῳ τε καὶ νιάσι φαινεί κεκάσθαι.
Αυτὰρ ἐπεὶ τοι πήμα τῶν ἤγαγον Οὐρανιώνες,
Αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασία τε.
"Ἄναχεω, μηδ' ἀλλαστον ὦδυρεο σὸν κατὰ θυμὸν.
Οὐ γὰρ τι πρίξειε ἀκάκημενοι νῦς ἔνος,
Οὐδὲ μὴν ἀναστῆσες' πρὶν καὶ κακὸν ἀλλο πάθησα.
Τὸν δ' ἤµεθεν' ἔτειται γέρων Πρίμασος θεοειδῆς.
Μη μὲ πω ἐς θρόνον Ἠζε, Διοτρεφεῖ, ὄφρα κεν "Εκτωρ
Κεῖται ἐν κλίσιγμαν ἀκῆς, ἀλλὰ τάξιστα
Λύσον, ἵν' ὀφθαλμοῖς ἴησος' σὺ δὲ δεξαί ἀποίνα.
Πολλα, τὰ τοι φέρομεν' σὺ δὲ τῶν ἀπόναιοι, καὶ ἐλθεῖς
Σὺν ἐς παρτῆδα γαϊά, ἐπεὶ με πρῶτον ἔκσας
Αὐτὸν τε ᾽ζωευ καὶ ὀργὴν φάος ἑλιοίοι.
Τὸν δ' ἀρ' ὑπόδεια ἴδων προσέφη πόας ὀ ῖς 'Αχιλλεὐς
Μηκετ' νῦν μ' ἐφέθες, γέρων' νοεῖς καὶ αὐτὸς
"Εκτορά τοι Λύσαν' Ἰδίθεν ὥς μοι ἅγελος ἰδαθε
Μήπερ, ἢ μ' ἐτέκε, θυγατήρι ἀλλοιο γέροντος.
Καὶ δὲ σε γιγνώσκω, Πράμαε, φοσσίν, οὐδὲ με λήθεις,
"Ὅτι θεῶν τες ἥ γε θοᾶς ἐπι νῆας 'Αχιλλεω.

547. αὐτὸν ἐπεὶ κ.τ.λ. With the sentiment contained in this and the two succeeding lines, the following are parallel.
550. ἵστε. The phrase οὐδὲν πράττειν, to profit nothing, is precisely similar to the Latin, nihili agere; which occurs repeatedly in Terence and Plautus.
553. ὁράμα φάος ἑλιοίο. See on II. A. 88. It is probable that this line is an interpolation, since it is not found in some of the best MSS. Possibly it was added by some copyist, who did not remember that ἵστε is sometimes used absolutely, without an infinitive, as in II. A. 226. E. 143. A. 143. Y. 456. See also vv. 569. 604. From a similar misunderstanding, others have proposed to read, either ἴδωας from ἴδω, or πῶς ἔλημας. On the other hand, the Scholastion understands an ellipsis of the verb ἴδω, and Eustathius of κτείνα, in v. 569. which he supposed to be omitted εὑρήκος. If there is any ellipsis whatever, the Scholastion is clearly correct.
560. καί τι. I purpose. Compare II. X. 255. Considerable surprise has been expressed by some of the commentators, at the sudden burst of irritability in Achilles upon this occasion. The most probable cause of his excitement seems to have been the impatience and importunity of Priam, who refuses his proffered hospitality, with an apparent distrust of his generous intention to give up the body. The passage is cited by Plutarch (de Aud. Post. § 28), who admires the prudence of Achilles, in restraining his passion within proper bounds.
563. καί δέ σε γιγνώσκω, κ.τ.λ. For
'ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ Ω'. 679

Οὐ γὰρ κε τλαίν βροτὸς ἱλθέμεν, οὔτε μάλ’ ἱβὼν,
'Ες στρατον' οὔτε γὰρ ἐν φυλάκοις λάθοι, οὔτε κ’ ὑχίας
'Ρεία μετοχλίσσει θυράων ἱμητεράων.
Τῷ νῦν μὴ μοι μάλλον ἐν ἄλγεσι θυμὸν ὄρνης,
Μὴ σε, γέρουν, οὔτ' αὐτὸν εἰλ κλαίησιν εἶσω,
Καὶ ἵκτιν περ ἐνότα, Διὸς δ’ ἀλήτωρ ἐφετὰ.

"Ως ἐφατ’ εἰςδεῖσε δ’ ὁ γέρουν, καὶ ἐπείθετο μῦθῳ.
Πηλείδης δ’ οἰκοι, λέων ὡς, ἀλτο θύραξ,
Οὐκ οἶος’ ἀμα τῷ γε δῶθ σεράπυντες ἐποντα,
"Ἡρως Αὐτομεδών ὢ’ Ἀλκιμος, οὖς μὰ μάλιστα
Τῇ 'Αχιλεύς ἔταρων, μετὰ Πάτροκλόν γε θανῶτα.
Οἴ τὸθ’ ὑπὸ Ὑμώφη λύον ἵππους ἕμωνος τε,
'Ες δ’ ἁγαγον κήρυκα καλλήταρα τοῦ γέρουντος,
Κάδ’ ἐπὶ δήρου ἑσάν 

5075

570

580

590

600

558

568

577

607

583
680

680 ΟΜΗΡΟΥ ΙΛΙΔΟΣ Ω.

Πατρί φιλη, ἐπεὶ οὗ μου ἀεικέα δώκεν ἀποινα’
Σοι δ’ αὖ ἐγὼ καὶ τῶν ἀποδάσσομαι, δοσ’ ἐπείκεν.

"Ἡ ρά, καὶ ἐς κλισίν πάλιν ἤμε δίος Ἀχιλλείος’
"Εξετο δ’ ἐν κλαμῳ πολυεδαῖλῳ, ἐνδεὶν ἀνέστη,
Τοίχου τοῦ ἐτέρου, προτι δὲ Πριάμου φάτο μνῆμον’
Τύδε μὲν δὴ τοι λέυται, γέρων, ὡς ἐκλείπω

Κεῖτα δ’ ἐν λεχέσσα’, ἁμα δ’ ὧν φαινομενήθην
"Οὔμει αὐτῶς ἄγων’ νῦν δὲ μνησώμεθα δόρπον.
Καὶ γὰρ τ’ ἴκομος Νιόβη ἐμνήσατο σῖτου,
Τῷ περ εὐδεκα παῖδες ἐνι μεγάρισιν ὀλοντο,

"Εξ μὲν θυγατέρες, ἢς δ’ νιήτες ἥβϊνοντες.
Τόυς μὲν ’Ἀπόλλων πέριν ἀπ’ ἀργυρόιο βιόιο,
Χωμεμονος Νιόβη, τὰς δ’ Ἀρτεμίες ὕζηαιρα,
Οὔνεκ’ ἄρα Λητοῖ Ισάακτο καλλιτέρων’

Πὴ δοῦ τεκέειν, ἢ δ’ αὐτῇ γείνατο πολλούς,
Τῷ δ’ ἄρα, καὶ δοὺ ὑπερ ἐντ’, ἀπὸ πάντας ὀλεσαν.
Οἱ μὲν ἀρ’ ἐννήμαρ κλατ’ ἐν φόνῳ, οὐδὲ τις ἤε

Κατάβαλαί’ λαοῦς δὲ λίθως ποίησε Κρονίων.
Τόυς δ’ ἄρα τῇ δεκάτῃ θάψαν θεοὶ οὐρανίων,

‘Η δ’ ἄρα σῖτο μνῆσα’, ἐπεὶ κάμε δακρυφέουσα.
Νῦν δὲ ποῦ ἐν πέτρησαν, ἐν ὑφρέσιν οἰοπόλοισιν,
’Ἐν Σιμύλω, ὀθ’ φασι θέαων ἐμεναι εἶνας

595. τῶν ἀποδασσομαι. The purport of these words is altogether obscure. Achilles had completed the funeral solemnities at the tomb of Patroclus; so that what share of the ransom was to be dedicated to his friend, and in what manner it was to be paid, does not appear. The Scholiast suggests that it was either to be devoted to a renewal of the games, or to the erection of a more costly tomb.

598. τοιχον τοῦ ἐτέρου. Subaud, kata.
602. καὶ γὰρ τ’ ἴκομος Νιόβη κ.τ.λ.
Achilles, to comfort Priam, tells him a known story, which was very proper to work this effect. Niobe had lost all her children; Priam had some remaining:—Niobe’s had been nine days extended on the earth, drowned in their blood, in the sight of their people, without any one presenting himself to inter them; Hector has likewise been twelve days, but in the midst of his enemies:—therefore it is no wonder that no one has paid him the last duties. The gods at last interred Niobe’s children; and the gods likewise are concerned to procure honourable funeral for Hector. Poas: from Eustathius. This is the earliest record of the fable of Niobe. In later writers it is much more enlarged and embellished. See Apoll. Bibl. III. 5.

603. δοῦκεια. Euripides mentions seven only, as the number of Niobe’s children, in Phoen. 161.
605. ἀπ’ ἀργυρίῳ βιόο. By means of his bow. The preposition ἀπὸ properly denotes removal from a place. See on II. E. 13. Hence it is sometimes placed before tools or instruments, whose effects may be considered as proceeding from them. Herod. IV. 36. κευλοτερῆς ὡς ἀπὸ τῶν. See Matt. Gr. Gr. § 573.
608. φῆ ἐνω τεκέειν. The full construction would be ἐγή αὐτήν, scil. Lato-ναυ, ἐνω τεκέειν. The change in the syntax is similar to others which have been occasionally noticed.
611. λίθως ποίησε. Schol. ἀντι τοῦ λιθίνου τάς ψυχάς καὶ ἀνυμαθείς ἐπόθεε, πρὸς τὸ μηθάμα
615. εἶναι Νυμφώαν. The habitations of the Νυμφης. See II. B. 783. Τυφσχος εἶναι. Sipylius was a mountain situated in a volcanic district of Lydia. A town of the same name was destroyed by an earthquake. See Pausan. I. 21. Strab. I. p. 58. XII. p. 578.
'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ Ω'.

681

Νυμφάων, α'τ' ἀμφ' Ἀχιλλέων ἑρρόσαντο,

'Ενθά, λίθος περ ἐόντα, θεών ἐκ κηδεα πέσσει.

'Αλλ' ἄγε δὴ καὶ νῦν μεδώμεθα, δὲ γεραι,

Σίτον ἐπείτα κεν αὔτε φίλον παίδα κλαδοίσθα,

'Ἰλιὸν ἵππαγαγών' πολυάκρυτος δὲ τού ἐσται.

Ἡ, καὶ ἀναίζας οἶν ἄργυφον ὠκὺς Ἀχιλλεύς

Σφάξ': ἦταροι δ' ἔδειρον τε, καὶ ἀμφέπτων εἰς κατὰ κύσμον,

Μιστυλλόν τ' ἁρ' ἐπισταμένως, πειράν τ' ὀβελοῖσιν,

'Οπτησί'ν τ' εἰς περιφράέως, ἑρρόσαντο τ' πάντα.

Ἀυτομαχων δ' ἄρα σῖτον ἐλών ἐπένειμε τρωπέζῃ.

Καλός ἐν κανέοισιν ἀτάρ κρέα νεῖμεν Ἀχιλλέους·

Οὔ δ' ἐπ' ὀνείαθ' ἐτοίμα προκείμενα χείρας ἰαλλοῦ.

Ἀνταρ ἐπεὶ σόσιος καὶ ἐθνίτου εἰς ἔρον ἐντο,

'Ἡτοι Δαρδανίδης Πρίμαμος θαύμα' Ἀχιλλέα,

'Οσσος ἐν, οἵς τε' θεοὺς γὰρ ἄντα ἐσκεὶ.

Ἀνταρ Δαρδανίδην Πρίμαμον θαύμαζεν Ἀχιλλέους,

Εἰσορόφων ὄψιν τ' ἀγαθῆν, καὶ μῦθον ἀκούνων.

Ἀνταρ ἐπεὶ τάρτησαν ἐς ἀλλήλους ὀρόωντες,

Τὸν πρότερον προσέπει γέρων Πρίμαμος θεοιδῆς·

Ἀξίου νῦν με τάχιστα, Διοτρέφες, ὕφρα κεν ἡδή.

'Υπνὸν ἐπὶ γλυκερῶ ταρτῶμεθα κομψότεντες'

Οὐ γάρ πιν μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοίσιν,

'Εξ οὗ σῆς ὑπὸ χερσίν ἐμὺς πάις ἀλλες θυμὸν·

'Ἀλλ' αἰει στενάχω καὶ κηδεα μυρία πέσσω,

Ἀὐλὸς ἐν χόρτοις κυλινδόμενος κατὰ κύτρων.

Νῦν δὴ καὶ σῖτον πασάμην, καὶ αἰθέπα οἶνον

Λαυκάνης καθήκα' πάρος γε μὲν οὔτε πεπάσμην.

'Ἡ ρ', Ἀχιλλεὺς δ' ἐτάροισιν ἵδε διμώησι κέλευσ

Δέμνιν ὑπ' ἀθούση θέμεναι, καὶ ρήγεα καλά

Πορφυρε' ἐμβάλλειν, στορόσα τ' ἐψύχηρε τάπητας,

Χλαίνας τ' ἐνθεμέναι οὐλας καθότερεν ἐσάσαι.

Ἀλ' δ' ἵσαν ἐκ μεγάρου, δάςος μετὰ χερσίν ἔχουσαι.

Ἀθήνα δ' ἄρα στόρεσαν ἄωι λεχε' ἐγκονέονσαι.

Τὸν δ' ἐπικερτομέων προσήφη τόδας ὠκὺς 'Ἀχιλλεύς'.
'Εκτὸς μὲν ὃν ἔξο, γέρων φίλε, μύτις Ἀχιλλῶν
'Ενθάδ' ἐπέλθησι βουληθόρος, οἳ τέ μοι αἰεὶ
Βουλάς βουλεύοντος παρόμενοι, ἢ θέμες ἔστι
Τῶν εἶ τέρα σε ἐδοιοθ' θοῦν διὰ νῦκτα μέλαιναν,
Αὐτίκ' ἂν ἐξεποί τ' Ἀγαμέμνονο ποιμένι λαῶν,
Καὶ κεν ἀνάβλησις λόσιον νεκροὶ γένηται.
'Αλλ' ἂγε μοι τόδε εἰπὲ, καὶ ἀτρέκεως καταλέξων,
Ποσάμιρμα μέμονας κεπεισιέμεν Ἐκτορά ἔτων,
"Ὁφρα τέως αὐτὸς τ' ε timeval καὶ λαῶν ἐρύκω
Τῶν δ' ἡμείζετ' ἐπειτὰ γέρων Πρίαμος θεοείδης'
Εἰ μὲν δ' ὦ ἐθέλεις τελέσαι τάφον Ἐκτορα δίω,
'Ωδὲ κε μοι ρέζων, Ἀχιλεὺς, κεχαρισμένα θείς.
Οἶδας γὰρ, ὡς κατὰ ἀστὸν ἐξελεύθερα, τηλύθι δ' ὦ λη
'Αξέμεν εὖ ὀρεος' μάλα δὲ Τρόιες δεδιάσιν.
'Ἐννυμαρ μὲν κ' αὐτὸν ἐνι μεγάροις γοάωμεν,
Τῇ δεκάτῃ δὲ κε θάπτομεν, δαίμον τε λαὸς
'Ἐνδεκάτῃ δὲ τῷ τύμβου ἐπ' αὐτῶ ποιήσαμεν.
Τῇ δὲ δυσδεκάτῃ πολεμίζωμεν, εἰπερ ἀνάγκη.
Τὸν δ' αὐτὲ προσέειπε ποδάρκης ὅδος Ἀχιλλέως.
'Εσται τοι καὶ ταῦτα, γέρων Πριάμω, ὡς σὺ κέλευς.
Σχῆσα γὰρ πόλεμον τόσον ἥρων, ὄσον ἄνωγας.
'Ὡς ἄρα φωνήσας ἐπι καρπυ χείρα γέροντος
'Ελλαβε δεξιτερῆν, μῆπως δείσει ἐνι ςθομή.
Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Κύμως καὶ Πριάμως, πυκνα φρεσι μῆδε ἔχουσες.
Αὐτὰρ Ἀχιλλέως εὖ δε μυχῷ κλάσες ἐφυτίκτουν.
Τῇ δὲ Βρισίης παρελέξατο καλλιτάρας.

'Αλλοι μὲν ῥα θεοί τε καὶ ἄνερες ἵπποκρυσταὶ ἔδον παννύχιος, μαλακὸς δεσμημένοι ὑπνῷ' Ἄλλοι' οὖχ Ἐρμήεαν ἐρωτήσαν ψυχὸς ἐμφάτευς, ὅρμαινον' ἀνὰ θυμὸν, ὡς Πρίαμον βασιλέα.

Νηόν ἐκπέμψεις, λαθον ἱερὸς πυλαφροῦς. Στῇ δὲ ἀρ mortgages κεφαλῆς, καὶ μιν πρὸς μύθον ἔειπεν' Ὡ γέρον, οὐ λῦ τι σοί γε μέλει κακοῦ, οἶνον ἔθει εὐδείς ἀνδράσιν ἐν διήκοισιν, ἔπει σ' εἰσεν Ἀχίλλεας. Καὶ νῦν μὲν φίλον ψυχὸν ἔλυσαν, πολλὰ δ' ἐδωκας'

Σέιο δὲ κε ζωών καὶ τρις τόσα δοεῖν ἀποινα Παιδές τοίς μετοπισθε λελεμένους, αἰκ' Ἀγαμέμνων Γυνώς στ' Ἀτρείδης, γυνώσε δὲ πάντες Ἀχαῖοι.

'Ως ἐρατ' ἐδεισε δ' ὁ γέρων, κυρικά δ' ἀνίσθη. Τοίσιν δ' 'Ἐρμειάς ζεύς' ἵππους ἰμιόνους τε 'Ῥίμφα δ' ἀρ' αὐτός ἔλαυνε κατὰ στρατόν, οὐδὲ τις ἔγων. 'Αλλ' ὅτε δὴ πόρων ἰξον εὐρρέως ποταμοῦ, Σεάνθου νιῆμεντος, οὐδ' ἄλανατος τέκετο ζεύς, 'Ερμειας μὲν ἔπει' ἀπέβη πρὸς μακρὸν Ὀλυμπὸν. 'Ηδὸς δὲ κροκόπεπλος ἐκίνησε τὰς ἁγίας

Οἷ δ' εἰς ἀστυ ἔλων οἰμωγῷ τε στοναχῳ τε 'Ἱππον, ἰμιόνοι δὲ νέκυν φέρον οὐδὲ τις ἄλλος 'Ἐγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν, 'Αλλ' ἀρὰ Κασσάνδρον, ἱκέλη χρυσῇ Ἀφροδίτην, Πέργαμον εἰςαναβάσα, φίλον πατέρ' εἰσενύσσεν 'Εστάστ' ἐν δίφροι, κυρικά τε ἀστυβοῦσιν'.

Τὸν δ' ἄρ' ἐφ' ἰμιόων ᾧ δε κείμενον ἐν λεχέσσα. Κώκυντι τ' ἄρ' ἐπείτα, γέγονε τε τὰν κατὰ ἀστυν 'Οψεθε, Τόδες καὶ Τρώαδες, "Εκτόρ' ἱόντες, Ἐπότε καὶ Ζούοτι μάχες ἐκ νοστίσαντι

Χαίρετε' εἰπει μέγα χάριμα πόλει τ' ἦν, παντὶ τε δῆμῳ. 'Ος ἔφατ' οὐδὲ τις αὐτὸθ' εἰνι πτόλει λίπετ' αὔνης,

677. ἄλλοι μὲν ῥα θεοὶ κ. τ. λ. By some, who are not prepared to adopt the amputatory system of Heyne, the conclusion of the IIiad, from this line onwards, is nevertheless regarded as an interpolation. Bérsie, the cause of the μήνις 'Ἀχίλλεας, has indeed been restored to the arms of Achilles; but still the Διὸς βενάλη is not yet accomplished. See on II. Α. 5.
680. ἓρων. See on I. K. 56.
681. ἓρων. See on II. B. 20.
683. ἓρων. Subaud. κατά.
684. ιάσει. See above on vv. 558, 568.
685. οὐδὲ τις αὐτὸθ' εἰνι πτόλει λίπετ' αὔνης.
Οὐδὲ γυνή πάντας γὰρ ἀδόχετων ἱκετὸ πένθος.
'Αγχοῦ δὲ ξύμβλητο πυλᾶν νεκρῶν ἀγιοντι
Πρὸς τὸν γ' ἀλοχὸς τε φίλη καὶ σῶτην μήτηρ
Τιλλέσθην, ἐπ' ἁμαξαν ἐμποιον αἰέσασιν,
'Απτόμενα κεφαλῆς κλαῖαν δ' ἀμφίστατ' ὀμιλος.
Καὶ νῦ κε δὴ πρόσαν ἡμας ἐς ἥλιον καταδύντα
"Εκτὸς δακρυχέοντες ὀμ᾽ ὑποῦν πρὸ πυλᾶν,
Εἰ μὴ ἄρ' ἐκ ἔφροιο γέονων λαοῖσι μενήδα'
Εἰς τέτειλοι οὐρέσσει διελθὲμεν' αὐτὰρ ἐπειτα
"Ασεσθε κλαυθμοί, ἐπὶν ἀγάγωμε δόμουνε.
'Ως ἐφαθ' ὦ δὲ διέστισαν, καὶ ιέαν ἀπίνυ.
Οἳ δὲ ἐπεὶ εἰσάγαγοι κλυτὰ δώματα, τὸν μὲν ἐπειτα
Τρητοὺς ἐν λεχέσσει θέσαν, παρά δὲ εἰςαν ἀοίδους,
Θρῆνων ἐκλογοὺς, οίτε στυνόςεσαν ἀοίδην
Οἳ μὲν ἄρ' ἐθρόινοι, ἐπὶ δὲ στενάκουτο γυναίκες.
Τρίσιν δ' Ἀινομαξῆ λευκωλένοι ὤρχε γύοιο,
"Εκτροφὸς ἀνθρόφωνοι κάρη μετὰ χερσὶν ἔχουσα'
'Ανερ, ἀπ' αἰώνος νέος ἔλεος, καθ.BackgroundColor(20,159)δὲ με χύρην
Δείπτεις εἰ μεγάρουίσι' παῖς δ' ἐστὶ νήπιοις αὐτῶς,
'Ον τέκμονν σὖ τ' ἐγώ τε δυσάμμοροι, οὐδὲ μὲν οἶω
"Ἡμπην ἱζεθαί' πρὶν γάρ πόλις ήκε κατ' ἀκρής.
Πέρσται' ἡ γάρ ὀλώλας ἐπίσκοπος, ὡστε μὲν αὐτὴν
'Ῥόσκευ, ἐχες δ' ἄλχος κεδαν, καὶ νῆπια τέκνα'
Αἱ δ' οἱ τάχα νιμοῖν ὄχισονται γάλαφυρῆς,
Καὶ μὲν ἐγὼ μετὰ τόσί' σὺ δ' αὐ', τέκος, ἡ ἐμοι αὐτῇ
"Εσεῖα, ἐνθα κεν ἐργα αἰκεία ἐργαξίοι,
'Ἀλεώνων πρὸ ἀνακτὸς ἀμελίχου' ὑ τις Ἀχαίων
'Ῥίσει, χειρὸς ἐλων, ἀπὸ πῦργου, λυγρὸν ὀλέθρου,
"Χωμόνος, ὡς δ' ἔνπευ ἀδελφον ἐκτανε' 'Εκτωρ,

710. τῶν. Supply ὑπὲρ or ἐν. So Tibull. I. 7. 23. plangere borem ; for propter borem. See also on II. Θ. 377.
720. τρητοῖς ἐν λεχέσσει. See on II. Γ. 443. and occasionally in the Odyssee. Of the ἀοίδοι, or musicians, who were employed at funerals, see on II. Σ. 339. They were more generally women. Of the construction in the following line, see Matt. Gr. Gr. § 283. Obs. 5.
725. αἴωνος. Heyne understands this for αἰώνι, or κατ' αἰώνα, in reference to νέος, i. e. young in life; but the words rather depend perhaps upon the verb ἔλεον. The sense is, e tida perištis; i. e. simply perištis.
730. ἔχας. You defended. See on II. E. 473. Of the adjective κινόν, see Monk on Eurip. Alcest. 621.
735. λυγρὸν ὀλέθρου. That is, δς ἐστι λυγροῖς ὀλέθρος. See on II. Π. 51. These melancholy forebodings of Andromache respecting Astyanax were eventually realized, according to the tradition of subsequent poets. It is probable, indeed, that Homer put the words into the mouth of the wretched mother, as they were suggested by his own acquaintance with the events themselves. Compare Eurip. Androm. 10. Troad. 725. Ovid. Met. XIII. 415. Lesches ap. Pausan. p. 361.
"Η πατέρ’, ἣ καὶ νιών ἐπεὶ μᾶλα πολλοὶ Αχαίων
"Εκτορός εν παλάμησιν ὦδας ἐλον ἀσπετων οὖνας.
Οὐ γὰρ μειλίχος ἐσκε πατήρ τεὸς ἐν δαί λυγρῇ
Τῷ καὶ μὲν λαοὶ μὲν ὀδύρωνται κατὰ ἄστυ.
"Αρητὸν δὲ τοκεύσι γόου καὶ τένες θήκας,
"Εκτορ ἐμὸι δὲ μάλιστα λελείβεται ἀλγε λυγρά.
Οὐ γὰρ μοι θυμίκοις λεχὼν ἐκ χείρας ὀρέξας,
Οὐδὲ τί μοι ἐπεὶς πυκνὸν ἔπος, οὕτε κεν αἰεὶ
Μεμνήμην νῦκτας τε καὶ ἡμᾶτα δακρυχέουσα.
"Ὡς ἐφατο κλαίονος ἐπὶ δὲ στενάχουτο γυναικεῖς.
Τύσιν δ’ αὖθ’ ἢκάβη ἄδωνο εὔπροχε γόωο.
"Εκτορ, ἐμῷ θυμῷ πάντων πολὺ φιλτατε παῖδων,
"Ἡ μὲν μοι ἡμὸς περ ἔων φίλος ἡσαθα θείας.
Οἷ δ’ ἁρα σεω κίθοντο καὶ ἐν θανάτοι περ αἰσθ.
"Αλλονς μὲν γὰρ παῖδας ἐμοῖς πόδας ὄκου "Ἀχίλλεως Πέρνασθ’, ὄντιν ἔλεσκε, πέρην ἅλος ἀργυρότοιο,
"Ες Σάμον, ἐς τ’ ἰμβρον, καὶ Ἀμνον ἀμιχαλάθεσαν.
Σεῦ δ’ ἐπεὶ ἐξελετο ψυχήν τανακεῖ χαλκῷ,
Πολλὰ ρυσταξέκεν οὐπερ σιμὴ ἤτροφο.
750
Πατρόκλου, τὸν ἐπεφνεν’ ἀνέσθησε δὲ μιν οὐδ’ ὄς.
Νῦν δὲ μοι ἱραίμε καὶ πρόσφατος ἐν μεγάροι.
Κεῖσαι, τῷ ἱκελος, ὄντ’ ἀργυροτόξος Ἀπόλλων
Οἰς ἀγανοίς βελέσεσι ἐπῳχύρων κατέπεφνεν.
"Ὡς ἐφατο κλαίονος, γόου δ’ ἀλαστον ὄρινε.
760
Τύσι δ’ ἐπεθ’ Ἑλενή τριτάτη ἢεραχε γόωο.
"Εκτορ, ἐμῷ θυμῷ δαέρων πολὺ φιλτατε πάντων,
"Ἡ μὲν μοι τόσις ἐστίν Ἀλεξάνδρος θεοείδης,
"Ος μ’ ἄγαγε Τροιφνδ’ ὡς πρὶν ὀφελλων ὀλέαθαι.
765
"Ἡδ’ γὰρ νῦν μοι τὸδ’ ἐκιστοῦν ἔτος ἐστίν,

741. ἀρητὸν πένθος. See on Π. R. 37.
752. πέρνασε’ ἐς Σάμον. See on Π. 574.
753. ἀμιχαλάθεσαν. Inaccessile. The commentators have affixed various significations to this word, according as they have derived it from μίσως, and ἄλσ, or otherwise. Nor can either its meaning or derivation be accurately determined.
755. νυσταξεκεν. See on Π. 673; and compare Od. Π. 109. Σ. 223. Υ. 319.
756. ανισηπε δὲ μιν οὐδ’ ὄς. Compare v. 550. and the parallels there cited.
757. ἱραίμε οἰς. See above on v. 419. The grammarians derive πρόσφατος from φάω, to kill; but, even if the etymology be just, it will not bear the sense of recently slain, in this passage. Blomfield, on Ἀσχ. Choph. 791, derives it from φάω, appareo, and renders it fresh; so as to be nearly synonymous with ἱραίμε. Heasch. πρόσφατον τὸ ἀρίστως γενόμενον, νίον, νεαρόν. Its ordinary meaning is new, lately made; and so it occurs Numb. vi. 3. Deut. xxxii. 17. Ezek. xi. 3. LXX. Acts xviii. 2. Heb. x. 20.
758. δντ’ ἀγυροτόξεος Ἀπόλλων κ.τ.λ. In allusion to sudden death, by which the features are not so likely to be distorted. See on Π. Z. 428.
759. ἐκιστοῦν ἔτος. Τhe Scholast in forms us, that one half of this time was consumed in making preparations for the war, and the other in its progress. An
opinion, however, has been frequently
hazarded, of which the warmest advocate
is the celebrated Mr. Bryant, that Helen
was never carried from Sparta to Troy,
and that the actions and events recorded
in the Iliad are one continued series of
fable. See Prelim. Obs. sect. I. The
arguments upon which this theory is
founded, are far more ingenious than
solid, and calculated rather to afford
amusement than to convey instruction.
There is little doubt that a considerable
portion of real history is mixed up with
the poetical embellishments and mytho-
logical fictions of Homer; and the degree
of authority to be attached to his relations
is fairly stated in Mitford's Hist. of Greece,
ch. I. § 4. To return to the twenty years here
mentioned, the Cyclic poets recognize two
expeditions of the Greeks against Troy, of
which the first was destroyed by a tempest;
so that ten years may have elapsed in the
interval between this disaster and the
departure of the second armament from
Anis. See also on Il. I. 145.
767. άνίπφηλον. See on Il. I. 643.
770. έκυρης είς, κ. τ. λ. For an example
of Priam's gentleness and kindness to He-
en, see II. Γ. 161. sqq.
775. έκείνως τους πηγαίνετε, πριν διωδεκάτη μοίρη λύσ.
780. ημός έραθι αν δ' υπ' αμάζησον ἰούς ημίουσιν τε
ζευγνυσῖαν αἴσθα δ' ἐπειτα πρὸ ἀστεος υγερέθυντο.
785. ένύμνησα μὲν τοι γε ἀγίνεον ἀστεον ὦλιν.
790. δ' 'Εκτορα δακρυέοντες, ἵνα δ' ἢξαν ἐπέτελλε
μελαινών ἀπὸ νησών,
795. αὐτόρ ἐπεί ρ' ἦγερθεν, ὀμηγερέες τ' ἐγένετο,
πρῶτον μὲν κατὰ πυρκαῖν ἰσβάσαν ἀἰθωπείς οίνως
πάσαν, ὁπόσον ἐπέσχε πυρὸς μένος· αὐτάρ ἐπειτα
repeated, there might possibly have been some ground for the Obelizers to rest upon. *795. λάρνακα. An ark or chest; i.e. a sarcophagus: not, as in the case of Patroclus, an aren ov tase (φίλης). 796. κατεστήσαν. Scil. τὸν κάπητον. See on II. Π. 457. 804. ὁς οἷς ἀμφίεσθαι κ.τ.λ. Thus the Δώς βοηθή prevailed over the will of Achilles, and the poem concludes. Hor. Epod. XVII. 11. Únsera maares Pía additum fériis Allibis atque canibus homicidiam Hectora. See on II. A. 5.—“I cannot take my leave of this noble poem,” says Cowper, “without expressing how much I am struck with this plain conclusion of it. It is like the exit of a great man out of company, whom he has entertained magnificently: neither pompous nor familiar; not contumacious, yet without much ceremony. I recollect nothing among the works of mere man, that exemplifies so strongly the true style of great antiquity.” Perhaps the close of the Paradise Lost will be thought to contest the palm of elegant simplicity with its more primitive rival: “Some natural tears they dropp’d, but wiped them soon; The world was all before them, where to choose Their place of rest, and Providence their guide: They hand in hand, with wand’ring steps and slow, Through Eden took their solitary way.”
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2. ἐκ τόυ τόνου = ἐκ τοῦ θέλειν. 
τόνος (πιθήκον προτού πηνεία). ἦπερ = ἔκ 
καὶ ἔκ προτού = ἐκ τοῦ θέλειν.

Σγγας τροφήσεων (μυρίδες) =

to strip unwatched grapes = gather.
Mean = to do anything boldly where there
is nothing to fear.

'Ελεον ὄσσεν ἀνομοῦ ὅσον ὅσον

Who frequented the palestra,

'Εξτο τῷ 'Ελεον ὄσσεν ὅσον

= ἐκ τοῦ θέλειν.
PA        Homerus
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