So sorry.
THE I LIAD

EDITED, WITH APPARATUS CRITICUS, PROLEGOMENA NOTES, AND APPENDICES

BY

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PREFACE TO THE SECOND EDITION

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

Among books which have appeared since 1886 I am conscious of particular debts to van Leeuwen’s Enchiridium, Cauer’s Grundfragen, Erhardt’s Entstehung der Homerischen Gedichte, and Schulze’s Quaestiones Epicœ. Prof. J. A. Platt has by his published papers again put me under many obligations, among others in calling attention to Brandreth’s edition of the Iliad, which in 1841 surprisingly anticipated many recent conjectures of the “forward” school. It is impossible to specify obligations to papers in periodicals, but I have satisfaction in thinking
that the proportion of valuable contributions from English scholars has largely increased of late years.

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

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

December 9, 1899.
The object of the present edition of the Iliad is to offer a guide to students anxious to know more of Homer than they can learn from elementary school-books. It must be confessed that, when once the strict limits of a verbal commentary are passed, it is hard to know which path to choose from the many which open into the world revealed to us by the Homeric poems. We find ourselves at the starting-point of all that has given Greece her place in the world—of Greek history, of Greek art, of Greek philosophy, theology, and myth. The poems are our ultimate resource for the study of the history of the Greek language, and it is to them that we owe all our knowledge of the one great school of Greek criticism. An editor may be pardoned if, at the risk of apparent superficiality and discursiveness, he attempts, not of course to follow all or any of these roads, but barely to indicate the direction in which they lead.

Unfortunately for the English student, the works which he must study if he wishes to pursue these lines of inquiry are almost entirely in German; unfortunately also for the editor, who can hardly escape the appearance of pedantry when he has to be continually quoting works in a foreign language. The difficulty is one, however, which it lies with English scholars themselves to remove.
Where the acumen and industry of Germany have been for nearly a century so largely devoted to the Iliad and Odyssey, it is not to be expected, or even desired, that in a commentary for general use a new editor should contribute much that is really original. The proper place for new work is in the pages of philological journals and dissertations. Indeed it is not possible for any man to be sure of the novelty of any suggestion he may make, so vast is the mass of Homeric literature which has been annually poured forth since Wolf revived the study. While believing therefore that some few improvements on old interpretation will be found in the following pages, I am at no pains to specify them, and shall be quite content if I see them adopted without acknowledgment. On the other hand, I have freely taken wherever I have found, only acknowledging in the case of recent work which has not yet passed into the common stock, and reserving for this place a general statement of the great debts which I owe to previous authors.

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

1 If I do not place Mr. Monro's Homeric Grammar in the first place, it is because I trust that the continual references to it will keep before the reader my immense debt to it.
been of course an indispensable companion, though often usefully supplemented by Seiler's smaller dictionary. The other principal authorities will be found in the list at the end of the Introduction; isolated papers and monographs can hardly be enumerated.

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

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

[April 1886.]
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PROLEGOMENA

I.—The Origin of the Iliad

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

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

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

¹ ii. 53.
it is there that the heroes have their homes, and thither that they return after the war. The poems profess a close acquaintance with the topography of Greece, and almost completely ignore that of Asia. And in particular, there is no overt mention of the great movement of peoples, generally called the Dorian invasion, which led, according to a tradition which has every sign of truth, to the presence of Greeks on the eastern coasts of the Aegaean.

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

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

Mykenaean. It is quite possible that certain notable differences between the poems and the monuments, in burial, for instance, and in women's dress, may be due to changes which arose within the Mykenaean age itself, in that later part of it of which our knowledge is defective—almost as defective as it is of the subsequent "Dipylon" period. On the whole, the resemblance to the typical Mykenaean culture is more striking than the difference.

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

The Epic dialect lends some countenance to the belief that the Ionians were not the originators of the Epos. It has always been recognized that the dialect is not pure Ionic, such as would be expected from the reputed birthplace of the poems; and the presence of "Aiolic" elements has been generally admitted. Fick published in 1882 and following years elaborate disquisitions to shew that the older parts of both Iliad and Odyssey had in fact been composed in pure Aiolic, and translated into Ionic, only those Aiolic forms being left untouched which were fixed by the fact that the Ionic equivalent differed metrically; and that only the later portions were composed in Ionic. The theory involves too many arbitrary alterations of the text to be accepted in the
form in which he states it; but it remains probable that the dialect is in fact the resultant of older poems composed in a dialect which may, in the vaguest sense, be called Aiolic. The peculiarly non-Ionic forms point rather to the Thessalian and Arkadio-Kyprian dialects, however, than to that of the Asiatic Aiolis as the precursor of the Epic. But it must be admitted, after all the discussion which has taken place, that our knowledge of the early state of the Greek dialects is far too imperfect to enable us to base any far-reaching conclusions upon such hypotheses. It can only be said that they seem to correspond with the probabilities of the case, and in particular with the localization of "Homer" at Smyrna, the city which was taken by the rising Ionic race from the decadent Aiolians.

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

The poems were all this time handed down orally only, by tradition among the singers who used to wander over Greece reciting them at popular festivals. Writing was indeed known in some form through the whole period of Epic development; but it is in the highest degree unlikely that it was ever employed to form a standard text of the Epos or any portion of it. There can
hardly have been any standard text; at best there was a continuous tradition of those portions of the poems which were especially popular, and the knowledge of which was therefore a valuable asset to the professional reciter.

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

We can now understand the reasonableness of such a provision as that ascribed by a widely spread tradition to the Attic statesmen of the sixth century, a provision that the Iliad and Odyssey should be recited at the Panathenaia in a regular and officially recognized order; and we can also see that such a rule involved a new constitution of the text. The most widely accepted tradition attributed the recension to Peisistratos. But Solon is named in a famous passage of Diogenes Laertios (Life of Solon i. 57): τά τε Ὄμήρου ἐξ ὑποβολῆς γέγραφε μανω-δεῖσθαι, οἶνον ὅπον ὁ πρῶτος ἐληξεν ἑκείθεν ἄρχεσθαι τὸν
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ἐχόμενον. μᾶλλον οὖν Σόλων "Ομηρον ἐφώτισεν Ἡ Πεισιστρατος, ὡς φησὶ Διευκίδας ἐν πέμπτωι Μεγαρικῶν. ἤν δὲ μαλίστα τὰ ἔπη ταύτα. "οἱ δὲ ἄρ' Ἀθηνᾶς εἶχον," καὶ τὰ ἔξηκ (B 546–58). There is unfortunately something lost in this passage, asserting explicitly the interpolation of the lines mentioned. The reference is to the arbitration between Athens and Megara for the possession of Salamis, when each side brought forward lines from Homer, the Athenians relying on B 558 as we have it, the Megarians accusing them of falsifying the text and putting forward a different version. The natural sense of the passage as it stands is this: "it was not Peisistratos, as is generally supposed, but Solon who collected the scattered Homer of his day; for he it was who interpolated the lines in the Catalogue of the Ships"; so that we should add something like this after Πεισιστρατος:—ἐκείνοις γὰρ ἤν ὁ τὰ ἔπη εἰς τὸν κατάλογον ἐμποίησας, καὶ οὗ Πεισιστρατος. Ritschl, however, gives the whole passage a quite different turn by inserting (in the same place)—ὅσπερ συλλέξας τὰ Ὀμηρον ἐνεποίησέ τινα εἰς τὴν Ἀθηναίων χώραν. This has been accepted by Wilamowitz and Cauer, but is clearly wrong. Tradition unanimously held that the recovery of Salamis took place in the time of Solon, while Peisistratos was still a boy. Dieuchidas, giving the Megarian version, must therefore have attributed the interpolation to Solon, and concluded that the compilation of the Athenian copy was due to him and not to his successor. But in any case the passage shows that the tradition about Peisistratos was current in the fourth century B.C., when, as Wilamowitz has shewn, Dieuchidas must have written. There was yet another version which ascribed the collection to Hipparchos; but for us the names are comparatively a matter of indifference; the essential element is that all tradition points to Athens of the sixth century. This tradition is probable enough in itself, and if once accepted it explains many a difficulty. The great problem for those who maintain the gradual growth of the poems by a process of crystallization has been to understand how a single version came to be accepted, where many rival versions must, from the necessity of the case, have once existed side by side. The assumption of a school or guild of singers has been made; but the rare mention of Ὀμηρίδαι in Chios gives no support.

Pseudo-Plat. Hipparchos 228 c.
to this hypothesis, which lacks any other confirmation. The Peisistratian recension is the only source, other than the autograph of a real Homer, which will account for the unity of the vulgate text. It agrees, too, with the constitution of the Iliad itself, which in several places\(^1\) shews such a piecing together of parallel narrative as can hardly be credited to natural growth in the hands of irresponsible rhapsodists, but involves the deliberate work of a literary editor based on a written text. This, too, accounts for the numerous traces in our text of an unobtrusive but sufficiently clear Attic influence. It agrees with the position of Athens as the first book-mart of Greece. It agrees with the evidence that the archetype of the vulgate was written in the old Attic alphabet. In fact we might almost reconstruct the necessity of such a "codification" of the text from the conditions. An official copy of some sort is implied by the transformation of fluctuating oral compositions into such a vulgate as we possess; it must have taken place at Athens, the head of the intellectual Greece and the centre of the publishing trade; it must have been created before the fifth century, for Herodotos and Plato already have Homer as we know him; it must have taken place after the seventh, to which we can date some of the latest additions to the Iliad; therefore an official copy of Homer was made in Athens in the time of Solon and Peisistratos.

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

\(^1\) See Introductions to B, N, T.
\(^2\) Dating, I think, from Seeck's *Die Quellen der Odyssee*, 1887.
accounts of his commentaries, with some titles of lost works. It is likely enough that he dealt with the Attic recension somewhere, and having settled the matter one way or the other found no need to refer to it in his critical notes. On the other side of the account we must set the facts that he believed Homer to have been an Athenian, and that he often assumes the transliteration of the poems from the old Attic alphabet into the new—indirect proofs at least that he held the vulgate text with which he dealt to have reached him from purely Attic sources. The scholia can therefore count neither one way or the other; and the hypothesis of the Peisistratean recension appears so highly probable that it will be adopted as a postulate in the following commentary.

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

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

II.—Analysis of the Iliad

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

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

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

This is the backbone of the Iliad as we have it, whether or no it be the earliest portion of it historically; it is the main plot to which all else stands in an episodical relation. That it is also the oldest kernel I feel no doubt. The conditions of the Μῆνις have been imposed on all the rest of the book. The absence of Achilles from the field is everywhere either tacitly assumed or expressly alluded to. It is in the story of the Wrath that the real unity of the Iliad is to be found. Here, at least, we need not hesitate to see the work of a single poet, perhaps
the greatest in all the world's history. How far he may have made his poem from pre-existing materials it is beyond our powers of analysis to say. The story is organically and indissolubly bound together; the arguments which are still brought forward to separate the Patrokleia and the death of Hector from the earlier part, the Mήνυς proper, seem to me wholly inadequate and improbable.

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

III.—THE TEXT OF THE Iliad

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

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

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

The value of the various MSS. and scholia will be treated in detail in the next volume. It may be said here that readings of Aristarchos are taken as equal to those of the best MSS.; readings of Zenodotos are treated as of the second rank. Between the variants thus attested we are at liberty to choose with the aid of
modern critical lights. Only in an extremely small minority of cases will any reading be found which has not the certificate of one or other of these authorities, and then generally in matters where the ms. tradition leaves us in doubt. It is, for instance, almost indifferent even to our best mss. whether they write ει or η, or whether they write a liquid single or double. Thus readings such as πεφύκη for πεφύκει (Δ 483), or τῶν ἤδυμος for τῶν νηδυμος (K 187), can hardly be regarded as departures even from our mss.; the two readings would certainly have been indistinguishable in the old alphabet. The most serious departure from tradition is the acceptance of Nauck's ιωμι for ἱκωμαι of all mss. in I 414; I could not make my mind to leave the unmetreical reading, though I have endured εις as a trochee rather than go to pure conjecture and write εις or ἦς.\(^1\) Generally speaking I have endeavoured to choose in each particular case what seemed to me to be the best reading among those current in the fifth century; and I have not hesitated in many cases to give a reading in the text which is described in the notes as clearly wrong—a corruption, that is, as old as the fifth century, of an older form which we can confidently restore.

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

IV.—The Apparatus Criticus

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

\(^1\) The only other readings in the text for which no ancient authority can be quoted are, I believe, της ειρημι in I 654 for the της μη or μη of the mss. (compare Λ 608); and οπασαν for οπασαν or οπασαν M 56.
matters as accentuation, breathings, omission or addition of \(\nu\) ἑφεκτυστικῶν or iota subscript, single or double writing of \(\lambda, \mu, \nu, \sigma, \rho\), itacism, confusion of \(o\) and \(ω\), and many cases of difference in the division of words, especially such forms as \(\delta\) ἐμοὶ or \(\delta\) μοι, \(\delta\) ἐφέβουτο or \(\delta\) φέβουτο, πάντοσα’ εἴσην or πάντοσε ἔσην.

In all these the testimony of MSS. is practically indifferent, and it is waste of space and energy to accumulate it; our choice has to be made on other grounds.

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

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

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

V.—MANUSCRIPTS

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

A. PAPYRI

Pap. \(\alpha =\) Petrie, Hawara Biahmu and Arsinoë, pp. 21–8 (collated also by myself); contains part of B 1–877. 5th cent. A.D.

" \(\beta =\) British Museum cxv. (Classical Texts from Papyri in the B. M. p. 81); B 101–Δ 40. 4th or 5th cent. A.D.

" \(r =\) B. M. cxxxvi. (Class. Texts p. 93); parts of Γ 317–Δ 544. 3rd cent. A.D.
**PROLEGOMENA** xxvii

Pap. δ = Bodleian d 20 (Grenfell *An Alexandrian Erotic Fragment and other Greek Papyri* p. 6); parts of O 64–75, 96–116. 2nd cent. A.D.

ε = B. M. delxxxix. (Grenfell *Greek Papyri, Second Series* p. 4); O 217–9, 249–53. 3rd cent. B.C.

ζ = Mahaffy *Flinders Petrie Papyri* Pl. iii. (4); fragments from Α 503–37. 2nd cent. B.C.

η = Genavensis; Nicole Rec. de Philologie, Jan. 1894 (Kenyon C. R. viii. pp. 134–6); small fragments from Α, Δ, and Ζ, and Α 788–Μ 11. 2nd cent. B.C.

θ = Louvre; La Roche *Homerische Textkritik* p. 448; N 1–175. 1st cent. B.C.?

ι = B. M. cvii. (Harris Papyri); *Catalogue of Ancient MSS. in the B. M., part i.: Greek*, pp. 1–6; Σ 1–218, 311–617. 1st cent. B.C.

κ = B. M. cxxvii. (Class. Texts p. 98); small fragments from Ε, Ζ, Σ. 3rd or 4th cent. A.D.

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

μ = B. M. cxxviii. (Class. Texts p. 100; J. P. xxi. pp. 17–24, 296–343); large parts of Ψ 1–79, 402–Ω 750. 1st cent. B.C.

ν = B. M. cviv. (Bankes Papyri); *Catalogue of Anc. MSS.* p. 6, Phil. MSS. i. p. 177, and my own collation; Ω 127–end. 2nd cent. A.D.

ξ = Grenfell and Hunt *Oxyrhynchus Papyri* p. 46; B 730–828. 2nd cent. A.D.

ο = B. M. decxxii. (Hunt *A New Homerio Papyrius* in J. P. xxvi. pp. 25–59); most of N 2–775, Σ 120–522. 1st cent. A.D.

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

**B. Uncial**

Ambr. = *Ambrosianus Pictus*, saec. v.–vi., a ms. at Milan consisting of leaves containing illustrations of the *Iliad* and accompanying portions of the text. It contains pieces from all the books except Γ, Σ, Τ, Υ—800 lines in all. Published by Angelo Mai, 1819, *Iliadis fragmenta antiquissima cum picturis.*


**C. La Roche's MSS.**

Α = Venetus 454, in the Marcian Library at Venice, saec. x. First published by Villoison *Homeri Ilias ad veteris codicis Veneti fidem recensita. Scholia inevenit antiquissima . . .* 1788. La Roche's collation in *Homeri Ilias* (1873–6) is followed; but I have to thank Mr. T. W. Allen for some valuable additions and corrections, which are distinguished by his initials. (Hoffmann pp. 12 ff.)
A = portions of the above ms. which have been supplied by a later hand, the original leaves having been lost. The supplements consist of E 336—635, P 277—577, 729—61, T 126—326, Ω 405—504.


D = Cod. Laurentianus xxxii. 15, saec. xi.—xii. La R. ibid. no. 15, Hoffmann p. 31.

D = portions of the above supplied by later hands. These are not mentioned by La Roche or Hoffmann. Mr. T. W. Allen has kindly given me the following valuable list of the passages thus supplied.

"(1) A hand coeval or nearly so with D, though markedly different from it; Ω 388—Π 167.

(2) A hand of s. xii. or xiii.; books Α—Δ and N 96—160.


(4) Another s. xv. hand supplies Σ 326—93 and 538—92."

[E] (Note.—La Roche’s E refers to the printed text of the Roman edition of Eustathius, 1542, and is not quoted here as it is of no critical value.)


H = Vindobonensis 117, saec. xiii. La R. H. T. p. 473 no. 95, Hoffmann p. 33. From Ψ 648 to the end is in another hand, noted as H.¹

L = Vindobonensis 5, saec. xiv.—xv. La R. H. T. p. 476 no. 105, Hoffmann p. 40. This ms. is almost identical with my P, and is only quoted when it differs from P.

M = Venetus 456, saec. xv. La R. H. T. p. 477 no. 107. La R. has published a collation of three books only, Δ—Z. This ms. is almost identical with Harl. a; I have ascertained that they agree for all readings of M given in my Apparatus, except where a difference is noted.

N and O = Venetus 459, which consists of portions of two mss., one (N) containing Δ—H 392 (saec. xv.), the other (Ο) Α 214—M (saec. xiv.). La R. H. T. p. 459 no. 10. The collation of books Δ—Z only has been published.

S = Stuttgartensis 5 (saec. xv.). La R. H. T. p. 478 no. 111. La R. follows the collation of the Iliad published by Rieckher in Eos, 1865.

D. MANUSCRIPTS NOW ADDED

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

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

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

P = Paris, grec 2766—late xv. cent. (so dated by Sir E. Maunde Thompson from the watermark). The ms. is nearly identical with L. The writing is often very small, and α, η, and α are frequently almost or quite indistinguishable from one another. La R. II. T. p. 471 no. 88.

Q = Paris, grec 2767. A 1—118, 204—233, Ω 673—end are missing, and a good many lines have been lost by mutilation of the lower margin. xiv. cent. (so Catalogue; rather, late xv.). La R. ibid. no. 89.


T = Townleianus, B. M. Burnett 86; saec. xiii.? This was very imperfectly collated by Heyne in 1802; my own collation is independent, but I have used (and checked) Heyne’s as well. See Heyne vol. iii. p. c.; E. M. Thompson in C. R. ii. p. 103; La Roche H. T. p. 467 no. 65; Maass in Scholia Graeca in Homeri Iliadem Townleyana i. (vol. v. of the Oxford ed.) pp. vii. ff.; Gardthausen Gr. Paläogr. p. 405; myself in C. R. iii. p. 156. I have occasionally named John Rhosos of Crete as responsible for some added lines, etc., as his handwriting is unmistakable.

U = Genavensis, for which I have of course followed the laboriously minute collation of Nicole Scolies Genevoises de l’Iliade ii. pp. 219 ff. The ms. is exhaustively described in the Introduction to that work.


All the ms. hitherto named except M, N, O have been collated throughout.

In all that follow the collation is presumably or certainly only partial.

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

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

" b = Harl. 5600, by John Rhosos, finished 16th May 1466. It is based on T and another ms. not yet identified.

" c = Harl. 5672, also in the hand of Rhosos. Contains Α, B 1—9, 490—594, Ω 123—461, Δ 1—246. This is not based on T.

" d = Harl. 5601, saec. xv.—xvi.

King’s = B. M. King’s 16. Written in 1431.

Par. a = Paris, grec 2681, saec. xiv.—xv.? The ms. has large gaps filled up in another hand on different paper (J. P. xx. p. 244, La R. H. T. p. 470 no. 81).

" b = Paris, supplement grec 497, saec. xiii. (?) ; a fragmentary ms., see J. P. xx. p. 250; not in La R.

" c = Paris 2894, saec. xiii. (?) (La R. H. T. p. 475 no. 103).

" d = Paris 2680, saec. xv. (La R. H. T. p. 476 no. 100).

" e = Paris 2682, saec. xiv.—xv. (La R. H. T. p. 471 no. 82).
THE Iliad

Par. f = Paris 2683, saec. xiv. (La R. H. T. p. 471 no. 83).
    g = Paris 2684, saec. xiv. (La R. p. 471 no. 84 is wrong; A 1–583 are supplied by another hand, but the ms. contains the whole Iliad).
    h = Paris 2685, saec. xv. (La R. p. 471 no. 85).
    j = Paris 2768, saec. xiii. (? ?) (La R. p. 472 no. 90).
    k = Paris 2697 (not in La R.), ‘saec. xiii.’ (?). Contains A–M only; I is in a different hand (J. P. xx. p. 246).

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

E. Heyne’s MSS.

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

Vr. a = Vratislaviensis¹ a (La R. H. T. p. 477 no. 106). Heyne does not give any date. Contains Λ–Ω 356 and the Odyssey.
    b, acc. to La R. (H. T. p. 469 no. 72) saec. xiii.–xiv.
    c (no date) contains Α–Κ 377, with Eustathios.
    d (no date) contains Ν–Ω. It is practically identical with La Roche’s H.

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

Mosc. 1, in the Archives of the Imperial College at Moscow, saec. xiv., contains Α–Ο 434 (La R. H. T. p. 470 no. 76).

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

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

Eton., in the Library of Eton College, saec. xiii. (?), contains Α–Ε 84. Collated by Nöhden (Heyne iii. p. ex.).

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

¹ Vratislavia is the Latin name of Breslau.
VI.—EXPLANATION OF SIGNS AND CONTRACTIONS

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

Antim. = Antimachos.


(Dnote.—In the scholion on I 153 Ἀπολλόνιος (“Apollon.”) is probably a mistake of the ms. for Ἀπολλόδωρος, which Schol. L reads.)

Aph. = Aristophanes Byzantius.

Ar. = Aristarchos.

Argol., Chia, Cypr., Mass., Sinop., the ancient editions quoted in the scholia as ἀ’ Ἀργολικῆ, Χία, Κυπρία, Μασσαλιωτικῆ, Σινόπικη.


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

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

THE ILIAD


Herod. = Herodianos (generally the excerpts in the scholia from his Ιλιακή προσοφοίων).

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

Porph. = Porphyrios (the fragments of his Ζητήματα Ομηρικά).

Ptol. Ask. = Πτολεμαίος ὁ Ασκαλονίτης; Ptol. Or. and = Πτολεμαῖος ὁ Ὺοσικῆς, also called Πτολ. Ποσικῆς (Ludw. i. 50); both to be distinguished from Πτολεμαῖος ὁ Επιθέτης (ibid. 48).

Rhi. = Rhianos.

Sosig. = Sosigenes.


\[\text{om.} = \text{omittit, omittunt.} \]

supr. = supra scriptum, supra scripto.

C\(^1\) etc. = the first hand of C; D\(^2\) etc. = the second hand of D.

G\(^t\) = G in the text, G\(^m\) = G in the margin.

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

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

*, the asterisk indicates erasure of one letter.

All "superscript" readings, on account of their generally secondary value, are enclosed in parentheses when occurring in a series of quotations. They are to be understood as implying (where no explicit statement is made) that the ms. itself agrees with \(\Omega\) or the text. A similar reference is implied in C\(^1\), D\(^2\) etc. So also H\(^1\), P\(^m\) imply a reading of H\(^m\), P\(^t\), which will be clear on the same grounds.

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

Take then the following (imaginary) note: "999 om. CD\(^t\) || \(\sigmaτείχει\) Ar. \(\Omega\): \(\sigmaτείχυ\(i\)\) D\(^m\)G\(^2\)H\(^4\)J (γρ. \(\sigmaτείχει\)) (L supr.) P (supr. \(\epsilon i\)), ἐν ἄλλων A, γρ. Harl. a."

This conveys the following statements:—

C omits the line entirely.

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

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

The line supplied in the margin of D (probably by a later hand, though information on this point is too often deficient).
The second hand of G—but the first hand had $\sigma\tau\epsilon\iota\chi\epsilon\iota$.
The first hand of H—but the second hand has altered it to $\sigma\tau\epsilon\iota\chi\epsilon\iota$.
J—but with $\sigma\tau\epsilon\iota\chi\epsilon\iota$ given as a marginal variant.
P—but with $\epsilon\iota$ written over $\gamma\iota$.
L, while reading $\sigma\tau\epsilon\iota\chi\epsilon\iota$, has $\sigma\tau\epsilon\iota\chi\gamma(\iota)$ or simply $\gamma(\iota)$ written over it.
A and Harl. a, while reading $\sigma\tau\epsilon\iota\chi\epsilon\iota$, have the marginal variant $\sigma\tau\epsilon\iota\chi\gamma(\iota)$, introduced in one case by $\epsilon\nu\alpha\lambda\lambda\omega\iota$, the formula peculiar to A, in the other case by the ordinary $\gamma\rho$. 
INDEX TO ABBREVIATED REFERENCES


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

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


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

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


C. L.—Corpus Inscriptionum Graecarum.


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


Gr. — Grundriss der vergl. Gramm. der Indogermanischen Sprachen (see under Brugmann Gr.), vols. iii., iv., 1893, 1897.


Franke. — Do. do.


H. — Homer.


Hentze. — See Amelis.


J. P. = Journal of Philology.


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


Lehr's Ar. — De Aristarchi Studiis Homericis. Scripsit K. Lehr's. Editio recognita. Lipsiae, 1865.


THE Iliad


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


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


Von der Auflage.——Homer’s Iliad and Odyssey by the minuscules, of the Greek alphabet.

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

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

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

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

We will first take (a), the episode of the restoration of Chryseis. The vague reference of ἐκ τοῦ, though not indefensible (as the preceding lines naturally lead the thought back to the point to which ἐκ τοῦ belongs, cf. 488 with 422), is certainly not what we should expect. Further, the whole episode can be cut out without being missed—we have only to make 490 follow 429 immediately—and is of no importance to the story. A large portion consists of lines which are found in other parts of the Homeric poems; and of these one at least, 463, seems to be more at home in the third book of the Odyssey than here, while 469–70 are not in harmony with a well-marked Homeric custom. According to the usual Greek ritual, the purifications of 312–17 should not precede but follow the removal of the plague by Apollo. There is therefore very strong ground for holding that Lachmann is right in saying that 'continuation (a)' is not an integral part of the original lay; but if the two are once separated, we can no
longer admit the possibility that they are by the same author; the continuation must, from the evidence of borrowing, be of a very much later date. But it is most skilfully introduced into a pause in the main action, and offers a pleasing contrast, with its peace and feasting, to the stormy scenes with which the book opens and continues.

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

That Lachmann's original lay was ever really an independent poem, as he would have us believe, it is hard to think, and few are now found to hold that a great poet, such as he who composed this debate, would have left the quarrel truncated and without a conclusion. That the opening of the book, prologue and all, is the beginning of a poem of the Wrath, which went on through the defeat of the Greeks and the death of Patroklos to the slaying of Hector, seems as certain as anything in this thorny and obscure matter can be certain. But we must not forget that the more ancient any portion of the Iliad is, the more it has been exposed to weathering; and that one effect of the continual process of growth and adaptation has been to obscure and smooth down the rough joints. Hence in this oldest portion critical analysis is peculiarly difficult. But one consideration must be added which lends some weight to Lachmann's separation of 'continuation (b).'

In the Introduction to B it will be pointed out that there is some evidence of a different continuation of the quarrel scene; a continuation in which the dispute is laid at once before an assembly of the whole army, and the visit of Thetis to Zeus left unnoticed. This version was a parallel one, and A, as it stands, may have been adapted from the two. It is not in our power to say which of the two was older; time has effected a union which shews but the slightest scar, yet we cannot deny the mark, and can only interpret it in the way which seems best to account for the facts. And the facts are certainly to be accounted for on this supposition. The first part of A really belongs closely to a certain part of the assembly scene in B, especially to the speech of Thersites; it does not belong so closely to the scenes between Achilles and Thetis, and between Thetis and Zeus. In this form of the story it was the mere absence of Achilles from the field, not the interposition of Zeus, which brought about the rout of the Greek army in A. This is mere hypothesis, but it is a possible hypothesis, and it agrees with much that we shall find later, all pointing to the gradual composition of the Iliad by the more or less perfect fusion of different versions, knitted together from the first by the fact that all alike are outgrowths from the Story of the Wrath, but otherwise independent.
Λοιμός. Μύικ.

Μήνων ἄειδε, θεί, Πηλημάδεω Ἀχιλῆος
οὐκήμενη, ἢ μυρί' Ἀχιλοὶς ἄλγε ἐθήκε,
pολλὰς δ' ἱσθίμοις ψυχὰς· "Ἄδι θροίαφεν ἤρων, αὐτοὺς δὲ ἐκλώρα τεῦχε κύνεσιν
οἰνονοίτε τε πάσι, Δίος δ' ἐτελείετο βουλῆ,

1. ὁ δὲ δοκεῖσα ἄρχαλα Ἰλάς, ἢ λεγομένη Ἀπελλακώτως (ἀπ' ἔλκανος MS, corr. Nauck), προϊόμην ἔχει τοῦτο: Μοῦκας ἄειδω καί Ἀπάλλωνα κλυτότασον, ὡς καὶ Νικάνωρ μέμνημαι καὶ Κράτης ὑπὸ τὸς δορθωτικὸς: 'Ἀματέονες δ' ἐν α' Πραξίδαμαντϊνων ὕψως κατὰ τινὰς ἔχειν Ἐκπέπε κόμω. Μοῦκε 'Ολυμπία δῶματ' ἔχουσα, ὡςπο πο τῇ μίνις τῇ χάλος ε' ἐλείς Πηλείωσα, Ἀνακοὺς τ' ἀγαθὸν ὑόνιν· ὡ γὰρ Βασιλῆ! γολοφείσι, Οἰσαν Ἀνευ. Ρομαν. Ρ. 5. 3. πολλὰς: πολλὰν Matranaca Λνευ. 500. ||

1. ἄειδε, the Μώσαν ο a 1, who tells the poet the history which he has to relate; see B 484-92, and compare χ 347 αὐτοδίδακτος δ' εἴμι, θείος δὲ μοί ἐν φρενιν ὁμᾶς παντοῖς εἰσερχόμεν, and ηθ 44, 64, 488 ὧν ἡ γε Μοῦκ' εἶδομείν, δίος πᾶις, ἢ σὲ γ' Ἀπάλλων. Πηλημάδεω, originally no doubt Πηλημάδα('ο). This is one of a class of patronyms formed with a double suffix, the adjectival -ω and the purely patronymic -άδης: while the commoner form Πηλημαῖος has only one. Cf. B 506. 2. οὐλομένην, accursed; it bears the same relation to the curse δλαον ὡς ὄνομον (β 33) to the blessing σαλαν, and means 'that of which we say δλαον.' It is best regarded as a purely metrical variant of ὀλομενον, which occurs in the same sense in Trag. (Enr. Hel. 231, Phoenix. 1029, Or. 1363, Herc. 1061); see Schultze Qu. Ερ. pp. 192 ff. μύρια, countless; in its later sense, 10,000, the word is accented μερια.

3. ἱσθίμοισ here, as in 24 other places (Knös), does not admit an initial F and never requires it. Thus connexion with Φίς, Φύρος is impossible, in spite of the nearness of sense. For a suggested etymology see Collitz in ΛΙΦ. viii. 214-7. The feminine ἱσθίμη is also found, but only applied to women—e.g. Τ 116. "Ἄδι, a metaplastic dative of Ἀδή, which in H. always means the god, not his realm—with the exception, apparently, of Ψ 244. προίας: προ implies 'forth on their way,' as in προϊομεν, προεαν (195, 442, etc.). ιαπ. = ἵας, so that προιας = προ-ιας ex aet. 4. αὐτούς: the body is to Homer the real self, the ψυχη a mere shadow; cf. Ψ 65, where the soul of Patroklos is πάτα αὐτῶν εἰκών, like the real man. 5. πάσι, i.e. all that chose to come: a perfectly natural expression. The reading δαίτα ascribed to Zen. is not mentioned in the scholia, which merely
say that heathenized 4–5. The only authority for the statement is Athenaeus (i. p. 12), on whom no reliance can be placed. But the reading is in itself vigorous and poetical. In fact the metaphor is so natural that we cannot even argue with confidence that Aischylos had δαιτα before him when he wrote (ὑπρ. 880) κυνι δ’ ἐπετι ἔλαφον κατ’ χωρίοις ἔριος δεῖπνον ὅπεν ἀνάφωμαι πελείον: or Eur. Νεκ. 1077 σφακτάν κυνι το φωναῖ δαιτ’ ἄνημερον, ἵνα 505 πτανοῖς ἐξάρσε ὁδεῖ τεφάδι τε φωναῖ δαίτα (Soph. is neutral, Ἀ. 830 μεθαυ κυνί πρόβλητο σοι να ε’ ἔλαφον. In all these cases there is an apparent echo of the present passage, and δαιτα if a real variant is much older than Zen. The argument against it in Athenaeus (often ascribed, though without ground, to Αρ.), that Η. never uses δαιτ except of human banquets, is not even based on fact, see Ω 43. On the whole δαιτα seems intrinsically a better reading, but we have no right to leave the uniform tradition of the mss.

6. ἐκ οὖν may refer to the preceding line, ‘the will of Zeus was being fulfilled from the time when’ (so Αρ.); or better, to ἀείδε in the first line, ‘take up the song from the point when, as in 5 500 φαίνει δ’ αὐώνη, ἐνεν ἐλάσθ, ὡς ο’ μὲν, κτλ. The extraordinary variant διά στήθην (ἐρίσατο) was explained to mean ‘on account of a woman’ (!)

8. τόρ: an enclitic particle recognised by Herod. (and perhaps Αρ.), from τ’ ἄρ, as γάρ from γ’ ἄρ. It does not of course make any perceptible difference here if we write τ’ ἄρ (with mss. except Α); but see 65, 93. The combination is a favourite in questions; B 761, Π 226, Δ 656, etc. ἔριδι goes with ἐνενή, ‘pitted them in strife.’ τόροι: according to the rule of Αρ. this form belongs to the 3rd person. Zen. here and elsewhere read τόροι, which Αρ. confined to the 2nd person. It is, however, possible that the distinction is a mere fiction. Cf. Brüggmann (Fr. ii. p. 804, and App. A).

11. Both άτιμάω and άτιμαξ are familiar in our texts, but the aor. is elsewhere άτιμωσε, and άτιμαξ is peculiar to the ὸδηγης. Rhythm, however, is a strong argument here in favour of άτιμαξ in place of the vulgar άτιμωσε. Nauck indeed wishes to expel άτιμωσε from the text of Homer altogether; but v. Curtius ϒβ. i. p. 341 n. τὸν Χρύσην . . . ἀρητῆρα: a use of the article which ‘is scarcely to be paralleled in Homer.’ In other examples with a proper noun it is used with an adversative particle (ἀντάρ, μέν, δέ), and only of a person already mentioned, e.g. B 105 (Μοῦρο). It would simplify this passage if we could take Χρύσης as an appellative, ‘that man of Chryse, even the priest’; but there seems to be no other instance either of a local name thus formed in -ς, or of a person addressed directly by a local name, as in 442 ὧ Χρύσης. Payne Knight con- 7ο, Nauck τοῦ, for τὸν.

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

14. ἐνέων is subordinate to the preceding participles, indicating a detail, and not co-ordinate with Λυσόμενος, expressing the main object of his journey. It is therefore best to retain the vulg. instead
χρυσόνω ἀνὰ σκῆπτρων, καὶ λίσσετο πάντας Ἀχαιοὺς, 15 
"Ἀτρείδα δὲ μᾶλλον δύω, κοσμήτορε λαῶν:
"Ἀτρείδαι τε καὶ ἄλλοι ἑυκνήμιδες Ἀχαιοί, ὡμὲν μὲν θεοὶ δοῖεν Ὀλυμπία δῶματ’ ἐχοντες ἐκτέρσαι Πρώμου τόλμην, εὖ δ’ οἴκαδ’ ἱκέσθαι. παίδα δ’ ἔμοι λύσατε φίλην, τὰ δ’ ἀποινα δέχεσθαι, ἀξόμενοι Δίος νῦν ἐκβιβόλον Ἀττόλλωνα." 
ἐνθ’ ἄλλοι μὲν πάντες ἐπεννήμησαν Ἀχαιοί ἀδεισϑαί θ’ ἱερὰ καὶ ἁγιάλια δέχθαι ἄπωνα· ἀλλ’ οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἤδονεν θυμῷ, ἀλλὰ κακῶς ἄψει, κρατερὸν δ’ ἐπὶ μῦθον ἐτέλλε:
"μὴ σε, γέρον, κοιλησίαν ἕνω παρὰ νησὶ κιχεῖω ἡ νῦν δήθυνον ἥ ὑστερον αὐτὸς ἱόντα,

15. λίσσετο AT (supr. ε.) ἐλίσσετο Ω. 16. τινὲς ἀτρείδας Λυ. 20. 
ἐλίσσετο: ἐλίσσετο P. ἐλίσσετο CDPΤ Vr. ε.: λύσατε R. δέχεσθαι ADH (supr. ε.) JTV (supr. ε.) Vr. ε.: δέχεσθαι Ω: τὸ δὲ δέχεσθαι ἀντὶ προστακτικοῦ ἀπαρέμφατον Schol. T. 24. ἀτρείδω Ἀγαμέμνονος Ζεν. 27. αὐθεις CHR Bar. 20. 

of reading στέμμα τ’ with Bentley (to agree with στέρμα in 28). The στέχωμα is the Apollinis infinita of Aen. ii. 490, a wreath of wool wrapped round the staff in token of suppliantship; cf. the ἱππόστετος Κάδος of Aisch. Supp. 23. It is probably the fillet worn, in ordinary circumstances, by the priest himself, or possibly, as has been suggested, the wreath from the image of the god. 
15. See on I 152. λίσσετο is preferable to ἐλίσσετο, as it is very rare to find a vowel left short before the first letter of this word (H. G. § 371). But v. II 46. 
18. Bentley conj. ἐμοὶ θεοὶ μὲν δοῖεν, as the synizesis of θεοὶ in H. is very improbable (§ 251 is the only other case); but Platt points out that this puts μὲν in the wrong place. He suggests τοι for θεοὶ (which can be spared, cf. E 388, 0 115, etc., and particularly Ἱμμάν. Ccr. 135). But Plato had θεό, Rep. iii. 393. Brandreth δοῖεν μὲν θεοὶ ἐμοὶ. 
20. mss. are divided between λύσατε and λυσατε. The former is practically equivalent to λισατε τε, the reading of Αρίο and Herodorus adopted by Wolf. This involves changing τὰ δ’ into τὰ τ’ (with Wolf) or καὶ (with Αρί and Ηερ.). Bentley conj. λυσατε. But the text may pass, as the opt. is well suited to a suppliant. As between δέχεσθαι and δέχεσθαι there is nothing to choose; in either case the change of mood is rather harsh. See H. G. § 299 b, and for the article τὰ δ’ ἀποινα, on the other hand accept ransom,’ § 259, 1. 
22. ἐπεννήμησαν, gave pious ascent, probably by shouting; hardly by silence, as in the later use of the word. For the use of the infinit. to express purpose, H. G. § 231. 
24. θυμω is not a ‘whole and part’ construction with Ἀγαμέμνον, but a locative, in his soul, as appears from numerons other passages. 
26. For κιχεῖον many would read κιχήος, but we have no right to neglect the consistent ancient rule by which in such forms α is written before ω and ο, as it may represent a real difference of pronunciation (H. G. App. C). It is not necessary to supply any verb before μῆ, which is an independent prohibitive particle; the literal meaning is ‘Far be the thought that I shall find thee.’ H. G. § 278; Delbrück S. F. i. 22. 
Thus the constr. supplies the missing imperative for the 1st person (Μ. and T. § 257). The same explanation can be given in 28, though here the μῆ-clause is obviously far on its way to become subordinate. The progress of μῆ ω to complete subordination may be followed through 565, K 39, 0 164, Ω 569 (the only other cases in H. of μῆ ω with subj.) to the change of mood in Ω 584 (Μ. and T. § 263).
μή νῦ τοι ὁ χραίσμης σκῆπτρων καὶ στέμμα θεοῦ. — τὴν δ’ ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεσον ἥμετέρω εἰπώ ὦ δήμου ἄργει, τηλθής πάτρης, ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντίωσάν. ἄλλ’ ὃι, μὴ μ’ ἐρέξθε, σαφτῶρος ὅς κε νέθα.”

ως ἐφατ’, ἔδεισεν δ’ ὁ γέρων καὶ ἐπείθετο μύθων, βή δ’ ἀκόνω παρὰ θύμα πολυφόρου βαλάσης. τοιλλά δ’ ἔπειτ’ ἀπάνευθε κιόν ἤραθ’ ὁ γεραῖος Ἀπόλλων ἀνάκτη, τὸν ὕμικομος τέκε Λητώ.

“κλῦθ’ μεν, ἀργυρότοξ’, ὃς Χρύσῃν ἄμφιβεθήκας Κιλλάν τε ζαθένευ Τεινόδιο τε ἱφι ἀνάσεις, Σμυνθεύ, εἶ ποτὲ τοι χαρίειν’ ἐπ’ νην ἐρέψα.

29–31 ἄθ. Ar. (see below).

33. ὡς φατο L. ὁι ἔδεισει(ν) Ω: ἔδεισεν Ἀρ. ?

(see Did. on 0 123).

34. ἀχέων Ζεν.

39. ἔρεψα: [ἐρέ]ς Ζα Ἡ.

28. χραίσμα: app. an aor., but irregular in stem (H. O. § 32, 3). There is no clear evidence for a yres. χραίσμαω, though we have fut. χραίσμησε (T 296), and aor. χραίσμησα (L 120, etc.).

29–31 ἀδετοῦσιν, ὃτι ἀναλώνου τὴν ἐπίταυσιν τοῦ νοῦ καὶ τὴν ἄπειλην. ἴσις δὲ ἄρα καὶ ὁ Χρύσῃς εἰπώσης (καὶ συνώθης’ Πτεροκ.) αὐτῷ τοῦ βασιλεί. ἀπρετές δὲ καὶ τὸ τὸν Ἀγαμεμνόνα τουάτα λέγει. ‘Quod antem dixit patri gratiam esse filiam suam esse Regis concubinam, Alexandriam fortasse in aula dissoluta verum esse poterat, sed non apud heroicae actatis homines’—Cobet (Ν. С. p. 290, in an amusing essay on ἀπρεπτ). It is in such judgments that Ar. appears at his worst.

31. ἀντιώσασιν with acc. only here; cf. Soph. Αἰ. 491 τὸ σὸν λέχος ξύμβλος, Τραχ. 159 ἄγωνας ἐξέων (going forth to meet), Πυθ. 1. 67 ὅτι ὅσα γαῖς γεγένεσαν μάχαν αὐτοῖς, Εὐρ. Phoen. 817 ὃ δὲ ξύμβλου λέχος ἤλθεν. This suggests that the acc. is that of the end, after the implied verb of motion (coming to my bed to meet me), rather than the adverbial acc. of H. G. § 136 (1). ἐποιχουσένην implies the walking backwards and forwards which was necessary with the ancient loom.

33. ἔδεισεν if read by Ar., must be a piece of genuine tradition from the form ἐδέσσαν. For the article in ὁ γέρων see H. G. § 261, 3.

37. Killa is placed by Strabo on the gulf of Adriamytteion, near Thebe. The historical Chryse was on the west coast of the Troad, though others, hard put to it to explain why Chryseis was captured at Thebe (see 366), knew of a Chryse close to Killa, afterwards deserted (Strabo pp. 604, 612–3). The alternative explanation was that she was on a visit to relatives at Thebe. Cf. note on 184. ἄμφιβεθήκας, standest round about, as protecting deity, like a warrior protecting a fallen friend, e. g. P 4. Cf. Aisch. Sept. 174 ἐν φίλαν δαίμονες λυτήροις ἀμφιβάτες πᾶν. 

38. ἀνάοςεις, protected by thy might, rather than ruler; see note on Ζ 402.

39. Σμυνθεύ, lit. 'Mouse-god'; Apollo was worshipped under this title in the Troad, as at Smyrna as 'Locust-god,' Παρώπος. Strabo (p. 606) knows of several places named Sminthia, as far as Rhodes. The Sminthin temple near Cape Lekton existed to historical times; and even on late coins of Alexandria Troas Apollo appears with a mouse at his feet. Mr. Lang argues that this indicates the amalgamation of the Greek Apollo with a local mouse-god, originally a tribal totem. The common explanation is that the word is a familiar abbreviation of Σμυνθοθύρος, destroying the field-mice or voles which ravaged the vineyards: ὁ γὰρ Κρήτης τὸσ μοῖσ εἰμίνων καλόσων Schol. A (see Frazer's note on Ζαυς. x. 12, 5). Only a few years ago Thessaly was seriously injured by an invasion of these little pests. Others see in the mouse the symbol of plague, which would be especially suitable here. In Herodotos the destruction of the army of Sennacherib
is attributed not to a plague but to a host of field-mice which gnawed the Assyrian bow-strings in the night. A somewhat similar story connected with the colonization of the Troad is told by Strabo (p. 604). In 1 Sam. vi. 4 golden mice are offered as a propitiation when visited by a plague (W. Robertson Smith, Kinship and Marriage in Early Arabia p. 302, where further evidence is given for a Semitic mouse-god). ἐρέω seems to indicate the most primitive form of temple—a mere roof to protect the image of a god standing in a grove; for it was to groves, not to buildings, that sanctity originally belonged. Temples are rarely mentioned in H.; we hear only of those of Apollo and Athene in Troy, and of Athene at Athens. See note on E 448. χαριέντα seems to be proleptic, for thy pleasure. For the construction of the prayer cf. E 115.

40. πίονα ὕμρια: see note on 460.

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

47. αὐτός, 'he' emphatic, 'the god'; a use which reminds us of the Pythagorean αὐτός ἔσται. We should have expected the word to imply an opposition to some other person as in 51; merely to contrast the god with the arrows seems weak. It was probably this which induced Zen., followed by Bentley and Bekker, to athetize this and the preceding line; but the couplet is too fine to be sacrificed.

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

51. αὐτοίς, the men.

52. The position of δάλλα is the most emphatic possible; the same effect is obtained by Milton, 'Of their triumphant death his dart | Shook: but delayed to strike.' ἔπενεύκεις, lit. having sharpness. For the form of the compound see H. G. § 124 d. πεκυρος is doubtless conn. with Lat. pud-, pudendo, cf. περιπετείας Λ 845, πεισκέπον Κ 8.

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

55. τώι ἐπὶ φρεσὶ ὁίκε: so Θ 218, Λ 146 ἔποι ἔρεω καὶ ἐπὶ φρεσὶ θήσω, etc.
A rather commoner phrase is ἐνὶ φρεσὶ (θυμία, στήλες), which shows that ἐπὶ φρεσὶ is to be taken in a locative sense.

56. Note the variant ὀρφότο (ὀρφότο) ascribed to Zen., and compare ὀρφαί ξ 343. The form in -η agrees with the Ionic colouring of our present text; ὀρφατο would be the old non-thetic form, but ὀρφάτο is more probably due to Attic influence than to a survival from a prae-Ionic text.

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

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

62. ἐρείμεν is an anomalous form, and should come from a present ἐρομ (H. G. § 80). The -ο cannot, of course, stand in the pres. subj. of a thematic form. Nauck writes εὑρέμειν (cf. θ 133), Schulze εὑρέμειν, Fick εὑρέμοιν, as aorist (ἐρείμαι like χείμαι). The ἐρείμειν is mentioned merely as an authority on ritual (65), not as a diviner; for the Homeric priest as such seems to have had no functions of divination; there are no omens from sacrifices.

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

64. ὅτι is the rel. pron., not the adverb, and is, like τόσον, an adverbial acc., expressing the content of ἔχωσατο: cf. ε 215 μη μοι τόδε χάριο, and B 185.

65. For ταρ see on 1. 8. Herodianos expressly read it here, not τ' αρ, on the ground ὅτι ἔστω ὁ τ' σύνθεσαν· ἐπιφέρετο γάρ ἐν ἑτέρω τε. He thus distinctly excludes the accepted but purely conjectural reading εἰ θ' for ἦδ'. Granting
aι κεν των ἀριθμὸν κινήσεις αἰγῶν τε τελειῶν 
βούλεται ἀντίσασις ἡμῶν ἀπὸ λοιπῶν ἀμοῦναι."

η τοι ὁ γόνων κατα' ἀρ' ἐξεταί, τοίσι δ' ἀνέστη

Κάλχας Θεσπορίδης, οἰωνοτόλων ὄχ' ἀριστος, 
ὅς ἴδη τα' τεντα τα' ἐσομήνεα πρὸ τ' ἐντα, 
καὶ νήσσο' ἀγγίστα' Ἀχαιῶν ἦν νιῳ εἰςω 
ὅ σφιν εὖ φρονεόν ἀγορίσατο καὶ μετέειπεν·

"ὁ Ἀχιλεὺς, κέδεαί με, διάφηλε, μυθήσασθαι 
μήρην Ἀπόλλωνος, ἐκατηβελέται ἀνάκτος·

tοιγάρ ἐγών ἑρέω, σύ δὲ σύνθεο καὶ μοι ὠμοσσὼν ἦ 
μέν μοι πρόφρον ἔπεσιν καὶ χερσιν ἀρίζειν.

66. ΚΝΙΗΣΧ Αγ. : ΚΝΙΗΣΧ Ωι ή : ΚΝΙΗΣΧ Βγ. : τοῖς ΚΝΙΗΣΧ is implied in Did. 68.

ἐκασέετο Ζεν. 69. ΚΑΛΚΑΣ : μάντες Ζεν. 70. ἩΣΙΕ ΖΠ Μόρ. Βρ. ι, 
Μοσκ. ι. 73. Ο Αγ. ΑΟΔΓΣΤ αλ. : οἰ ΔΗΗΠ (?) Αμβρ. αλ. : οἰ μιν ἀμείβαμενος
ἐπει περρέντα προσχύδα Ζεν. 76. ἐτώ ρέω Ἰ. 

the existence of ταπ—and the analogy of γάρ shows that it is at least permissible—there is no reason for disregarding the unanimous tradition. The case is precisely the same in 93, where the corresponding conj. ηδ' has supplanted the only attested reading ηδ'. For the use of the gen., cf. H. G. §151 e, and for other cases of ηδα προ τείνο διεστα (vow andhecotam not yielded) Ε 178, Φ 457. A colon is put at the end of the line (with Cauer), because the following αι κε can not be a continuation of the preceding line, but recurs to the opening of the sentence (62), 'in the hope that the rams and goats seem to represent the 'hecotam,' which here does not consist of 100 or of any oxen. It may indeed be doubted if the -κη represents βοῖς at all. (Platt explains the word as 'one hundredth of the oxen' a man has; but even that does not suit this place.)

67. Βούλεται after αι κεν must be subj., and is therefore an erroneous form, as the subj. of thematic verb-stems must have the long vowel (H. G. §82). Read βοῦλην" with P. Knight and Curtius (F6. ii. 72).

69. ἐξ' : a word which only occurs in the phrase ἐχ' ἀριστος, and is of quite uncertain origin. It is generally compared with ἔξως, where, however, the idea ofominence is given by the ἔ.

71. ἀριστος, with dat. = to guide, as X 101, ψ 134, etc.; with gen. = to command. εἶσω is a pure adv., the ace. giving the idea 'to Ilions' (H. G. §140, 4), and εἰνω being added = inside. This is always the use of εἰνω in H., and virtually makes εἰνω = εἰς. In 01, there is one instance (θ 290) of the 'quasi-prepositional' use with gen. familiar in later Greek. The earlier history of the expedition is evidently presumed as a familiar story. The μάςτις was in historical times a regular official in every Greek army.

73. εὖ φρονεόν may be either (1) with good sense, opposed to ἀφρονεόν, θ 104; or (2) with good intent, opposed to κακῶν φρονεόν. This double meaning runs through later Greek: e.g. (1) Aisch. Πρ. 385 κέρδοστον εὖ φρονεύτα μή δοκεῖν φρονεύνει, and (2) Αγ. 1436 Ἀγίασθος ὥσ τὸ πρόσδεν εὖ φρονεόν εἴμει.

74. It would seem natural to write Δα δίλε with two words (H. G. §124 f), but for the analogy of διαστης, where the second element cannot have been independent. Probably, therefore, the combination was at an early date felt as a real compound. So also we have ἀρηκτάς beside ἀρηκτάμενος ('Ἀρηκτάμενος), πυρηκής beside δωρακής, etc.

76. Cf. Z 334, θ 318, π 259. ΚΥΝΕΛΕ, mark my words, as Τ 84, π 153.

77. η μέν is the regular Homeric formula of swearing, Att. ἦ μην. The short vowel is confirmed by the metre in
γὰρ ὁίματι ἄνδρα χωλωσέμεν, ὃς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.
κρείσσον γὰρ βασιλεὺς, ὅτε χώσεται ἄνδρι χέρη·
e' περ γὰρ τε χόλου γε καὶ αὐτήμαρ καταπέγη, ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὥφρα τελέση, ἐν στῆθεσιν εἰσίν. ὡσ τι φρύσαι, εἰ με σαώσεις." 

τὸν δ' ἀπαμείβομεν προσέφη πόδας ὅκνος Ἀχιλλεὺς·
"θαρσής μάλα εἰπὲ θεοπρότιον, ὅ τι οἴσθα·
οὔ μᾶ γὰρ Ἀπόλλωνα δίφιλον, ὁι τε σῦ, Κάλχαν,
eὐχόμενον Δαναοῖς θεοπρότας ἄναφαινες,
οὔ τε ἐμὲ ζῴωτος καὶ ἑπὶ χθονὶ δερκόμενοι
σοὶ κολλησ παρὰ νυμφὶ βαβεῖα χεῖρας ἐποίεις
συμπάντων Δαναῶν, οὐδ' ἂν Ἀγαμέμνονα έπείης,
ὅς ἥν πολλὸν ἀρίστος Ἀχαίων εὐχεταί εἰναι.
καὶ τότε δὴ θάρσησε καὶ ηδὰ μάντις ἠμῶν·

Sosigenes [8?] : εἴνι εὐπτοῖ Ω.

Ξ 275, Τ 261. μέν and μήν are of course only two forms of the same word.
78. ἄνδρα is of course the object of the transitive χωλωσέμεν.
80. χέρα: another form of χερείου, with the weak comp. stem -εσ- or -εσ- (cf. -εσ-ος and Lat. mag-is, mag-is-er).
See H. G. § 121 and note on the analogous πέλες, B 129. χέρα, will then stand for χερέα, as being altered to ἐν on the analogy of the other forms mentioned in H. G. App. C, 4. See also Δ 400, Σ 382.
81. καταπάργοι, swallow down, lit. digest, as we say 'stomach.' Cf. on B 237, and Pindar O. i. 55 κατ. μέγαν οξίδιον. χάλκον, as sudden anger, is contrasted by γε with κότον, enduring resentment. ωφρα may mean until, but the omission of κε indicates rather that it is final. ε' περ τε... ἀλλὰ τε: τε here marks the two sentences as being correlative; so K 225 (q.v.), Δ 161.
83. φράξοι, consider; neither act. nor mid. means say in Homer.
85. θεοπρότιον: the neuter form occurs only here in H. (and possibly ζ 438, where however it is merely a question of accent), and seems harsh in the immediate neighbourhood of the commoner θεοπρότη (87). Hence both θεοπρότων and -τιον (Nauck, as 109) have been conjectured here. But θεοπρότων is well established in Herod. (e.g. i. 54, 68). θεοπρότως is probably one who prays to a god (προς- is perhaps comm. with Lat. pre-, procos, etc.). In Herod. it is used of one who consults an oracle (i. 67). (Cf. [θ]θεοπρότωτος Οινοχιότης, Collitz 149, 17, from Orchomenos.)
88. Cf. ζ 439. βλέπεων is commonly used in Attic in the sense of living; e.g. Eur. Alc. 143 καὶ πῶς ἄν αὐτοίς καθάροι τε καὶ βλέπων; This line and the next contain three sins against old Epic prosody, the contracted έμευ and ζωτος, and καλάλη for καλάσια. Van Leeuwen and others have removed them, but only by rewriting the couplet after the model of the line in π, which has the older forms (ότις σοι παρὰ νυμφὶ βαρ. χ. ἐπιθησε, ζῳωτὸς γ' ἐμέθεκαν καὶ Ε. 8 δ. 5.)
91. εὐχέτα does not imply any boastfulness in our sense of the word, but merely a naive consciousness of his position. False modesty is unknown to the Homeric hero.
"ôv ταρ ὑ' εὐχωλής ἐπιμέμφεται οὐδ' ἐκατόμβης, 
ἀλλ' ἔνεκ' ἁρπητήρος, ὃν ἠτύμησ' Ἀγαμέμνων 
οὐδ' ἐπέλυσε θυγατρα καὶ οὐκ ἐπεδειξάτ' ἄποινα, 
tούτου' ἄρ' ἀλγε' ἐδωκεν ἐκηβδόλος ὅ' ἐτὶ δώσει. 
οὐδ' ὁ γε πρὶν Δαναοῖς ἀείκεια λοίγον ἀπώσει, 
πρὶν ἢ ἀπὸ πατρὶ φίλων δόμεναι ἐλικόπτιδα κούρην 
ὑπριατήν ἀναίτιον, ἀγέων θ' ἢρην ἐκατομβήν 
ἐς Χρύσην τότε κέν μιν ἰδασσόμενοι πεπίθοιμεν." 100

ἔτι τοι ὑ' ὄς εἰπὼν κατ' ἄρ' ἐξετο, τοίοι δ' ἁνέστη ἦρως Ἀτρείδης εὐρ' κρείων Ἀγαμέμνων ἰχνιόμενον: μένες δὲ μέγα φρένες ἅμβι δέλλαναι


93. See on 65.
94. ἡτίμας—Nauck ἡτίμαςσα': see on 11.
97. Δαναοίς ἀείκεια λοίγον ἀπώει: so the editions of Ar. and Rhiannon, and the Massilia dict. MSS. give λωσοίοι βαρέιας χειρας ἄφεξε, he will not withhold his hands from the pestilence, which is meaningless. To translate 'he will not keep off (from us) the heavy hands of the pestilence' involves a very un-Homeric personification of λοιμός, which is not more approved than Markland's conj., κύρας for χεῖρας (cf. ν 263, φ 548); moreover this leaves no subject for the verbs in the next line. Still, in face of the almost unanimous tradition, the text, like Zen. 's φιλῶν ἀυτῷ in Ζ 285, looks very like a bold ancient conj., to avoid an obvious difficulty.
98. ἐλικώπιδα, with the masc. ἐλικώπτες (Ἀχαῖος), has been variously explained: (1) by the ancients black-eyed, but ἐλικός in such a sense has no better authority than the glossographers, weakly supported by a quotation from Kallimachos; (2) with round eyes, ἐλικ. = cured; but ἐλικός rather means 'twisted,' and is not used of a circular curve; (3) rolling the eyes; (4) sparkling-eyed (root σέλ. of σέλας: so Athen.). The choice lies between (3) and (4), of which the former seems preferable. The epithet well expresses a vivacious keen spirit, such as the Greeks were conscious of possessing; while, as applied to a woman, it will imply eagerness and youthful brightness. It is therefore needless to look beyond the familiar sense of Φελξ- for an interpretation. ἐλικώπτερον 'Ἀφρόδηταν in Hesiod The. 16 must imply a loose use of βλέφαρον as = ὄμα, cf. ἡγω σχωτῶν βλέφαρα καὶ δεδορκότα, Soph. Aj. 85 and elsewhere in Trag.
99. ἀπράτην and ἀνάποινον were regarded by Ar. as adverbs—perhaps rightly. ἀπράτην is certainly so used in Ξ 317; for the form cf. ἀντιβεθ, etc.
100. άμφι μελλαιναι is the Alexandrine reading; most edd. give ἀμφωελαιναι. The phrase recurs in Ρ 83, 499, 573 (δ 661 is probably imitated from this passage). It means literally his midrib black (with anger) was full of fury on both sides (above and below). This connection of άμφι with φρένες is common; e.g. Π 412 ἐρος φρένας ἀμφωελσε, Ζ 355 πῶς φρένας ἀμφωελσές, and other instances in H. G. § 181; φρένας ἀμφωελγεγοθές Χυμ. Apollo. 273. For the epithet μελλαιναι, as expressing deep emotion, cf. Aisch. Pers. 113 ταῦτα μοι μελαγχιατικόν φοράμι ἀμφωελσατί φῦς, Cho. 413 σπλάχγνα δὲ μοι κελαινοῦτα, Theog. 1199 κραδίθη ἐκάτατε μελάναι, as well as the Homeric κραδίθῃ πόρρος. This (Antenirich's) explanation seems much superior to the ordinary interpretation of ἀμφωελαιναι as 'lying in the midst darkness of the body,' which is 'hardly Homeric either in thought or expression: but the com-
piumplanv, òssse de d i t u r l a m p e t w n t i e k t h n.
Kálchanta prótwista káev ósóμevoq proseéite:
"mávte kávow, ou' tó tote mó tó krrýmova eípas:
aiei tov tó káv' éstí fíla fressó maunteúsothai,
érthlov éi' ou' tó to eípas étops ou' té étélésoas.
kai n'v n én ÐíavasoQi xeiropoptovw ãygoréneis,
ôs ði tov' éveka' svfín ekhýlbos álgyva teúxhei,
ôunek' égy kóúrrh Xrwsí̂dov álgya' ápóiva
ouk éthelov déxasthai,—épeti polv báoulma ànti
óikoi ìchev, kai gam brì Klytaiamnhtsq prorobéboula,
kouridiâs álýchou, épeti ou' èthev èstí xerevów.

108. òúte ti Ar. Aph. Ò.; ouóe ti A supr. (T.W.A.) DÙ: ou' Ýti Bar. || eíneç
110 dè Ar. 113.

108. ouúte ti Ar. Aph. Ò.; ouóe ti A supr. (T.W.A.) DÙ: ou' Üti Bar. || eíneç
110 dè Ar. 113.

pound may be explained as proleptic, "so as to become darkened all about" (with anger). Although in P 499, 579, "ouéter is not in question, yet both refer to moments of strong emotion. The metaphor seems to come from the surface of water darkened by a breeze blowing over it; cf. Ò. 79, and especially Ò. 16 ὡς ὑπεύθυνα πέλαγος . . ὡς ὁ γέρων ὑμαινε. So kalaxaiwv in Soph. A. 20, where see Jebb's note.

105. kár' óccówenos, òti ap' tòv óvow ósowv kakowv óvpidóvouvs, ouk ap' tòv óvow óvpidóvouvs, tòv fowevv, kakovýgous, Ariston. The verb is always used of the mind's eye in the sense of balaing; òvmov is generally added, e.g. k 374. σ 154, Ó 224.

106. krýguon, a doubtful word; it evidently means good, though in late Greek it is sometimes used in the sense of true. But the line labours under many suspicious irregularities—the use of the article, the neglected F of Feípas, and the lengthening of τó by position in the fourth thesis. Furthermore, τó krýgoun in the sense that which is good is Attic, and unexamined in H. tó kakà in the next line, those evil things of things, is entirely different. Hence Bentley's tó krrýga is but a partial remedy, and there seems to be some grave corruption. As we know nothing of the origin of krýgoun, the ÿ may, for all we can tell, have been long; we could then read ou' πó πóte mou krýgoun eípas, and the ÿ variants may point to something of the sort. For the form eípas see H. Ò. § 37.

107. For the personal constr. fíla éstí maunémevai eif. Æ 345 fíla' óptalàvra kród édēmata, r 347 ἀίδος οὐκ ἄγαθὴ κεχρημένα ἀνδρὶ παρεώπει, etc.; see H. Ò. § 232.

112. Boulomai, refer, as in 117, Α 319, Ψ 594, and often; and with πολé, P 331. This sense is still more emphatically brought out in the following compound, prorobéboula (the perf. is παρο.), λεγ. in Greek outside the Anthology. It is in this sense of choice that boulomai differs from édēma, not in any subtle difference as to the efficacy of the wish, autin, emphatic, as opposed to the ransom.

113. This is the only occurrence of the name of Klytaiamnestra in the Êiàd. It will be seen that Λ has an indication of what is now generally acknowledged to be the correct form, Klytaiamnhtsq, given by the best mss. of Aischylos and Soph., though the rest have the faulty -μνήστηρ.

114. Kouroðias, a difficult word; the most plausible, but not entirely satisfactory, explanation is that of Curtius (Stud. i. 253), who derives it from kúwos, and refers it to the custom of cutting the bride's hair before marriage; hence 'wedded.' So kóripo from the custom of cutting the πλάσιον θρεπτήρος at the age of puberty.
115. The distinction of δέμας and φων is not quite clear. From phrases like δέμας πυρό it would seem natural to take δέμας as 'outward appearance,' generally; φων as 'growth,' i.e. 'statute.' But this latter meaning belongs to δέμας in 801 Τοδές τοιο μικρός μέν ἐγὼ δέμας. Perhaps we may render 'statute and figure' with about the same degree of vagueness. Cf. N 432 κάλλει καὶ ἐγεραμε ἵδι φρει. 116. ὅτι Σηνδόστοι αὐτῶν ἠθέτηκεν ὡς τῇ διανοίᾳ εὐθύνης οὕσης. οὗ δὲ δὲ αὐτῶν ἴδιαι προφέρεται, ἀλλὰ συνάπτειν τοῖς ἀνώ ἐν παρενθέσει (μι. ἐν ἡθε) γὰρ λέγεται, Ariston., rightly. (For the emendation of ἐν ἡθε see Verrall on Eur. Med. 148; so in Schol. Δ ον 234, E 150.) (cōs) is preferable to the σῶν of Ar., a contracted form not elsewhere found in H. except in the nom. σῶς in X 332. But the correct form is σάς: see note on I 424.

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

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

119. οὐδὲ ἐοικε, perhaps 'it is not even decent,' much less reasonable.

120. τὰρ: see on 8. It is to be preferred as the rarer form, and has probably often been supplanted by γάρ in similar passages.

121. "Ἀτρειδῆς κύδιστε, φιλοκτενώτατε πάντων, πῶς δάρι τοῖς δώσομεν γέρας μεγάθυμοι Ἀχαιοι; οὐδὲ τί πω ἱδρευμέν ξυνηύια κείμενα πολλά, ἀλλὰ τὰ μὲν πολλών εξετραπόμεν, τὰ δέδασται, λαοὺς δ' ὦκἐ εἰπέοικε παλίλλογα ταύτ᾽ ἐποχέρεσιν. ἀλλὰ σὺ μὲν νῦν τηρεθε θεοὶ πρόες, αὐτὰρ Ἀχιλλεί τριπλῆς τετραπλῆς τ᾽ ἀποτίσομεν, αἱ κέ ποδι Ζεὺς...

122. φιλοκτενωστάτε: Aph. (acc. to Seleukos ap. Eust.). 123. τάρ: τάρ Ω.

Iliadaoc A (1)

δῶσι τόλιν Τροίην ἑυτεῖχεν ἔξαλαπάξαι.

τὸν δ᾽ ἄπαμειβόμενος προσέφη κρείων Ἀγαμέμων.

"μη δ᾽ οὕτως, ἀγαθός περ ἑών, θεοεκελ' Ἀχιλλεύ,

κλέπτε νόοι, ἐπεὶ οὐ παρελεύσαι οὐδὲ με πέεισις.

ἡ ἑθέλεις, ἅφρ′ αὐτὸς ἔχης γέρας, αὐτὰρ ἐμ᾽ αὐτὸς

ήσσας δενόμενοι, κέλει δὲ με τίρη ἀποδοῦναι;

ἀλλ᾽ εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοι,

ἀρσαντες κατά θυμόν, ὅπως ἀντάξιον ἔσται.

129. Τροίην Ζευ.: Τροίην Αρ. 132. Νόωι: Νόων Ο. 133-4 ἀθ. Αρ.

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

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

132. Νόως is here instrumental rather than locative; lit. 'by thought' as opposed to brute force. Cf. Soph. ΕL. 56 λόγως κλέπτοντος, and Σ 217 πάρ- 

φασις, ἢ τ' ἐκλείπει νόοι πύκα περ φρονεών-

των: and for παρελεύσαι, v. 291 κερδάλεος

κ᾽ εἴρ και επικλέσοις, ὃς σε παρέλθοι, ε 104

παρέξελεθεν Δίος νόον. So Theog. 1285

δόλω παρελεύσαι.

133. Three ways of translating this line have been proposed. (a) 'Wouldest thou, while thou thyself keepest thy prize, have me for my part sit idle with empty hands?' (b) 'Wouldst thou, in order that thou mayest keep,' etc. (c) 'Dost thou wish that thou shouldest keep thy prize, but that I should sit,' etc. In favour of the construction of ἑθέλεις with ἄφρα instead of the infin. in (c) Ε 690 is quoted, λειτυμένος ἄφρα τάχιστα ὠνταί 'Ἀργείως, and so Δ 465; but in neither of these passages it is necessary to join ἄφρα with the participle. Cf. also Ζ 361 ξυστὸς ἐπισεστην ἄφρα. In Η 653 ἄφρα with the opt. seems to be exepgetic of εἶναι: but that single passage does not justify our assuming so harsh a construction here, especially as there is nothing in the way of the natural construction ἄφρα μὲν ἔχειν. Both (a) and (b) give a good sense, (a) referring to the distance of time at which the recompense is to be made (128), (b) to Achilles' refusal to accord the retribution at all. But (b) is preferable, firstly, because ἄφρα when it stands alone is commonly a final particle; in the sense of ἐως it is regularly followed by τῶφα (not always, v. Ψ 47, Δ 316; Η. G. § 287); and secondly, because for ἔχειν we want in this sense ἐχεῖς (which C reads). The αὐτάρ is not of course logical, but the interposition of an adversative particle to accent the contrast between the two persons is a perfectly natural anacoluthon. A very similar instance is Γ 290 εἰ δ᾽ ἀν ἀναταργήσων, κέλεια is paratactic = seeing that thou biddest me. Ar. athetized the two lines on subjective and insufficients grounds.

136. It seems natural to take ὅποιος ἄιτι ἐκ της ἐκείνης 'be sure that the recompense is adequate'; but this construction, though found in Herod. and Attic, is not Homeric; and the clause ἀρσαντες κατὰ θυμόν should come
in the apologos rather than the protasis. We may take ἄλων (135), in connexion with what precedes, as 'Very well, if they will give me a prize, such that the recompense is fair (I will do so).' Bayfield ingeniously suggests that ἀρσατες κατὰ θυμόν is itself the apologos, the verb ἄδωντων being supplied from the protasis, let them give it to meet my wish. The idiom by which a verb common to two clauses is expressed in one only is not rare in later Greek (Kühner ii. p. 1079); but clearness requires that the two clauses should be distinctly separated, by particles or otherwise, which is not the case here. Nor does the idiom recur in II. with the doubtful exception of I 46 (q.v.). But there is no doubt that this gives the best sense. 

137. ἄρσος (135) echoes Achilles' ἄρσος (123). Note that there is no appreciable difference between εἰ with fut. ind. and εἰ κε with aux. subj.

137. There is some doubt as to the punctuation here, some putting a colon after ἐλομα, but this makes the repetition of the participles ἱνων . . . ἐλομα very awkward. That given in the text is unobjectionable. 139 was rejected by Ar. as superfluous and εἰσθήν. This athetesis is accepted by those who would banish κε with the fut. ind. from the text of Homer; but the grounds given by Ar. are not convincing, and the omission of the line would damage the effect.

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

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

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

149. ἐπεισείως: cf. § 214 μεγάλην ἐπεισειάζοντος ἀλκήν, γ 205 δίναμεν περαιτείναι, to clothe as with armour. κερδαλεόρρων, greedy, or perhaps eritely; cf. Σ 153 ξιάνα, ὁ κέρδος γένετ' ἄνδρων.

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

151. οὖν, whether military or diplomatic. ἢε: v. Π 375.
οὐ γὰρ τῶν τοῦ ἔμας βοῦς ἦλασαν οὐδὲ μὲν ἵππους, οὐδὲ τὸν ἔν Φθίην ἐρμιθώλακε βωτιανείρη 
καρπὸν ἐδηλήσαν’, ἔτει ἦ μάλα πολλὰ μεταξύ, οὐρείᾳ τε σκιάντα θύλασατε τῇ ἡχῆσα· 
ἀλλὰ σοί, δὲ μέγ’ αναίδες, ἄμ ἐστόμεθ’, ὄφρα σὺ χαίριν, 
τιμὴν ἀρνύμενοι Μενελάωι σοι τε, κυνᾶτα, 
πρὸς Τρώων τῶν οὐ τι μετατρέπη σοι’ ἀλεγίζεις· 
καὶ δὴ μοι γέρας αὐτῶς ἀφαίρησεται αὐτεῖς, 
δι έπὶ πολλὰ μόργασα, δόσαν δὲ μοι ὑπὲ Ἀχαίων. 
οὐ μὲν σοὶ ποτὲ ἵσον ἔχο γέρας, ὀππότ’ Ἀχαίοι 
Τρώων ἐκτέρσωσ’ εὖ ναιμόμενον πτολεύτρων· 
ἀλλὰ τὸ μὲν πλείον πολυάκις πολέμου 
χεῖρες ἐμαί διέπουν’, ἀπάρ ἴπτη δασμός ἱκηται, 
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ’ ὀλγόν τε φίλων 
τε ἐρχομ’. ἔχον ἐπὶ νήσας, ἔτει κε κάμῳ πολεμίζων. 

νῦν δ’ εἰμὶ Φθίηρ’, ἔτει ἦ πολὺ φέρτερον ἐστίν

157. σκιάωντα Ατ. 158. χαίρεις θ. 159. ἄρνυμένος Ζε. 160 ἀθ. 

Ζεν. || ἀλεγίζεις Βρ. α. 162. πολλὰ μόργας Ατ.: πολλ’ ἐμόνης Ω. 163. ὅπποτ’: οὐδ’ ὅτ’ Ζεν. 165. πλείον: πλείον Ἁτ. β. 166. αὐτάρ Τ. 
168. ἔτει κε κάμῳ Ατ. Ηροδ.: ἐπίκιν κεκάμῳ (ορ ἐπίκιν κε κάμῳ) Ω: ἔτει 
kekámou Ἴη. Γνδ. 169. Νῦν εἰμὶ Υ. || φοιήνο’ Ατ. ᾽Ζεν. Ω: ἀ παρά 
φοιν if Xim is implied, and attributed to Zens in Schol. P: φοίνικε ἔτει Ἰακός de Μετρ. || 

φέρτερον: λαβὼν Plato Hipp. Μία. 370 c.

156. Bekker and others write με-

σχήμα, on the insufficient ground that 

metaxµ does not occur in H. 

157. σκιάωντα is very express of the 

importance of shade in a sunburnt 

land. The variant σκιώντα, which in 

spite of the authority of Ατ. is in-

defensible, is explained by Fick as due 

to a primitive ΣΚΙΟΝΤΑ, which could 

be interpreted otherwise σκιῶντα = σκιώντα 

or σκιώντα = σκιώντα. 

158. χαίρεις, subj., because the pur-

pose expressed by ἐστόμεθα is still 

present, hence also the present participle 

ἀρνύμενοι follows. τιμήν, reconspense. 

The heroic point of honour is not ab-

stract; it requires to be realized in 

the shape of a roman or material re-

compense. The present ἄρνυμενοι implies 

‘trying to win.’ 

163. ὅπποτε is here whenever, and 

Τρώων πτολεύτρων = a town of the Tro-

jans land, see note on 129. Homer never 

uses Τρ. πτολεύτρων of Troy, but Tρώων 

πόλις or Ίλιον πτολεύτρων. Indeed the 

expression οὖ ποτε ἔχω cannot possibly 

mean οἷς ἔχω, and 166 ff. obviously refer 

to repeated experience in the past. 

166. ἀθ.: read ei, the contraction of 

εἰ ἄν not being Homeric, and ἄν itself 

doubtful. Η. Λ. p. 329 (where, how-

ever, the restriction of εἰ ἄν, εἰ κεν to 

particular statements is at least dis-

putable). 

167. Δάιγον τε φίλον τε, a proverbial 

expression; η 205 δόσις δόλη τε φίλη 

τε: Touchstone’s ‘a poor virgin, an 

ill-favoured thing, but mine own.’ 

φίλος here indeed is little removed 

from its apparently original sense ‘own.’ 

168. The vulg. εἰπ'νεκάμα is con-

demned by the non-Homeric contraction 

εἰπε δι, ἔπει κε κάμω can equally be 

read ἔπει κεκάμω, though it is curious 

that there should be no trace of the 

redup. form except in passages equally 

ambiguous (Η 5, Π 658). The choice 

is not easy; see H. G. § 296. The 

rhythm perhaps favours κεκάμα, but 

ef. B 475, Φ 433, 575 (?), Ψ 76, Ω 423, 

θ 554, φ 277, ρ 111, σ 150 (van L. Eneh. 

p. 20).
171. ἀφένον Q Bar. Mor. Mose. 1.

173. ἅτοι D (Schol. B) : εἰ τι Q. ||

175. οἱ τε Lips. Bar. || τιμίσοι R Schol. T.

176. διοτροφέων J. 177 ἄδ. Ar. || γὰρ coi II. 178. τόδε δῶκεν S. 179. καὶς Vat.

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

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

175. ὁκ κε with fut. indic. seems equivalent, wherever it occurs, to ὁτατε, Att. ὁτατε (H. G. § 260), and describes a class, 'men who will honour me.' Those who are engaged in the task of expelling from H. all instances of κε with fut. indic. (an attempt which I regard as wholly mistaken) would do well to write here ὁτε (not ὁτε with van L.) rather than τιμίσοιν. For other instances of this use of δικ κε see B 229, I 155, K 282, Φ 587, X 70, Ψ 675, ε 36, π 433. See note on X 66.

177. was athetized by Ar. here, as wrongly interpolated from E 891; πόλεμοι and μάχαι are no rebuke to a hero in the field.

179. ἄνωτες κε, a case in which it is impossible to restore the long form of the dat. plur. in -σε without some violence (νητε τε σην Ναυκ., σήμιν οἶδεν Λ.). But it is in these monosyllables that the short form seems first to have arisen.

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

184. The origin of the name Βρισάκ (or rather of Βρισάεις) is uncertain. Fick writes Βρισάθης, referring it to Bresa, a town in Lesbos, where there was also a Chryseis, holding that in the oldest legends both ladies were captured in a raid on Lesbos; see I 129, 660. To Homer, however, Briseis comes from Λυρificialos, not far from Τέθε (Τ 291–300); see on 37.
185. τὸ κόν may be an Attic corruption: τὸν Π. Knight (see 207, 7 407, 490, Π 40, 7 457). The article has a certain emphasis, 'that γέρας of thine.'

187. ἵνα is an adverb, ἵσαγοροθῆ ἵνα (schol.), not an adj., as it would then rather be ἵνα. Cf. ὁ 377 ἁντα ἰἀποπίνεις φασίθαι.

188. ἐν is here still an adverb, within, 'his heart in his shaggy breast.' λασίοις, according to the Schol. A, because they cover the heart, ἐν ἑκέστ' τῷ περίδω καὶ θεράδω καὶ μακρίνῳ τῷ θυρίῳ .. ἡ θέρμη γάρ αὕτη τῆς ἐκφώνεσι τῶν πριγών. So Henize quotes Galen, ὡς ἔτσι ἐκ τῶν ἐφόν τὰ στέρνα, ὀμολογούν ἀποφαίνονται.

189. ἄναπόθεξις μεριμνέοις: see note on O 167, (ὁ δηλοῦ) ὅτι δύο εμφάνισεν ὅτι ἐναπτυκτί άλληλα, ὅτε ἐκλαμψε τις προσέπνευσ "ὅτα μεν ἀπευθείαν," and on 192, ὅτι ἐκλάμπεται τῇ ὁργῇ (the picture of passion is weakened) 'διὰ ἀνένειται—Ariston. These remarks are perfectly right; ἄναπόθεξις μεριμνέοις means 'he had "half a mind,"' and does not require two alternatives expressed; and 192 entirely spoils the picture.

190. ὅς δὲ as often repeats the subject of the first clause; the contrast is with τοῖς μέν.

193. ἐφοι scanned as a trochee represents of course an original ἐφοι (ἐφι acc. to the rule of our mss.), clearly by an error in transcription of an old Attic (H)ΕΟΣ. This is the only scansion of the word in Ἰλ. except in P 727; the alternative form ἐφος is equally ἐφος (but τέως is — in T 189, Ω 658). In Ὀδ. the scanions ω — or — (synchrons) are commoner. See van L. Fuch, pp. 550 f.

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

197. σάθε, ἔπειρ τῷ; this is the usual sense of the aor. ἔστην. 200. οἱ may refer to Athene—her eyes gleamed terrible; or to Achilles—terrible shone her eyes on him. Cf. T 17, which is in favour of the former view.
"τίττη αὐτε, αἰγύπτιοι Διὸς τέκος, εἰλήλουθας:
ἡ ὑπὸ ὑβρίν ὑδησ Ὄλωμέμνονος Ὀπρείδαο;
ἂν ἐκ τοι ἐρέω, τὸ δὲ καὶ τελεσθαι ὑπὸ
μις ὑπερπλημίας ταῖς ἀν ποτὲ θυμὸν ὀλέσημης."

τὸν δ’ αὐτε προσεῖπε θεα γαλακτώπις Ἀθήνης:
"ἡμῶν ἐγὼ παύονασα τεὸν μένος, αὐ’ κε πίθηαι,
ουραινθέν. πρὸ δὲ ἤκη θεὰ λευκόλεονς Ἡρη,
ἀμφω ὁμός θυμῶι φιλέοντα τε κηδομένη τε.
ἂν ἀγε ληγ’ ἐρίδος, μηδὲ ἕξιος ἐλκεο χειρι:
ἀλλ’ ἢ τοι ἑπεσιν μὲν ὑνείδισον ὥς ἑσταία περ.
ὦδε γὰρ ἐξερεώ, τὸ δὲ καὶ τετελεομένου ἐσται:
καὶ ποτε τοι τρις τόσα παρέσεσται ἀγλαϊ δόρα
ὑβρισμος εἰνεκα τῆςδε σὺ δ’ ἵσχεο, πείθεω δ’ Ἦμιν."


202. αὐτε, again, an expression of impatience, implying 'one vexation after another.' Cf. 510.
203. The vulgate ἵην for Ἰὸνικ might be accepted if written ἵην(α), but the contracted form is late. Ar. preferred it, though in this verb there appears to be no distinction whatever in sense between the active and middle voices. (Cf. particularly ἵην... ἵωμαι, l. 326.) In the subj. the latter is commoner, except in the 1st pers. pl., where ἵωμεθα is not seen. See also Π 163, Δ 205, Ν 449, Ο 32. The hiatus after ἵην and the neglected F of Λίδος suggest that ἵην is wrong, especially as the word is almost purely Odyssean, recurring in Ἡ, only in 214 (ὑβρίσωτες Λ 695, ὑβριστάτης Ν 633, both very late passages).
205. τάχα, soon, never 'perhaps' in Homer; but the word has little force. For ἄν with subj. as a solemn threat see Η. G. § 275 β. For the scansion of ἀπεροπλησίας (τ’ in thesis) cf. τρίγυκαί Λ 697 and note on Λ 678. This seems to be a late licence. The various difficulties in this short speech, and the disrespectful tone, strongly contrasting with 216–8, suggest that 201–5 may be a later addition.
206. ὅλωμέμνος, either 'bright-eyed' or 'blue-(grey)-eyed.' See Paus. i. 14. 6 of the statue in the temple of Hephaistos, τὸ δὲ ἄγαλμα ὅρων τῆς Ἀθηνᾶς γαλακτώποος ἐχον τοὺς ἄρβαλμοις, Διώκων τὸν μοῦν ὄντα εἰρίσκον. τοῦτος γὰρ ἐστι εἰρημένον Ποιέσιδῶν καὶ Λυμνής Τρισκώιδος ὄντατερ εἶναι, καὶ διὰ τοῦτο γαλακτώποος εἶναι ἔσωπερ καὶ τῶι Ποιέσιδων τοὺς ἄρβαλμοις. Cicer. (Nat. Deor. i. 30, 83) says that Neptune's eyes were sky-blue, which is in favour of blue rather than grey as the colour of Athene's eyes. See Frazer's note ad loc. As with other colour-words, we have considerable imagination of place. The simple γαλακτός is used in Η. only once, of the sea (Π 34), with γαλακτίων Τ 172, which can have no distinct reference to colour. As the owl is Athene's bird, some would translate 'owl-eyed,' and explain by an owl-totem identified with the goddess. But any such sense must have completely disappeared by Homeric times. See on 39.
211. ὦς ἐκεῖται περ is the object of ἐκεῖθαν, cast in his teeth how it will be, what will follow, as Achilles proceeds to do. Cf. φ 212 σφοιβ ο’ ὦς ἐκεῖτα ἐπί ἄλθεσιν καταλέξε, and so τ 312, γ 255; and for the construction of ἐκεῖθαν, B 255 ἐκεῖθεν ὅτι... ἐκεῖθεν: cf. Ι 24, σ 380. ἐκεῖθεν occurs without an expressed object only in Η 95 (where, however, see note).
213. παρεκεῖται, shall be laid before the. τρίς τόσα: cf. Ω 686.
τὴν δ’ ὑπαμείβομενος προσέφη πόδας ὡκὺς Ἀχιλλεύς.

"χρὴ μὲν σφωτέρον γεῖ, θεὰ, ἔτος εἰρύσασθαι, καὶ μᾶλα περὶ θυμῶν κεκολωμένων: ὅς γὰρ ἄμενον, ὃς ἦσε θεοὶ ἐπιτείθητα, μᾶλα τ’ ἐκλυνώ αὐτῶν." ᾗ καὶ ἐπ’ ἀργυρῷ κόπτῃ σχῆθε χεῖρα βαρείαν, ἀψ δ’ ἐς κουλέων ὡσε μέγα ξίφος, οὐδ’ ἀπίθησε μύθῳ Ἀθηναῖς. ᾗ δ’ Ὀλυμπιών χεβήκει δῶματ’ ἐς αἰγύπτιον Δίος μετὰ δαίμονος ἄλλους.

Πηλίδης δ’ ἔκαψε ἀπαρτηρίοις ἑπέσεσιν Ἀτρέδην προσέειπε, καί οὐ πω λήγε ὕμπολοι.

"οἰνοβαρέοις, κυνὸς ὡματ’ ἤχον, κραδίνην δ’ ἐλάφιο, οὔτε ποτ’ ἐς πόλεμον ἀμα λαῶ τραχύθηναι οὔτε λόχου δ’ ἵναι σὺν ἀριστήσασιν Ἀχαιῶν

216. μέν : με G. 219-20. ὡς εἰπών πάλιν ὡς μέγα ξίφος, οὐδ’ ἀπίστευκε

Zen. 222 δύναται ἄθετεσθαι Schol. BL (Ἀγ. ?). 223. ἐξαύτοις C. 225-33

ἀδ. Zen.

216. σφωτέρων, because Athene speaks as if for herself. εἰρύσασθαι, to observe, from (ἤ)ρέ (ἐκρέ = Lat. sent-ere). It is now generally recognised that this is the root, and that the verb has nothing to do with Ferwos = elsw, though the forms are very similar, and in the numerous cases where the verb is used on the dead and wounded διέσω αὐτόν or saved from the enemy either root gives an equally good sense. The chief forms of the verb are (1) non-thematic pres. ὄμηθα, ὄμητ’, ὅμεν: (2) thematic μῆθαι (σ κ.οῦ : (3) aor. ἐρύσασθαι, ἐρύσασθαι, fut. ἐρύσαμαι (from ἐρώ): (4) aor. εἰρώσαμαι (ἐ-σεμ), ἐρώθ(σ)ασθαι, etc., fut. ἐρύσασθαι, ἐρώθοι: (5) perf. εἰρώμαι, etc. (=σε-σμ-μαι). This leaves εἰρώσασθαι here and elsewhere, εἰρύσασται Σ 276, εἰρύσασται, to be explained as due to the analogy of εἰρώμαι regarded as a present. The varying quantity of the ν naturally arises from the mutual influence of the forms (ὁ)ρ and (ἔ)ρ. (So Schultze Qu. Ep. 325-9; cf. also van L. Enoch. p. 406.) None of these forms are found, and few admit, a F, which is rarely absent where the verb means to draw (τ 194 = κ 444 is apparently a mistaken adaptation of ξ 200 = ρ 429). The active forms are all from Ferwos, to draw. The ambiguous forms are chiefly those of the 1 aor. middle, and the perf. and plp.

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

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

221. Βεθήκει: ‘the pf. βέθηκα expresses the attitude of walking, the step or stride; hence βεθήκει, “was in act to go,” comes to mean “started to go” (not “had gone”).’—Monro.

223. ἀπαρτηρίοις, a word of doubtful origin; Hesych. ἀπαρτάτων: λυπεῖ, βλάπτε. Cf. β 243 Μέντορ ἀπαρτηρή. For the dog as the type of shamelessness cf. 159, and the curious compar. κύνεροι: οἰνοβαρέως: cf. i 374 οἰνοβαρέως, γ 139 οἴνω βεβαίως, τ 122.

226. Observe the distinction between πέλεμος, open battle in which the whole host (Ἄθως) is engaged, and Λέχως, the heroic ‘forlorn hope,’ reserved for the élite (ἀραττή). As a test of courage the Λέχως is vividly described in Ν 275-86.
τέτληκας θημών· τό δέ τοι κήρ εἶδεται εἶναι.

η πολὺ λοίδων ἐστε κατὰ στρατόν εὐρὸν Ἀχαιῶν
dωρ᾽ ἀποκρείεται, οὗ τίς σέδεν ἀντίον ἐστη·

δημοβόρος βασιλέως, ἐπεὶ οὕτωιοίοις αἰνάσεις·

ἡ γὰρ ἄν, Ἀτρείδη, νῦν ὑστατα λωβίσαιο.

ἀλλ᾽ ἐκ τοι ἐρέω καὶ ἐπὶ μέγαν ὀρκὸν ὀμοῦμαι

 ναὶ μα τόδε σκῆπτρον· τὸ μὲν ὦ ποτε φύλλα καὶ ὦζους

φύσει, ἐπεὶ δὴ πρότα τομῆν ἐν ὀρεσίι λέοιπεν,

οὐδ᾽ ἀναθηλέσει· περὶ γάρ μά ἐχαλκὸς ἐλεφε
φύλλα τε καὶ φλοίων· νῦν αὐτὲ μιν νεε Ἀχαιῶν

ἐν παλάμης φορέοις δικαστόλου οἱ τε βέμαστα

πρὸς Διὸς εἰρύναται· ὁ δὲ τοι μέγας ἔσσεται ὀρκός·

ἡ ποτ᾽ Ἀχιλῆς ποθὴ ἐξεται νιᾶς Ἀχαιῶν

σύμπαντας· τότε δ᾽ οὗ τι δυνῆσαι ἀχώμενός περ

χραισμεῖν, εὖ τ᾽ ἀν πολιόι ὕφ᾽ Κεκτόρος ἀνδρόφονοι

230. ἄφρα ἁραίρειςα G. || εἶποι R (and S supr.). 235. φύε P. 236. ἄσαραθικὸς Q : ἄσαράλλας S (supr. ὑ over ei). || ἐρέψει(ν) I. S. 238. παλάμης Harl. c d, Par. b f j, Et. Mag.: παλάμυς Ω. 239. ὀρκὸς εἰτεῖτα G. 240. εἴ


241. σύμπαντας Q. || τότε Α. : τοῖς Ω (Par. k has τοῖς in ras.). || δυνῆς PR Vr. a1, Mose. I 2.

228. κήρ: cf. Π' 454 ὅσον γὰρ σφαν πᾶσιν ἀπήχθετο κηρ μελαινή.

230. ἁραίρεις: so 275, but ἁρα-

ρείται, 182, etc. There is no plausible

explanation of these occasional signs of an
evanescant initial consonant, and the

contraction is suspicious. (Brandreth

conf. ἁπασρεθα, but there is no similar

use of the word in Greek, cf. Φ' 538.)

231. δημοβόρος, descourer of the

common stock. For ὁμοιος in this sense compare

B 547, Λ 704, Σ 301. For the

exclamatory nom. II. Θ. § 163. οὐτι-

δανοῖς, men of naught; cf. 293-4, which

explain the γάρ, 'else,' in the next line.

For the form compare ἔσειάσως by ἔσιος.

For λωβίσαιο we should rather have expected

the aor. indic.; cf. on Δ 223, Ε 311.

234. The σκῆπτρον does not belong to

Achilles, but is that which is handed by

the herald to the speaker as a sign that he

is 'in possession of the house.' See

K 321, Σ 505, Ψ 568, β 37. So in

the Ellice Islands in the Pacific Ocean the

natives 'preserved an old worm-eaten

staff, which in their assemblies the orator

held in his hand as the sign of having the

right to speak' (Tylor Anthropology p.


xii. 206-11. He may have read κῆραν

for τομήν, posuitque comas et brachia ferro.

235. πρότα, at the first, i.e. once

for all, just as in T 9; cf. Α 6, Ζ 489,

γ 183, 320 (with M. & R.'s note). So

τοῦτο πρῶτον, 'as soon as ever.'

238. δικαιπόλος, qui jus colit, see on

63; the σ, however, is strange, as com-

pounds are very rarely formed directly

from the aec. See, however, Η. Θ.

§§ 124 f. Brugmann, Gr. i. 172, compares

μεγαθάκονα for μογας· τακον. ἁθίωτας

εἰρύσταται, guard (216) the traditions, which

are deposited as a sacred mystery in the

keeping of the kings. So in old Iceland

and Ireland law was a tradition preserved

entirely by the special knowledge of a

few men; the plur. ἡθίωτας is used

exactly in the sense of our 'precedents.'

See note on I 99.

239. πρὸς Διὸς, like de par le Roi, by

commission of Zeus. Cf. Ε 57 πρὸς γάρ

Διὸς εἰσὶ ἔξων, and I 99. Or we may

take it with θέματας, laws given by

Zeus. ὀρκὸς is here used in the primi-

tive sense of the object sworn by.

242. ὑπὸ, because πιστῶσει is in sense a

passive, as P 428; so also with φείγω,

πᾶσχω, etc.
θυμήσκοντες πίπτωσι· σὺ δ’ ἐνδοθθ θυμὸν ἀμύξεις χούμενος, ὅ τ’ ἀριστον Ἀχαίων ὦδεν ἔτισας.”

245 

δια φάτο Πηλεΐδης, ποτέ δὲ σκήπτρων βάλε γαϊη
χρυσέοις ἦλοις πεπαρμένοι, ἐξετο δ’ αὐτός.

246 Ἄπειρεθή ἀ’ ἐτέρωθεν ἐμίνη. τοίς δὲ Νέστωρ
ηνυπῆς ἀνόρουσε, λυγὸς Πυλών ἄγορτής,
τοῦ καὶ ἀπ’ γλώσσης μέλιτος γλυκίων ῶνεν αὐνή.

247 

τοῦ δ’ ἦνδ’ δύο μὲν γενεαὶ μεροπῶν ἀνθρώπων
ἐφθιάθ’, οἳ οἱ πρόσθεν ἀμα τράφεν ἦδε γένοντο
ἐν Πυλών ἡμαθήζε, μετὰ δὲ τριτάτοιον ἀνακεν.

ο’ σφίν εὖ φρονέων ἄγοραστο και μετέτευεν.

248 “ὡς πότοι, ἢ μέγα πένθος Ἀχαίδα γαϊαν ἰκανιν.

249 ἥ κεν γηθήσαι Πρίμαρος Πριμαῖοι τε παϊδε,

250 ἀλλοι τε Τρόδες μέγα κεν κεκαροῖατο θυμω, 

ei σφίν οὔδε πάντα πυθοῖο μαραμένουν, 

ο’ περὶ μὲν βουλὴν Δαναῶν, περὶ δ’ ἐστε μάχεσθαι.

426. ὃ τ’, sc. ὃ τε = ὃτι τε. On the difficult question of the elision of ὅτα see H. G. § 269 ad fin.

247. The ‘golden nails’ here seem to be a mere ornament; in the case of the sword in Λ 29 they doubtless fasten the blade to the handle. See Helbig Η. E. 2, pp. 377, 333 f.

248. The και is very unusual as introducing a purely exepexic sentence—in this case merely an expansion of what has already been said. Compare, however, Τ 169 with note.

250. Nestor is represented as having lived through more than two generations, and still being a king in the third; i.e. between his 70th and 100th years, if with the Greeks we count three γενεαί to a century. In γ 245 he is said to have reigned over three generations, which seems to be an instance of the growth of the legendary into the miraculous. Μερόπων, an epithet of which the real sense was in all probability forgotten in Homeric days, as it is used only in purely stereotyped connexion with ἄνθρωπος (exc. B 225, q.v.). We can only say with confidence that it does not mean ‘articulate,’ μερίσκοντες τὴν ὄπτα, as in so ancient a word the F of Φως would not be neglected. The other derivations which have been proposed are quite problematical.

251. τράφεν ἤδε γένοντο: for the ὄστερον πρώτερον cf. μ 134 θρέφασα τεκῦσα τε μητήρ, and elsewhere. Φειάτο is probably plp., but it might be aor. τραφεν: see on B 661.

252. ἡγαίος, an epithet, like χάδες, applied only to places; no doubt both mean ‘divine,’ as they are only applied to localities connected with particular gods. We should perhaps read ἄγαθος (from ἄγας), the first syllable being lengthened metrically: see App. D. ἄγας, is used of Pytho (θ 80), Lemnos (B 722), and Νοσάνεος (Ζ 133). Some take it to be another form of ἄγαθος, which is, however, never applied to localities.

253. For the construction τῦθέσαι τινος for τὴν τινος (lit. ‘if they were to hear all this about you fighting’) cf. Λ 505 Πηλέας ἀμύξων ὑμῖν πέπεσαι. Ο 224, etc.; so Λ 174 εἰπεν τινος, Δ 357 ὡς γενώ χοιμένους: cf. Η. G. § 151 d.

254. Construe περίστε μὲν βουλὴν Δα-
ναὶ, πρέπει δὲ μάχεσθαι: cf. τ. 326 περίεχεν γνωσιῶν. For the co-ordination of substantive and Infinit. O 642 ἀμφότερον παροτικὸς ἁρέτας, ἢν ἐπώνυμον ἢδε μάχεσθαι.

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

262. Cf. ξ 201 ὅσον εὖθύνον ἄνω ἀδρός βροτὸς ὀδόν γέγειναι. The subjunctive being a more archaic form of the fut. perhaps suggests a solemn and prophetic tone.

263. οἶον Πειρίσοον: accus. by attraction to the case of τοῖς, for ὅσον ἦν Πειρίδος. The names are those of the chiefs of the Lapithai.

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

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

270. ἀνίκη is generally derived from αὔτό as = ἀνίκητον; but there is hardly a Greek analogy for such a formation. It is used by Aisch., Soph., and others,
καὶ μαχόμην κατ’ ἐμ’ αὐτὸν ἐγὼ· κείνουσι δ’ ἂν ὦ τις τῶν, οἱ νῦν βροτοὶ εἰσὶν ἐπιχώδινοι, μαχέοτο.
καὶ μὲν μεν βουλέων ξύνειν πείθοντο τε μόνωι.

άλλα πίθεσθαι καὶ ὑμές, ἐπεὶ πείθεσθαι Ἀμεινών.
μήτε σὺ τόν δ’ ἀγαθός περ ἐὼν ἀποαιρείν κούρην,

άλλ’ ἔα, ὥσ πρῶτα δόσαν γέρας νέες Ἀχαιών;
μήτε σὺ, Πηλείδῃ, θέλ’ ἐριζέμεναι βασιλῇ ἀντιβήν, ἐπεὶ οὐ ποθ’ ὀμοίως ἐμορε τίμης

σκυπτούχος βασιλέως, ὦ τε Ζεὺς κύδων ἐδωκέν.
ἐὶ δὲ σὺ καρτέρος ἔσαι, θαῦ δέ σε γείνατο μήτηρ,

άλλ’ ὄδε φέρτερος ἔστιν, ἐπεὶ πλεύνεσσιν ἀνάστει.
’Ατρείδην, σὺ δὲ παύε τεὸν μένος· αὐτάρ ἐγὼ γε λίσσομ’ Ἀχιλλῆι μεθέμεν χόλον, ὦς μέγα πάσιν

271. ἐμ’ αὐτόν Αρ.: ἐμφωτόν Ζεν. Αρ. Α[Η] Παρ. ε1 (?) ι1 (?) : Σύνιον Ω (Σύνιον Π.). 275. τὸν ρ’ Ετών.: τὸν Ρ.
277. πηλείδ’ ἄκελ’ ΑQ(R)U Λιπσ. Ετών.
281. ὤ γε GL.

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

271. κατ’ ἐμ’ αὐτόν, ‘for my own hand,’ as we say; as a champion acting independently. Cf. in a slightly different sense B 366 κατὰ σφές μαχέωντα.

272. Βροτοὶ ἐπιχονοι έις the predicate, μαχέοντο, like μαχέωντο 344, is a highly doubtful form; the stem μαχεις is implied in μαχέοντο(σ)ομαι, but nowhere else appears in the pres. The best emendation is Platt’s μαχέονται, would have fought (J. P. xxiii. 211); this use of the opt. to express past time (H. G. § 300 c) appears to belong properly to the aor. (A similar case is Τ 171, where many ms. give μαχεσθαι for μαχέσασθαι.) See note on E 311.

275. ἀποσάρμου: for this syncopated form (for -πέω) cf. H. G. § 5 (and Fritsch in Curt. Stud. vi. 128); so Ω 202, β 202, etc. ἀπαίρεο Brandreth. See note on 230.

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

278. οὐχ ὁμοίς = ‘very different’ (from common men); ibid., cf. E 441;
better, on account of the order of the words, with μεθέναι as a sort of dat.
commodi, ἐνωμ ἐν ἱμών τοῦ Λεόκλεος. Cf. φ 377 μεθέναι χαλέσαν χόλου Τρε-
μάχως. μένει is perhaps an adverb, such as continually precedes πάντες: cf. 78 μένα πάντων Ἀργείων κρατεῖν, and εἶ πάντα, μάλα πάντα, ἀμα πάντα, often.

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

289. κυλιάνειν with dat. = to give orders, as B 805. τινα, one, a general expression in form, though Agamemnon is of course thinking of himself. Nagels-
bach compares Soph. Αἰσ. 751 ὣ ντι τινιμανι καθοθείται καθεσον ιννι τινα (so, εμε).

291. προδέοιευ—(ἡ ἁπλή) ὁτι συνήθος εαυτῷ προδέοιευ τα αὐθεν, i.e. the plural verb with the neuter plural is in accord-
ance with the poet's practice. This shows that Ἀτ. took οὐνείδεα as nom., but we are not told how he explained the line. Amelis (followed by Monro) takes the words to mean 'do his revilings therefore dash forward (like spearmen themselves, of. the phrase πολλα προδέοιευ Χ 149) for him to speak them.' Monro compares, for the 'half-
personified' οὐνείδεα, Herod. vii. 160 οὐνείδεα κατῳτικα ἀνθρώπως φλέει ἐπαν-
γεῖς τῶν θυμόν τούτων (though the other passage he quotes from i. 212, κατῳτικος τοῦ σώβος ἵνα τὸ σῶμα, seems to weaken the relevancy of this, as shewing that the metaphor is material, not personal); and for the use of προδέο, ω 319 ἀνὰ μίνας...
296 ἄθ. Αρ. (ὁ λογγύνοι περισσῶν φθεῖ τούτων τῶν στίχων Ἰοῦν). || ἔτυμον τί QI Vr. a, Mosc. 2. || πιέσεις ΧΙΙ Mosc. 1. 298. οὗτοι GHPRSU. ἡ μαχίκοιαι Ar. Αρ. Ανθίμαχος, Mass. Αργολ. Sinop. AČBJT Yat. Vr. a, Mosc. 2: ἡ μαχίκοιαι GHPRSU. οὔνεκα J. 299 om. Q. || ένει B ἡ ἀελείας ἄρθρα ζαιζιν Ζεν. 301. θέρσε L'U Par. f1 (? | l. || τίν ἐλών AT Par. || έμοίο QHΣ. 304. μαχεσσαμένω Ω: μαχεσσαμένω Αρ.

295. (τὴ διπλὴ) ὅτι κοινὸν τὸ ἐπιτέλλεο καὶ τὸ γαρ περίσσον, οὕτως δὲ γίνεται περὶ σοὶ τὸ ἐξής: ἃ δὲ ἀπετίθη, Aristion. (emended by Cobet); i.e. Ar. obelized 296 on the ground that σήμαινε had been added in order to supply a verb which was wrongly supposed to be required by the second clause of 295. This is a fertile source of interpolation of whole lines; e.g. Ω 558, Φ 570.

298. χεριν μέν, as though he meant to continue, ‘but by abstention from war I will.’ But in 300 the course of thought is changed, and τῶν ἄλλων is made the antithesis to κόσμου. The mss., as often, vary between μαχίκοιαι and μαχεσσαμέναι. But the weight of tradition, confirmed by the mss. of Herodotos, is strongly in favour of (Ionic) fut. μαχίκοιαι, οἱ. μαχεσσαμέναι(σ)απαθα. See Schulze Ο. E. p. 450, Η. Ο. § 63. Ar. preferred -σα for both tenses, but this takes no account of the short form μαχέσσασαθα.

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

300. In εἰ δ' ἄρενε the εἰ is clearly interj.ational, as in I 46 εἰ δὲ . . . φηγοῦσαν. Lange calls it an ‘adhibitive’ particle, by which the speaker appropriates, as by the ‘prohibitive’ μή he puts away, a thought, supposition, or, as here, command. Nikanor, followed by van L., however, separates the εἰ here from εἰ, if, writing εἰ (εἰα) for εἰ δ'; cf. Lat. εἰa aec. II, Η. § 320. For the δ' see on 310.

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

306. εἰςακ, a form found only in the fem. with cases of νείς, ἀείς, ἄει, in τότε only with φθειράς, and once besides B 765. In the last passage it clearly means ἄεις, and with νείς and ἀείς this gives a good sense, ‘even,’ i.e. triv. of the ship, well-balanced of the shield. (To take παντος' εἰςακ as ‘equal in all directions,’ i.e. circular, is intolerably mathematical and prosaic. That the ponderous Mykenian shield should be ‘well-balanced on every side’ was a matter of life and death to the wearer.) With δας it cannot mean strictly, if we push the word, equally divided (see on H 320), but a banquet where some receive a larger portion in virtue of their dignity may yet be ‘fair.’ Still this account of the word has not satisfied all commentators; anciently it was often explained to mean ‘good’ (εἰςακ. ἀγαθὸν, Hesych.); recently it has been proposed to refer it to root φικ, ‘seemly’
309. Εν δ' ἐρέτας Ar. Par. k. = ἐκ δ' Ω. 311. ἐν δ' GP Harl. a, Vr. A; Ὀνᾶ δ' S. 312. ἀπέπλεον Vr. a'. 314. ἀπολυμαίνοντο GH. || λύματα Βάλλον Ar. U. 317. ΚΝΙΚΗ ATU: ΚΝΙΚΗ Ω. || ΤΗΚΕ ΔΗΘ. 324. δώσωσι GH (supr. n.). 326. κρατερὸς L.

(the form ἀσός is found in Doric, or Felo, 'conspicuous' (?). All this seems needless.

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

313. ὄνομα is in form an imperf. from ἀνώγειν, which is a secondary pres. from the perf. ἀνώγα. In use, however, it is an aor. and is so found in the famous Cypriote inscr. from Idalion (Collitz no. 60), Ἡσαλέες ἀνώγον Ὀράλδων κτλ. A sigmatic aor. occurs in O 295, k 531, Scul. Her. 479 (ἀνώγαι). See van L. Ench. p. 468.

314. Perhaps the Greeks had abstained from ablution during the plague in sign of mourning, and now typically threw off their sin, the restitution having been made. cíc ὀλα, because θαλάσσα κλάβει πάντα τάνθραστον κακά (Eur. I.T. 1193). λύματα, defilement, as in Σ 170 ('Ἡρ) ἀπὸ χρόδος ἵμεράντων λύματα πάντα καθῆρεν. Thus it is meant that they washed in the sea, not that they washed on land and threw the defiled water into the sea. Cf. καθάρματα in Aisch. Cho. 98. The Neapolitans used to practise an annual lustration in the sea down to 1580 A.D., doubtless a survival from Greek times.

317. περί καπνοί: for περί meaning inside cf. Χ 95, of a snake, ἐλασόμενος περί κεφάλης, and Η 157 περί φρέσον ἄπετεσ ἄλκη. So περί δείπνης, φόβου, etc., lit. compressed by fear, Pind. P. v. 63, Aisch. Pers. 698, Hymn. Cer. 480, etc., Cf. Δ 46. 320. Both these names are legendary names of heralds generally; for the hereditary heralds of Sparta were called Talthybiadae, and Eurybates is the herald also of Odysseus, Β 184.

325. δίτιον: a comparative (cf. μέγιστα E 873) formed directly from the substantive μέγας, cf. κύντερος, ἕχθων, κόσιος, κέρδοιο.
338. δ’ om. P. 332. οὐδέ τι Ar. Ω: οὐδέ τε ap. Did. || προσεφώνουν S.
οκ Ω. || σφω’ιν Zen. (Α supr.) Harl. c d, Par. a1 b j, Mosc. 1: σφω’ε King’s. 337.
πατρόκλεες Mor.: πατρόκλες U. 338. σφω’ι U. || μάρτυρες G: μάρτυρι τε.
340. ἀπηνέσω: Ἑλένης ἐν τῇ τοιούτῳ γρ. ἁνάδεικτος Did. 341. ἐμοίοι
IFO8 Vr. b. || ἀλώνιν C (γρ. ἀλώνιαν παρ. τοκ.). 342. ὅλοι(χ)(ε)(ν)(ε) Ω.
343. τι: τοι J supr.: οὐδ’ ἐπὶ D.

331. ταρμάκαντε: the aor. seems to mean ‘struck with alarm’ at his look (δεῖνος ἄφρο: τάχα κεφ καὶ ἀναιγον αἰτιό-
ωποι. Πατρόκλος says, λ 654); while the pres. αἰδιμέω implies their permanent respect. For the juxtaposition of the two ideas compare the favourite δεῖνος αἴδιμος τε.
334. Δίδος ἀγελαί: cf. Θ 517 κήρυκες διάφθολοι. The herald has no connexion with Hermes till post-Homeric times.

336. For the difference between σφω’ι and σφω’ιν (338) see on 1. 8.
339. πρός, before the face of; of the phrase occurs occasionally in later Greek, e.g.
Χεν. Anab. i. 6, ἀ βουλευόμενος δ’ τι δικαίων ἐστι καὶ πρός τοὺς καὶ πρός ἄνθρω-
ποις. Hence the use in oaths and entreaties, πρός πατρῷ γοναθῆκαν, etc. It
seems to be derived from the purely local sense, as in πρός ἄλλο, ‘in the direction
of the sea,’ πρός Δίδος εἰρήνατα: 339, q. v.; cf. Ζ 456.
340. τοῦ Βασιλιὼς ἀπηνέσω, kivm the king untoward. The order of the words
shows that τοῦ is not the article. ἀπη-
νέσω, lit. with averted face (cf. Skt. द्वाय =
mouth, face; προς, ὑπαίτιον = which is
under the mouth), of one who turns away
from the suppliant; opposed to προσεφώνω. It
seems best to follow the unanimous ms. tradition in writing
δ’ αὔτε, though the δ’ must represent δ’.
But the vowel so often coalesces with another that it is necessary to assume
that δ’ had a weak form δ’ (cf. μέν by μεν),
the spelling δ’ being retained to
distinguish it from the adversative
particle when the vowel was not elided
(cf. van L. Euch. p. 557, and H. G. § 359, where it is noted that the δ’ in
δ’ ἀγε = the same), αὔτε, henceforth, as
E 202, H 30, etc.
343. ‘To look before and after’ is,
as in Hamlet, the prerogative of reason,
which argues from the past to the future.

344. ὁπνώς: here an adv. of manner, 'how his men can fight,' clearly shewing the transition to the final use. ῥαξώντα is quadruply wrong: (1) the hiatus is intolerable; (2) -οντο for -οντο is not Homeric; (3) μαχε- is not the pres. stem (see on 272); (4) the opt. is the wrong mood (M. and T. § 322). Kames'sconj. μαχεοιατ' removes only the first two difficulties. Porson conj. μαχεωτα, Thiersch μαχεωτα (lit. indoe. B 306); the latter is best, cf. H. G. § 326 (3).

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

352. There seems to be a mixture of two trains of thought in this speech. It opens as though μν. περ ἔστω were a parenthetical complaint, 'Mother—for you did give me life, of however short a span.' But this apparently subordinate clause is then made one part of the emphatic antithesis of the entire sentence, 'since my life is short, it should at least be glorious.' The sentence, like the 'two-sided' similes (see on Μ 151), buds out into new relations while it is being uttered. It is possible, but more prosaic, to leave μν. περ ἔστω out of sight altogether as a mere parenthesis, and take ἐτέκες as involving the claim, the divinity of his mother being understood: 'since you, a goddess, bore me, the gods should have dealt better by me.'

353. ὀφελλην = ὥφειλε, not to be confused with the quite distinct ὀφελλω = άγιος. See note on Ζ 350.

356. αὐτάς, by his own arbitrary will, not in the name of justice. ἀνουρας = ἀπό-Φρα-ς, root Φρα, short form Φρα (= Φρ) ; the long form is found in ἀπό-Φραςε, etc., Σ 348, Φ 283, 329 (van L. Ench. p. 379, H. G. § 13).

358. The πατὴρ ῥέων or ἄλιος γέρων is known to later mythology as Nereus, but is never named in Homer. (In ὃ Proteus also is called ἄλιος γέρων.) The nymphs are named ἔννοιαίς only in a passage of doubtful authenticity, Σ 38, 52.
359. ήνωσ διώξεων Vr. α2 b. 362. σει: σου Q. 365. ἀγορεύσω QT
366. ἱεράν R. 370. αὖθ' αὖ Λ (supr. ο' T.W.L.) Vat.

361. κατέρευσε, stroked, so E 421 καρπέζουσα. This can hardly be connected with the ordinary sense of (F)πέρω: Autenrieth refers it to root ῥηγ of δ-ῥήγ-ω.

365. ταῦτ' εἰδυίη, i.e. ταῦτα Φιδίη. This, the only correct form of the fem. part., has been preserved by some of the mss. in the phrase εἰδυίης τραπέδεσσι (608, Σ 330, 452, Τ 12), but is elsewhere restored by conjecture only. Cf. I 128.

366-92 were condemned by Ar. as superfluous, and contradictory of 365. The real objection is, of course, that they are not required, at least from 368, for the sake of the hearer. But the frequent verbal repetition of messages shews what the Epic poet and his hearers liked. For Ὅθημ see notes on 37, B 609, Σ 397. Why Chrysies was taken here instead of in her own home we are not told.

Ἧπος, holy, because a city is an institution to which men submit without asking why; it is a bond imposed by a higher power, and is hence dedicated to a deity. So ἱερός τέλος Κ 56, of a dignity, 'The impersonal and inanimate, when it exercises power, is divine... Sea, river, and night are divine as well as ἱερός... The fish that breathes in water where men die is ἱερός... Human power and soul, ascribed to an indefinite godhead, are the ἱερω μένων, kings are διογενεῖς. The official, as his insignia denote, is dedicated; he belongs not to himself but to his office, the impersonal divine which we call duty' (W.-M. II. p. 106).

But it must be admitted that this is not satisfactory as regards the fish; it is tempting to seek, with Frazer, a less subtle explanation in a 'taboo' or religious scruple against the eating of fish, which agrees with the well-known fact that Homeric heroes do not eat fish except as a last resource (see 'Taboo' in Encyc. Brit.). Some would recur to the supposed primitive sense of ἱερός, strong (Skt. ishiras); but in Greek any such meaning, if it ever existed, must have long died out, for all the derivative forms (cf. ἱερέω) are entirely restricted to the sense sacred. Those who are not satisfied with this explanation will find ample discussion from other points of view in Schulze Q. E. 207 ff., Mulvany J. P. xxv. 131 ff.

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

372-79 are verbatim from 12-25.
χρυσέως ἀνὰ σκῆπτροι, καὶ λίσσετο πάντας Ἀχαίον, Ἄτρειδα δὲ μάλιστα δύο, κοσμήτορε λαὸν. 375

εὖθ˚ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαίοι αἰδεῖσθαι θ’ ἱερία καὶ ἀγάλα δέχθαι ἀποιαν. ἄλλ’ οὖν Ἀτρείδη 'Αγαμέμνον ἤνδαιε θυμῷ, ἄλλα κακὸς ἄφετε, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλε. 380

χωρίμενοι δ’ ὁ γέρφον πάλιν ὦιχετό· τοίο δ’ Ἀπόλλων εὐξαμένου ἠκουσεν, ἐπεὶ μᾶλα οἱ φίλοι ἦν, ἦκε δ’ ἐπ’ Ἄργειοι κακῶν βέλος· οἱ δ’ ἐν νυ λαοὶ θυμίσκουν ἐπασσύτεροι, τὰ δ’ ἐπώιχετο κύλα θεοῦ πάντην ἀνὰ στρατὸν εὕρην Ἀχαῖον, ἀμμὶ δὲ μάντις εὖ εἶδος ἀγόρευε θεοπροφίας ἐκάτω. 385

αὐτίκα ἐγὼ πρῶτος κελάμην θεον ἰλασκεσθαί. Ἄτρείωνα δ’ ἐπείτε ἄρο ὀλός λάβεν, αὖμι δ’ ἀναστάς ἤπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἔστι. 390

tὴν μὲν γὰρ σὺν νὴ τῷ θοίμ ἔλεκτοτες Ἀχαίοι ἐς Χρύσην πέμποντος, ἀγρους δὲ δόρα ἀνακτίνησαν τὴν μὲν νέον κλωσθῆνεν ἔβαν κήρυκες ἀγορεύετο κουφὴν Βριτέσιος, τὴν μοι δόσαν υἱὲ Ἀχαίων. ἄλλα σὺ, εἶ δύνασαί γε, περίσσεο παιδὸς ἐνοικὸν ἔλαθον Οὐλμπονίδες Δία λείαν, εἰ ποτε δὴ τι ἦπει ὀνησίας κραδίνην Δίος ἑκεῖ καὶ ἐργάζετο πολλάκις γὰρ σεο πατρὸς ἐνι μεγάροις ἀκονσα εὐχομένης, οτ’ ἔφησα κέλαμεφεὶ Κρονίων 395


383. ἐπασσύτερον: usually derived from ἀγκάρα; cf. ἀσσάτος, p 572, τ 506. The ν is called Aeolic. But Brugmann refers it to εἰς-αὐ-δ(ε)(ω), separating it from ἀσσάν. The sense is much the same, close upon or leading up.

385. ἐκάτοσια. a short and almost familiar form (Kosename) for ἐκάτοπολος. Fick has shewn that this method of shortening is one which has very largely prevailed in the formation of Greek proper names.

388. The rhythm—a single word of two spondees filling the two first feet—is almost unique in Homer, and some suspicion attaches to ν ἐφ. added to make position. μῆνιν ἐπηκείλησεν Nauck, cf. ν 127.

393. ἐοῖο, thy: see App. Α. 396. σοι must go with ἀκονσα. πατρός = my father’s (Peleus’). Zenod. athetized 396–406, probably on the ground that it was superfluous for Achilles to tell his mother what she had done. But here of course the enlightenment of the reader is sufficient justification.
400. Παλλάς 'Ασιής: Φοίβος 'Απόλλων Ζεν.  
401. τόν (οιν. ρ' D')  
402. έκατόγχειρα Q: έκατόγχειρον DP.  
403. Βραδέων Μοσείν.  
404. Βιήν: Βιήν Αρ. Ζυγοστότος γράφει δ' ώρ' αὐτ' Βιήν  
405. Τάρταρον εὐρώπεντα An.  
406. καυζέτο Βτ. b.  
407. ΜΙΝ: μοι Q (so Dion. Hal. Αντ. ι. 106).  
| nɔn wɔnɪncasɔ GA.  

400. As the Scholiast remarks, these three divinities were the allies of the Greeks, which would be a strong argument for Thetis' prayer for help to the Trojans. For Παλλάς 'Ασιής Zenod. read Φοίβος 'Απολλών, which, as Ariston. remarks, εφερεται το πιθανόν, spoils the effectiveness of the appeal.  

403. The other instances in Homer of double names in the language of men and gods are Β 813 τὴν ἡ τοις άνδρες Βαττίσων κυλήσκονσι, ἀδάνατος δὲ τα σήμα ποικιλόκρόμου Μεντύρης, Σ 290 ὅτι, ἢν τ' ἐν ορέσσι χαλκία κυλήσκονσι θεοί, άνδρες δὲ κύμων, Τ 74 ὅτι Σάνθων καλέσθαι θεοί, άνδρες δὲ Σάκμανδρος. Cf. κ 305 μᾶλλον δὲ μι καλέσθαι θεοί, μ 811 Πλαγκτὰς δὴ τού τάς γε θεοὶ μάκαρες καλέσθαι. The natural supposition would be that the 'divine' words are archaic survivals, perhaps from an older race. It is sometimes said that the divine name has usually a clearer meaning than the human, and that the Greeks therefore regarded their own tongue as divine, and others as the languages of mere men. But this is only the case with the χαλκία καὶ κύμων, as well as Σάνθων and Σάκμανδρος, which, however, look like different renderings of the same foreign word. μᾶλλον is not a Greek form, nor is the theory borne out by isolated instances elsewhere, e.g. Diog. Laert. i. 119 ἐλέγχων (ὁ Φερέκοδης ὃς οὗ θεοὶ τῷ πράτεται ηυμορόν καλοῦσιν. Again the Pelasgian Hermes was called Ἰαμφρός: compare with this the statement of Stephan. Byzant., Ἕρμων οὖν Ίαμφρόν λέγοντος μάκαρες. Both Βραδέων and Αιγαίων may be equally referred to Greek roots (βρε of βραδός, βραθός, and αἰγίς, cf. Αιγαίων πέλαγος). The father of Briareus was, according to the legend, Poseidon, who himself was sometimes called Αιγαίων or Αιγαίος—The legend is one of a number referring to revolts against the Olympian gods, as of the Titans, Prometheus, etc. αὑτή, αὖγα: as Poseidon, in union with the other gods, was stronger than Zeus, so his son again was stronger than he. To avoid the synizesis in Βραδέων van L suggests Βράδρως, the gen. of which, Βράδρος, is quoted from Ἰβυκος.  

405. Τάρταρον occurs only in this phrase, E 906 of Ares, Ο 51 and Α 81 of Zeus. The line in E was rejected by Ar. on the ground that Ares could hardly be said to 'rejoice in his glory' immediately after his ignominious defeat by a mortal. But Hentze suggests that κίδος may refer rather to the outward splendour of a divinity (cf. κεδαίρω E 418), so that the phrase means 'brilliant with splendour.'  

406. ὀπὸ τ’ ἐθνόν: read ὀπὸ τ’ ἐθνός. The loss of F' = e can be traced in many places—nowhere more clearly than in Ω 154, q.v. The fact was first discovered by Brandeth, and has been systematically investigated by van Leeuwen. See II. G. § 391.
a) κέν πως ἔθελησον ἑπὶ Τρώεσσιν ἀρέσκαι,
tούς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἀλα ἔλασι 'Αχαίονς
κτεινόμενους, ὥσ πάντες ἐπαυρωπταὶ βασιλῆς,
γνών δὲ καὶ Ἀτρείδης εὐφ' κρείον Ἀγαμέμνονον
ἡμ ἁπατ, ὅ τ' ἀριστόν Ἀχαίονν ὀψὶν ἔτηε.

τὸν δ' ἥμειβετ' ὑπειτὰ Θέτις κατὰ δίκρυν χέονσα·

"οὐ μοι, τέκνουν ἔμοι, τί νῦ σ' ἔτρεφον αἶνα τεκοῦσα;
αἰθ' ὄφελες παρὰ νησίν ἀδάκρυτος καὶ ἀυτήμων
ἔχοι, ἐπεὶ νῦ τοι ἁίσα μίνυνθ' περ, οὐ τι μάλα δήν·
νῦν δ' ἁμα τ' ὅκυμορος καὶ διζύρος περὶ πάντων
ἐπελο: τὸ σε κακῆι ἁίσηι τέκον ἐν μεγάροις.

τούτο δὲ τοι ἐρέουσα ἐπος Δι' τερπικεραννοι
ἐμ' αὐτ' ἀρτ' Ὀλυμπον ἀγάμωνφιν, αἰ κε πίθηται.

ἀλλὰ σὺ μὲν νῦν ἄναια παρήμεναι ὥκυπτόροις
μὴν' 'Αχαιοῖς, πολέμον δ' ἀποπαιοῦ παῦμαι.

Zeus γὰρ ἔσ' 'Ομείναν μετ' ἀμφυνας Λιθιοπῆς
χτιζε θε' κατὰ δαίτα, θεοὶ δ' ἁμα πάντων ἐποντο·

409. ἔλεασι G. 414. τεκ κους: πανούσα Schol. Δ 31. 417. ὰκυμορὸς τε καὶ Q.
ἔκ: ἔτι C. || τσες γρ. μετὰ μέωμονσ (μέωμονσ Δ) ἀἰοὶοῆς Schol. AT.
ἐπονταῖ ap. Did. (not Ar., v. Indw. ad loc.): ἀνέσταν Par. c.

409. ἀμφ' ἀλα, round the bay, where
the ships were drawn up. κατά, as Φ
225 Τρώας ἔλεασι κατὰ ἀστυν, 'in the
region of,' the sterns, which were drawn
up towards the land.

410. ἐπαυρωπταί, ironical, 'that
they may have profit of their king.'

412. The Homerice idea of ἄγη is best
explained by Agamemnon himself in
T 55-56. Dawes would restore the
form ἀ(γατη) to Homer throughout (cf.
Pind. ἀκάτη), but this is impossible in
T 88, Ω 28; and the contracted forms of
the verb ἄτασθα T 96, δελ λα 61 (late pas-
sages) are opposed to it. δ' ἐτί ὑπείτε τε,
see note on 241 and Η. Ε. § 269 (3).

414. αἴνια, adv., cursed in my child-
bearing, the same idea as κακὸς αὖσα in 418.

416. The omission of the substantive
verb with an adverb is perhaps unique.
For the use of adverbs with ἐμι see Ζ
131 ὄρη, H 424 διανυιαθάναι χαλεπῶς ἄρα,
I 551 Κορινθεσσα κακῶς ἄρα, and cf. Δ 466
μίνυνθα δ' ὃ ἡγέσθον ὄραμ.

418. κακὸς αἴτιο must have the same
sense as αὐσα above, and therefore mean
to an evil side; cf. Χ 477 ἔμι ἄρα γεννο-

ἔκ: ἔτι C. || τσες γρ. μετὰ μέωμονσ (μέωμονσ Δ) ἀἰοὶοῆς Schol. AT.
ἐπονταῖ ap. Did. (not Ar., v. Indw. ad loc.): ἀνέσταν Par. c.

μεθ' αἵση, H 218 προκαλέσασθον χάρμην,
and perhaps Η 203 χῶλοι ἄρα δ' ἔτρεφε 
μήτηρ. αἴτι is one of the Homeric
words which the Cyprian inscriptions
have shown us yet alive in the primitive
sense of 'we care; τὸ ἃδα τῷ Φῶις ἀίσα
ἐπὶ γ' χέε (Collitz no. 73). Cf. also
Hegesandros ἀρισ. Athen. viii. 365 ὁ 
Ἄργειοι . . . καλοὺς . . . τῶν μερίδων αἰαν.
τάω, not τῶ, is the reading of A in all
passages where it means therefore; and
with this grammatical tradition agrees.
It seems to be a genuine relic of the old
ablative; compare πῶ διω τωι πῶς,
and perhaps σωτώ with σωτώς. (M. L.
Earle in C. R. xi. 243 would read τῶι here,
so ill-starred did I hear theor. This
seems very probable; there is no place
for an inferential particle here.)

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

424. κατά Atr., μετὰ mss. κατά
means ‘in the matter of a banquet,’ cf. H. G. § 212 (3); |metà would be ‘to |look for’ a banquet, which is a some-
what undignified expression as used of |a god. The variant ἐπονταί for ἑπόντος, |mentioned by Did., is an attempt to get |over the contradiction of the line with |the presence of the gods in the camp; |they are following (going to follow) |him (to-day!). But ἔπονθα in Greek |always means ‘to accompany,’ or some |
immediately related notion. It never |means ‘to follow’ at an interval.

426. ἄνα is generally explained as |δῶμα, an old |ου-stem, cf. ένδομ = εν |δομ. Brugmann, Gr. § 223 ad fin., |mentions the suggestion that it is |originally = our τὸ, Germ. zu, a heavier |form of the enclitic -δε, and got the |meaning ‘house’ only from its accen-
tual resemblance to δῶμα in the |common phrase ἡμέτερον δῶ = ἡμέτερον δε. |430. On the question of the genuine-
ness of this episode (to 489) see Intro-
duction. Βιῆ ἄκοντος seems to be a

pleonastic expression, ‘in spite of him |unwilling.’ We cannot construe ἄκοντος |with ἀνάγρω, as verbs of robbing take |a double acc.

432. For ἑπόντος Ar. read ἑγγοῦ, |but this is not necessary, as ὄμων in 435 |is the mooring-place inside the harbour, |and is not identical with λωφρ, as he |probably considered.

433. στέλλατο: the mid. may |mean ‘furled their sails,’ but in this sense |it occurs only here. στέλλαν τε has |been conjectured by Wakefield. 434. |The ιστόδοκη was a crutch, a |forked piece of wood at the stern of the |ship, into which the mast was lowered |by slackening the forestays. See diagram |and Excursus in M. and R. pp. 541-3.

436. The εὐναί are heavy stones with |hawser thrown out to moor the bows of |the ship, while the stern is secured by |the stern ropes (προμυσία) to moorings |on shore, probably to a stone with a |hole set up for the purpose (τρητῶν λίθος |ν 77).
reddin υπ’ερ Δαναών, ὃνρ ὀλαύμεσθα ἀνακτα, ὃς νῦν Ἱργείοσι πολύστονα κήδε’ εὕφεκεν.”

ὁς εἶτων ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων πάσα δίλην. τοῖς δ’ ὁκα θεώς κλειτὴν ἐκατόμβην ἐξῆσ’ ἐστησαν ἐώδρυτον περί βομῶν, χερνίφαντο δ’ ἑπείτα καὶ οὐλοχύτας ἀνέλοντο. τοῖς δὲ Χρῦσης μεγάλ’ εὐχέτο χείρας ἀνασχο’ν. “κλύθ’ μεν, ἀγυροτόξ’, ὁς Χρῦσην ἀμφιβήθηκας Κήλλων τ’ ἐσθέν Τενεδοίου τ’ ἑφ’ ἀνάσσεις. ἤδη μὲν ποτ’ ἐμεῦ πάρος ἐκλέες εὐξάμενοι, τίμησας μὲν ἐμὲ, μέγα δ’ ἀφα ναον ‘Ἀχαιών’, ἤδη’ ἐτι καὶ νῦν μοι τόδ’ ἐπικρήνην ἐέλδουρ. ἤδη νῦν Δαναόσιν άεικέα λογον ἀμμον.” ὁς ἐφέτ’ εὐχύμινος, τοῦ δ’ ἐκλεε Φοίβος Ἀπόλλων. αὐτάρ ἐπεῖ ἡ’ εὐξάντο καὶ οὐλοχύτας προβάλοντο, αὑρέσαν μὲν πρότα καὶ ἐσφαξαν καὶ ἐδειραν.


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

451. τίμεσαν, an ‘explicative’ asyndeton, merely expanding the sense of ἐκλέες. Bekker would read τίμεσες, which however is not necessary. έιμαι, didst smile. Lat. ic-e-re; cf. iroinweos, crushed down, Aisch. Π. Ρ. 365. So ἐψηται B 193.

459. αὐρέπουν, for ἀF-Εφεραν by assimilation from ἀντ-F-r, ‘they drew back, lifted up (the head)’ (Att. ἀνταρρω’o) partly perhaps for convenience of cutting the throat, partly in sign of dedication to the heavenly gods. (Compare ἀνασχύμενος σ 425, ἀνέλοντες γ 453.) So victims to Chthonian powers were killed into a pit, oὐτ’ ἡ’ ἄκατος τοῖς χθόνοις, τοῖς ἐν οὐρανίοις ἄνω ἀναστρέψουτες τὸν τραχήλου σφάζουσιν (schol. Ἀρ. Rhod. Ι 957): Κιμάιων δ’ ἔθεω, αὐτοῦτων τὸν θεόν απὸ τῶν κάτω ἐπὶ τὰ ἄνω αὐτοῦς ἐλλεκον (Schol. B here). Cf. also Cecil Smith’s paper on ‘Nike sacrifying a Bull,’ Ι. Η. Σ. vii. 275 sqq. (See Schulze’s excellent discussion, Qn. Exp. 56-60.) In Pindar O. xii. 80 ἀναρρομι is explained by the Schol. σφάζει, ἄθη. Most mss. give αὐ ἐρεπάν, which cannot be right, as αὐ never = κατάπιετε, : in Σ 324-5 the repetition of αὐ would be intolerable.
μηροῦς τὸ ἐξεταμὸν κατὰ τε κινήμα ἐκάλυψαν 460
dίπτυχα ποιῆσαντες, ἐπὶ αὐτῶν δ' ὄμοθέτησαν,
καὶ δ' ἐπὶ σχῖζες ὁ γέρων, ἐπὶ δ' αἰδόποια οἵνων
λεῖβει: νέον δὲ παρ' αὐτόν ἔχον πεμπώβολα ξεροὶν.
αυτάρ ἐπει κατὰ μῆρ' ἐκάθι καὶ σπλάγχνον ἐπάσαντο,
μιστύλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀξειδίσων ἐπειραν,
ὁπτισίαν τε περιφραδέως, ἐρύσατο τε τὸ πάντα.
αὐτάρ ἐπεὶ παύσασθε πόνον τετυκοῦτο τε δαίτα,
δαίωντι, οὐδὲ τι θυμὸς ἔδειντο δαιτὸς ἐλείς.
αὐτάρ ἐπεὶ πόσιος καὶ ἐθητύος ἐξ ἐρων ἔντο,
κόροι μὲν κρητήρας ἐπεστάλαντο ποτοῖο,
νόμφεσαν δ' ἀρα πᾶσιν ἐπαρξάμενοι δεπάσεσιν,

462. σχίσαις G. 463. After this add 463 

460. μηροῦς, the thigh bones with the flesh adhering. These are covered with a layer of fat doubled over them, and pieces of flesh from other parts of the body are laid upon them (οἴωθετεῖν, from ὄμος, cf. § 427) in order to symbolise an offering of the whole animal. μήρα in 461 seems to be identical with μηροῦς, but, like the commoner μηρά, is only used in the sacrificial sense; so B 127, γ 179, μ 364, ν 25.

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

462-3. Cf. γ 459, where the lines are certainly more appropriate, as the νέον there are Nestor's sons, who help him with the sacrifice. Here the idea of young men is not in place. The πεμπώβολα must have been five-pronged forks stuck into the meat to hold it over the fire. Enstathios says that the use of five prongs for the purpose was peculiar to Kyme in Aiolis, the other Greeks using only three. (Engelmann has shewn, Jahrb. d. a. arch. Inst. vi. 173, that the forks figured in Helbig, H. E. 351-5, are kitchen utensils used for fishing boiled meat from the caldron, cf. I Sam. ii. 13, and could not have been used for Homeric sacrifices, which are always roasts.)

464. For μῆρ' ἐκάθι there is a curious old variant, said to have been approved by Ar., μῆρε κάθ, where μῆρε is supposed to be a dual = μηρά. The 'tasting' of the entrails at this stage seems to have been symbolised, unless it means simply that they were more rapidly cooked than the other parts, and thus formed a 'first course.'

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

468. For εἰςεχε see on 396.

470. ἐπεστέψαντο, filled to the brim; cf. ἐπεστέψας ύδωρ ταθ 232, β 431. It was a misinterpretation which led to Virgil's socii cradera coronant, and the actual crowning of the goblet with flowers.

471. ἐπάρχεσει denotes the libation of a few drops taken by a ladle from the mixing bowl, κρητήρ, and poured into the drinking cups (ἐπάρχεσις being a locative dat.). ἀρχεσθαι is particularly used of ritual acts of all sorts, and εἶπι implies 'going round' the guests. They first poured out these drops to the gods and then had their cups filled to drink. (See Buttmann Lexil. p. 169, and M. and R. on γ 310.) The difficulty here is that the libation is mentioned when the drinking is ended (πόσιος 409), contrary to the rule. The whole passage from 451 to 458 entirely consists of lines or phrases appearing elsewhere, except 456, 472, 474, 478;
oi de πανημέριοι μολτήθη θεόν ἴλασκόντο, καλὸν άείδοντες παιήνονα, κούροι ΄Αχαιών, μέλποντες ἐκάργιον· ό δ’ ἄφρενα τέρπετ’ ἀκούοιν.

ήμως δ’ ἦλιος κατείχαι καὶ ἐπὶ κνεφάς ἦλθε, δὴ τότε κοιμήσαντο παρὰ πρωμνήσια νησ.

ήμως δ’ ἡργύεια φάνη ροδοδάκτυλος 'Ποιο,
καὶ τότ’ ἑπεὶ ἄναγοντα μετὰ στρατῶν εὕρην 'Αχαιῶντοις δ’ ἵκεμονον οὐδον ἱε ἐκάργιος Ἀπόλλων.

οὶ δ’ ὅστὸν στήσαντ’ ἄνα θ’ ἵστια λευκά πέτάσαν,
ἐν δ’ ἄνεμος προῖσεν μέσον ἰστίων, ἀμφὶ δὲ κύμα στείρη σημφόρευον μεγάλ’ ἑαυτε νησὸς οὐης·

δ’ ἐθέων κατὰ κύμα διαπρῆσον κέλευθον,

αὐτάρ ἐπεὶ ρ’ ἴκοντο κατὰ στρατῶν εὕρην 'Αχαιῶν,

νῆα μὲν οὶ γε μέλαιναν ἐπ’ ἱπτείριον ἐρύσαν

ὑψὸν ἐπὶ ψαμάθους, ύπὸ δ’ ἐρέματα μακρὰ τάννυσαν,

αὐτοὶ δ’ ἐσκίνδυνατο κατὰ κλισία τε νέας τε.

αὐτάρ ὁ μήνις νησὸ παρίμενον ὀκυπόροις

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

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

473. παινώνα, a hymn of rejoicing, not necessarily to Apollo; see X 391. τὸ καλὸν ἀντὶ τοῦ καλῶν, Ariston., rightly.

474. ἐκέφρων, here apparently ἀνεργόνους, the 'keeper afar' of pestilence; the opposite and complementary function to that of ἐκφάδος, and fitsly mentioned now that his anger is appeased.

477. ἱρίγενεια, early-born; ἵρη = ἱρη- from ἄινετ-ι, whence also ἄρσατον, the early meal.

479. ἱκλεμόν, a word of unknown origin, found four times in Od. but only here in II. Whatever the derivation it must mean 'favourable.'

480. στίος, like στείλαντο 433. Here we could equally read στήσαν τ’.

481. πράσας: the word means to πυγί, spirt out, blow, and is used (1), as here, of air; (2) of fire—burn, πυρὶ or πυρῆνι being generally added in Homer; (3) of fluids, e.g. Π 350 (αἷμα) . ἀνὰ στήμα πρόσε καινῶ. Only the sigmatic forms are found in II., with the exception of ἐκτέρῳς ι 589.

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

483. διαπρήσσουσα here, with the addition of κέλευθον, shews the transition from the primary meaning 'to pass over' (root παρ’ of περά-ω etc.) to that of 'accomplishing.'

486. ἐρυμάτω, shores, either large stones or beams of wood, set so as to keep the ship upright. The line seems to come from Ἰμύριν. Αρ. 507. Cf. B 154, Δ 117.
489. Πηλέος ὁιόσ, πόδας ὁκὺς Ἀχιλλεὺς.
oūτέ ποτ' εἰς ἄγορὴν πωλῶσκετο κυάνωιεραν
oūτέ ποτ' ἐς πόλεμον, ἀλλὰ φθυνθεῦσε πόλου κῆρ
αθὶ μέων, ποθεῦσκε δ' αὐτὴν τε πτῶλμον τε.
ἀλλ' ὅτε δὴ ρ' ἐκ τοῦ δυνακάτη γένετ' ἱώς,
kαὶ τότε δὴ πρὸς Ὀλυμπὸν ἵσαν θεοὶ αἰεὶν ἀώτες
πάντες ἄμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήβετ' ἐφετμέων
παιδὸς ὑσῷ, ἀλλ' ἦ γ' ἀνέδυσετο κῦμα βαλάσσης,
ἡρίη δ' ἀνέβη μέγαν οὐρανών Ὀλυμποτεν. ἐὑρεν
δ' εὐρύποτα Κρονίδην ἀτέρ ἰμενῶν ἄλλων
ἀκρότατη κορυφῆ πολυειδάδος Ὀλύμποιος.
καὶ ῥα πάροιδ' αὐτῶι καθὲκετο καὶ λάβῃ γούν
σκαιη, δεξιερῆμ' δ' ἀρ' ἑπ' ἀνθρεφένων ἐλούτα
λισσομένη προσέετε Δία Κρονίων άνακτα.

489. ΠΗΛΕΟΣ Harold, a, Mosc. 1: ΠΗΛΕΟΣ [AL]ΗΙ: ΠΗΛΕΟΣ Ω. 490. ΟΥΤΕ
πΟΤ': οὐδέναια Π' : οὐδὲ ποτ' ΛΠ' : ἐκ Q. 491. εἰς ΗJR. : πολέμοι γ'.
Draco de Metr. 492. ΟΥΤΗΝ καὶ Ρ. : ΠΤΟΛΕΜΩΝ [ACS]: ΠΟΛΕΜΟΝ Ω. 493.
This line has the obelos in A, but no Schol. to explain it; possibly Ar. athetized
(ludw. ad loc.). 495. ἐφετμάδων Η. 496. ἐοίο Q. : ἀνέδυσετο Αρ. Mosc. 1
(A supr.): οὐδεῦ(κ)εκατο Ω. 497. οὐλουμπόνωδε Ι (supr. te) ΡQ. 501.
Δ' ἀρ': δ' Ευστ.: δ' αὐ L.

489. ύος as an iambus, see P 575.
In the older Attic inscriptions ύος and
ύος are used indifferently; in the later
υος is the regular form, the ι becoming
semivocalic and then falling out; G.
Meyer Gr. § 130. The synizesis of
Πηλος or ΠΗΛΕΟΣ is not Homeric.
490. ΚΥΔΙΑΝΕΡΑΝ, elsewhere an epithet
of μάχη only; cf. I 441 ἀγορέων ἐν τε
ἀνδρεῖ ἀρπαγείτες τελεθόνει. These
assemblies and battles must be taken
as falling within the twelve days after
the quarrel.
491. ΦΙΛΟΝ in this and similar phrases
simply = his one, εὼ: see on 167.
493. ΕΚ ΤΟΙΟ, sc. from the interview
with θεῖος. This vague reference be-
comes far more intelligible if we omit
430-89.
496. The acc. κόμα is strange, cf. 359,
e 337, where we find the gen. which we
should expect. θίμφτα and κοφά have
been conjectured.
497. ἄρηθ évth either = ἄρηθ ὀδύλη (359),
or better ' in the early morning,' from
ἦρηθ, see 477. This is clearly the meaning
in 52. Cf. also 557, Γ 7.
498. It has been debated from old
times whether εὑρύσκα is from Φῶς
voice, or from root ὦτ to see. The
former would of course express the
far-reaching voice of the thunder. In
favour of this it may be said that the
compounds of ὦτ make -ωτα, not -οτα,
cf. ἀλλωτίς, εὐωτίς, etc.; and there can
be no doubt of the derivation from Φῶς
in Pindar's Κρονίων βαρύφαν στερότα
πρόταν, Ι, vi. 21. The word is gener-
ally a nominal. On the analogy of βαρύ-
φαν we ought perhaps to read εὑρύφα
for the accus. Otherwise we must
assume a second nominal. *εὑρόφ.
500. ΑὐΤΟΙΟ: cf. αὐτόδι in 47. For
the suppliants' attitude cf. Θ 371 γούνατ'
ἐκαίσα καὶ Ἕλλαβε χείρι γέρεσοι: in K 454
the touching of the chin only is men-
tioned. This act perhaps symbolises the
last resource of the disarmed and fallen
warrior, who can only clasps his enemy's
legs to hamper him, and turn aside his
face so that he cannot see to aim the
final blow, until he has at least heard
the prayer for mercy.
501. On the analogy of Θ 371 Ἕλλαβε
χείρι γέρεσοι it would seem that ὅποι
is here an adverb, ' taking him by the
chin beneath.'
"Zeus πάτερ, εἰ ποτε δή σε μετ' ἄθανάτουσιν ὄνησα ἥ ἐπει ἦ ἔργωι, τόδε μοι κρήνην ἐξέδωρ·
τίμησόν μοι νίων, ὅσ ὄκυμωρτάτος ἄλλων ἐπλετ', ἀτάρ μν νῦν γε ἀναξ ἀνδρῶν 'Αγαμέμνων
ήτυμησέν. ἐκὸν γὰρ ἐχει γέρας, αὐτὸς ἀποῦρας.
ἀλλὰ σὺ πέρ μν τίσον, 'Ολυμπιε μητέτα Ζευς,
τόφρα δ' ἐπὶ Τρόας τίθει κράτος, ὃφρ' ἄν Ἀχαιοι
νίων ἐμῶν τίσωσιν ὀφέλλωσιν τέ ἐτιμῆ."  

δοµένα, ἕπεται ὑπερβολικά, καὶ εἰρήτο δεύτερον ἀτίς·
"νμερτές μὲν δὴ μοι ὑπόσχεω καὶ κατάνευνον,
ἐκ αὐτοῦ· ἐπεί οὐ τοι ἐπὶ δέος, ὃφρ' εἰν εὐκό
οσον ἐγὼ μετὰ πάσιν ἀτύμωτη θέος εἰμι."

τὴν δὲ μέγ. ὀρθάσας προσέφη νεφεληγερέτα Ζεὺς.

η δὴ λοίμα ἔρη', ο τέ μ' ἐχθροδησίσαι ἐψήσεις
Ἡρη', ὧν' ἀν μ' ἐρήθησιον ὀνείδειος ἐπέθεσσιν.

ἡ δὴ καὶ ἄτως μ' αἰέτ ἐν ἄθανάτοις θεοῖς

505. μῶι: μοι ἩΡ. 510. τιμήν ἹΛΩQ (ὑπερ. Ἡ) Vs b, A. 512. ὀχέων

505. The ma on long in these can hardly be real. Numerous conj. νια, μοι τιμήσον, ἱριαν πιμήσαν ὧν μοι νίων. Platt πιμήσαν ὧν μ' α(α) νίων. For ἄλλων after the superlativus Cf. Z 295, Ψ 532, ε 105, Soph. Ant. 100 κάλλοστα τῶν προτέρων φάσο (with Jebb's note), 1212 δυστυχει- στάτην κέλευθον ἔρητα τῶν παρελθούσων ὄνων, and numerous others. The gen. means 'doomed to swiftest death as compared with all others'; it is ablatival, and 'expresses the point from which the higher (here the highest) degree of a quality is separated," H. G. § 152.

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

510. ὀφέλεως τιμῆι, generally translated augensit eum honorare, 'exalt him with honour'; but Heuzey suggests that τιμῆι is rather the due paid; so that the words mean 'make him rich with recompense.' This is a thoroughly Homeric idea, see note on 158. ὀφέλεως is not elsewhere used with the personal object.

512. ὡς... ὡς, 'as she had embraced him, so she clung to him.' Theodorus' ὃς ὡς, ὃς ἐμάνου, Virgil's Ut vidit ut periti, seem to rest on a misunderstanding. See, however, note on Ξ 294.

513. εἰμιπερφαίνω, a hyperbolical expression for 'clinging close,' as in ἐν δ' ἄρα οἱ φῶς χερι, and so περιφύσα τ 416, προφύσα μ 433.

515. δῖος, ὅσα ἐν αὐτὸς ἐπανάληθα, and ὥ 563.

518. λοίμα ἔρα, an exclamation, 'sad work,' as we say; it is hardly necessary to supply ἔσται if we read ὅ τε with Bekker; ὅτε gives a rather weaker sense. See H. G. § 260 ad fin. ὃτα λοίμα ἔσται ἐπανάληθα, and ὥ 563.

520. καὶ ἄτως, even as it is; compare the use of καὶ ἄλλως, 'even at the best of times.'
525. ἐλέοςεν ἔργε: Zeus perhaps means that he alone is not desired to swear; even Hera has to take an oath (Σ 271, Ο 36).

526. τέκμωρ: see note on Η 30. ἐμόν, anything of mine (or possibly any τέκμωρ of mine). This use is, however, very strange; ἐμοὶ would seem more natural.

528. ἐπὶ - νεόεις go together in the sense of κατανέω above (Did. mentions indeed a variant ἐπινεφαίμαι in 524).

530. ἐξελείσεν: Dawes explained the verb as a mere blunder for ἐφελέσει, and it appears that in almost every case in II. sense requires and metre permits some form of ἐφισώ. The three exceptions are this line, Θ 199, Χ 448, where the sense needed is shock, which can hardly be got out of Φελίσαε. It seems necessary, therefore, to postulate for these cases, and for ἔλειξθον (Iind. Π ii. 4, vi. 50, Soph. Ant. 153) a verb ἔλειξθεν = shake. ἄστερπαν ἔλειξθεν Pind. Ν. ix. 19, ἔχασο . . σεθημένον ἔλειξθεν N 558 are ambiguous, as the two verbs come near together in the sense 'brandish.'

antíkha kertomíous Día Krouníowa prosqhída:
"tis Ò' au to, dòlomíta, theon sumpfrássato bouláas: aiei toî filon êstiv Òmèv ãpouñosfèn éánta kurtptádia fróneouta dikaqémen: oudé t' opo möi prôfrofor têtlhkaç eûpein Òpos, òttì nóqísmh.

tín Ò' ñmeibet' épeita paith' ãndrônon te theon te:
"'Hplh, ìh' di' pántas ãmoud' épíleitpe mou dóus:
eidhsew. xalëpesói toî éwout' álóchoi per éounh.
all' ðn mèn k' épisekêes aíkounèmen, òu tis épeita óute theon próteros tòv Ò' éiéseai ou't' ãndrh dön.
Òn òv k' égyon ãpánevede theon ãbêloumi nóqísmh, ìh' tì ñv taíta ëkasta dierépöi múðe méttalla."


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

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

540. For tìs Ò' àw Bekker and others read tìs òv àw. See on 340. The change is the less necessary as questions often begin with an unelided òv, e.g. O 244, 247. On the other hand, the position of the word seems to show that ò' stands for ò in H 24 tìste òv ò' àw. àw expresses vexation, like àtê 202.

554. It is impossible to say whether òv nóðran or òpònoçfîthn is best; the authority of grammarians is in favour of the first (cf. B 233), taking òv with òvìta. For the participle in the acc., though toî has preceded, cf. H. G. § 240; òvìta would give the meaning 'when you are apart from me you like to decide.'

542. dikaqëwen, to give decisions, as Ò 431. kurtptádia goes with fróneouta. 543. prôfrwos, of free will, ultron. It is always used as a predicate, never as an epithet. ëpoc, a matter, as when used with telèssa 108.

547. For k' Wakefield conj. òv', which makes the sentence clearer, and is adopted by van L. The omission of the subj. ìw is rare, cf. E 481. ëpeita, as though òv òwta had preceded instead of the equivalent òw.

549. ãbëloumi now has ms. authority; it has been hitherto adopted only on Hermann's conj., but was possibly read by Ar.; cf. Didymos on Ò 23 ãbëloumi, 'Àríostaqhos ãbëloumi. The 1st pers. in òwîm for -wî is an analogical formation, after -wîs beside -û. In the ms. it has

560. ζω. τнν δὲ μερ' οὐχικας A. 563. τοι: τι Ρ, om. Q.

been almost entirely superseded by the familiar opt. in -ομι. Both here and in Θ 23 the opt. is, however, defensible. 553. καὶ λίηα, most assurally; Θ 358, etc. For πάρος with pres. cf. Δ 264, θ 36 etc.

555. On the analogy of ε 300 δείδω μὴ δὴ πάντα θελ νημερτά ἐστιν and the regular Attic use we should have expected here the past tense of the indic., to express a fear that something has already happened. This use of μη with indic., however, seems to be a comparatively late development, and there is no other case in H. Fear indeed otherwise refers to something future; when we say μὴ ‘I fear that a thing has happened,’ we mean μὴ ‘I fear that it will prove to have happened.’ Thus it is natural to use the aor. subj. as in Κ 98, 538, Σ 8; see particularly Χ 455–6–7 δείδω μὴ δὴ . . δοθαι, καὶ δὴ μν καταπάστη (see M. and T. § 93, 307–8). The neglected F of παρείηται has led to Bentley’s παρείλη and other conjectures. Brandreth suggests μὴ σε παραφί, μὴ παραείητη, μὴ σ᾽ ἀφα (οτ αὖ: γ) πελαγ.

559. The fut. indic. here gives the simplest sense, γει (lit. ‘how’) expressing the content of the promise. The subj. however is defensible, and is classed by Goodwin with λύσαμαι πέτος (γ 19, θ 344), ‘promising to act taking the same constr. as entreatings for act’ (M. and T. § 359, cf. H. G. § 385 [2]).

560. θαυμόνοικ seems to mean properly one who is under the influence of a δαιμον or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened. Hence it sometimes means ‘fool’ (θαυμόνοικ, μανήθεν, σ 406), Β 290, Ι 40, Χ 448, 810, Γ 774; or indicates severe remonstrance, Β 190, Π 399, Δ 31, Ζ 326, 521, σ 15, Ρ 71, and here (this shade of meaning is hardly translatable; we say colloquially ‘I am indeed surprised at you’ or ‘what possesses you?’) or tender remonstrance, Σ 407, 486, κ 472, ψ 166, 174, 264; in Ο 194, § 443, it perhaps expresses pity, ‘ill-starred.’ (This is Nägelsbach’s explanation, Η. Τ. p. 73.) διεικ, ‘you always fancying, supposing,’ an allusion to ἀο in 558.

562. ἀπὸ σωμάτι, far away from my good will; cf. εκ θυμόν ποιεῖν Ψ 595, ἀποθέθη Σ 261. For ἀπὸ = far from cf. Ο 213, Ι 353, 497.

564. τούτο, sc. that of which you accuse me. μελλέι, you may be sure it is my good pleasure; cf. the same phrase in Β 116; so ω Τ 46, δ 577, σ 19.
566. ει' εν : ειειν G. 567. ἰόνο’ Α : ἵοντε Zen. (ἐκ πλήρως) Eust. 568. ἀδέπτους Ar. Ω : ἀρέπτους Aph. (see Ludw.). 569. αἰκούσα U1 Vr. b, || ἐπι-

567. ἄκον ἰόνο’, ὅτι Ἰηρόδοτος γράφει ἀσών ἱόντε, ὅκε ἐστι δὲ, ἀλλ' ἄντι τὸν ἰόντος. συνέχει δὲ καὶ τὸ δύκευ—Ariston. That is, Zenodotus took ἰόνθι to be for ἱόντε in the sense of ἱόντε, agreeing with ἵοντε. His theory was that the dual and plural were interchangeable—a theory which has been held also by some modern philologists, and receives some support from several passages in Homer; see E 487, O 74. Aristarchos opposed this view, and took ἰόνθι here for ἱόντα (so, e.g., acc. after ἱραζομαιν), ἀντί τοῦ ἰόντος meaning that we should have expected a gen. absolute, 'when I come near,' as the construction χραισμεν τινὶ τυα, 'to ward one person off another,' is not found elsewhere, though we have χραι-

σιμεον τινὶ (e.g., H 144), which is perhaps sufficient analogy. Bentley conjectures, ἀσών ἱόν, while Duntzer would erect the line altogether. ἀδέπτους: Aristoph. ἀπέτους, which is perhaps to be preferred; it will stand for ἀ-σετ-τους, from ἱπω, 'not to be dealt with or handled,' i.e. irresistible, ἀσών ἱόνθι-attack, cf. O 105. 570. ἐπὶ ἱρά φέρων, doing kind service to his mother; a very ancient phrase, appearing in the Vedic ἱρον ὅρων, lit. to bring the wishes. Ar. read ἐπίθρα as a neut. pl., and ἐπεκράτησεν ἦ Ἀριστάρχος, καταὶ λόγον οὐκ ἔχωσα, Schol. A. For Ξ 132 ἥρα φέροντεs without ἐπὶ is decisive against him; cf. also φέρειν χάραν in the same sense, I 613, etc. ἐπίθς is an acc. singular, root ναρ, to choose, desire. 580. ἐκείνον G (R supr.) Cant.; cp. 534. οφείλετος Cramer An. Rev. iii. 109.
supposition made interjectionally, ‘only suppose he should will to drive us away!’ Bentley’s στοιχεία, to supply the apodosis, is far weaker. Cf. φ 567, φ 261. Brandreth writes στοιχεία. ὁ γ' ἀρ.

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

τάκλας elsewhere has ἄ (I 639, T 178), but ἄ (or rather ἀ; ἂν is found in Ionic inscr.) is according to the analogy of words which have -ως in Attic.

ἀμφικυπέλλων, double-handled. This interpretation, due to Aristarchos, is decisively supported by Helbig II. E. pp. 358-71. He derives it from κύπελλον, conn. with κύπη, handle, as an Aeolic form (cf. Latin cæpius); hence an adj. κυπέλλων = κυπέλλας. The explanation of Aristotle, followed by Buttmann and others, that it meant ‘a double cup,’ i.e. a quasi-cylindrical cup divided in the middle by a horizontal partition, so that each end would serve either as a foot or a cup, he shows to be quite untenable. The two-handled type is the commonest of all forms of drinking-cup from the earliest times—Hissarlik and Mykenai—till the latest.

διέξεσθαι, to keep him off, apparently in defence of Hera; the allusion seems to be the same as in Ο 18-24. For another different legend of the fall of Hephaistos from heaven see Σ 395.

591. Cf. Ο 25 μετάκατον τεταγών ἀπὸ βηλοῦ τεταρ-ών is connected with Lat. lac(u)s.-o.

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

596. παίδος, from her son; χείρι, with her hand (not ‘at her son’s hand’); the dat. is used after δεξιάθαι, Ο 87, etc.
autar o tois alloufi theois endexia pasin
oinochoei ulykvn vektar, apto krhtiros ufysqon.
abestos de ari enwro gelos makareai theois, ois idon "hplasonton dia doymata poupinontan.
dos tote men prpasn hemar eis hleion katabonta
dainun", oide ti thumos edeneto daitos ejh
ou men fommygros perikallvos, eis eix 'lpatallon,
Mousiion th, aidi deioun auemizomevai idi kalh.
autar etei kateid lampron fazos hleiono,
iou men kakkioies eivaioioide ekastos,
hxi ekastwv doyma periklutos umhynvies
"hplasontan pasis idiyma prapatdesi.
Zeus de proson dun lechos him 'olkymios ustertephtis,
evdh pears koumata, ote mun ulykun vynov ikano
enida kathedv anabas, parde cheurosbronos "hnp.

whiinochoei 0. || kraphtros G. 600. poinncanta aia pasai (Ar. see Ludw.).
ouid exi D.: oide te G. 603. iinh: iinh A2 Mosc. 3. 606. oii men
wh keintec oivw pasai Did. || ekastos: neccai Q. 608. poinncn eiuihici
Ar. AL Antr.: poinncn eiuihici P Eust.: poinnc eiuih(i)ci 0 (and yr. A). 609.
od: o (ou Sch. T) Zen. Par. el (n add. 0). 610. iinanc Q Vr. a. 611. iin
eksevaid Zen.

but only of persons, being a strict dat. ethicus). For the gen, cf. 2. 203 deitevnea
'peiri, 1 632, A 124, and particularly 0 305 ktevelon edevaso 0s alhoxo.
597. endexia, a much disputed word; see note on M 239. Of course it implies
the 'lucky' direction, whatever that was.
598. oinochoei is applied to nectar by
a slight generalisation such as is common in all languages; so T 221 ippn savou-
lesto, naves eedfisar, etc. (cf. the
sailor's 'in Cape Town the tops of the houses are all copper-bottomed with lead').
599. Bentley's gelos for gelas is no
doubt right here, and similar forms
should be restored in other passages,
and so with epos. The only cases found
are dat. gelos 0 100, acc. gelos or gelos
(read gelus) 0 350, 0 197, 0. 346. For epos
see note on P 412. From this passage
comes the phrase "Homeric laughter."
603. The absence of a conjunction is
curious; cf. oide mev in 154. Brandreth
conj. oide te, adding 'ms. unus oide ye habet' (?)
604. Cf. 0 60 mouvi de evne pasai
amevomevai opi kalh, where, however,
the mention of nine muses is one of
many proofs of the later origin of 0.
For amevovemai cf. Virgil's amant
altera Camenae, Ec. iii. 59.
607. ephrupsic, a disputed word,
generally explained 'ambidextrous,' or
utrique validis artibus instructus, which
overlooks the fact that there is nothing
in the word to express validis. Probably
the word really means 'with a crooked
limb on each side' = kalliopoidos, from
a noun *g ypos = crook (cf. g ypos in Lexx.).
This comes to the same as the old der.
from gnos, 'lame of both feet.' Cf.
also amphognos N 147, etc.
611. kasthuv occurs only here in H.
See note on B 2. 609-11 look very much
like a rhapsodist's tag for the purpose of
winding up A in recitation. Note the
rare neglect of F in (F)or in 609 (es For
Brandreth, et' efor Bekker). B 1
follows 608 quite naturally.
INTRODUCTION

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

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

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

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

So far, then, we have found two continuations of the tale of the quarrel, consistent in themselves, but irreconcilable with one another. But as the Iliad crystallized, and had to be reduced into one official form for public recitation, it became needful either to sacrifice one of the versions, or to weld them together perforce. Happily for us, the latter course was adopted. The ‘diaskeuast’ hit upon the ingenious device of the ‘temptation.’ Nothing short of such an extreme device could have served him. He set to work by borrowing the speech of Agamemnon in 117–28 (= Β 110–8, 139–141), where the situation was somewhat similar; he expanded it by adding 119–38, which are a clever suggestion that the proposal was not in earnest, because the natural conclusion from the numerical superiority of the Greeks is that they should fight it out. With this expanded speech he made Agamemnon open the assembly, transferring that of Thersites to its present place, immediately preceding the reply of Odysseus. He introduced further the preparatory idea of the temptation in the council, while shewing us, in the anxious repetition of the superfluous and suppression of the essential, the straits to which he was reduced. It was hopeless to attempt to make the idea of the temptation probable; he took the best course in suggesting it in the fewest words, and trusting to the excellence of the material he was welding.
to cover the gaping imperfection of the joints. His work might just pass muster with hearers who had been trained to acquiesce in the inequalities of a growing Epos. We who read must shut our eyes now and then, to open them again as soon as the ring of the true metal calls our attention to the splendid narrative and characterization which are at the bottom of the expansion of the Menis into the Iliad.

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

ονειρος. διάπειρα.

ἀλλοι μέν Ḍα θεοί τε καὶ ἀνέρες ἵπποκορυσταί
eδών πανυχίου. Δία δ' οὖν ἔχειν ἡδύμος ὑπνος,
ἀλλ' ὃς εφίγνωτέ κατὰ φρένα, ὡς 'Ἀχιλλέα
τιμήσῃ, ὀλέσῃ ὑπὸ πτολέας ἐπὶ νυσιν Ἀχιλλίων.

1. ἀλλοι: Ζευς. ἀλλοι.
2. ἔχειν ἡδύμος γρ. Ἰ, τῶν Εὐστ.; ἔχειν ἡδύμος Αρ.
3. ὡς ὧν δ' θεοί.
4. τιμήσῃ Νικανόρ Ω: τιμήσῃ ΑΤ. δὲ ὀλέσῃ Ω:

δὲ Τ (τιμήσει εὐτυκῶν τῷ δὲ ὀλέσῃ ὑποτακτικῶν Schol. ΑΤ.) δὲ πολέας: πολύς

2. There is a slight inconsistency between this line and A 611, which it has been proposed to avoid by taking ἔχειν to mean 'did not keep hold' all night long; i.e. Zeus awoke after going to sleep. But ἔχειν implies only the presence of sleep (cf. Ψ 815), and this pregnant sense cannot be read into it in the absence of fuller expression. After all 'sleep' and 'pass the night' are interchangeable expressions in A 611, cf. the use of ἀνέρες (note on I 325). It is better either to assume that A 609–11 are of the nature of a movable tag (see the note there), or to admit such a small inconsistency as would hardly be noticed at a point which forms a natural break in the narrative. K 1–4 follows I 713 in precisely the same manner, but the contradiction there is insignificant (see note), and in any case proves nothing, in view of the doubts as to the position of K in the original poem. For Ηδύμος MSS. give νῆδυμος, a word which has never been satisfactorily explained, and no doubt arose, as Buttman saw, from the adhesion of the ν which, in seven cases out of the twelve where it occurs, ends the preceding word; a phenomenon which may be paralleled in English, e.g. a nickname for an eponym, uncle from mine uncle (Fr. tuante from tu ante), a neut for an est (other instances in Skeat's Dictionary under Ν, and Wordsworth J. P. v. 95. So in mod. Greek ὁ νάνδρας from τῶν ἄνδρα). Ηδύμος itself was in use as a poetical word in much later times; the scholia quote Simonides and Antinachos as employing it, and Hesiod, Epicharmos, and Alkman are attested by others. It is also in the Ημνῶς, Μετ. 241, 449 ; xix. 16. ms. evidence for it will be found (for what it is worth) also in § 783, μ 311. It is used by Ap. Rhod. (ii. 407), and 'Ἀδύμος occurs as a proper name in an inser. from Phthisios (Collitz 1470). Ar. read νῆδυμος, it may be presumed, because of the hiatus in II 454, μ 366, ν 79 ; of course he could not know that Ηδύμος began with F. There is no independent evidence for the form νῆδυμος, except Ημνῶς, Βεν. 172. For the form ἡδύμος by ἡδύνς cf. κάλλυμος by καλάς, φαιδύμος by φαιδρός (van L. Eichh. p. 162 n.), and numerous cases of adjectives formed from other adjectives by secondary suffixes without apparent differences of meaning, φαιδωνες, θηλυτέροις, etc. etc.

4. It would be easy here to read τιμήσει with the edd., did not this involve ὀλέσα, with the rare term. -αι (A 255, H 129, 130, M 334, T 81 are the
only clear cases in H. ; see van L. Euch. p. 291). On the other hand, the subj. after the historic tense is equally rare in H. though so common later (M. and T. §§ 318–29, and particularly H. G. § 298). A precisely similar question arises in H 646–50, q.v. As between τιμήσα, -ει, -ει, ms. authority is nil, but with ἀλεξάνται and ἀλεξάντα it counts for something. See also A 558–60, which has, of course, had an influence on the present passage, only it seems impossible to say whether it was on the mind of the poet or of later copyists. In spite of its rarity in H. the subj. (or fut. ?) is a very natural and vivid way of representing what is passing through the mind of Zeus. The form πολέως here attributed to Zen. is etymologically correct (for πολέως, H. G. § 100), and is probably preferable in all cases to πολέω or πολέως.

6. Οὐλον, baseful, as E 461, 717, Φ 536. It is presumably conn. with ὄλυμπος (for ὄλυς ρ μ. Cf. ὄλυς Λ 62 π. It appears to be only the particular dream which is personified; there is no trace in Homer of a separate Dream-god.

8. To avoid the hiatus illicitus we may with Lange and Naber read ὄλυς.
to which Oriental nations assign mythical
mysterious properties, so that ἀμβρόσια
has taken the place of the old Aryan
Soma. ἀμβρόσια, though in some of its
effects undoubtedly means immortal,
in others is a synonym of ἀμβρόσια, the
two senses being thus from different
sources and only accidentally coincident
in sound (θ 365 ἀμβρ. ἄλαια, ε 347 ἁρ-δέων, Π 670 ἐματα, Λ 330 η η
ἀμβρόσιον, and Σ 78 ν o ἄμβροτον = ν λ ἀμβροσία). That the epithets are chiefly
restricted to dieine objects is clearly
seen from the results of popular etymology.

20. ΝΗΛΗΒΙΟI υἱ, an unusual expression,
with which we may compare
Ταξαμώνον παῖ Σοφ. Α 134. So also
6 77. 21. ΓΕΡΟΝΤΩΝ, members of the royal
council, without regard to age; see 33.
Young men like Diomedes and Achilles
belonged to the council.

22. ΑΙ is of course acc. after προσε-
φώνευς. Οὐλός is preferable to θείος, which
in the IL retains the original scansion
θείοι, θεί- being always in thesis, cf. 41,
56 (Ψ 689 is no exception), but θείος
ἀοίδος is common in Od.

27. This line occurs in Ω 174, and was
rejected by Aristarchus here and 61, as
the 'pity' seems out of place. cei is
gen. after κηδεία, not ἀνευθεν. so is of
course to be supplied to ἔλεαιρι, from
σεν.

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

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

IΛΙΑΔΟΣ Β (Π)

στῇ δ' ἀρ ὑπὲρ κεφαλῆς Νηλήβιοι υἱ ἔοικος
20
Νέστορι, τῶν ρα μάλιστα γερόντων τῷ Αργαμένων
tοι μιν εὐείσημοι προσεφώνευν οὐλός ὁπειρος:
"εὐθείας, Ἀτρέος τι δεῖφρονος ἱπποδάμιον;
οὗ χρή παντύχιον εὐείς βουληφόρον ἄνδρα, ὥν
λαοί τ' ἐπιτετράβαται καὶ τόσσα μέμηλη.

25
νῦν δ' ἐμέθελεν ἔχουσα δόκα. Δίος δὲ τοι ἄγγελος εἰμι,
ὅς σεν ἀνευθεν ἐὼν μέγα κῆδεται ἤδ' ἔλεαιρι.

29. Τρόων· οὗ γὰρ ἐτ' ἄμφισ 'Ολύμπια δοματ' ἔχοντες
ἀθάνατοι φράζονται; ἐπέγναμφεν γὰρ ἀπαντασ
"Ἡρ ἁλεσσομένη, Τρόωσι δὲ κηδε' ἐφίππατη
ἐκ Διῶς. ἀλλὰ σὺ σήμιν ἔχε φρεσί, μηδὲ σε λήθη
αἰρεῖτο, εὔτ' ἃν σε μελιφρῶν ὑπόνοι αὐτής."

35
ὅς ἄρα φωνήσας ἀπεθάνετο, τὸν δὲ λέπ' αὐτοῦ
τὰ φρονεόντ' ἀνα θμόν, ἃ ὢν τελέσειαν ἔμελλον.

φὴ γὰρ ο' γ' αἰρήσεων Πριμάμον πολιν ἦματι κεῖνω,
νήπιος, οὐδὲ τά ἡμι, · ρα Ζεύς μύθετο ἐργα·
θήσειν γὰρ ἐπ' ἐμελλεν ἐπ' ἀλγεί τε στοιναχαί τε
Τροσί τε καὶ Δαναόιδι διὰ κρατεράς úσμινας.
ἔγρετο δ' εξ ὑπνοῦ, θείη δὲ μιν ἀμφέχυτ' ὀμφη.
ἐξετο δ' ὄρθοθείς, μαλακοὶ δ' ἐνυφιν χυτώνα
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φάρος·
ποσι δ' ὑπὸ λιπαροῖν έδήσατο καλὰ πεδίλα,
ἀμφι δ' ἀρ' ὠμοιν βάλλετο ξίφως ἀγνυρῆλον·
εἵλετο δὲ σκίπτρον πατροίν, ἀφίτινα αἰεί·
σὺν τῶι ἐβή κατὰ νήσα 'Ἀχαιῶν χαλκοχιτώνων.

Ἡδος μὲν ὡς θεὰ προσβήσετο μακρόν 'Ολυμπον
Ζηρὶ φῶς ἐρέουσα καὶ ἀλλοις ἀδανάτοιςι·
αὐτάρ ὁ κηρύκεσιν λιμφυθήγεις κέλευσε
κηρύσσεων ἀγορῆθεν κάρη κομώντας 'Ἀχαιῶς·
οἱ μὲν ἐκήρυσσον, τοῖ δ' ἰγείροντο μᾶλτ' ἄκα.

Βουλίην δὲ πρῶτον μεγαθύμιαν ἵζε γεράντων

38. τὰ: τὰ ὀ' J (γρ. οὐδέ τα).  39. ἲδιε D1IQS Mor.  40. Ῥ᾽ ο Mor. Bar.
40. διὰ: γρ. κατὰ J.  43. δὲ: ὃ αὐ' P Harl. a d, Par. a (p. ros.) k (p. ros.).
44. ύπα G1J1Q1R (altered to ὑπό) and ap. Eust.  45. ἐπεδίκατο Q,  46. πένδλα D51Q1.
48. προσβέβηςato CD1H1J1Q1R; προσβέβηςato G.  49. φῶς: φῶς G.  50. κέλευς(ν) CD1G1J1RST.
53. Βουλίην: Ευστ. a, κοιναί, Q; Βουλίη Αγ. Αφ. J (γρ. Βουλίη) and γρ. Par. a.

10. διὰ, either through the whole course of battles, as we find διὰ νόκτα in a
similar phrase. The exact meaning of the word is doubtful; it is
generally derived from νόεσ and γα- for
γ(ε)- of γάρφωμα, as meaning 'newly produced'; but it may be questioned whether the root γεω- is ever employed to
express the production of manufactured objects, and νόη from νόθο- never
coeleces to νή, least of all in a genuine Homeric word. A derivation now widely
accepted is that of Schmalfield from
Skt. sanah, oiled, and thus shining; cf. note on Σ 596. Moro (J. P. xi. 61)
refers it to a subst. *νήγαρ from *νήγα, related to νεό to spīn, as τίγαν to τέμαν
(τρε). Thus νήγατος = of spin work.

Goebel derives from νη ν' priv., and ἀγαθάκατον = βλάπτεσθαι (Hesych.) in the
sense integer, fresh, not worn. Similarly Dünzter refers it to root άγ
of άγος = pollution, as meaning 'un-
defiled,' φόρος, the luxurious linen
robe of royalty, not the common χαλά
of wool. Cf. note on Θ 221.

45. ἀργυροῦλον: cf. notes on Α 246 and Λ 29, where the same (?) sword has
nails of gold. The discrepancy would
hardly deserve mention were it not the
occasion for the excellent remark of Αγ.,
τὰ τοιαῦτα κυρίως οὐ λέγεται, ἀλλὰ κατ
ἐπίφοραν ἐστιν ποιητικὴς ἀρεσκείας.

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

49. ἐρέουσα, heralding the approach of
light; so Ψ 226 Ἐκαφώρος εἰς φῶς ἐρέων ἔπι γαῖαν.

53. For Βουλίη of Zenod. and MSS.
Aristarchos read Βουλά, taking η as intransitive, as is usual in Homer (e.g. Λ. 96 and 792). The transitive use of
the present stem appears to recur only in Ί 553. The Βουλά was composed of a
Νεστορέων παρὰ νην Ἡπλογενέος Βασιλῆος.

τοὺς ὁ γε συγκαλέσας πυκνῶν ἠρτύνετο βουλῆν.

"κλύτε, φίλοι. θείος μοι ἑντύνιον ἤλθεν ὄνειρος

ἀμβροσίαν δία νύκτα, μάλιστα δὲ Νέστορι δῶι

εἴδος τε μέγεθος τε φυϊν τ' ἀγχιστα εὐωκεί.

στῇ δ' ἀρ' υπὲρ κεφαλῆς, καὶ με πρὸς μύθον ἔστεπεν·

εὔδεις, Ἀτρέως νεί δαίφρονοι ἵπποδάμιοι;

οὐ χρῆ πανόνιου εὔδειν Βουλησφόρον ἀνδρα,

ὅι λαοὶ τ' ἐπίτετραφαίται καὶ τόσσα μέμηλε.

νῦν δ' ἐμέθεν ἔξως ὅκα. Δίὸς δὲ τοι ἰγγελός εἰμι,

ὅς σεν ἀνεύθεν ἑων μέγα κηδεῖται ὡδ' εὐλείρει.

θωρίζει σ' ἐκέλευσε κάρη κομόωντας Ἀχαιόν πανσυνίνη.

Ἐν οὖν οὐ γὰρ ἐπὶ ἀμφὶ Ὀλυμπία δώματ' ἔχοντες

ἀδάνατον φράζομαι. ἐπέγραφεν γὰρ ἀπάντας

'Ἡρη λισσομερίην, Τρώεσι δὲ κυίδε' ἐφήπται

ἐκ Δίος, ἀλλ' σὺ σήμισσεν ἐχὲ φρεσίν. ὡς ὃ μὲν εἰπὼν 70

ὁχετ' ἀποπτάμενος, ἐμὲ δὲ γραμμὸς ὑπὸ τόν ἀνήκειν.

ἀλλ' ἀγέτ', αἴ κ' πῶς ἄρα θωρίζομεν υπὸς Ἀχαιόν,

πρώτα δ' ἐγὼν ἐπεσιν περιστόμοι, ἢ θέμις ἔστιν,

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

54. Νεστορέων = Νέστορος, as Νηλών, l. 20; for the addition of the gen. cf. Γοργέην κεφαλὴν δεινοῦ πελώρων Ε 741. No reason is given for the meeting at Nestor's ship, as though it were a matter of course: we should have expected to find Agamemnon's ship—or hut—the meeting-place of his council.

56 = § 495. Ἐνύνιον, which does not recur in Homer, is an adverbial neut. of the adj. ἑνύνιος (like ὕδωρ ἑνύσιον Ζ 519), and is so found in Ar. Ψεφ. 1218 ἑνύνιοι ἑστικόρθα. Compare the Attic use of ὄνα. In later Greek, however, ἑνύνιον was generally used as a substantive, and accordingly Zenod. read θείον here.

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

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

73. The idea of tempting the army has been compared with a similar story told of Cortes: a proposal on his part to return was made merely to excite the
kai fevnevei twn vnuai polukleisi kelews.

yeveis no allhkev allh erhtyeve epiescvin.

η toι o γ γι οι ειπων κατ΄ αρ’ exev, οισι δ’ anesth
Neaswv, ois ma Pwuloj evvognitive.

o σφιν εν φρονεν χορήσατο και μετέειπεν:

“ω φιλε, Αγγειοι ηγητορες ηδε μεδοντες,

ει μεν τις τον ονειρον ’Aχαιων άλλος ένιστε,

ψευδός κεν φαίμεν και νοσφιξώμεθα μάλλων.

νύν δ’ έδει δι’ αριστος ’Aχαιων ύγεται ειναι. άλλ’ αγετ’, αι κεν πως θυρήζομεν νιας ’Aχαιων.’

οι αρα φωνήσας βουλής εξ ήρχε νεεθαι,

oι δ’ επανέστησαν πείδοντο τε ποιμένι λαων

skipoutchv Basiλhνς. επέσευντο δε λαοί.

νύεν είναι μελισσών ωδώμων.

74. keleusw Et. Mag. 518, 44. 76-83 áv. Ar. 78. ό: όc GPQ. 82.

’Achaiow | eni stratow PQG Par. a f (εf. A 9). 83. árjetέ kén pwc Q. 85.

tnis panékticn gráphousa, ήτοι πάντες όρθοι έστησαν Eust.

spirits of his followers, and met with complete success. η σεις σετι, as

the words stand, but it is impossible to

see how such a temptation can be an

'established' or 'rightful custom.'

It is usual to join them with εγών, 'it

is rightful for me as king to do so';

but this gives a hardly better sense, and

is against the order. The whole

conclusion of the speech can only be

explained by supposing that the author

is trying to hurry over an impossible

task, suggesting the idea of the temptation

in words whose exact bearing is to be

forgotten as quickly as possible.

75. To érhtuein the scholia supply

είλε as object; but the words hardly

admit of any other object than ’Achaiow.

81. faivmen kén is potential, 'we

might deem it a delusion.' Homeric

usage permits us to translate 'we should

have said'; but the phrase 'belongs
to the borderland between past and

future conclusions,' M. and T. § 442.

νοσφιξώμεθα, hold aloof from the plans

formed on it.

82. The idea clearly is that the supreme

king has an innate right to communications

from heaven on behalf of the people at large. Nestor's silence with

respect to Agamemnon's last proposition may perhaps be explained as due to dis-

approval of a resolution which he sees

it is useless to resist. But the speech is

singularly jejune and unlike the usual

style of Nestor; l. 82 seems much more

in place in Ω 222; and Aristarchos re-

jected 76-83 entirely, on the ground that

it was for Agamemnon and not for Nestor

to lead the way out from the council.

87. άνίσων (or, as Aristarchos seems,

from a scholium of Herodanos on this

passage, to have written the word, άνι-

σων), busy. The word seems to express

originally quick restless motion, and

is thus applied to the heart (II 481, 1516), to sheep (a 92, 5 320), and to

flies (B 469); then to vehemence of

grief (Ψ 225, ο 317, and often), and to

the passionate song of the Sirens (Ψ 326).

According to the explanation of the

ancestors, adopted by Buttmann, the

primary sense is dense; but this

gives a much less satisfactory chain of

significations. It is then particularly

hard to explain the application of the

word to the heart; few will be

thoroughly satisfied with the supposi-

tion that it means 'composed of dense

fibres,' while a more probable epithet

than 'busy' or 'beating' could not

be found.

It may be noticed that both ένεα

είς (which Bentely emended είλε' lacre)

and αι δέ τε ένεα (l. 90: αι δέ και ενα

lirandr.) are cases of ήτασ ιλιτίτις;

i.e. they occur at points where there is
no caesura nor any tendency to a break in the line which might account for them. Of the fifty-three cases of such hiatus in Homer, twenty-three occur at the end of the second foot, and twenty-one in or at the end of the fifth; six are found in the first, two in the third, and only one in the fourth. Of the twenty-one in the fifth foot, all are in the trochaic caesura except this, Λ 678 (=ξ 100), Ν 22, Σ 285, 358, Σ 4, ε 257, ε 558, κ 68. (See note on Σ 4.) A complete list will be found in Knös De digammos Homericο p. 47. The hiatus is legitimate if found (1) in the trochaic caesura of the third foot; (2) in the bicolon of diacries; (3) at the end of the first foot, though this is much rarer than the other two, and is perhaps only permissible when coinciding with a pause in the sense; van L. Enck. pp. 77-78. See also note on 105. (In reckoning cases of hiatus Knös omits genitives in -αω and -αιω, which in his opinion do not suffer elision, and words like ποι, τι, and others, which certainly do not.)

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

89. Βοτρυδόν naturally reminds us of the settling of a new swarm of bees, hanging down in a solid mass like a bunch of grapes. But ἦνθεσι rather indicates that no more is meant than the thronging of them upon the flowers in the eager search for honey.

90. διός is here used in its primary sense, in throngs, from Φηλες, squeeze (Feilew, ἀ-ολλ-ές, etc.); it is thus almost identical with ιδιός, I. 93.

93. δεδικ: this metaphor is a favourite one with Homer, especially of battle (cf. ὅς οἱ μὲν μάραντος δημας πεπόθι αἰθωμένου Σ 1, and the word δαίσ); it is applied even to οἰμωγή in v 353. For the personification of οἴων, heaven-sent rumour, cf. ω' 413, and see Bickmann Lexil. s.v.

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

99. σπουδάζω, 'with trouble,' a peine, hardly. So E 893, Λ 562, ω 119, etc.

103. διακτόροι ἀργείφωντε: these names of Hermes are obscure. The former perhaps means 'the runner,' from δια-, a lengthened form of δι-α-, root δι to run, whence also διάκω-α-: cf. διακωσιος. 'Ἀργείφωντε is traditionally explained slayer of Argos; but the legend implied is evidently later than H and may have arisen from the name itself. Even in ancient times an
105. ἀτρεῖ: ἀτρέω Ὁρ. β. 108. ἀνάεσσον Ὁρ. α'. 110–119 Ἑρώδοτος εὐστέφανεν ὁ φιλός ἥρως δαναοὶ, σεραπόντες ἥρως. λάβει γὰρ τάδε γ' ἐκτι καὶ ἐκσυλέοντας ποιεῖσθαι. 111. μέγας Ὁρ. (see Ludw. i. pp. 66, 205) Ὁρ. β. 1 and γρ. Ὁρ. β.: μέγας ω. 112. μέν ὅμως Ὁρ. β. 114. ἀπάθην: ἀτῆν ὅ. 115. πολὺν: πόντ (?) Ὁρ. β. 116. φιλόν εἰναι: κρονίων ῥ. alternative der. from ἀργός and φαῖνω was current, and was accepted by Ὁρ., in the sense swift appearing. For want of a better it may pass; but the ε and ο are unaccounted for, the proper form being evidently ἀργφαῖνεται, if any. Generally speaking, these mythological names are inexplicable to us. (See Rosenh Lex. i. 2384.)

105. Notice the hiatus at the end of the first foot here and 107; there are no less than fifteen cases after αὐτὸς ὁ in this place (vad L. Euch. p. 78). These two may be written ὁ Φ (Brandreth), and so Γ 379, Φ 33, with Φ' for Φω. In the other eleven cases we can write ὁ γ' or οδ (Brandreth), or admit that the hiatus was allowable after ο, which cannot be elided. The ms. tradition is strongly in favour of the latter choice.

108. Argos here, from its opposition to the islands, can hardly mean less than the whole of the mainland over which the suzerainty of Agamemnon extended. See the remarks of Thucyldides, i. 9, where he calls this passage the ἐκτῆτρου παράδοσις. This famous line seems to have reached even the Ἰορτο τοῦ Ἀρήν—'king he was of all Ireland and of many isles,' i. 24.

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

113. The main idea is given by ἐξ-

115. ὀσκλέει, i.e. ὀσκλεῖ(α), see H. G. § 105. 4. The supposed 'hypocorisis' in these stems is just as mythical as the 'syncop of θλε ας for θλοιας (129).

116. οὖς μέλλει, must, it seems, as Ψ 83 μέλλω ποιο ἀπεθάνεσθαι Δια πατρί. Bekker brackets 116–18, urging that such an appeal to Zeus as destroyer of cities contradicts what Agamemnon has just been saying. This, however, actually weakens the passage; for surely the thought that Zeus has so often overthrown fenced cities heightens the bitterness of the ἀργο which Agamemnon says has come upon him. For κάρπνα used of cities compare the frequent epithet εὐστέφανος.
aišχρον γὰρ τόδε γὰρ ἐστὶ καὶ ἐσομένωσιν πυθέσθαι, μᾶψ οὕτω τοιοῦτο τοσόνδε τε λαὸν Ἀχαϊῶν ἀπρόκετον πόλεμον πολεμίζειν ἣδε μάχεσθαι ἀνδράσι παντρέτοισι, τέλος δ' οὗ πώ τι πέφανται.

120. εἰ περ γὰρ κ' ἐθέλοιμεν Ἀχαῖοι τε Τρῶες τέ, ὅρκια πιστὰ ταμώντες, ἀριθμηθήμεναι ἄμφω, Τρῶες μὲν λέξανθαι, ἐφέστιοι ὦσοι έσαν, ἡμεῖς δ' εἴς δεκάδας διακοσμηθείμεν Ἀχαῖοι, Τρώων δ' ἀνδρα ἔκαστοι ἑλωμεθα οἰονοχειν, πολλαὶ κεν δεκάδες δενύατο οἰονόχωι. τόσον ἠγο φιμι πλέας ἐμεμείαν υῖας Ἀχαίων Τρώων, οὗ ναίοντι κατὰ πτόλυν ἀλλ' ἐπικούριοι πολλῶν ἐκ πολλῶν ἐγχέσπαλοι ἄνδρες ἐνειαν, οὗ μὲ μέγα πλαξύσοι καὶ οὐκ εἰσο' ἐθέλοντα


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

125. λέζασαι, to number themselves. ἐφέστιοι, i.e. citizens in the town, as opposed to the allies from other lands; cf. θαγα μὲν Τρώων πτοῖς ἐχάρας K 418, with note. Τρόες Ar., mss. Τρώας, which would mean 'to muster the Trojans.' After Τρόες above the nom. is more natural, 'the Trojans to muster themselves.' For εἰ περ . . . κε with opt. see Lange El p. 196, H. G. § 313, M. and T. § 460; it differs only by a shade from the simple εἰ with opt. For the sentiment compare Virg. Aen. xii. 233 εἰν hōstōn, altertī si coniungērīv, habēmus.

126. P. Knight followed by van L. reads διακοσμηθῆμεν' (infin.), which is probably right; the mss. give only ἐπίθρᾳ for this termination before a vowel, but it seems that ἐπὶμὲ' should always be restored (van L. Euch. p. 319).

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

129. πλέας, a comparative form = πλέσας, for πλε-ες = πλε-ης-ες: see note on A 80. The form remained in use in more than one dialect to historical times, being found in an inscription from Mytilene (Collitz no. 213, 9), ταὶς ἄρχαις παίαν ταῖς ἐν Μυτιλῆναι πλέας π' ὡς αἰμέλον, and in the great inscription from Gortyn, in the forms πνέες, πλία, πλίνων. The nom. πνέες is found in A 895.

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

132. ένεικίν: so one of the editions of Ar., as in E 477 οὔ περ τ' επίκουρα έσειον, and this gives a better sense than έσαίν of mss.
133. Ηλιόν: so MSS.; Ατ. Τμήμα. Both constructions are found; the acc. in line 501 and passion in the Catalogue, the gen. in B 533, E 642, a 2 Τροίης ιερών πυλ[indexed], o 193, etc.

135. Observe the nenter plurals followed by one verb in the sing. and the other in the plur. σαρπότα, apparently ropes made of common broom; see L. and S. s.v. Hemp. was hardly known in Greece even in the fifth century; v. Herod. iv. 74. Varro, perhaps rightly, took the word to mean things used to bind the timbers together: Librarii plerusque navices longus subiant, Graeci magi curvum et stum, oenaeque salivs robos, a quibus σαρπότα appella-bant (ap. Gall. xvii. 3). This suits the context rather better than to take σαρπότα = cables, a less vital matter. (A cable is called βόξαλον in φ 391; the rigging is of leather, β 426.)

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

143 was rejected by Aristarchos as involving unnecessary repetition; the πλήθος of course knew nothing of the council. For μετά with acc. = among compare I 54, π 419, and δ 652 (though in the latter passage μετά ἔμαθεν may mean ‘next to us’); and also μετά χείρας, Herod. vii. 16. 2, Thuc. i. 138, etc. See H. G. § 195. Van L. reads κατά, which we should have expected; the two are constantly confused in MSS., see App. Crit. on 165, 179 below, and A 424.

144. Aristonikos has here preserved for us the reading of Zenodotos, φῆ for ς of MSS.; and there can be no doubt that it is correct, though Ar. rejected it with the brief comment οὐδέποτε Ὁμήρος τὸ φῆ ἀντὶ τοῦ ς τεταχχεῖν. This merely means that the word had generally dropped out of the MSS. in his day; it is found again in Ε 499 o δε̇ φῆ κούδεαι ἀνασχέω, where it was written φῆ, and, in defiance of Homeric idiom, translated ‘said.’ The word has survived also in Callim. Hekale (col. iv. 5 C. R. vii. 430) καθορεῖ φῆ πίστεων, in φῆ γεράκεις quoted from Anti- machos, and, by certain emendations, in Hipponax (fr. 14. 2, Bergk Ρ. L. G. 3 p. 755), where φῆ glossed ὄς has been turned into ὄς φησι: and Ημιον. Merv. 241 (Barnes, for δῆ or θῆ, see Allen in J. H. S. xvii. p. 260).
147. KINHSCHI [AD] JR: KINHSEI. 148. ΛΑΒΡΩΝ Pap. \(l\). \(\eta\) έπαιγιγίζων: έπαιγίζων

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

150. ΑΡΟΡΕ, transitive, as \(\delta\) 712, \(\psi\) 222 (7 201). In N 78, \(\delta\) 539 it is intrans. The usual form of the trans. aor. is of course \(\alphaρε.\) The singular shews that \(\Lambda\) \(\rhoσ\) \(τε\) \(\ Νότος\) \(τε\) must go together as 'the wind of East and South,' the later E\(\rho\)\(ρ\)\(σ\)\(ο\)\(ς\).

Some edd. have taken unnecessary offence at the two similes. They seem to express rather different pictures; that of the stormy sea bringing before us the tumultuous rising of the assembly, while the cornfield expresses their sudden bending in flight all in one direction. For the multiplication of similes cf. infra, 455–58. If either is to be rejected it is the first, 114–16, both on account of the rather awkward addition of \(\Pi\) \(\nu\) \(το\) \(νέ\) \(ικαρίως\) after \(θαλάσσης\), and also because it indicates a familiarity with the Asian shore of the Aegean sea, which is a note of later origin.

151. ΗΜΩΣΙ, the crop bends with its ears. \(\epsilon\)\(νί, before the blast.\) For the change from subj. to indic. compare I 324, \(\Lambda\) 156. But the junction of the two by \(τε\) is very harsh; we ought to read either \(\epsilon\)\(νι \(\delta\)\) or \(\eta\)\(μην.\) So in \(\Lambda\) 156

Ηουνε read \(\tau\)\(όντ\)\(υ\)\(δ\). For the character of \(\Lambda\) \(\rhoσ\) as a stormy wind see Ψ 290.

152. \(\delta\)\(ιαν: here in its primitive sense, bright.\) So of the \(\alpha\)\(ίχθη\), Π 365, \(\tau\) 540, and dawn, I 210, etc. It is twice used of the earth, Ξ 347, \(\Omega\) 532; in the latter passage the epithet seems somewhat otiose, but in the former 'bright' is obviously appropriate. In relation to men and gods it appears to mean illustrious, either for beauty or noble birth; but here again it becomes otiose as applied to the swineherd Eumaios in the Odyssey.

153. ΟΥΡΩΣ, 'the launching-ways,' trenches in the sand by which the ships were dragged down to the sea; \(\epsilonρ\)\(μά\)\(τα\), the \(\pi\)\(ρ\)\(σ\), probably large stones, placed under the ships' sides to keep them upright, see Λ 486. The former word, which does not recur in Greek in this sense, may possibly be the same as \(\sigma\)\(ρ\)\(ο\)\(ς\) \(\epsilonρ\)\(σ\), the boundary being originally the trench marking the divisions of the common field. No weight can be laid on difference of accent.

154. \(\ο\)\(ύ\)\(ρ\)\(ο\)\(ρ\)\(α\), a rhetorical expression only: nothing ever actually happens in Homer against the will of fate, as a god always interferes to prevent it. For similar expressions compare Ρ 327, Τ 30, 336; and also Π 780, and Α 31, with M. and R.'s note; and for \(\epsilon\)\(π\)\(ρ\)\(\rho\)\(σ\)\(ι\)\(ν\) \(\epsilon\)\(γ\)\(α\)\(ι\)\(σ\), \(\epsilon\)\(π\)\(ρ\)\(\δ\)\(ρ\)\(κ\)\. Ι 299, etc.
"ο θρόνοι, αιγμόχωρο Δίως τέκος, ἀπρουτώνη, οὔτω δὴ οἰκόνωθε, φίλην ἑς πατρίδα γαῖαι, Ἀργεῖοι φεύξονται ἑπτ" εὐρέα νῦτα θαλάσσης; καὶ δὲ κεν εὐχαρίστην Πριάμοι καὶ Τρωόι λίπουεν Ἀργεῖν Ἐλένην, ἣς εὐεικα πολλοὶ Ἀχαιῶν ἐν Τροίῃ ἀπόλοντο, φίλησι ὑπὸ πατρίδος αἰγῆς. ἀλλ᾽ ἰδίν κατὰ λαὸν Ἀχαιῶν χαλκοκοτώνων, σοὶς ἀργανοῖς ἐπέεσσιν ἐρήμενα φῶτα ἐκαστον, μηδὲ ἐὰ νήας ἀλαδὴ ἐλκέμεν ἀμφιελίσσας." ὅς ἤφατ, οὖν ἀπίθησε θεὰ γλαυκώπως Ἀθηνή, βῆ δὲ καὶ Οὐλύμπου καρφῶν ἀνασα. 157. τέκος: τέκνον II. 158. ἰή: δὲ Παρ. β', 160. 2 ἀθ. Ar. 161. ἀρέιναι ο' Ζεν. 163. κατὰ Αρ. Ω: μετὰ DJPRU Παρ. β'. Harl. a d, King's. Par. b d g j k. καὶ χαλκοκοτώνων: ἠμηδὲ τ' ἑρῶει Παρ. β', 164 ἀθ. Ar. || coic Ar. αἱ χαρείσταται καὶ ἡ Ἁρμοσφάνους: coic δ' Ω. 157. ἀπρουτώνη: one of the obscure titles of gods, of which we cannot even say with confidence that they are of Hellenic or Indo-European origin. The common explanation is that it means 'unworned one,' from τρώον to τυπ (in the sense 'to wear out'). It is equally likely that it may be connected with the first element in the equally obscure Ταταγένεα, for which see note on Δ 515. (Reference may also be made to Altenrieth, App. to Nagelsbach's Hom. Theology ed. 3, p. 413.) 159. The punctuation of 159-62 is rather doubtful. Some edd. put one note of interrogation after αἰγῆς, and another (or a comma, which is the same thing) after θαλάσσῃς; while others have no note of interrogation at all. In Σ 88, Ο 201, 553, ε 204, οὐτῳ δὴ introduces an indignant question; and this certainly gives the most vigorous sense here. In δ 485, λ 348, οὐτῳ δὴ occurs indeed in direct statements; but there it does not stand in the emphatic position at the beginning of the sentence. On the other hand, it seems better to place a simple full stop after αἰγῆς, because the opt. is not suited to the tone of reproof or questioning. Thus δὲ in 160 almost = out 'Why!' For εὐχαρίτη — subject of boasting compare X 433 δ μοι ἐν ταῦ πέλασκον. 164. Ar. not without reason regarded this line as interpolated from 180; the task is more suited to Odysseus than Athene, and is entirely committed to him. Ar. equally obelized 160-62, as being in place only in 176-78. This, however, does not seem necessary. 165, ἠμηδὲ έα, i.e. μηδ' έα. All similar cases of hiatus befoe εά (Θ 428, Π 16, Χ 339, Ψ 73, δ 805, κ 536, σ 420) can be cured by reading the open form, and there is no other trace of an initial F. (μηδ' F' έα Brandr.) Cf. 132. άμφιελίσσαν is a word of somewhat doubtful meaning, as it is only applied to ships. The traditional explanation, roused on both sides, is insufficient, as there is no ground to suppose that ἐλασσόν F(λα-) was ever used for ἐρέσσω (root ἐρ-) from which we actually have ἄμφηρης, Eur. Cyc. 15. Nor will rolling both ways do, for ἐλασσόν is not = σαλέω. The two meanings which are generally adopted are (1) curved at both ends, i.e. rising at both bow and stern (see note on κορωνίας, l. 771 below); or (2) with curved sides. Against both these it may be urged that ἐλασσόν never seems to imply 'curving,' but always 'turning round,' 'whirling,' and the like, a very different idea; and further, with regard to (1) ἄμφης strictly means 'at both sides,' not 'both ends.' The only sense consonant with the use of the word ἐλασσόν is wheeling both ways, i.e. easily turned round, handly. Cf. note on ὀκτάλως Ω 705.
[καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νήμα 'Ἀχαιῶν.]

εὑρεν ἔπειτ' 'Οδυσσῆα Δι εὑρέθην ὑπάλλαντον ἐστατός· οὐδ' ὦ γε νηὸς εὐσέβεμοι μελαίνης ἀπττε', ἔτει μνὰ ἄχος κραδίνην καὶ θυμὸν ἵκανεν. ἄγχοι δ' ἱσταμένει προσέφη γυλακώτης 'Αθήνην ' διογνεῖς Λαερτιαία, πολυμηχαν' 'Οδυσσεὺς, οὔτω δὴ οἰκώνθη φίλην ἐς πατρίδα γαίαν, φεύξεθ' ἐν νήσοι πολυκλῆσι πεσόντες;

καὶ δὲ κεν εὐχωλὴν Πριμώμοι καὶ Τροϊσὶ λάσποτε 'Ἀργείην 'Ελένην, ἣς εἴνεκα πολλοὶ 'Ἀχαιῶν ἐν Τροίῃ ἀπόλουτο, φίλης ὑπὸ πατρίδος αὐγῆς. ἀλλ' ὁδ' νῦν κατὰ λαὸν 'Ἀχαιῶν, μηδ' ἐτ' ἐρώτει, σοὶ ἄγανοις ἐπέέσεσιν ἔρητεν φώτα ἐκαστόν, μηδὲ ἐν νήσα ἀλαδ' ἐλκέμεν ἀμφικλῆσας."

ὡς φαθ', ὁ δὲ εὐνεήκε θεᾶς ὅπα φωνήσωσι, βῆ δὲ θεέων, ὑπὸ δὲ χλαίναι βάλε· τὴν δ' ἐκόμισσε κήρυξ Εὐρυβάτης 'Ιθακήσιος, ὅς οἱ ὀπίσθε. αὐτὸς δ' Ἀλκέδεω 'Ἀγαμέμνονος ἀντίος ἔλθων δέξατο οἱ σκήπτρων πατρώων, ἀφθητον αἰεί· σὺν τού ἐβή κατὰ νήμα 'Ἀχαιῶν χαλκοχιτώνων. ὁν τίνα μὲν βασιλῆα καὶ ἔξοχον ἀνδρὰ κἰχεῖ, τὸν δ' ἄγανοις ἐπέέσεσιν ἐρητύσασκε παραστάς.


168 was unknown to Nik., for his scholion speaks of the asyndeton after ἀλαδ'.

175. πεκιντες implies tumultuous and disorderly flight; so Z 28 ἐν χερίς γυναικῶν φωνάγων τεσσερά, et al. The phrase ἐν νήσοι πεσόνω is, however, also used of a violent attack upon the ships, and hence an ambiguity frequently arises; e.g. L 235 (see note), A 311 (cf. 325), M 107, P 639.

179. ἐρώτει, ἐρῤᾳται not, hold not back. The verb is generally used with the gen., πολέμω, χάρως, etc.; but it occurs without a case, μ. 75, X 185, Ψ 433. In X 57 it is transitive, 'drive back.' In a similar sense ἐρωθ (πολέμω) is used, 'cessation,' H 302, P 761: but ἐρωθ in its ordinary meaning of 'swing,' 'impeatus,' must be an entirely different word; and so also ἐρωθησα in A 393.

186. This is the sceptre described in 46, 101–9. It is of course handed over as a sign to all that Odysseus was acting on behalf of Agamemnon. οἱ, 'his hand,' a διατομ ἐθεκτον, χεὶρ κεφαλλον A 596.

188. μέν is answered by δ' αὐ, 198. The asyndeton at the beginning of a fresh stage in the narration is unusual. Hence Zenod. removed the full stop after χαλκοχιτῶνων, reading βάς for ἐβή.
190. δεδιδεσθαι is uniformly transitive in Homer, and there is no reason why it should not be so here; Odysseus actually ‘terrifies’ the common sort into the assembly (190), but will not employ more than persuasion to the chiefs. We must therefore write ὄν, not ὃν, to emphasize this contrast; and so Herodians thought, though the usage was against him (ἡ οὖν αὐτίκα ἐφθασεν, ἐκλίνει δὲ ἡ συνθήκη). Monro (Journ. Phil. xi. p. 127) rightly compares Ο 196 χρεάς δὲ μὴ τί μὲ πάγχι κακῶν ὁ δεδιδεσθα, and Δ 286 σφόδρα μὲν ὃν γάρ τινα ὀρνίζοντο. Schol. B adds δεδιδεσθαι ἀντί τοῦ εὐλαμβάνα, a wrong interpretation, which has been generally adopted. Among the solecisms derived by Lucian, Pseudosoph., 564, is that of using δεδίττομαι in the sense of ‘fear’; πρὸς δὲ τόν εἰσώτα, Δεδίττομαι τόν ἄνδρα καὶ φείγει, Ζη, ἐφι, καὶ δὲν τινὰ εὐλαμβάνῃς, διόρθω. The ellipse of thought implied in ἀλλὰ (191) is very simple; ‘but this I do say—sit still,’ etc. This is, in fact, the common use of ἀλλὰ in appeals, with imper. (Δ aolon is put at the end of 190 to bring this out.)

193. Aristarchos rejected this and the following four lines as ἀπεικονίσει καὶ ὃς προτερητικοὶ εἰς καταστάλη—a not very convincing remark. On the other hand, he inserted here 203–5, as being evidently addressed to the kings, not to the common folk. But as spoken to chiefs 203–5 would eminently be ὃς προτερητικοὶ εἰς καταστάλη, and likely rather to arouse the spirit of independence and opposition; they gain in rhetorical significance if addressed to the multitude, to whom they can cause no offence. 193–4 are, however, clearly an insertion due to the same hand which gave us the scene in the Βουλή. 192 becomes literally true if in the first form of this scene Agamemnon has not as yet had a chance to speak (v. Introl.). ‘For ῶτηται see A 454.

194 is commonly printed without a note of interrogation; but ‘by reading it as a rhetorical question’ (an alternative given by Schol. B) ‘the connexion of the speech is considerably improved. Odysseus has begun by explaining the true purpose of Agamemnon. Then he affects to remember that he is speaking to one of the ‘kings’ who formed the council. ‘But why need I tell you this? Did we not all—we of the council—hear what he said?’—Monro J. P. xi. 125. This also suits line 143 πᾶς μετὰ πληθὺν, ὅσα ὧν ἥκισε ἐπάκοιναν. On the other hand, there is no doubt that the council is always regarded as consisting only of a small number of ‘kings,’ not as including all the chiefs. Nine persons, Agamemnon, Menelaos, Odysseus, Nestor, Achilles, the two Aiantes, Diomedes, and Idomeneus, ‘are the only undeniable kings of the Iliad, as may appear from comparing together B 404–9, T 309–11, and from the transactions of K 34–197. Particular phrases or passages might raise the question whether four others, Meges, Eurypylus, Patroklos, and Phoinix, were not viewed by Homer as being also kings.’—Gladstone Jev. M. pp. 417–18. This is clearly too small a number to be expressed by line 188, and this consideration no doubt led to the rejection of the note of interrogation. 196. It looks as though Ar. preferred the gen. sing., to the plural on the ground that the latter involved the use of ἐ as
... це могут быть дополнительные комментарии.
This page contains a discussion about Homer's Iliad, particularly about Meleagros and Thersites. The text refers to elements of Homer's work and mentions various commentators like Simonides, Aristophanes, and others. It also includes references to other works like the Iliad and the Odyssey. The text is quite dense with quotes and references, typical of a critical analysis or commentary on ancient literature.
It aXXo<; this 233. apadroiu' and 231-4 225. "bk evl KXiciaic the 229. 230 ov avTO<i OUT' 226. kXicihcin 225 au en tc2>
shall Similarly probably return no assumes for Trojan
of Thersites of spokesmen injures. counted
of G. Pap. Vr. 227. Hn 226. nXeTai 225
\( \text{κλίσεις}; \) ; τοι δ' ἀρ' Ἀχαιοι ἐκπάγλως κοτέωντο νεμέσσθεν τ' ἐνι θημιω.
αὐτάρ ὁ μακρὰ βοῶν Ἀγαμέμνωνα νείκεε μύθων;
πλειάϊ τοι χαλκοῦ κλασίαι, πολλαὶ δὲ γυναίκες εἰσῖν ἐνὶ κλασίσης ἐξαίρεται, ὑς τοι Ἀχαιοὶ προτίστων δίδομεν, εὖτ' ἄν πτολίθρου ἔλωμεν.
ἡ ἔτι καὶ χρυσοῦ ἐπιδεέωει, ὦν κέ τις οἴσε 
Τρώων ἱπποδίμων εἴς 'Ἰλίων νίοσ ἄτονα, 
όν κεν ἐγώ δήσας ἀγάμω ἦ ἄλλος Ἀχαίον, 
ἂν γυναίκα νέφο, ὑνα μίσγεαι ἐν φιλότητι, 
ἡν τ' αὐτός ἀπονόσφι κατίσχεαι; οὐ μὲν ἐοικεν ἀρχῶν ἑντα κακῶν ἐπιβαςκεμένου ὄνοις Ἀρχαῖων. 
ὁ πέτοντες, κἀκ' ἐλέγχει', Ἀχαίδες, οὐκέτ' Ἀχαίοι, 235

221. τὸν Αἴρ. Ω: τὸν ΔΩ: τοὺς Pap. α β. | αὐτ': αὐ GPS. 224. Βοῶν:

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

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

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

229. ἢ, οὐν it be that. For ὅκε with the fut. indic. cf. note on A 175. Similarly 231 ᾠν κεν ἄρατω, 'such as I shall bring.'

232. Γυναῖκα Μένν is strictly co-or-

dinate with χρυσοῦ (229), and ought therefore to be gen. The intervening acc. in the preceding line no doubt caused the change, which is natural enough to a speaker, μικραί and κατ-

235. πένονε: this word is found in H. only in the voc. It is generally a polite address, sometimes with a shade of remonstrance, such as is often expressed in our 'My good sir!' It is always found in the sing. except here and N 129, and in these two passages only it has a distinctly contemptuous meaning, 'weaklings,' ἐλέγχεα, an ab-

stract noun used as a concrete. Monro (II. G. § 113) compares ἀμαθίας = ἀμαθίδχ
χ 209, ἀδήμον ἐντα, one of the common
οὐκάδε περ σὺν νησιὶ νεόμεθα, τόνδε δ' εὖμεν αὐτοῦ ἐνὶ Τροίῃ γέρα πεσόμεν, ὄφρα ἱδηταί, ἦ ὡς τὸ οἱ ἡμεῖς προσαμύνομεν ἵππα καὶ οὐκὶ ὅσ καὶ νῦν Ἀχιλλᾶ, ἐό μέγερ άμείνον ὀψότα, ἵτιμησεν. ἐδῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας, ἀλλὰ μᾶλθ οὐκ Ἀχιλλῆς χόλος φρέσνιν, ἀλλὰ μεθήμων ἦ γὰρ αὖ, Ἀτρέδη, νῦν ὑστατα λαβομείου.

ὅς φάτο νεκείων Ἀγαμέμνωνα ποιμένα λαὸν Θερσίτης· τοῦ δ' ὁκα παριστάτο δῖος Ὀδυσσεύς, καὶ μιν ὑπόδρα ἴδων χαλεποὶ ἱμίππατε μνῦθοι· "Θερσίτα, ἀκρίτωμύθε, λυγὺς περ ἐὼν ἄγορητης, ἵσχεο, μηδ' ἐθελ' οἷος ἐριζέμεναι βασιλεύσιν. οὐ γὰρ ἐγὼ σέ θεμίου χερείτερον βροτον ἀλλον ἐμμείνα, οἴσοι αὕτη Ἀτρέδης ὑπὸ τὸν Ἥλθον, τὸ οὐκ ἂν βασιλής ἀνά στόμι ἔχων ἀγορεύοις,

236. τόνδε τ' Ἰ. 237. ἕν: ἐν Ἐ. 238. χ' om. G. || οὐκὶ διὰ τοῦ Κ. 

ου διὰ τοῦ χ' (οὐξί) Ἄρ. 239. ἐοῦ Ζου. 240. ἤνοιγμας Ρ. Ἄρ. 241. ἀργόλευσιν ΔΙ. (ἐκπρ. οἰ.).

sort, Μ 213. It should be substituted for εὐγένεις in Δ 242, q.v. So τὰ δ' εὐγένεια πάντα μεταταΞια Ω 260. Ἀχαϊδές, οὐκέτ', Ἀχαιοι — H 96, imit. by Virgil, Aen. ix. 617 o τιν Φρυγίων, νομίμων ἐνιάμον Phryges. Thersites evidently regards the suggestion of a return to Greece as entirely his own; after his attack on Agamemnon it would be absurd to conclude with a proposal to do just what the king has himself ordered. 236. οὐκάδε περ, 'let us have nothing short of return home' (Monro H. G. § 333). τόνδε δ' εὖμεν: read τὸν δ' εὖμεν (P. Knight).

237. γέρα πεσέλεμεν, 'to digest, gorge himself on, meads of honour,' enjoy them by himself. Cf. Α 81.

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

241. μάλα goes with οὖς, as in Germ. gar nicht. These two lines are an obvious allusion to the dispute in the assembly, Achilles' very words being quoted, τούτῳ πρὸς τὸ ἀτέλες τῆς ἑρωλίας, Ἀκροπλοχῖον, Schol. B. It has been pointed out in the Introd. that the Νῦν in 242 is meaningless as the speech now stands, spoken at a long interval after the quarrel of the kings. 243. ἀμινάπα, a strange reduplication, like ἑρόκακε. The subst. ἑινύι is common, but the pres. ἑινύι is doubtful; see Β 438, Ω 786, where van L. (Ezech. p. 480) would read ἑινύιστε, ἑινύστε. On the cognate ἑινύιπτε see H. G. p. 397.

244. ἀκρίτωμυθε: see 796 αἰτεὶ τὸν μνὸν φίλου ἄκροτα εἰςαί. θ 505 ἄκροτα πόλλ' ἄγορεύον. The latter passage shews that the word means indiscriminate, inconsequent, rather than countless; a sense which it would not be easy to derive from κρίνω. So ἄκροτμοθόν ἀνεροί, τ 500, hard to be discerned, ἀξε' ἄκροτ (l' 412, Ω 91), ἄκροτα πευχέναι (s 174, τ 120), of grief which is not brought to a determination, endless; ἄκροτφύλλον Β 865, with confused foliage. λυγις ο is a word of praise (A 248) used ironically.

245. χερείτερον virtually χερείων, See Α 80.

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

on your tongue; so Σ 126, v 135 ('ironical courtesy,' H. G. § 300 3; but practically it means 'you sha’n’t'). Or we may take τῶ as virtually a protasis, 'if that were not so.' For the phrase cf. Eur. Et. 80 θεῦσ έξων ἀνά στόμα.

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

255. Ar. objected against this line that Thersites was standing when he spoke (cf. 211-2), and therefore the word ἰκαί could not have participated with a participle in a weak sense, meaning no more than to 'keep on' doing a thing; e.g. A 134, B 137; see also Δ 412 (comp. with 386).

258. κιχίκουει: fut. indec. The aor. subj. is κιχείω (or -ίω), A 26. There are several other clear cases of the constr. in H. (see H. G. § 326. 5). There is no serious ground for disputing κε with fut. indec. except that it is not known in Attic; and aor. subj. and fut. indec. are so closely connected both in form and sense in H. that the use with one tense almost inevitably implies that with the other. See note on X 66. By its nature κε is indeed particularly suitable for use with the fut. indec. in the very frequent case where a future contingency has to be expressed. The wonder is not that H. so uses κε, but that later Greek does not so use ἀν.
called through courtesy, from their eldest child, "Ma si anu," the mother of such an one; but rather as a polite description than a name.'—Lubbock

Origin of Civilization p. 358. The same is the case among the Kaffirs (Theale Kaffir Folk-Lore p. 117). Odysseus thus means, 'may I lose my proudest title.' 'Αλθαία Μελεγρίας (Ibycus, fr. 14) is another instance of a paenonymic (quoted in Geddes Prob. of Hom. Poems p. 84 n. 5), but I am not aware of materials sufficient to prove that the custom was ever prevalent in Greece; or that there are any relics there of the savage's reluctance, for fear of magic, to reveal his real name, with which it is not improbably connected.

262. τα τ' of course refers to χλαίνα and χατών; it cannot be trans. 'and that which,' as some have done, understanding it to refer to some other articles of dress (μπέρι, or εφόδια?).

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

269. ἄχρειον ἱδών, with helpless look; σ 163 ἄχρειον δ' ἐγελάσσε, 'she laughed an idle unmeaning laugh,' not being really gay. So here the word seems to imply a dazed 'silly' expression, as though Therites could not recover from the sudden shock and grasp the position. So Schol. B, ἀκαίρως ὑποβλέψας. For the use of ἰδῶν cf. ὑπόδρα ἵδων. Philetas absurdly read ἰδῶν for φίλαμβρων. The F is neglected; ἄχρεια Bentley.

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

271. For τις as the 'public opinion' of Homer reference may be made to Gladstone J. M. m. p. 436. The passages are—Γ 297, 319; Δ 81, 85, 176; Σ 459, 479; Η 87, 178, 201, 300; Π 414, 420; Χ 106, 372; β 324; δ 769; ε 275; θ 325; κ 37; ν 167; ρ 482; σ 72, 400; τ 375; φ 361, 394; ψ 148.

273. ξείρχεσθαι elsewhere in H. always takes the gen. γίγνοσ Σ 51, etc., μολῷς Σ 606 [f 19], and in mid. καϊς ξείρχεσθαι βούλτις μ 339 (cf. also Ω 721). The acc. depends no doubt on a reminiscence of the familiar βούλλα βούλετεν: the meaning is 'taking the lead in giving counsel,' whereas with the gen. it means
rather 'beginning,' "starting." So Ημερα
xxvi. 18 εξαρχεθα χρονις, and often in
later Greek; see Lex. We may compare
όδον ἡγεσαι, άθενος τοις ἑπερήφαντις'
Οδυσσεος θ 23, and other exx. in Monro
II. G. § 136.

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

276. το μεν πάλιν ἐς τον πόλιο τὸ δὲ
αὐτὸς χρονικῶς ἐκ ὑστέρου, Schol. A.
Aristarchos repeatedly insisted that
πάλι in H. never means 'a second
time,' but always 'back again,' in the
local sense; but it requires some forcing
to make the present passage consistent
with the theory (e.g. 'his heart will
not bring him back to the assembly').
There is no doubt that the temporal
grew out of the local sense, through the
idea of 'going back again' to a former
state of things; and it is better to
recognise in such phrases as this in-
stances of the transitional use than to
attempt to force an arbitrary rule on
Homer. So π 456 πάλιν πάλιν γέροντα.
ἀτινοσ may be ironical, as it is generally
a word of praise; but as applied to
Achilles in I 699, to Λεωνδονον Φ
443, and perhaps to the suitors in the
Odyssey, it may have conveyed a shade
of blame. So schol., αὐθάδης ὑφηστις και θρασος.

278. ποτινίσορος recurs in II. as an
epithet of Odysseus only K 363. In
Od. it is of course common, in allusion
to the capture of Troy by his cunning,
see χ 230 σφ' ἑλα βουλη Πράμων πάλιν ῥφαγύνα.
In II. it is frequently applied to Achilles, and once each to
Enyo E 333, Οιλευς Β 728, Οτρυντευς Τ 354, and Αρες Τ 152.

281. The ο' is perhaps inserted to
prevent hiatus; which is probably allow-
able at the end of the first foot (see
on 87), without the necessity of taking
οi for the proun. Fo, with Nautic. If θ'
is to be kept, Döderlein's explanation
seems the most satisfactory, viz. that
there is a confusion between άμα τε
πρώτοι και υστάτου, and άμα πρώτοι τε καὶ
θ.' in other words, άμα has, as often,
attacked a τε into its neighbourhood
from its proper place in the sentence, e.g.
I 519, έ 403; but the word is again
repeated, just as we sometimes find ἀν
occurring twice, once in its right place,
and once following a word which it is
desirable to emphasize. πρώτοι and
ὑστάτου are used in a local sense, those
in front and those behind.

284. For οὐν ὅλι Aristarchos seems
to have read τὴν γάρ, 'ἐδος de αὐτῶι (sc.
Ομηροι) ἀπο τοῦ γάρ ἄρχαια' (e.g. H
323, K 61, 424, Ψ 156). In all other
cases, however, the γάρ is either in a
question or in an explanation by antici-
pation (H. G. § 348, 2); it is far less
natural here in a principal sentence.
Platt suggests γ' ἀρ, but ταρ is more
likely; see on Α 123.
289. The ἡ... τε of mss. is an obvious difficulty. Bentley proposed εἰ for ἡ, so that ὃς τε γὰρ εἰ = ὃς εἰ τε; but ὃς εἰ are never separated in Ἡ. Nanek writes ἥτε γὰρ γιὰ τὸ τε ἡ Ἀμείς, after Bekker, ἡ, as γ 348 ὃς τε τίνι τὰ πάρα πάμπαν ἄνειμον ἢδε πενεχοῦν, and τ 109 ὃς τε τῶν ἡ βασιλίσσι, in both which passages the mss. have ἡ, though it is clearly out of place (in the former passage mss. also have ἥ, not ἡ). But there does not seem to be any certain case of this use of ἡ in a simile—where indeed so strongly affirmative a particle seems out of place. Still it is adopted in the text as an only resource, better than taking the sequence ἡ... τε as a very violent anacoluthon.

290. For this pregnant use of δοῦρομαι cf. ὣς 75 ὀδηγομαί. The ininf. nêceoi in fact stands in the place of the accus., found in ε 153, ν 379 νόστον δόφορασι, ν 219 ὃ δ' δοῦρετο πατρίδα γαίας.

291. The obvious sense of this line, if it stood alone, would be, ‘Verily it is a trouble even to return home in grief.’ But this does not cohere with what follows, and the only interpretation which really suits the sense is that given by Lehms (Ar. p. 74), and probably by Aristarchos (who noted that πώρος is used in the true Homeric sense of labour, not grief): ‘truly here is toil to make a man return disheartened.’ ἡ μὴ καί thus introduces an excuse, just as in I 57. The difficulty is the very bare use of the acc. and infin. with a violent change of subject. Lehms compares β 284 οὔτε τι ἕως ὄθαν των καὶ καὶ μὴ μᾶλλον | δὲ δὴ σφιχέοις ἑαυτό, καὶ ζητήσα τάστα ὅλεθρα, a not very satisfactory parallel. Monro (Jon. Phil. xii. 129, Ὡ. Ὅ. § 233) adds μάρτι ἐν ἀνέξια, ὡς εἰδέναι, and other similar phrases, and we may add Δ 510, Ἱ 239, and the infinit. after τῶος, etc.; but none are really quite parallel. Various emendations have been proposed; the most attractive is van L.'s ἀνίη τ' ἐνόον ἄνεχεα (after Mehlcr's ἀνεξέχεον' ἀνέχεα, where the aor. part. will not do); for ἄνίη cf. η 192, ν 52. The only alterations are the interchange of θ and τ and the insertion of χ, and the corruption is easily accounted for by νέεσθαι in the previous line.

295. This line seems at first irreconcilable with 134, where it is said that nine years of Zeus have passed. But it is to be noticed that the word used here is not the usual περιπλόμενος or περιτελλόμενος, but περιτροπέων, which is not elsewhere applied to the year. The word is to be explained not as the revolving year, but as the year on the turn, i.e. at the very point of changing from one year to another. Secondly, Prellwitz has shewn good reason for supposing that this is the primitive sense of ἐναυτός, as being the moment at which the heavens are again ἐν ἀντίθεα, 'in the same position'; the word represents not a period but an epoch. And in the Gortynian inscr. ἐναυτάκι actually means 'at the year's end.' περιτροπέων is in fact to be con-
\textit{The Iliad} is fixed as expected at the summer solstice exactly nine years afterwards. With this time of year, of course, the pestilence sent by Apollo well agrees. So the epoch of the 	extit{Odyssey} is clearly fixed to the winter solstice. Aischylus too, as Verrall has well observed, fixes the date of the 	extit{Agamemnon} to the winter solstice (Agam., 817 and p. xii. note). Evidently either turn of the year is regarded as the proper moment for a great turn of fortune. Aischylus places the fall of Troy at the (cosmical) ‘setting of the Pleiades’ late in October, four months after the opening of the \textit{Iliad}.

299. \textit{epi} \textit{χρόνον}, as \textit{μ 407}, \S 193, \O 494, etc. Zenod. \textit{et}, \textit{‘αυτόν τά 
\nuo\nuναν (Schol. \textit{A}). \textit{da\'io\'me}: a non-Homerian form for \textit{da\'io\'men}. Brandreth conj. \textit{di\'o\'men}, and so van L.

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

302. This is the only clear case in \textit{H.} of the use of \textit{\wi\wi} for \textit{\o\o} in a ‘quasi-conditional’ relative clause with the indic. Cf. \textit{143}, \textit{338}, \textit{H 236}, \textit{\S 363} (\textit{H. G.} \S 359). The \textit{ki\'re\'c}, acc. to Rohde, are the demons, originally themselves ghosts, who hover about the earth to carry off the spirits of the departing to Hades. The cult of the dead had its origin in the wish to appease this malignant troop.

303. \textit{\chi\i\o\i\z\a t\a e k\a p\r\o\i\z\a}: a proverbial expression, more common in the form \textit{\pi\r\o\o\n} \textit{t\a e k\a \z\i\h\e\s}, as in \textit{Hdt. ii.} 53 \textit{\m\e\x\i\r\a o\u \p\r. \t. \k. \z\i\h\e\s}, until very lately. So \textit{Ar.} \textit{Hai.} 726 and \textit{Plato}. There are three leading explanations: (1) the principal verb is \textit{\e\f\a\v\a\n} (308), but the construction of the sentence is virtually forgotten in the subordinate clause \textit{\o\t\e} \textit{.... f\e\r\o\n\a\i} and the quasi-parenthetical \textit{\h\i\e\s} \textit{.... \d\o\o\r}, and is resumed by \textit{\e\n\d\a}. In this case the phrase is used to make light of the long duration of the war, ‘it is as it were yesterday, when,’ etc. Or (2) \textit{\h\i\r} is to be supplied after \textit{\p\r\o\i\z\a}, ‘it was a day or two after the fleets had begun to assemble in Aulis,’ Nág. and Ant. support this at length, comparing γ 180 τέταρτον \textit{\h\i\r\a \e\n} \textit{\t\e} \textit{in "A\r\g\e\i\v\i\h\i\a\s \e\l\a\s \e\l\a\s \e\l\a\s}, \textit{\t\a\r\o\w\o\r\i\o\d\o\n\o\s} \textit{\i\i\d\a\a\s} \textit{\i\i\o\s \i\i\a\s} \textit{\e\s}, \textit{\h\i\r \d\o\o\d\e\k\e\c\k\a\t\a \o\t\e} \textit{in "I\i\o\n \e\l\h\l\o\e\h\o\a\s}. The passages they quote for the omission of \textit{\h\i\r} are insufficient, for they are all in rel. or subord. clauses. (3) Lehrs, \textit{Ar.} p. 366, takes \textit{\c\h\i\o\z\a} \textit{te k\a \p\r\o\i\z\a} with \textit{\h\a\y\e\r}, transl. \textit{v\i\e \e\m\u\m A\l\i\i\d\i\a \a\d\e\c\t\i\o\d\a\v\i\s \e\m\a\u\m s\o\n\h \e\m\a\v\i\s (v. 308) p\o\r\e\n\t\a\m \a\c\c\i\d\i\l\i\i}. This is far the best; the interpretation coincides with (2), ‘when the ships had been gathering but a day or two in \textit{A}.’ This omen cannot fail to recall the famous portent of the eagles and the hare in \textit{Agam.} 115–20, told of the same place and time.
305. Not only was this spring shewn at Aulis in Pausanias' day, but part of the plane-tree (307) was preserved as a relic in the temple of Artemis (ix. 19. 7).

308. δα - φοινίκις; δα = ια-, for δα-intensive. φοινις, Η 159, is apparently for φόινις, γόρυ, i.e. blood-red. Cf. φοίνινθον ο 97, φοιμίης M 202, φοινιζ. Rendel Harris (Horæi Centones p. 4) has called attention to the curious echo of this line in Rev. xii. 1, θα και σημείων μεγά άφθιν εν τω θωρακι και ίδιον δράκων μεγας πυρρός, κτλ.

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

312. ὑποπεπτηθῶτες st. τῆς, as in Θ 136 καταπτηθήνες, the only form found beside the pf. part. (φ 98, § 354), other parts being supplied from the secondary stem πης-κ (πησαώ).

314. ἑλεινά, adv. with τετραγώτας, cheating in picturesque.

318. ἀϊζηλον, ἄτι (sc. Αρ. marked the line with the δπηλ περεστιμεν, because ἄργδοσος γράφει ἀρίδηλον και τὸν ἐχύμενον (the next line) προσθετέθηκε). τὸ γὰρ ἀρίδηλον ἦν ἐφάνεσα, ὅπερ ἀπίσημον. ὁ γὰρ ἐὰν πάλαγα τοῦτο ἄναριτο (i.e. whatsoever a god creates, that he brings to naught again. But there seems to be some lacuna in the quotation). λέγει μετο: γε ὅ ὅφειρα αὐτῶν θεός καὶ ἄριδηλον ἐπιστήσει, Αr. It seems clear therefore that Αr. read ἀϊζηλον (or ἀϊζηλον) explaining ἀνεισχυντο, and athenizing 319, ἀϊζηλον recurs several times in H., and always in the sense διστραφή, which will not suit here. The best course seems therefore to read ἀϊζηλον, as phonetically equivalent to ἄριδηλον, but in a pass. sense, removed from sight (ἀϊζηλον ἀφαντος Ετ. Μag.). Cf. ἀτίδελα in the same sense, Hesiod, fr. 136 (of Antolykos the thief) ὅτι κε χρεία λαβέσκειν, ἀτίδελα πάντα τίμησεν. Cic., who translates 299-330 in Dic. ii. 30. 63, took the word in the same way—

'Qui luci ediderat genitor Saturninus, idem Aduilitt.'

Hirnrichs suggests ἀϊζηλον = ever visible, ἄτι = ἄτι as in ἄπιθρησον (Sappho), and often in Aeolic inscriptions. The sense is thus the same as with the alternative ἀρίδηλον, and would be 'god who created him made of him an evident sign,' which is comparatively weak. ( Cf. however the fate of the Phaeacian ship, ν 156 θεών λίθων ἐγγυότας γαῖης νη θῷοι ἕκκελω, ὥς δαιμόνιων ἀπαντές.)

319, rejected by Αr., was known to Cicero, Aduilitt, et dux firmavit tegmina saeco, and Quid Mot. xii. 23 Fr. lapidis et serret serpentina imaginem saecum.

320. οἶον here preceded by υπαμάζομεν shows the origin of the exclamatory use, e.g. H 455 ω πόσο, εννοοῦσι εὐφράσθησαι, οἶον ἐκεῖνοι, where we must supply such a suppressed thought as 'the thing is marvellous, such as you have spoken.'

See H. G. § 267. 3. The arguments there given seem decisive against the paratactic origin of these phrases.

321. Cauer, with Cicero, puts a comma at the end of 320, and regards the line as an expansion of οἶον ἐρωματη, 'how the portent came in.' This, however, does not seem very Homeric; but the connexion with 322 is also unsatisfactory as the text stands. Becker and Nauck condemn the line altogether.

325. οὖ: doubtless an error in transcription for ὅ, an intermediate form of the gen. which has disappeared from MSS. but may often be restored with
confidence. So also in a 70, and cf. ἔπος II 208. See lines 518, 731, and H. G. § 98.

330. τῶι: on this use of the article with numerals see H. G. § 260 c.

330. τῶς: cf. Σ 48, σ 271, where mss. are divided between τῶς and θ' ὁς. The word recurs only Ι 415, τ 234, but has very likely disappeared by corruption in other places; cf. on Α 418.

332. The F of Φέλωμεν is very doubtful in H.; out of very many instances only one other (Ε 118) requires it and most reject it, though there is evidence for it from Elcan inscriptions. Bentley conj. Φαλώμεν.

335. For a participle belonging to the leading clause of a sentence, after a virtual parenthesis, we may perhaps compare Λ 153, where χαλκῶι δημώστες seems to belong to ἰππεῖς τ' ἰππαρίας in 151. But the construction is very awkward.

336. Γέρημος is traditionally explained as a local name from a river or town in Elis where Nestor was supposed to have been brought up when expelled for a time from Pylos. The story is attributed to Hesiod (fr. 31, 35, Rzach), but Strabo p. 340 makes it clear that no 'Gerena' or 'Gerenia' was known to him, and that he regarded the supposed sites as fictions (cf. Paus. iii. 26. 8, who identifies the Gerenia of his time with the Homeric Enope, 1 150). The alternative which makes γέρημος only a lengthened form of γέραμον is also known to the scholia. Another explanation, ἐντιμώσει, seems to imply a der. from γέρας. The title is evidently so old that the real meaning of it had been lost in prehistoric times. Steph. Byz. mentions a village Γέρημν in Lesbos, named from Γέρην τοῦ Ποσειδώνος, who may have had a place in the Neleid genealogy.

337. For the long a of ἀγρόπασσες cf. ἀσωλέσσαν 113, 288, etc., ἀβάρωτας 306, etc., ἄρωμανοι a 276, and other instances, which will be found enumerated and discussed in App. D. It is due to the iotus, and is confined to forms which would not otherwise suit the verse. ἀγρόπασσα occurs elsewhere in H. only in impf. and aor.

338. For οὗ a later writer would probably have used μὴ, but the only instance in H. of such a use of μὴ with the rel. is in line 302 (q.v.). οὗ shows that the claim is added as a general description of a class, while in 302 μὴ is used to make an exception to what the speaker has already said (H. G. § 359).

339. Cf. 286, Virgil Aen. iv. 426. For ἢν πυρι cf. Ε 215. 'He makes of course 'all our oaths are much of course necessarily useless lumber.'
σπουδαί τ' ἀκρητοι καὶ δεξιαὶ, ἢς ἐπέπιθημεν· αὐτῶς γὰρ ἐπέεσσο' ἐρμαίνομεν, οὐδὲ τι μῆχος εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες. Ἀτρεΐδης, σὺ δ' ἐσ', ὥς πρὶν, ἔχων ἀστεμφέα βουλήν ἀρχεῖν 'Ἀργείους κατὰ κρατερὰς ύσμίνας, τούσδε δ' ἐὰν φθείρθην, ἕνα καὶ δύο, τοῖς κεν Ἀχαϊῶν νόσφιν βουλεύσω', ἄνυσι δ' οὐκ ἔσσεται αὐτῶν, πρὶν 'Ἀργοδ' ἰέναι, πρὶν καὶ Δίδος αἰγιόχοι γνώμεναι εἰ τε θεόδος ὑπόσχεσις εἰ τε καὶ οὐκί. φημὶ γὰρ οὖν κατανέυσαι ὑπερμενεύα Κρονίωνα ἡματι τῶι, ὅτε νησῶν ἐν ὑκτόροισιν ἔβαινον 'Ἀργείου 'Τριόσσην φόνον καὶ κῆρα φέροντες, 'αστράπτων ἐπιδεξεῖ', ἑναίσιμα σήματα φαινών.


341. ἀκρητοι, solemnised with un-mixed wine, as Δ 159. See, however, Γ 269, with note. Επφάμελερ conj. ἀκρατοῖ here and in Δ; but the Homeric form is ἀκραάτος. σπουδαί here includes both the literal meaning of 'libation' and the metaphorical 'ratification of agreement.' δεξιαί: handclapping as the sign of a pledge is mentioned Z 233, Φ 286. It is of course familiar in later Greek; e.g. δεξίας φέρεσιν παρά τοὺς, to bring a pledge from a man, Xen. An. ii. 4. 1. ἐπέτηλεν: for the rather rare non-theatrical plpf. see II. G. § 68.

344. ἀμεμφέα: see Curt. El. no. 219; lit. 'not to be squeezed' (ἀμφιφθένων = pressed olives), hence unshakable, immovable, as Γ 219.

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

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

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

349. εἰ τε... εἰ τε: cf. note on 300. There is no authority here for ἤτε in the first clause; and we have no right nor need to desert the tradition and write ἤτε... ἡτε (or ἤγε) with Bekker, though there is no other clear case of ἤτε... ἤτε in an indirect question. ἤτε... οὐκ is found even in Attic in similar cases, e.g. ἄτοις τοῖς... ἤτε ἤτον ἤτε οὐκ ἤτον Soph. Αγ. 7, where see Jebb's note. In the purely hypothetical statement of a fact (εἰ with indic., here ἐστι to be supplied) εἰ οὐ seems to be the original and more natural construction, though it was afterwards superseded by εἰ μὴ by force of analogy. See note on Δ 160, and H. G. §§ 316, 341. For the predicative use of γευδος cf. I 115.

353. ἀστράπτων: a very natural anaphor, the thought in the speaker's mind being καθευντε Κρονίων. For the
sense of ἐπιθέσια (rather than ἐπὶ δεξία, cf. ἐπιδεσία) see on M 239. But Heyne rejected the line as made up from I 236; and the mention of such a vague omen is intolerably flat after the elaborate account in Odysseus’ speech. When the line is omitted, Nestor also will refer to that portent.

355. τίνα, as though ἐκαστόν, like 382, II 209, etc.

356. A much disputed line. It is highly probable that Heyne is right in regarding it as interpolated here from 590, where the explanation is comparatively simple. The χωρέωται of Aristarchos’ time took it to mean ‘Helen’s searchings of heart and groanings,’ and urged that this view of Helen’s resistance to her abduction was peculiar to the II., while the poet of the Od. represented her as going willingly with Paris. Aristarchos repeated, ὅτι οὐκ ἦσαν ἐπὶ αὐτῆς ὁ λόγος ἀλλʼ ἐπέθεσαν πρὸς δεῖν τὴν ‘περί’ δεὶ λαβεῖν, ὡς ἢ ‘περὶ Ἐλένης.’ The scholiast goes on, καὶ ἦσαν ὁ λόγος, τιμωρίων λαβεῖν ἄνθρωποι εἰς ἑαυτῶν καὶ ἐμπράγματες περὶ Ἐλένης, παραλεπτικός (fond of omitting) γὰρ προθεσοῦν ἄνω τὸ ποιήσαν. Apart from the gratuitous insertion of the preposition there can be little doubt that this view is right, if the line is to be regarded as in place here at all. The sense is all the fighting and groaning about (caused by) Helen (not, of course, ‘our (mental) struggles and groans’ of sympathy, as some have taken it). Whatever excuse might be found for Helen in the gulf of Aphrodite, there can be no doubt that Homer represents her as having deserted her husband voluntarily as far as the outward aspect of her action went; and she could not therefore be regarded by the Greeks as a victim whose sufferings were to be avenged. The chief passages in H. are δ 145, 260, Π 164, 399 ff., [p. 218–241]. See also Mr. A. Lang’s note to Helen of Troy. For the gen. compare ἄχος φυγάδων grief for the charioteer, Ο 124, etc., ἄχος σέβειν Δ 169, χαλὸν νῦν Ο 138, πένθος παῖδος ἀποτριβημένος Σ 88, and others in H. G. § 147. 1. ὀρμίσκεται recurs only in 590; it evidently means the struggles of war, ὀρμακός and ὀρμακόμα being used chiefly of the rushes of close conflict. (In the alternative expl. we should compare ὀρμακός, always used of mental effort.)

357. ἐκφάντασον: cf. β 327 ἐίπει αἰῶν, a curious parallel to some expressions of modern slang.

359. This line is a threat, ‘let him so much as touch his ship, he shall immediately be slain before the face of the rest.’ (The alternative explanation, ‘he will start homeward only to perish on the road sooner than the others,’ is clearly inferior.)

362. This tactical counsel, like the advice to build a wall round the ships in H 327–43 (q.v.), is singularly out of place in the last year of the war; it is the first of many such didactic passages put into Nestor’s mouth, and is meant at once to present him as the leading counsellor of the Greek army, and to introduce the coming Catalogue. For φαντάσκευα, clans, lit. brotherhoods, cf. I 63 ἄφθον: the word does not recur in H., but is only slightly disguised in the Attic φαντασία, and is used by Herod. i. 125, where, as here, some MSS. give the form φάτορα, perhaps by confusion with the Dor. πατρα. So in Attic φαντασία has some support from gramarians and late authorities (see Lex.).
γοὺς φρύτρη φφρύτρηφιν ἀργήγη, φύλα δὲ φύλων.
εἰ δὲ κεν ὅς ἔρξης καὶ τοι πείθονται Ἀχαῖοι,
γνώσατε ἐπεὶθ', ὅς θ' ἤγεμόνων κακὸς ὅς τε νυ λαῶν,
ηδ' ὅς κ' ἐσθόλος ἔμοι: κατὰ σφέας γὰρ μαχέοντι,
γνώσει δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλατάξεις ἢ ἀνδρόν κακῶτηι καὶ ἀφράδιτε πολέμου.

τὸν δ' ἀπαύγασθεν προσεέφθη κρείτων Ἀγαμέμνων;
"ἤ μᾶν αὐτ' ἀγορὴν νικάς, γήρον, νίας Ἀχαίων.
αἱ γὰρ, Ζεὺς τὸ πάτερ καὶ Ἀθηναία καὶ Ἀπολλών,
τούτων δέκα μοι συμφράδιμοι εἷς Ἀχαίων.
τὸ κε τάχι ἡμύσει πόλις Πριάμου ἀνακτος
χερσίν ὑπ' ἡμετέρησιν ἠλοῦσά τε περιθομένα τε.


There can, however, be no doubt of the connexion with fitter, etc. The word seems to be a relic of the patriarchal time when the family, not the tribe, was the unit.

363. φύτρινοιν is evidently meant to be a pure dat., an unexampled use of the term -φων. The only alternative is to take it, with Moller, as an (ablative) gen., cf. Ν 109 ἀμένων ζητῶν, Ι 522 παιδὸς ἄμων, etc., and then write φόλων for φόλως. But as van L. remarks, we ought to hear that the object of the arrangement is not that clain may help clain, but that clainsman may help clainsman. But all the military advice of which Nestor is the spokesman is strongly suggestive of Athens under Peisistratos, who claimed to be his descendant; and here we seem to have an echo of the political reorganization so supremely important in the seventh century in Attica.

365. After each ὅς we must apparently supply κ' ἔται from the next line: ἔται would almost make Nestor call in question the existence of brave men while insisting on the presence of cowards (Ameis).

366. μαχθείν: rather γράφα'ται, as, the contraction is not Homeric. In 367, all read γράϑα'ται with synizesis in place of contraction. Barnes omitted the 5' in 367, but it can hardly be dispensed with unless we omit 365-6 as a doublet of 367-8.

367. κατὰ σφέας: cf. μαχθείν κατ' ἔται αὐτῶν ἐγὼ Α 271, 'they will fight each tribe on their own account,' and so every man will have a motive for ambition in the glory which will accrue to his tribe or family from success. Cf. "Quolque praecipium fortitudinis incitamentum est, non casus neque fortuita conglobatio turmae aut cuneum facit, sed familias et propinquitates," Tac. Germ. 7; 'Batavi TransRhenaque, quo discreta virtus manifestius spectaretur, sibi quaeque gens consistitur," Hist. iv. 23.

368. οἰνεπείκιν, a substantivized adj., like many others in Ἕ : ἀμβροφίν ἀναγκαία ὑπὲρ ἡς τραφέρῃ ὑγρῇ, and cases used as here adverbially, ἀντιβιβρέ ἀπράματρ (see Α 99) ἀμφαλίν (Ameis Anh. to a 97). There is no need to supply any ellipse. ἀλατάζεις: fut. in potential sense (cf. Ζ 71, Ν 260), or perhaps as taking up with some slight irony Agamemnon's despiring tone, οὐ γὰρ ἐτί Τροΐεν αἱρότοκον εὐφάραγγον 141. Bekker's conj. ἀλατάζεις is needless.

371. This formula (also Δ 288, Η 132, Η 97, and several times in Οδ. ) gives a typical instance of the similarity between 'wishing-clauses,' followed by a para-tactic clause expressing the result, and regular conditional sentences; 371-2 stand independently as a wish, as the appeal to the gods and the parallel passages show, but by putting a comma at the end of 372 we could treat them as the protasis of a regular conditional sentence. Η, G, § 318.

374. ὑπὸ χερσίν: this instrumental use of ὑπὸ with dat. is developed from
the local by a transition which is quite easy in phrases like the present, where 'subjection' or 'falling prostrate' is the leading idea; in ὦτο δυσί τυπείς, ὦτο νοσίων φηθάται (N 667), ἐπιεύχετο γάλακτες, the local sense almost fades away, but never quite disappears. Obs. αὐλοῦσα, aor. of the moment of capture; περὶσσον, pres. of a continuing state.

376. ἀπρήκτους: fruitless, not conducing to any result; cf. Ω 521 οὐ γὰρ τις πρήξεις πέλεται κρεμφόν γύοιο, β 79 ἀπρήκτους δῶνας.

379. ὧμι, sc. ζωλήν, to be supplied from the verb; so § 435 τίν ἔχων, supply μοίραν from διεμορφάτο.

380. ἱβαῖον occurs only in this phrase, and always at the end of a line, except 462 ἐλθοῦτες δ’ ἱδαίον ἀπὸ σπειρῶν. It would seem that some of the ancients preferred to write οὐδ’ ἵδαίον or οὐ δὴ βαῖόν. The origin of the word and its relation to βαῖόν are quite uncertain.

381. ξυνάγωμεν Ἀρη, committēre praedīam; compare Σ 149, 148, II 764, for similar phrases.

382. οέκοω, not here in the later sense of 'grounding arms,' but place ready, bestow well, as I 88 ἑιτεντὸ δόρπα: so ἐδοθαί δίπα, to keep armour in order, Xεν. Συρ. vi. 5, 3; εἰς δὴν ἐνεῖνε δίπλα Epigram ap. Dem. 322. 6.

384. ἀμφις: so mss.; Bentley ἀμφί, which is, however, found with gen. in II only II 525, a 267. Μουρο II. C. § 184 comp. Αττ. περιφόρομαι with gen. = to look round after, take thought about (Thuc. iv. 124), and also the gen., with ἀμφί-μέχεσθαι II 496, etc. ἀμφίς with gen. appears elsewhere always in the sense 'aside from.'

385. κρίνωμεν, measure ourselves; cf. the same root in de-cern-ere, cern-amen. From the primary idea of separation (by sifting, etc.) comes that of two parties standing in opposition. So διακρινέσθαι, port, 357; cf. 362, Γ 98, π 269 μένος κρίνηται Αργος, σ 264, ω 507.

387. μένος ἀνδρόν, a periphrasis for 'brave warriors,' as μένος Αλκινόω, etc. 388. τευ virtually = ἐκατόν, at least for purposes of translation, as in 355. We must in the next line supply τις as subject to καμέται. This passage may be added to those in H. C. § 186, in which it is doubtful whether περὶ is prep. or adv. (= exceedingly); cf. II 289. For ἀμφηρότην see App. B, 1, 2, 3.
Idρῶσε δὲ τευ ἵππος ἐξουθ άρμα τιταίων.  

ἀν δὲ κ’ ἐγών ἀπάνευθε μάχης ἐθέλοντα νοσῶν 

μιμαίεν τινά ψαμόν κορονίσιν, οὐ οἱ ἐπειστὰ 

αρκιν οὐσείται φυγέειν κύνας ἴς δ’ οἰσονύς.

ὅς ἐσφατ’, ἀργεῖον δὲ μέγ’ ἱαχον, ὡς ὑπὸ κυμα 

ἀκτήν ἐφ’ ψηλλάζα, ὁτε κινίσιμο Νότιος ἐλθών, 

προβλήτη σκοπέλωι τὸν δ’ οὐ ποτε κύματα λειπεῖ 

παντούν ἀνέμου, ὡς’ ἀν ἐνθ’ ἢ ἑνθα γένονται. 

ἀνυστάντες δ’ ὀρέωντο κεδασθέντες κατὰ νήμα, 

κατημασάν τε κατὰ κλισίας καὶ δείπνον ἐλοντο. 

ἀλλος δ’ ἀλλων ἐρέξε θεον αἰειγενετάων,


τον δ’: ὀν g’ G. 397. γένονται Ar. Ω.: τοὺς γένονται Did. 398. ἀνεπτάντεσ 

Ar. Ω.: ἀνεπτάντες others. || ὀρέωντο: ὀρέωντο G: ὀρέωντο Cant. || κεδασθέντες 

Q. || κατὰ: ἐπι Ενστ. 400. ἐρέξε Vr. b.

391. noίκω: in sense ‘perceive’ νοεῖ takes a partic.; ‘to think over,’ ‘remember,’ an infin. E 665, λ. 62, etc. 393. ἄρκιον, ‘there shall be nothing on which he can rely, nothing to give him any well-grounded hope of escaping the dogs and birds,’ Buttm. Lex. pp. 163-4, comparing O 502 νῦν ἄρκιος ἢ ἀπολόγισθαι | ἦ σασωθαί. He deduces this sense from the verb ἄρκειν, through the sense ‘sufficient,’ ‘able to help,’ and thence ‘that on which one can rely.’ So K 304 μωθά δὲ οἱ ἄρκιος ἔσται, his reward shall be certain (see, however, note there). The passage of course means ‘he shall certainly be slain and left unburied.’

394. On ὑπὸ ὁτε without a finite verb see L. Lange Et pp. 134, 234, where it is compared with the similar use of ὅν εἰ in similes. He argues that there is no need to supply any ellipse; the ὁτε is really indef., as on a line, and is, strictly speaking, superfluous. It seems more likely, however, that there is an unconscious ellipse; see M. and T. § 475. The construction recurs Δ 462, Μ 132, Ν 471, 571, Ρ 362, 679, Π 406, Σ 219, Ψ 712, ε 251, λ 365, τ 494. For the simile itself cf. 144 and 209.

397. ἀνέκλων: for this use of the gen. cf. ν 99 ἀνέκλων διασώμων μέγα κύμα. Α 305 νόεσα ἀνέκλων Νέονον, and ι 411 νοεσαν Δῖος, a sickness sent from Zeus, γένον 

ται: se. ἄρκμα (but Ar. thought κυρημα, and some actually wrote γένηται).

400. ἐρέξε: the F is neglected as in T 150 ἄρκετον, Ψ 570 ἐρέξας, ω 458 ἐρέξων.

From here eleven consecutive lines have the trochaic caesura, which is commoner than the pentameter in H. (about 545 per cent of the lines have it in H and 58 per cent in Od., see Van L. Eich. p. 14 note), and was perhaps originally invariable. For the genesis of the Homerice hexameter reference may be made to a very interesting paper by F. A. Allen of Cincinnati, in Kuhn's Ztsch. xxiv. 558 (1879), where it and the Saturnian verse, as well as the typical old German measure, are traced back to a common origin still found as a metre in the Zend-Avesta. Another view is taken by Usener, Allgriechischer Verben. He takes the original form of the hexameter to have been a couplet of which the second half had an anacrusis, long or short—

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and of this doubtful length he holds that traces still remain in numerous cases of 'neglect of F' and other irregularities after the trochaic caesura. But the evidence is not decisive enough to raise this above the level of an attractive hypothesis; and it gives no explanation of the importance of the bucolic disceres.
ευχόμενος θάνατον τε φυγείν καὶ μόλον "Αρησον. αὐτὰρ ἂ βοῦν ἱέρευσον ἀναξ ἀνδρῶν 'Αγαμέμνων πίόνα πεντάετηρον ὑπερμενεί Κρονίουν, κύκλησκεν ἡ γέροντας ἀριστήρας Παναχαιῶν, Νέστορα μὲν πρῶτιστα καὶ Ἰδομενή ἀνακτα, αὐτὰρ ἐπείει'. Λάιντε δύο καὶ Τυθεός νῦν, ἐκτον δ' αὐτ' Ὁδυσσήα Διὶ μὴν ἀτάλαντον, αὐτόματος δὲ οἱ ἢλθε βοῦν ἁγάθος Μενέλαος. ήδεις γὰρ κατὰ θυμὸν ἀδελφεῖν, ὡς ἐπονείτο. βοῦν δὲ περιστάκατα καὶ υλογύτας ἄνελαντο. τοὺσ ἄνδρας εὐχόμενος μετέφη κρείον 'Αγαμέμνων. "Ζεῦ κύδιστε μέγιστε, κελανεφέες, αἰθέρι ναϊον, μὴ πρὶν ἐπὶ ἥλιον δυναί καὶ ἐπὶ κνεφάς ἐλθεῖν, πρὶν με κατὰ πρήγες βαλεέει Πριάμου μελάθρον αἰθαλόεν, πρῆσαι δὲ πυρὸς δὴνιοθοθ' υπέτρα,


409. ἀδελφῶς is the only Homeric form (cf. Ε 21); so δένδρον, never δένδρον (cf. however on Γ 152).

410. περιστάκατο, so all ms. But the aor. mid. is always transitive in H. (see Λ 450, β 431, etc.). Σ 533, i 54 (στησάμενος δ' ἐμάχχοτο μάχην) are ambiguous, but no doubt are also trans., as Herod. also says στήσαταν πολέμους. Hence Bekker conj. περιστάκατα τε, followed by most edd.; so also in μ 356, cf. Δ 532. But possibly the word may have some old ritual significance now lost to us. υλογύτας, Α 419.

412. κελανεφές, apparently for κελαινοφόρης, γουτ of the black cloud. The epithet is also applied to blood, dusky, the significance of the second element having been weakened—a phenomenon familiar in the Tragedians but very rare in H.

413. ἐνι, 'that the sun set not ἴπνοι ἵπποι', a pregnant expression which is virtually an anticipation of the ἐπὶ immediately following, and may be compared with Eph. iv. 26 ὁ ἱλιος μῆς ἐπανετει ἐπὶ τῶν παροργιματι ἰών. See also Θ 487 Ἰππαῖ μὲν ἰ' ἄκοινων ἐδυνάμαν. Some have, without necessity, conj. ἐτ' or γ' in place of ἐπ': La R. thinks that the word was inserted when it was forgotten that πυρ was originally long by nature (Cretan πειρεῖν, Brugm. Gr. ii. p. 406). For μῆ with infin. expressing a prayer see Η. Γ. § 361. μῆ appears fundamentally to express the idea 'away with the thought that,' 'let us not suppose that,' and may thus be properly used with the infin. without the need of supplying any ellipse of διό or the like. Cf. Γ 285, Η 179, ρ 354, where the infin. expressing the mere thought indicates, by the form of interjectional utterance, a strong wish; and also the use of the infin. as an impre. The idiom is common in later Gk., e.g. Aisch. Sept. 253 ὁ θεοὶ παλίττα, μῆ με δουλεῖα τυχεῖν, and other instances in M. and Τ. § 785. (It is virtually a case of the use of μῆ without a finite verb, such as we find in A 295 and ὁτε μῆ = 'except'; see Lange El. p. 162 (488), where the key to the question is given.)

415. πυρός: for this use of gen. see Η. Γ. § 151 c, where it is classed as a 'quasi-partitive' use, as though the idea of material used implied a stock drawn upon; so Η 410 πυρὸς μελαζώμεν. Ζ 331 πυρὸς θέρτα. πρᾶκαί, Α 481. δήμος with πῦρ, in the lit. sense blazing, comm. with δαιμόνιον οὐ, so Θ 217 πῦρ κήλεων (καίω). See note on I 674.
81

81. Ἐκτὸρεον δὲ χειτώνα περὶ στήθεσιν δαίξα
χαλκοὶ ρωγαλέον: πολλές δ' αμψ' αὐτῶν ἐταῖροι
προειαὶ ἐν κοίνῃσιν ὁδαξ λαξοιατο γαϊάν.

ὡς ἐφατ', οὐδ' ἀρα πώ οἱ ἐπεκράιανε Κρονίων,
ἀλλ' ὁ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὤφελεν. 420
αὐτὰρ ἐτεὶ ἐψ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,
ἀνέφωσαν μὲν πρώτα καὶ ἐσφαξαν καὶ ἐδειραν,
μηροὺς τ' ἐξέταμεν κατὰ τε κυσίην ἐκάλυφαν
ἵππυτα ποιήσαντες, ἐπ' αὐτῶν δ' ὀμοβέτησαν.
καὶ τὰ μὲν ἄρ σχίξασιν ἄφυλλοσων κατέκαιον
σπλάγχνα δ' ἁρ' ἀμπειράντες ὑπείροχον Ἡφαίστωοι.
αὐτὰρ ἐτεὶ κατὰ μὴρ' ἐκάγα καὶ σπλάγχνῳ ἐπάσαντο,
μιστυλλόν τ' ἄρα τάλλα καὶ ἀμψ' ὀβελοῖσιν ἐπειραν,
ὅπτεσιν τε περιφραδέως ἐμύσαντο τε πάντα.
αὐτὰρ ἐτεὶ παύσαντο πόνον τετύκοντο τε δαίτα,
δαίμων, οὐδὲ τὰ θυμὸς ἐδεύσετο δαιτὸς ἐίσης.
αὐτὰρ ἐτεὶ πύσιον καὶ ἐκδητός ἕξ' ἐρ ν ἐδω,
τοὺς ἄρα μύθων ἢρχε Γερήμων ἀπότα Νέστωρ.

"Ἀτριδῆς κύσιςτε, ἀνῶς ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν ἃδε ταύτα λεγόμεθα, μηδ' ὑπὶ ἀδρῶν

416. δαίξον Η.  419. ἐπεκραίανει Pap. a: ἐπεκραίανε Pap. β: ἐπεκραίανε

417. δωραλέον, proleptic; as II 841 αματάβηντα. But δωραλέον, 415, seems to be a standing epithet of the hall; see X 239.

419. The correct form ἐπεκραίανε is preserved here by the papyri, and in B 508 by P. 418. This is a mere figment, a supposed case of 'Epic diectasis'; cf. ἀκραίαντων, ἄκραίανται. ἀκραῖον and ἀκραῖον are related as κρατ- and κραῖ-, head; cf. ὀμφατ-: ὀμφαῖον (van L. Euch. p. 494).

420. Ar. read ἀλίστον as a λείας ἐμβαθυντότερα, but the litiotes in ἀλίστατον is thoroughly Homeric, cf. A 400. Hentze points out that elsewhere a god either accepts the sacrifice and fulfils the prayer, or refutes both. That Zeus should accept the one and deny the other shews that he is deliberately deceiving Agamemnon.


426. Ἡφαίστειον = πυρός, as Ἀμφιστήρι = ἄλασσα. μ 97, Ἀφροδίτη = εἰνή i 444, Ἀρης = πόλεμος παυσίμ. Cf. I 468 φλογός Ἡφ.
difficulty in the text, which led to the alteration and this strained interpretation, is obvious; how can Nestor talk about 'continuing this conversation'—for this the words must mean—when no conversation has been mentioned? Epic practice forbids us to understand it of the conversation 'which had naturally taken place at the table, though the poet does not mention it' (Battmann). And though it is true that \( \mu \kappa \kappa \varepsilon \tau i \) does not necessarily imply that the conversation has begun (Gliderssleeve in A.J.P. vii. p. 271), yet \( \tau \alpha \nu \tau \alpha \) clearly does so. The key to the whole crux is to be found in the fact, which seems obvious when pointed out, that the words of Nestor here really belong to his former speech, in place of 362-8, which are condemned on so many grounds, and that they have been displaced to make room for that awkward interpolation. The only question is whether we should simply replace 435-40 after 361, omitting the formal 434 and making some little alteration in 441, so that it may follow directly on 432, or whether 362-433 are not an interpolation altogether. Either alternative seems admissible.

447. For the aegis see also \( \Delta \) 167, E 738, O 308, P 593; it clearly symbolizes the storm-cloud, and as such belongs properly to Zeus; Apollo wields it O 318, 361, \( \Omega \) 20; Athene here, E 738, \( \Sigma \) 204, \( \Phi \) 400. It is no doubt rightly explained by Reichel (Horn. Waffen, p. 69) as a \( \lambda \alpha \sigma \nu \theta \iota \) or skin with the hair left on, whence the epithet \( \epsilon \mu \phi \delta \alpha \sigma \varepsilon i a \), \( \Omega \) 309, covered with hair. This skin shield is the primitive form, superseded in Homer for the heroes by the solid shield overlaid with metal, but still carried by the common folk. But from its antiquity it remains as the divine armour. There is no ground for supposing it to have been of metal, except that it is made by Hephaistos the smith in O 309. But the smith in his capacity of armouer may well have undertaken leather as well as metal work, and the mention of the golden tassels here and elsewhere in any case gives a reason for the intervention of the metal-worker. The \( \theta \nu \sigma \tau \alpha \omicron \alpha \) are presumably a fringe with pendants, serving at once to adorn the edge, where the hair alone would make it look ragged, and to protect it where it was most liable to wear. So a belt is finished off with tassels in \( \Sigma \) 181. These pendants developed later, under the influence of the Gorgoneion, into the snakes of Athene's aegis in classical art. \( \alpha \gamma \eta \rho \alpha \omicron \nu \) and \( \alpha \delta \alpha \gamma \alpha \nu \omicron \) being co-ordinated by \( \tau \varepsilon \) are expegetic of \( \epsilon \pi \tau \iota \)vm.
πάντες ἐντελεῖς, ἐκατόμβοις δὲ ἐκαστος:
σὺν τῷ παιφόσουσα διέσυντο λαόν Ἀχαιῶν
οὕτως ἐναὶ. ἐν δὲ σένους ὀρσεν ἐκάστωι
καρδήι, ἀλλικτον πολεμίζειν ἦδε μάχεσθαι.
τούσ δὲ ἀφαρ πόλεμος ἱλικίων γένετ' ἢ νέεσθαι
ἐν νυσὶ ἡλαφυρίσαι φίλην ἐς πατρίδα γαίαν.

ηὕτε πῦρ αἰθήλον ἐπιφλέγει ἀσπέτων θυλὴν
οὕρως ἐν κορυφῆις, ἔκαθεν δὲ τε φαίνεται αὐγή,
ὅς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσποσίου
ἀὑλη παμφανώσα δὲ αἴδερος οὐράνων ἱκε.

tὸν δ', ὡς τ' ὀρνίθων πετευνὸν ἐθνεα πολλά,
χρυνὸν ὡς γεράνων ἢ κύκνων δουλιχωδέρων,

Ἀσίον ἐν λειμώνι, Καῦστριον ἀμφι βέθρα,
ἐνθα καὶ ἐνθα ποτόντα ἀγαλλόμενα πτερύγεστι,

451. ἑκάστου (pseudo-)Plut. 136. 41. 452. κραδίνι CGPQRT. || ἀλλικτον
C/CHJNPQRU. 453. γαλαφροτία Q. 454. κορυφῆ Γ.: κορυφῆ Α.: κορυ-
φάις Par. d: ἐκ κορυφῆς Vr. a. || φαίνετο P. 455. τοῦ ὀρνίθων Π. 456. σαυ-
φανόεσσα H. || ἀλεκ H. 457. δολυχωδέρων Q. 458. ἀσίον
Herod. Ο: ἀσίον CG. '459. πέτονται (pseudo-)Plut. 14. 38. || ἀγαλλόμεναι
Ar. AgHRS (supr. a1) Harl. a, Eton, ∀. Vr. b c A: ἀγαλλόμεναι CDJPQ TU:
ἀγαλλόμεναι Par. β: μεναι (sic) Διν (T.W.A.).
in the next line. **ποτῶνται:** πέτονται van L.

468. **προκαθίζονταν,** a pregnant expression, "keep settling ever forwards"; the whole body moves forward by the continual advance of single birds who keep settling in front of the rest. **εὐαραγεὶ** may here, as in the two other passages where it occurs (210, Φ 199), be taken to refer either to bright light or loud noise, but the latter is generally adopted, and suits the simile best.

465. **ὑπὸ** must go with **πόδων,** the gen. indicating a transition from the local to the causal meaning of the proposition. Cf. Ξ 285 πόδων ὑπὸ with Τ 363 ὑπὸ ποσσίν.

469. **ἀνδρῶν,** busy. See on 87. The simile indicates both the multitude of the Greeks and their restless eagerness for their object; cf. Η 641-3, where line 471 also recurs. Homer has another striking simile of the fly in Π 570.

471. **It has been noted that this simile implies that only sheep's and goats' milk was used in Homeric, as in modern Greece, cattle being employed as beasts of draught; and further, that the milk was obtained only in the spring, the natural breeding-time of wild animals, instead of all the year round by an artificial stimulating life.** ēn was om. by Bentley because of the F of Φεῖα: so εἰ 485 ὤρη χειμερίν.

474. **πλατέα,** because of the wide spaces over which they range.

479. **ζώνην,** the veil. Except in Λ 234, the word is elsewhere used only of a woman's girdle.

480. **ἐπάλετο:** for this use of the aor. in similes as virtually a present cf. Η 4, etc.; and for **Βοῦς ταύρος** cf. οὖς κάταρος, ἵππος κιρκος (v 86), ὄρνιθες ἀλουστίω (H 59).
481. ἀγρομένοις CGHQ.
482. ἔρι: δ' Η.
483. εὐπρεπές S (supr. ek).
484. γρ. καὶ ἐνεπέτει ἀπὸ τοῦ ἐνεπέτει Schol. T. ὅλωμπια δώματ᾽ ἑχούσαι:
485. πάρεστε καὶ ίστε G: παρίστε τινὲς An.
487. Placed before 485 in HJ (the same order indicated by letters in Ven. B): om. C.
490. φωνὴ τ' Bekk. An. 771.
21. ἀρχότος POR.
493. ἀρχοὺς γὰρ αὐ Q.

483. It would hardly be possible in Homeric language to join πολλοίς with ἧρωεσσαίοις: rather 'pre-eminent in the multitude and excellent amid warriors.'

484. ἐνεπέτε: either a redupl. aor. for σε-σε-ετε, or more probably for εὐ-ευ-ετε (which some read, v. supra), root σετ = σέκ, our ση. The pres. ἐνεπέτε = ἐνεπετε, Lat. iussos (virium mithi, Caes.). iussus versus sunt in Liv. Andr.'s translation of ει. The other aor. forms all take the full form of the prep. εὐ-εὐ-εὐ, etc. Observe the rime μὸναι—ἐχοῦσαι.

πάρεστε, either 'are present at all that happens,' or 'stand at the poet's side.' The Muses are particularly appropriate in such a place as this, for they are goddesses of Memory (Mōsa = Mō르α, root μεν; see Curt. Et. no. 429), though the legend which made them daughters of Mnemosyne is post-Homeric. Cf. Virg. Aen. vii. 611.

488. For ἄν with aor. subj. as apodosis to a clause containing εἰ with opt. cf. Α 386, and the equivalent fut. indic. ἐσείθαι with δε μὴ ἐμβάλω, N 317 (so I 388, and other instances in M. and T. § 499). Possibly μυθῆσαι is fut. indic., and ὄνομα is independent of ἄν, as in A 262 οὐδὲ ἔθνως. ἄν here seems to enforce the contrast, see H. G. § 276 b. Virgil imitates the passage, G. ii. 42, Aen. vi. 625.

490. ἅτορ. Lat. animus, primarily of vitality, as here; then, as most commonly, of the passions. Though the word probably comes from ὁ to breathe, it would be quite against all Homeric use to understand it, as some commentators have done, of the lungs.

492. μνημαίατο, made mention of, as δ 118, o 400, προσάτα, all from end to end; so πρόσαν ἕμαρ, etc.
Boiotia ἡ κατάλογος νέων.

The Catalogue of the Ships, as modern critics have almost unanimously recognized, was not composed for its present place, but has been adapted to it. The phraseology throughout suggests a description of the assembling of the host in Aulis, such as Apollonios Rhodios gives at the opening of the Ἀργonautica, rather than a review of the army before Troy. Expressions such as ἀγε νɨςα, νίς ἐστὶν ἀντιCONDS, are out of place when used of ships which have for ten years been drawn up on land. When circumstances have changed, as with Achilles, Philoktetes, Proteislaos, the adaptation to the Ἡμιαδ is made in the most superficial manner. Moreover, the Catalogue does not agree with the Ἡμιαδ in the names of heroes and tribes. Not merely do many tribes, cities, and heroes named in the Catalogue not reappear in the Ἡμιαδ, while cities named in the Ἡμιαδ (e.g. the whole list of I 150-52) are not mentioned in the Catalogue; but the whole perspective of the Catalogue is entirely different from that of the Ἡμιαδ. Here Boiotia takes the first place, both in order and in the number of cities named; elsewhere it hardly receives a passing notice. The Arkadians, never named again, here bring the large contingent of sixty ships; and so with many other cases. But it has been pointed out by Niese that all the heroes named in the Catalogue played their parts in other portions of the Epic Cycle. The conclusion is that the Catalogue originally formed an introduction to the whole Cycle, and was composed for that portion of it which, as worked up into a separate poem, was called the Κυψελία, and related the beginning of the Tale of Troy, and the musterling of the fleet at Aulis.

Another point essential to observe is that in the Catalogue alone the localization of the heroes is consistently carried out. Elsewhere in the Ἡμιαδ they are heroes of Greece at large, not of particular towns, save as rare exceptions, notably Odyssens and Idomeneus. Agamemnon himself is only three times brought into connexion with Mykenai (H 180, I 44, A 46). Aias once with Salamis (H 198). Diomedes never has a kingdom at all, but is called an Aitolian, who has had to flee from his home. The whole Catalogue contains an appropriation to the different Greek states of the heroes of Troy. This can hardly have been founded on old local tradition; for it is noteworthy that few Trojan warriors received local honours in Greece proper; Diomedes was worshiped in the cities of Italy, Achilles on the shores of the Black Sea. It would seem, therefore, that the partitioning was not carried out till after the early days of colonization.

Moreover, it is clear that considerable difficulty was felt in the apportionment. Though Agamemnon is ‘king of all Argos and many isles,’ the realm of Diomedes is carved out of his kingdom of Argos and contains the chief island. Achilles receives only three towns, one of which (Trachis) is in Lokris, and should therefore belong to the Lokrian Aias; another (Alos) is in the very middle of the towns ascribed to Proteislaos. The Phthians are followers of Philoktetes and Proteislaos, not of Achilles, in N 686-99; cf. B 695, 704, 727. So the towns given to Euryypyllos (734 ff.) lie in the midst of those of Eumeilos; indeed, as Strabo notes with astonishment, the Fountain Hyperea given to Euryypyllos lies inside the town of Pherai which belongs to Eumeilos. Philoktetes has the towns in Magnesia, but the Magnetes, who are expressly located in the same district, come separately under Prothoos. So again the towns given to the Lapith Polypoites are all Pherhaibian, but the Perrhaibians appear separately under the leadership of Gonneus. All these difficulties, it will be seen, occur in Thessaly; the rest of Greece is at least not discordant with itself, though the name and city of Eurytos of Oichalia are transferred bodily from Thessaly to the Peloponnesos. So far as the Catalogue goes,
therefore, appearances are decidedly against the theory which has lately found much support, that all the heroes of the Iliad were originally Thessalian, and had been only at a later date spread over all Greece; it seems that it was precisely in Thessaly that there was least clear local tradition.

It is impossible to discuss here the historical questions raised by all these perplexities. It must be sufficient to point out that on the whole the author of the Catalogue studiously preserves an ante-Dorian standpoint. It is only in one or two slight indications that he betrays any knowledge of the change brought about in Greece by the Dorian invasion. The clearest of these is the presence of the Herakleid Telepolemos in Rhodes, with the characteristic three-fold division of his people. And Thucydides long ago pointed out the difficulty caused by the presence of the Boiotians in Boiotia; for according to the legend they settled there only twenty years before the Dorian invasion, and sixty years after the fall of Troy. He concludes that an ἀποδάσμος must have come in advance of the main body, and taken part in the Trojan war.

It seems hopeless with our present means to give even an approximate date for the composition of the Catalogue. There can be little doubt that some of the material at least is old, though in its present form it must have been worked over at a late date. For the unmistakable traces of Athenian influence see the Prolegomena.

The canonical position held by the Catalogue in Greece in matters of inter-state law is best illustrated by the famous story alluded to by Aristotle (Rhet. xv.), that the possession of Salamis was disputed between Athens and Megara, and after a war was referred to the arbitration of Sparta. The Athenians urged in their pleadings the evidence of B 557–8 (οἱ μὲν οὖν πολεί τῶν Σαλαμίων συναγωνίσανται Μέγαρον τῆς Ὠμήρου διὰ: ἐμβαλόντα γὰρ αὐτῶν ἔπος εἰς νεόν κατάλογον ἐπὶ τῆς δίκης ἀναγκώναι· Αἰαὶ δὲ κτλ. Plut. Solon x. 2). Schol. B adds other instances, saying that Abydos gained Sestos from Athens by quoting 1. 836, that Miletos gained Mykalesos from Priene by the aid of 868, and that Homer 'presented Kalydon to the Aitolians, in a dispute with the Aiolians, by mentioning it in the Aitolian Catalogue' (640). There seems to be no independent confirmation of any of these stories, however.

It will be seen that the Catalogue is arranged on a sort of concentric system, the enumeration passing from Boiotia NW. to Phokis, then E. to Euboia, S. to Attica, W. through the islands to Mykene and Sparta, Pylos, Arkadia, Elis, and the Western Islands and Aitolia. Then a fresh start is made with Crete, and a round is taken by Rhodes and the Sporades (no mention being made of the Cyclades) to Thessaly, which ends the list.
Βοιωτία ἣ καταλόγος νεών.

Βοιωτῶν μὲν Πηνελεως καὶ Λάβος ἱρχον Ἀρκεσίλαος τε Προδούμωρ τε Κλονίος τε,
οὐθ' ἔριην ἐνέμοιτο καὶ Ἀυλίδα πετρήσαν Σχοινὸν τε Σκωλόν τε πολύκυντον τ' Ἐτεων
νό, Ḍεστειαν Γραίων τε καὶ εὐρύχορον Μυκαλησοῦν, οὐ τ' ἀμφὶ "Ἀρμ' ἐνέμοιτο καὶ Εἰλέσιον καὶ Ἐρύθρας,
οὐ τ' Ἐλεόν ἐξεύχον ἕδ' "Τλην καὶ Πετεώνα, Ὄκαλην Μεδεών τ', ἐνκυτέμονον πτολείθρον,
Κάσιας Εὐτρησῖν τε πολυτρήσων τω Θεοβῆν,
οὐ τε Κορώνειαν καὶ ποιηθὲν Ἐλαίαμον,
οὐ τε Πλαταίαν ἐχον ἕδ' οἶ Γλάσατ' ἐνέμοιτο,
οὐθ' Ἐποθήβας ἐχον, ἐνκυτέμονον πτολείθρον,
Ποιατέον τοῦ ἵερων, Ποσιδηνίου ἀγηλαῦν ἄλοσος,
οὐ τε πολυστάφιλον Ἐρνην ἐχον, οὐ τε Μίδειαν

494–877 om. DTU Pap. β (506–877 added in U by later hand). 496. οὖθ' θείην
865, 25. 498. θέσειπαν P. || εὐρύχωρον GHJP. 500. εἰχόν: ὄκουν P. ||
ἄλλον (γρ. ἄλλον). 502. θείην: λέον Ζεν.: θείην P.' 503. ποιήμεν'
ἄλαμπον PR. 505. ὅποιο θύμας GHJP Strabo, and ο' πλατείων Ευσ'. 506.
tάρνην ap. Strabo, p. 413.

496. The available information about the following towns will be found in
Frazer's Pausanias vol. v., viz.: Hyria p. 68, Aulis 72, Skolos 21, Thespeia
140, Mykalassos 66, Harmo 62, Erythrai 2, Eleon 65, Kopai 131, Thisebe 162,
Koroneia 170, Hafartos 164, Plataia 8, Glisas 60, Onchestratos 139, Arne 208,
Midea 567, Antheleon 92, Aspalidon 195, Ormond 180.

502. πολυτρήσων: Chandler was led to the discovery of the ruins of Thisbe
(near the coast of the Corinthian gulf) by the number of pigeons which haunted
them, as they do to this day (Frazer v. p. 162).

505. 'Τυσιβάς, apparently meant for a lower Thebes in the plain, an offshoot
from the great city which we are to regard as still lying waste after its de-
struction by the Epigoni.

506. For the grove of Poseidon at Onchestas, and the curious customs
connected with it, see Hymn. Apoll. 230, and Allen J.H.S. xvii. p. 247.

507. No Arne was known in Boiotia in historical times, the only known Arne
being in Thessaly. Strabo takes this to be the prehistoric name of Ptoon,
Pausanias of Chaeroneia (Frazer v. p. 208). Zen. read "Άσκρον", but Ar.
objected that Hesiod's birthplace, χέιμα
Νισάν τε ξαθένη Ἀνθηδώνα τ' ἐσχατώσαν· τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστης κούροι Βοιωτῶν ἐκατόν καὶ εἰκοσι βαίνου.

οὗ δ' Ἀσπιλήδωνα ναίον ἢδ' Ὀρχομενιν Μινύεων, τῶν ἢρχ' Ἀσκαλαφος καὶ Ἰάλμενος, υἱὸς ᾠρησος, οὐς τέκεν Ἀστυχία δόμοι Ἀκτόρος Ἀλέξαν, παρθένοις αἰδοῖ, ὑπερώνοι εἰσαναβάσα, Ἀρη ὑπατείοι· ὅ δ' ὑπὸ παρελξέατο λάβρην· τοῖς δὲ τριήκοντα γλαφυραί νέες ἐστίχωντο. αὐτὰρ Φωκίων Σχεδίως καὶ Ἐπίστροφος ἦρχοι, υἱὲς Ἰφίτου μεγαθύμου Ναυβολίδαο, οὗ Κυπάρισσον ἤχον Πυθώνι τοι πετρύθεσαν Κρισάν τε ξαθένη καὶ Δαυλίδα καὶ Πανοπία, τοῦ τ' Ἀνεμόρειοι καὶ Δάμπολιν ἄμφενέμοντο, οἱ τ' ἄρα πάρ τοταμον Κηφισόν δίον ἐναίον, ὥστε τε Διακαν ἤχον θηγής ἐπὶ Κηφισόω, τοῖς δ' ἄρα τεσσαράκοντα μέλαιναι νεῖς ἐποντο. οἵ μὲν Φωκίων στίχας ἵστασαν ἄμφιεποντες, Βοιωτῶν δ' ἐμπλην ἐπ' ἀριστερά θορήσχοντο.


κάκη, θέρει ἄργαλη, could not be called ρουστάφαλος. The Thessalian Arne was the original home of the Boiotians, acc. to Thuc. 1. 12.

508. ἐσχατώσαν, as lying on the Euboea sea. No Nisa in Boiotia was known in the classical period; hence the conjectures recorded by Strabo. The name suggests Nissors, the port of Messara; this territory, not named elsewhere in the Catalogue, may once have belonged to Boiotia. Cf. Paus. i. 39. 5 τῷ πάλαι Μέγαρα ὑπομα γενέσθαι, πάντων Νικα καλωγένη.

511. The territory of the Minyai was afterwards part of Boiotia. For Orcho- nomenosi see i 381. The local name was Ἐριομενός: cf. note on 605. Ares was the tribal god of the great tribe of the Minyai, and hence the two chiefs claim descent from him.

514. αἰθοῖν, there was no dishonour in the love of a god. ὑπέρ, ἐκαν, goes with τέκε in the sense conceived, as 742. Compare II 184.

518. Ἰφίτου: read Ἰφίτου by a certain restoration; the second syllable of the name is short, see P 306. For this form of the gen. see H. G. § 98, and for lengthening of the short vowel before initial μ, § 371.

519. Kyparissos, acc. to Paus. x. 36. 5 the later Antikyra. Pytho is of course Delphi. For Krisa see Frazer Paus.
Δοκρόν δ' ἤγεμονεν 'Οἰλῆος ταχὺς Αίας, μειὼν, οὐ τι τόσος ἂς ὁς Τελαμώνιος Αίας, ἀλλὰ πολὺ μείων· ὁλίγος μὲν ἐπήν, λυσσόφρης, ἐγχειή δ' ἐκέκαστο Πανέλληνας καὶ 'Αχαιοὺς. 530
οἱ Κύνον τ' ἐνέμοντ' Ὀπόεντα τε Καλλιαρόν τε Βήσαν τε Σκιαρφήν τε καὶ Λυγιεὰς ἐρατενᾶς Τάρφην τε Θρώνιον τε Βοαγρίου ἀμφὶ ζέεθρα. τοῦ δ' ἀμα τεσσαράκοντα μέλαιναι νῆς ἔπτωνο Λοκρόν, οὐ ναύουσιν πέρην ἱερῆς 'Εὐβοίας.
οἱ δ' 'Εὐβοιαῖοι ἔχον μένεα πνεύοντες "Ἄβαντες, Χαλκίδα τ' ἐφέτριαν τε πολυστάφυλον θ' Ἡστιαίαν Κήρωθόν τ' ἐφάλου Δίων τ' αἰτύ πτολειβρον, οὐ τε Κάρυστον ἔχον ἦδ' οἱ Στύρα ναιετάκεσκον, τῶν αὖθ' ἤγεμονεν 'Ἐλευθηρίων ὄξος 'Ἀργος, 540
Χαλκωδουνίας, μεγαθύμων ἁρχὸς 'Ἄβαντων, τοῦ δ' ἀμ' "Ἄβαντες ἔπτωντο θοῖο, ὅπθεν κομὼντες,

527. Ὄλιθος Αρ. Ω: ὁ Ἰλιός Ζεν. Γ. 528 (i.e. 528-30) ἄθ. Ζεν. 529-30 ἄθ. Αρ. 529. εἰςίνων Η.: λινοδόρας CGQ. 530. Πανέλληνας: ἄν' 531. Κυρίων Λ.: οὐ τε κύριον ἐν. Γ. 532. Βίς: Τοίον Τ. W.A. 533. Τε: τῶν Τ. W.A. 534. πέρην: πόλιν Ο.: πέραν Γ. 535. οἱ δ' εὐβοιαῖοι ἔχον καὶ χαλκίδα τ' ἐφέτριαν τε Στράβο. 537. χαλκίδ' ἐφέτριαν τε Στράβο. 538. Κήρωθον ΠΩΚ. 539. Ναιετάκεσκον Κ.: Ναιετάκεσκον Ω. 540. τῶν οὗ Τ. W.A. 542. τοίῳ: τῶν Ι. 543. πέρην, oor agaíνετ', as Χαλκίδος πέραν Aisch. Ag. 190. It might, however, mean 'beyond,' if we suppose that the poet's point of view is that of an Asiatic Greek. 557. Ἡστιαίαν, trisyllable by synizesis, as Λύρνιας I 382, δ 83. Cf. Ἡστιαίος μ' ἀνθέθηκεν at the beginning of a hexa-meter in an inser. from Delphi; where, however, we should naturally have supposed that the diphthong is shortened before the following vowel, as in οῖος Ν 275, γανίχώς Hes. Theog. 15, etc. 540. Ὀσος Ἀρνος, commonly expl. seon of Ares, cf. ἐρως σπροτ', thence child, Pind. and Trag.; so Ἡστίας ὄξου 'Ἀρεαν' Eur. Hec. 125. But it is far more probably explained by Schulze (Q. E. p. 498) as companion, follower (δ' = δήμα, cf. on 765, δ' = σε, 'sol, root of ὀδός: cf. Hesych. ὀδέα - θεραπεία, ὀδοι'- ὑπηρεταί).
542. Ὀπίσεν κομώντες; τὸ ὡσιον μέγι ἐς κεφαλῆς κομώντες ἀνάρειας χάρων. Όνον


δὲ τούτο τῆς τῶν Ἑβδομένων κοινῆς, τὸ ὀνόμα τὰς τρίχας βασιλέως ἑχειν, Schol. A. So of two Libyan tribes, οἱ μὲν Μάκλεις τὰ ὀπίσω κοιμώντας τὴν κεφαλήν οἱ δὲ Αλεικές τὰ ἐμπορεύοντα, Herod. iv. 189. Compare Ορίκτες ακρόκων. Δ 533; the Alantes themselves seem to have been a Thracian tribe, Strabo x. 445. Herod. i. 146. These seem all to indicate that part of the head was shaved according to a tribal fashion, such as is familiar to us in the case of the Chinese, whereas the usual Greek practice was to let the hair grow long all over; the κάρποι κοιμώντες Ἀλαὶων being thus distinguished from many or most of their barbarian neighbours.

Compare Sir A. Lyall's description of the Rajput chief, 'girt with sword and shield, and having the usual tail of clansmen with their whickers knotted over the top of their heads .. as particular about his eponymous ancestor as if he were a Dorian Heraclide' (Asiatic Studies p. 154).

543. Strabo aptly refers to this line in connexion with the curious compact between Chalkis and Eretria in the Leianite war, τηλεβόλους μη χρήσαναι. 454. It seems necessary here to scan ὁμιλον as an anaphoe; otherwise the line is διδάκασεν ἀλάβαζος. See note on I 674.

457. δῆμων: here in the strict local sense, ρέινια. It probably comes from root δή- of διαω and means the common land of the tribe apportioned for tillage among the tribesmen, as is still done in the Slavonic village communities; cf. on Μ 422. So Nausithoos ἐδάσασεν ἄρωφας ζ. 10. In a still earlier stage δήμων indicates a yet more complete communism, meaning the common stock of what we should call 'personal' property, e.g. τά 197 δήμων, Α 704 ἐς δήμων, and Ρ 250 δήμους, Δ 231 δημοβρώσ. Σ 301 καταδομασάρασα. (Mangold in Curt. St. vi. 403-13.)

514. τέκε—ἀρουρα is of course parenthetical — an allusion to Athenian autochthony—and Αθηνή is the subject of Αθηναί. The temples of Athenae Polias and Erectheus were always under one roof. So ἦν, where Athene repairs to Athens, she ἄνευ Ἐρεχθέως πυκνῶν δώμων. This of course means that two different worshipers, one presumably pre-Hellenic, had been fused; only the character of Athenae and the pride of autochthony alike precluded the usual device by which the older hero or god was made the son of the Olympian. zeιδορος, the graingetter, from γείν, not, of course, life-giving. μιον, se. with offerings.

550. μον, Erectheus; for cows and ewes were offered to female goddesses. The festival where these offerings were made was the (annual) 'lesser Panathenaia,' in honour of the two founders of agriculture. This naturally finds mention in the poems whose final redaction it appears to have occasioned.

552. Πετεώς, gen. of Πετεώς, as Σ 489 Πετελέως. The three following lines were rejected by Zenodotos, as was 558 by Aristarchos also, in obedience to the persistent tradition, evidently founded on truth (see Parthenopa), that they
were an Athenian ‘interpolation.’ They must, however, be regarded as an integral portion of our (Attic) text. Herodotus mentions them (vii. 161), and Aischines (Κτεσ., 185) quotes the inscription set up by the Athenians in honour of the victory over the Persians at the Strymon, beginning—

ἐκ ποτὲ τῆς ἡλίου τῶν ἐμ’ Ἀτρέδησις καὶ ἐμ’ Μεσεσθέσος ἤγείτο ἱάλεον Τραύκον ἃμ’ ἐμ’ τῶν ἐκπολέμησαν, ὃς τοῦτον Ομήρος ἔφη Ἀρανὸν πῖκα χαλκοχιτῶνον κοσμητήρα μάχης ἔσχον ἄνδρα μολεῖν.

There can be little doubt that they have ousted an older version of this part of the Catalogue, in which the various independent demes of Attica, especially Elenis, were mentioned by name. The praise given to Menestheus in no way corresponds to the rest of the Ἰλιαν. In Δ 326–48 Agamemnon deprecates him, and he is named again only M 331, 373, N 195, 690, O 331, always among secondary heros. There seems to have been no genuine Attic legend about him at all.

558. Here again criticism attacked the text at an early date (see Prolegomena), and seems, from the number of mss. which omit the line, to have affected the tradition in pre-Aristarchean times. But the text was certainly current in the time of Aristotle, who alludes (Ῥέτ. 1. 15) to the story about the arbitration with Megara, to which the line is essential. According to this, Solon and not Peisistratos must have produced the interpolation as having existed in the already established text.

But no doubt the whole story of the arbitration is a fiction, and the Athenians won Salamis by force of arms. Strabo evidently doubts the tale (ix. 394), οἱ μὲν οὖν Ἀθηναίοι τουτέστατα σχῆμαθαν μαρτυρεῖν παρ’ Ὀμηρόν δοκοῦσιν: οἱ δὲ Μεγαρεῖς ἀντιπαραθηκὸς αὐτοῦς ὀνύχως ἦσαν. Αἰας δ’ ἐκ Σαλαμίνος ἠγέον πέος εἰς τε Πολύεργος εἰς τ’ Ἀἰγείρσισθας Νεάπης τε Τριτόδων τε.

It is evident from this that the Attic version had supplanted all others at an early date, and that the Megarians had no authentic version of their own, but could only suggest what might have stood here. The fact that the line cannot be original is patent from the fact that Aias in the rest of the Ἰλιαν is not encompassed next the Athenians, see Δ 327 ff., N 651. Indeed, the way in which the great hero is dismissed in a couple of lines, without even his father’s name, sounds like a mocking cry of triumph from Athens over the conquest of the island of the Aitkidas. No line in the Ἰλιαν can be more confidently dated than this to the sixth century.

559. τειχίσσεται: the ‘Cyclopean’ walls of Tiryns are as great a marvel at the present day as in the time of Homer. But this is the only mention of the town in H.; the fame of it must have died out long before the end of the Mykenæan epoch.

560. κατεχούσας, enfolding the deep (Saronic) gulf. The word applies of course to the territories, not the cities. There is no sufficient analogy for taking ἕξοψας by itself as intrans., ἐλύειν. The Argive domain, viz. that uniting in
The plain of Argos, is split into a western and an eastern half, to provide a kingdom for Diomedes, and the name "Argos" is evidently used of the city, which became known only in Dorian times, after the fall of Mykene. For the following towns see Frazier Paus.: Hermione iii. 293, Asine and Eionai iii. 299, Troizen iii. 273, Epidaurus iii. 259, Mases iii. 298, Kleonai iii. 82, Orneai iii. 217, Arachyrea iv. 76, Sikyon iii. 43, Hyresia, identified with Aigira iv. 176 (Gonoessa, see Paus. ii. 4. 4), Pellene iv. 181, Aigion iv. 159, Helike iv. 165. 564. ἀγακλείτου, as one of the Seven against Thebes, Δ. 404–10.

566. Ταλαίονίδαο, son of Talaos. This is one of a number of patronymics formed with a double termination; another case of -ον + ὄνομα is Ἰαπετονίδος (Hes.). Forms like Πειλαίδαος, Ψηπαστάος, etc., are quite similar; they contain the suffix -ον, (which itself is capable of being used for a patronymic, as Τελεμάωνος Αίας) + ὄνομα: cf. on Α. 1. For the double suffix compare Κορανθακός (Angermann C. St. i. 1). Μηκιστέως, i.e. Μηκιστής. See on Α. 489.

568. The second added line (v. supra) seems to come from a seventh century (?) oracle, given in Anth. Pal. 14. 73. Cf. note on 528.

570. Ar. observed that when the poet speaks in his own name (here and N 664) he calls the city "Corinth"; but puts in the mouth of the hero Glukos the older name "Εφέσος, Z 152. See, however, note there.

572. πρώτα: Adrastos, originally a local god, had according to the legend been driven from Argos, and dwelt with his grandfather in Sikyon, where he gained the royal power, but afterwards he returned and reigned in Argos. The worship of Adrastos at Sikyon was vigorous in the time of Kleisthenes (Herod. v. 67), and is also found at Megara (Paus. i. 43. 1), but the legends all locate him at Argos. Sikyon (locally Σικυών) seems to be a later name for the older Μηκάνη (Hes. Theog. 536).
579. πάσιν δε Αρ. (in one ed.) Ζεν.: καὶ πάσιν Η Παρ. κ.: στι 
580. καὶ πάσιν Ω. 581. τω ἄνεστι καίτεσσαν (Zen. ? v. Ludw.).
582. φάρσιν G (and τὰ πλεῖο τῶν ἀν-
584. Βυρσείας GJ. || οὐρείας τ' G. 585. οἴτουλον: ὄτουλον J: οἱ τύλον Τυραννίο

575. Αἰγαλός, the N. shore of Peloponnesse, afterwards called Achaia. τῶν
576. is gen. after νησίων, ships of these folk.
577. Νότια is found six times in II.
578. and twice in III (v. 467, 500), always as
579. an epithet of καλλον. It is generally in-
580. terpreted gleaming, shining, but the
derviation of the word is quite uncertain,
581. and of many interpretations that have been
582. proposed none is convincing.
583. κοίλη Λ. κοίλωσσαν, I. lying
584. low among the rifted hills, κητώσσαν
585. perhaps is related to the numerous ravines
586. which are characteristic of the Laconian
587. mountains. There was another reading,
588. attributed to Zen. by the scholiast on
589. δι, 1, καίτεσσαν, which was explained
to mean 'rich in καιτές' (said to be =
590. καλαμυθός, mind), but might equally
591. mean 'full of crests,' from καιτός (οἱ ἀπὸ
592. τῶν σεισμῶν ροχυχοι, Strabo); cf. καιτα
593. ὀρέγματα ἢ τὰ ἐπὶ σεισμῶν καταραγμένα
594. χώρα, Hes., and καλάδα, the gulf into
595. which political criminals were cast at
597. ἀπάτερος, I.e. Menelaos' contin-
gent was independent of that ruled by
598. his brother. For 590 see 356. The
599. line, whatever be the interpretation of
600. the gen. Ελένης, is far more naturally
601. used of the chief sufferer Menelaos than
602. of the Greek army at large.
603. 591. The site of Nestor's Pylos was
604. disputed from the earliest days between
605. three cities of the name in W. Pelopon-
606. nesos, one in Ellis, one in Messenia (the
607. modern Old Navarino), and one between
608. the two in Triphylia. The present pas-
609. sage, and the localities named in Nestor's
610. narrative, A 670 ff., seem clearly in
611. favour of the Triphylian, which lay
612. near the Alpheios. So too the mention
613. of Alpheios in E 545 points in the same
614. direction. On the other hand, the
615. journey of Telemachos and Peisistratos
616. from Pylos to Sparta with Phair as a
617. halfway halt, in γ 455, δ, 1, is only
618. consistent with the Messenian Pylos;
619. and the epithet ἡμάθαικε implies a
620. situation on the sea-shore, while both
621. the Elean and Triphylian towns were in
622. hilly places. So again the legends of
the migration of the Minyan Neleus from Thessaly all take him to Triphylia; yet Pindar speaks of him as Μεσσαίων γέρων, and the Messenian site was clearly that generally accepted by the fifth century. It is natural to suppose that, so far as the legends may have a historical basis, the Triphylian Pylos was originally the home of Nestor, but that, in consequence perhaps of the Aitolian invasion, which took place in the W. Peloponnesos about the same time as the Dorian in the E. and supplanted the Epeians by the later Eleians, the Neleid clan were driven southward out of Triphylia, and took with them their legends and local names to a new home in Messenia. Some hypothesis of the sort seems required to account for the frequency of duplicate names in the region. The Homeric poems then contain traces of both the older and newer state of things. See M. and R. on γ 4, K. O. Müller Orkounoi pp. 357 ff., Strabo viii. 339 ff., where the problem is fully discussed. So far as they can be identified, all the towns here named are Triphylian, and Messenia is entirely ignored, unless with the scholia we take Messe (582), named among the towns of Lakonia, to mean Messene. But Paus. iii. 25, 9 testifies to a Messe near Tainaron, evidently the town here mentioned, though Strabo viii. 364 seems not to know of it. Christ has suggested that the list of Messenian towns named in I 149-56 may come from a lost part of the Catalogue dealing with Messenia. For the remaining sites see Frazer: Arene iii. 481, Aixé (Alpeiá) iii. 448, Kyperisíis iii. 462, Helos iii. 380, Dorion iii. 445, Oichalia iii. 408.

592. Ὁρύος, evidently the ὄρυος πάλας τῆς Άιας 711.

595. τὸν Ὁρικα, that Thracian. Thamyris, like Orpheus, was one of the legendary Thracians who dwelt in Péria at the foot of Olympos, and from whom the cultus of the Muses was said to come.

In Rhesos 921-25 the Muses speak of the time ὃτ' ἠθανεν γῆς χρυσόβωλον εἰς λέπας Πάγγαιοι ὤργάνοις εὗρηκαίναι. Μοῦσαι, μεγίστην εἰς έρην μελωδίας δεινώ σφορτή Θρυμκέ, κάταφερέομεν Ὀλυμπρι, δὴ ἠμῶν πολλ' ἐκείναιν τέχνην.

It will be noticed that the Rhesos places the scene of the meeting in Thrace, and beyond question the legend was originally a northern one, transplanted southwards, perhaps, in the course of the same tribal migrations which carried the name of Olympus from Thessaly to Elis. In I. 730 below Eurytos and Oichalia are placed in Thessaly; and there also, according to Steph. Byz., Hesiod made Thamyris at home, in Δότιον, the Dorian plain, a name which bears a curious resemblance to Δόρων. Commentators have generally tried to save the consistency of the Catalogue by supposing that Thamyris was a wandering bard, who found himself at Dorion, far away from the Thessalian Oichalia, in the course of his travels southward. But, apart from the fact that Homer knows nothing of wandering minstrels, and tells us only of bards attached to a particular chieftain’s court, there is clear evidence that the Oichalia legend, which played an important part in the later Epos, was localized in Peloponnesos as well as in Thessaly; see φ 13 ff. (cf. θ 224) and Pherekydes in the scholia on Soph. Trach. 354. Pausanias iv. 2. 2 says that the Messenians claimed, in proof that theirs was the real Oichalia, possession of the bones of Eurytos. There was, however, yet a third claimant, near Eretria in Euboea, which was generally recognized by later poets, the Οίχαλιας "Ἀλως attributed to Krepo-physlos, Soph. Trach. 237 and Ap. Rhod. i. 87. We may therefore easily admit that the Catalogue recognizes two different localizations of the same legend, in preference to supposing, with Niese, that the compiler has fallen into a mere
Oιχαλήθεν ίόντα παρ’ Ευρύτον Οιχαλίως
στεφτό γάρ ευχόμενον νικησέμεν, εἰ περ ἂν αὐτὰς
μοῦσαν αἰείδουεν, κούρασι Δίως αἰγιώχοιο:
αἱ δὲ χολωσάμεναι πηρῶν θέσαν, αὐτὰρ ἄοιδήν
θεσπεσίαν ἀφέλουν καὶ ἐκκελάθον καὶ κιθαριστὴν.
τῶν αὐθ’ ἤγεμονευε Γερήμιος ἱππότα Νέστορ.
τοῦ δ’ ἐνενίκουτα γῆάφυραι νέες ἑστιχώντο.
οἳ δ’ ἔχουν ’Αρκαδίαν ὑπὸ Κυκλάιης ὄρος αἰτύ,
Αἴπτήνιον παρά τύμβων, ᾗν ἀνέφερεν ἀγχιμαχτά, 
οὔ Φειεών τ’ ἐνέμοντο καὶ ’Ορχομενὸν πολύμηλον
Ῥύπην τε Ὑστατίνῃ τε καὶ ἤγεμόσεαν Ἑνίσσην,
καὶ Τεγένη ἔχον καὶ Μαντινέων ἑρατείνη,
Στύρφηλον τ’ ἔχον καὶ Παρρασίην ἐνέμοντο,
τῶν ἦρχ’ ’Αγκαίοιο παῦς κρειῶν Ἀγατήνωρ
ἐξέκυκνυμεν νεών: παλέες δὲ ἐν νῆς ἑκάστης
’Αρκάδες ἄνδρες ἐβαμνον ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δοκεῖν ἀναξ ἄνδρον ’Αγαμέμνων

597. ἐρχόμενος C. 600. κιθαριστὴν GHJPQU (S supr.) Vr. b, Mosc. 1.
601. τὸν δ’ CQ. || a A G. 602. τὸν: τὸν S. 603. κυκλάιης S Vr. b.
608. παρνασίαν G. 612-4 ἄθ. Zen.

blunder through mistaking the name
Dotion for the Messenian or Arkadian
Dorion. The localization of this place
is purely conjectural (Strabo viii. 350).
The southern Oichalia was placed at or
near Andania.

597. στεφτό, boasted, see on Σ 191.
This is the only case in H. of ei ἄν with
opt., but there are 26 (or 28) of ei κε (M.
and T. § 460, H. G. § 313). It is
difficult to see that any particular shade
is given by the particle. In accordance
with Homeric usage it is more likely
that the original sentence is to be con-
ceived as νικήσω, εἰτέρ ἄν αἰείδουεν
than to regard the opt. as representing a subj.
of direct speech.

599. πιρός, a doubtful word, tradi-
tionally explained blind, as in Aesop 17
ἄνιρ πιρός: cf. ἐντυλύσαμεν in Ἐκε.
unt sup. Others say unmained, deprived
either of voice (so Ar.) or of the right
hand, or more vaguely helpless; and in
this general sense the word is common
in later Greek. This certainly gives a
better sense, for as Ar. says, comparing
v 64, blindness does not disable a bard.
Indeed, music is always the natural
profession for the blind. The τυφλὸς ἄνιρ,
οἰκὴ δὲ Χιωίνει παυσάλεσαθ (Κυναίθως;) of
Hymn. Apoll. 172 naturally suggests
itself. Teiresias, Daphnis and Steisichoros
are other blind bards, acc. to the legends.
αὐτὰρ is continuative, as 465, etc., and
moreover, ἐκκέλαθος: for this trans.
use of the redupl. aor. cf. O 60, and
λειχέων always (H 80, X 313, etc.).

604. The Arkadians are never men-
tioned again in H., except H 134 in a tale
of Nestor’s, though their sixty ships
formed one of the largest contingents
to the army. The tomb of Aipytos son
of Elatos is mentioned by Pausanias
(viii. 16. 3) as being still shewn at the
foot of the mountain Στηνία. See Find.
O. vi. 33. For Pheneos see Frazier
iv. 235, Orchomenos 224, Tegea 422,
Mantineia 201, Stymphalos 268, Par-
rhasia 306.

605. Coins and the inscription on the
famous Platian Tripod show that, as
with the Boiotian town (511), the old
local name was Ἐρχόμενος.
612-4 were obelizèd by Zenodotos;
but they are obviously designed to meet
a possible "historic doubt," and cohere
with the rest of the paragraph. Nothing
of the sort, however, is suggested for the
Thessalian tribes, some of whom are as landlocked as the Arkadians.

615. See Α 756 for Buprasion, the Olenian rock, and Aleesion as landmarks of Elis, and Frazer's note in p. 466 for Hyrmone. The four localities in 616-7 seem to be regarded as being at the four corners of the valley known as κόλπος Ἡλίας. There is a slight confusion of construction in ὅσον ἐπὶ ... εἴρηται, or, in other words, the object of ἐρήται is not, as we should expect, and as we find in Ω 544, ὅσον, but Ἔλιας, to be supplied from the previous line. Instead of ὅσον ἐπὶ, the usual phrase is ὅσον θ᾽ ἐπὶ (Γ 12, Η 451, Ο 358, etc.).

The distance of Ἐπειδὴ from the verb for bids explanation by tmesis, nor is ἐπείρεσις found elsewhere in Η. There would seem to have been a fourfold tribal division of Elis. Ἐπειδὴ was the proper name for the inhabitants of Elis, Α 671, the name Ἡλίας having probably come in after the Dorian and Aitolian invasion.

621. Ἀκτόριως is properly the title of Kteatos and Eurytos (not of course the same as in 596), as 'sons of Aktor,' at least as putative father. But the patronymic is here, as often, transferred to the grandson; Αἰαίδης is a familiar case, and Priaios is Ἀρδαίον from a yet more remote ancestor. The vulg. Ἀκτόριως probably comes from Ν 185 where only one brother is mentioned; here it is less suitable than the dual. For the curious legends about the sons of Aktor see Ἀ 709, Ψ 639.

626, οἱ, Ζεν. οἱ, ... 29 (ὁμος) vales and the analogy of ναυτάς as applied to places by a sort of personification (Δ 45, a 404, etc.) are sufficient to justify the reading of Ἀτ. and miss. So Soph. Λ. 597 ἀ νέμων Σαλαμί, ὁ μὲν που ναίοις ἀληθάκτος κτλ. The Echinean islands as a matter of fact lie opposite Akarnania, a considerable distance N. of Elis; but the Homeric geography of the W. coast of Greece is apparently based on imperfect hearsay, not on knowledge. Dulichion cannot be identified. It can hardly here be Leukadia (Sta. Maura).
of the mainland opposite Ithaka (regarded as part of Elis). That the inhabitants of the islands had such possessions on the mainland is consistent with δ 635, where Noëmon speaks of crossing over to Elis, ἐνδὴ μοι ἦπειρον δίδακτα ὀκτά, ὕπὸ δ ἡμέραν ταλαργαι. But there can hardly have been a Kea. This was no doubt the ground for the (probable) atheesis of 631 by Ar. 637. χίλιοι (here and i, 125), with cheeks painted with vermillion. This does not indicate so much a personalization of the ship as a literal painting of a face upon the bows, the red paint being used as a primitive approximation to the colour of flesh. So φωνικόσθραμμα Λ 124, 271. Though this practice is not expressly recorded otherwise in H., there can be little doubt that it existed then as it did, and still does, all over the world, from Chinese junks to Mediterranean and Portuguese fishing boats, to say nothing of its survival in the 'figure-head.' In early vase-paintings the ship of war has an animal's head for the bows, generally a pig's snout. The original idea seems to have been to give the ship eyes with which to see its way. (See Assmann Jahrb. d. d. arch. Inst. iv. 100, Tort Ancient Ships pp. 37, 69.) Of course the actual painting may in Homer's ships have degenerated into a purely conventional daub; but the epithet in question shows that even in that case some consciousness of its origin had survived. Ar. remarked ἐπὶ ἐκ χρυμάτων μέξεν ἑν ἐπιτολάσασα πρὸς τὸν ἑγώρασκον. Cf. Herod. iii. 58 τὸ δὲ παλαιὸν πᾶσα αἱ νῆς ἦραν μητραλφεῖς.
of γὰρ ἐτ' Οἰνώυς μεγαλύτερος οὐνεὶς ἦσαν,
οὐδ' ἀρ' ἐτ' αὐτὸς ἑγν, θάνε δὲ ξανθὸς Μελέαγρος·
tοῦ δ' ἐπὶ παίντ' ἔτεταλπ ἀνασαέμεν Ἀιτωλοίς:
tοῦ δ' ἀμα τεσσαράκοντα μέλαιναι νῆες ἐπτοῦντο.

Κριτοῦν δ' Ἰδομενεὺς δουρικλυτὸς ὑγεμόνευν,
οἳ Κυνωσὸν τ' εἶχον Γόρτυνα τε τειχίσθεσαν,
Λύκτων Μήλητον τε καὶ ἀργυρούντα Λύκαστον
Φαιστὸν τε 'Ῥυτίον τε, πόλεις εὖ ναιταώσας,
ἀλλ' θ', οἳ Κρήτην ἐκατόμπολον ἀμφεμένοντο.
tῶν μὲν ἀρ' Ἰδομενεὺς δουρικλυτὸς ὑγεμόνευν
Μηριώνης τ' ἀτάλαντος 'Ἐνυαλίων ἀνδρειφόντυν·
tοῦσι δ' ἀμ' ὦγδοκόντα μέλαιναι νῆες ἐπτοῦντο.

Ταὐτόπλοος δ' Ἡρακλείδης ἦνς τε μέγας τε

λαῖος ἄγαλη. 643. έτέσακτι Ἐκρυπτ' L. 644. τῶ κ' Ἰ (post ras.). 645. δ' ομ. L. 646. κνομός CCGHJQU (so Tryphon). 647. ἄργισέντα S. Λύκαστον:
κάμαρον Λύκαστον: yr. κάμαρον J. 648. πόλει Ἀ. 651. ἀνδριφόντη R: ἀνδριφόντη G. 653. δ' ομ. Ρ.

641. For the Homeric legend of Oineus and Melengros see 1529 sqq. Zenod. obelised 641-2, apparently because Melengros alone is named all of the sons of Oineus. The inserted line (v. supra) testifies to the surprise naturally felt at the omission of Tyden, the most famous of them. As the scholiast remarks, αὐτός may refer either to Oineus or to Melengros, according to the punctuation.

645. The enumeration having passed from Boiotia S. and W. through Peloponnese and the Western islands to Aitolia, now takes a fresh start from the S. of the Aegaean Sea and passes through the islands to Thessaly. The Cretan towns named are all at the foot of Ida in the middle of the island. See τ 172-7 for the Homeric account of Crete.

646. Κνομός, Σ 591, τ 178.
647. Μίλητος, said to be the metropolis of the famous Ionian Miletos.
649. In τ 174 Crete is said to contain ninety cities; a divergence on which, as we learn from the scholiast, the χαρι-γένες founded one of their arguments.

651. Ἐνυαλίων ἀνδρειφόντη: if this reading is right there is a violent synizesis of -ων ἀρ- into one syllable. But we ought to write ἄνδρειφόντη (or rather ἄδρεφόντη), where ἄδρε- is a lighter form of ἀνδρ-: and so λιπόν τ' οὐσίος ἐπτοῦντο, where see note), X 363, for ἀνδρειφόντη, like ἄνδροε ρίφ-βριος, where the β has, like the δ of ἀνδρ-, arisen from the nasal, which then disappeared (H. O. § 370 n.). Similar forms are ἀ(μ)πλακαματα Aisch. Eum. 284, ἀ(μ)πλάκατον Soph. O. T. 472, ἀ(μ)πλακῶν Eur. Med. 242, where also the mss. mostly give the μ. Cf. ἄδρε- ἄνδρα, Hesych. In the Cyprian inscriptions the nasal is regularly omitted before a consonant (and so often in mod. Greek, e.g. ἄδροπος).

653. In spite of this elaborate panegyric the Rhodians are not again mentioned in H. Telephemos enters only to be killed in E 628 ff. His connexion with Rhodes is not there alluded to. It is impossible to suppose that a Dorian colony was ever admitted by tradition to the Trojan war; but the triple division so characteristic of the Dorians is pointedly alluded to in 668. It is possible, of course, that the praec-Dorian Rhodians had their share in the early history of Greece, and that the Dorians only re-colonized an island already Greek. The intention here may be to give the Dorian hero an earlier possession of the island, and bring him there not by the Dorian invasion but by a private quarrl; but the author manages to betray himself by the word τρεχόν. Bergk suggests that the high praise of the Rhodians
 points to the time of their naval supremacy, perhaps about 900 B.C. The legend of Tlepolemos is given in Pindar O. vii.

Tlepolemos, apparently a desperate word; many derivations have been proposed, but not one carries conviction. It is applied by Homer to the Trojans, the Myrians, and once to an individual, Heriklymenos, λ 236. In Homer and Pindar it seems to be a word of praise, but later writers use it to mean 'overbearing,' 'haughty.' Pindar applies it to things, N. vi. 34, O. xi. 78, P. i. 50. It is common in Polybios, Strabo vii. 328, viii. 339. 660. διοσαρνον HLC. 661. τραφεν ενι POR Vr. A: τραφεν εν Vr. a: τραφετεν εν Mor. Bar. c: τραφεν εν G. 663. δοσον U (supp. n) Anm (T.W.A.). 665. εν τιν θα φευγει Schol. Pap. a (e. Ludwig ad loc.). 666. ἤρακλειας QU. 667. αυταρ: αίσθα ε' Ζen. || ἄκεν G: ἄκεν Mor. Bar. 668. καρφυλαδον Vr. a. || οι' ε' εφιληθεν Cant.
èk Δίος, ὃς τε θεοῦ καὶ ἀνθρώπων ἀνώσει. καὶ σφινθερεῖον πλωτῶν κατέχευε Κρονίων. 669

Νίρεύς αὐ Σύμφρον ἐμέ τρεῖς νῆσας έίσας, Νίρεύς Ἀγαλίης νύος Χαράπτοι 2' ἀνακτος, Νίρεύς, ὃς κάλλιστος ἀμήρ ὑπὸ "Ἰλιον ἡλθε τῶν ἄλλων Δαιμόνιοι μετ' ἀμύνων Πηλείων· ἀλλ' ἀλαπαθῶς ἐμί, παύρος δε ὅι εἰπτετο λάος. 670

οί δ' ἀρα Νίσυρον τ' εἶχον Κράπαθον τε κάσων τε καὶ Κών Εὐρυτύλιοι πόλιν νήσους τε Καλύντας, τῶν αὗ Φειδίππος τε καὶ Ἄντιφος ἡγησίσθην, Θεσαλὸν υἱε δύω Ἱρακλείδαιο ἀνακτος· τῶν δὲ τριήκουτα γλαφυραί νέες ἐστιχώντο. 675

νῦν αὖ τοὺς, ὅσοι το Πελασγικὸν Ἀργος ἐναιον. 680

669 ἀθ. Δ. 671. Νιρεύς ὁ ἘΡΥΚ. || Αἰκώθηκεν ὩΣ Β. ρ. έ Εὐκώθηκεν ΡΣ.Α.Δ. 672. τ' οὐν. ο. 673, 675 ἀθ. Ζευν., 674 οὔλου ἐργαφεν. 674. τόν δ' ὃς ΡΣ. 675. τόν οἱ ἐπικότος G. 676. Κάκον: Κράκον Ρ. 677. Κών: Κω Ι. (ποτ. ρασ.) 678. τόν ὁ ΖΓΚΙ. Ετο. Βτ. ι. 679. τόν ΑΗΣ (γρ. τοῖς) ΠΔΡΑ. α: τοῖς ω. 681. ἤπιόδοτος μετέγραφεν οἱ δ' Ἀργος τ' εἰχον το Πελασγίκον, οὐδαρ ἄρουρης Αν. || Νῦν αὖ τοὺς: οἱ τ' αὐτοὶ Ο'ουρ. Νῦν (Π). Ρ(ΝΥΝ αὖ τοὺς ΡΜ) S Παρ. ε (γρ. ΝΥΝ αὐτοῦς) j: οἱ δ' αὐτοὶ Μοσε, Ι: Νῦν δ' αὐτοὶ Β. τ. αν α λ: ΝΥΝ αὐτοὶ Β. δοί οί Γ. 682. 670. There was a legend of a literal rain of gold sent by Zeus upon Rhodes, apparently founded upon this passage; cf. πολών ὑπὲρ χρυσῶν Πινδ. Ο. vii. 50, βρέχε χρυσάες κυράδεσσας πολών ib. 34. Καταχέειν is very often used metaphorically, e.g. χάριν θ. 19, etc., ἔλεγχειν Ψ 408, and so it may be here; but Pindar's mention of the ἐξαλα νεφέλα shows that he understood the verb in its literal sense. But this line, according to a scholiion on Pindar, was obelized. There is no mention of this in Schol. A, where we find, however, that Ar. obelized the preceding line, taking φλάθεν to mean 'they were friendly to one another in spite of the tribal division,' and regarding 669 as inserted in order to give another explanation of φλάθεν: the line with its obvious padding certainly bears out the idea.

671. Nireus is not mentioned again. The double ερωμενιτις is unique in Η. For τόν άλλων after a superl. cf. Λ 565. 672. These are small islands among the Sporades, only Kos having attained any subsequent importance; but the Cyclades are not mentioned at all. Phedippus and Antiphos again are named only here; the mention of their Herakleid descent looks as if these lines came from the same source as the Rhodian episode above. All the islands were Dorian colonies, but Kos at least had legends of colonization from Thessaly, whence Thessalos is brought into the genealogy. This is again an anachronism, as the Thessalian name is elsewhere ignored in Η. 680. It is hardly possible to read this and the two following lines without feeling that originally Achilles was the leader of the whole of the Thessalians, and that his restriction to three paltry towns in 682 is merely a device to make room for the localization of other Thessalian heroes. As it stands, the effect is almost like 'all the peoples of Britain, who dwelt in Greenwich and Woolwich and Blackheath, and were named Saxons and English and Danes.' The Pelasgian Argo, properly the central plain of Thessaly about Larissa, a long way from Phthia, is in the sequel stretched to comprise Thessaly in the widest sense, and even Dodona in Aitolia. There can be little doubt that Hellenes, Myrmidons, and Achaeans were originally three distinct tribal names of Thessaly, all under the suzerainty of Achilles, as the South
was under the suzerainty of Agamemnon. In I 447 Hellas, the home of Phoinix, is clearly distinct from Phthia, the home of Achilles. But in I 395 the Achaïans seem to include the inhabitants of both Phthia and Hellas, a first step to the use of the Achaian name for all praec-Dorian Greeks. Similarly the Myrmidons are identical with the inhabitants of Hellas and Phthia in A 496. The confusion that reigns in the use of the names is a reflexion of the interminable mixture on the great migrations from North to South, of which the Dorian and Thessalian invasions were a part. See Bury in J. H. S. xv. 217 ff. This is the only case in H. where the name Helennes occurs, except in 530 Ἱανδέλλειας. The introductory words Νῦν οὗ are evidently used to mark a new and important section of the whole. τούς is used as though the poet meant to continue with ἐστὲ or ἐρῶ.


687. ἅπικοιτο, potential opt. after ἀς without ἀς, as X 348. (Other instances in M. and T. § 241.) ἐνί στίγμα, into the ranks drawn up for battle. So Τ 253 ἐν τί στίγμα ἄλος, P 113 ἑπόνε ἐρεμέκ ἐπί στίγμα, brought them into line.

690. For the original home of Briseis see on A 184. Mynes was her husband according to the tradition, though there is nothing in H. to shew it. She was captured on the same raid as Chryseis, A 366.

692. For the termination of ἐγχειμωρος see Δ 242. The anticipation of the future course of the story in 694 is paralleled in 724, but is not in the Homeric style; the Epic poet occasionally speaks of future events as prophetically known to his characters, but foreshadows them in his own words only in suspicious passages.
Της δ' έγε κείτ' ἀχέων, τάχα δ' ἀνοστήσεσθαι ἐμελλεν.

οί δ' εἶχον Φυλάκην καὶ Πύγασον ἀνθέμοντα, 695

Δήμητρος τέμενος, "Ἰτωνί τε μητέρα μῆλων, ἀγχιάλων τ' Ἀντρώπα ἤδε Πτελεῶν λεχεποῖν, τῶν αὖ Πρωτεσίλαος ἀρήμοι ἠγεμόνευεν

ξώον εὖν: τότε δ' ἤδη ἔχειν κάτα γαῖα μέλανα. 700

τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκην ἐξελειπτο καὶ δόμος ἡμετέρης: τόν δ' ἐκτανε Δάρδανος ἀνήρ νηὸς ἀποθρόσυκοντα πολὺ πρῶτιστον Ἀχαιών.

οὔδε μὲν οὐδ' οἱ ἀναρχοῖ ἔσαν, πόθεν γε μὲν ἄρχον· ἀλλὰ σφες κόσμησε Ποδάρκης οὗς "Ἀρης,

"Ιφίκλου νῦν πολυμήνην Φυλακίδαν,

ἀυτοκασίγνητος μεγαβύμον Πρωτεσίλαον ὀπλότερος γενεῦν; ὡς δ' ἀμα πρότερος καὶ ἄρειων ἦρως Πρωτεσίλαος ἀρήμοιο: οὔδε τι λαοὶ

δεῦνον' ἠγεμόνος, πόθεν γε μέν ἐσθλὸν ἐνντα·

τοῦ δ' ἀμα τεσσαράκοντα μέλαινα νῆος ἔποντο. 710


696. The asyndeton shows that Δήμη-

τρός τέμενος must be in apposition with Pyrasos, and is not the town Δήμητρος,

explained by Ar. as distinct from Pyrasos. See Strabo ix. p. 435, and cf. 506 Ποιησάμων ἄγλων ἀλόνωσον in apposition with Onchestos. These towns surround Alos at the head of the Malian gulf.

699. Κάτεχεν, as Γ 243. Protesilaos' ship plays a prominent part in the fighting later on, X 681, O 705, Η 286.

700. ἀμφιδρυφῆς, explained by Λ 393 τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφῆς εἰς περαιαί.

701. Ἀιμιλέκος ἦτε ἄτεκνος ἢ ἀφόρμυ

μένος τοῦ ἐτέρου τῶν δεκαπτῶν ἢ ἀτελέως: ἔθος γὰρ τὸν τότε γόμασι βάλαμαν ὀικοδομεῖτα (Schol. Λ). The first explanation is best; he has only half completed his household, as, though married, he has left no son. Cf. Soph. O. Τ. 930 παντελῆς ἄμαρ, 'because the wife's estate is crowned and perfected by the birth of children' (Jebb). The last is founded upon Odysseus' description of his building his own marriage-chamber, ψ 189 sqq.
οἱ δὲ Φεραῖς ἐνέμοντο παραὶ Βοιβηθίδα λήμνην, Βοιβηθίαν καὶ Γλαφύρας καὶ ἑκτιμεῖνς Ἰαολκόν, τῶν ὅρκες Ἀδμήτου φίλος πάις ἐνδέκα νηῶν, Ἐὔμηλος, τὸν ὑπ’ Ἀδμήτου τέκε διὰ γυναικῶν Ἀλκηστίας, Πελίας θυγατρῶν εἶδος ἀριστή. 715

οὶ δὲ ἄρα Μηθώνιν καὶ Θαυμακίνην ἐνέμοντο καὶ Μελίβοιαν ἔχον καὶ Ὀλιζώνα τρηχείαν, τῶν δὲ Φιλοκτήτης ὅρκες, τόξουν εἰν εἴδως, ἐπτὰ νεῶν· ἐρέται δ’ ἐν ἐκάστη ἐπεντήκοντα ἐμβέβαιαν, τόξουν εἰν εἰδότες εἰς μάχεσθαι. 720

ὄλλ’ ὁ μὲν ἐν νῖσσῳ κεῖτο κρατέρ’ ἀλγεα τίσχων, Λήμνοι εἰς ἵγαθεν, ὅθε μιν λίπον ὑπὲ Ἀχαιῶν ἐλκεὶ μοχθίζοντα κακών ὀλοφρονοῦ ὕδρον· ἐνθ’ ὑ γε κεῖτ’ ὑέχων· τάχα δὲ μιθῆσθαι ἐμελλὼν Ἀργείοι παρὰ νησίῳ Φιλοκτήταο ἄνακτος. 725

οὔτε μὲν οὔτε ὦ εἰς ἄναρχοι ἔσαν, πόθεν γε μὲν ἀρχιν· ὦλλα Μέδων κόσμησεν, Ὀιλίου νόθοι νῦς, τὸν ρ’ ἔτεκεν Ἱώμη ὑπ’ Ὀιλής πτολεπάρθοι. 730

οἱ δὲ ἔχον Τρίκκην καὶ Θδώμην κλωμακόσσαν, οἱ τ’ ἔχον Οἰχαλίνην τόλιν Εὐρύτον Οἰχαλίνου, τῶν αὐτ’ ἡγείσθην Ἀσκληπιοῦ δύο παίδε, 735


719. Sophokles evidently follows this line (Phil. 1027), πλείσανθ’ ἐπά ρασιν ραβδάτην. 720. For Ἰφι Bentley conjoin. Ἰφί, perhaps rightly; but see note on Ζ 478. 723. ὀλοφρόνων is used in Η. only of animals (Ο 630, Ρ 21), in ἰδ. only of men (α 52, κ 137, λ 322). There is no other allusion in Η. to the story of Philokettes, but it must have been perfectly familiar as an essential part of the legend of Troy. Zem. atthetized 724-6 on the same grounds as 686-94. Medon appears again in Ν 694, but there he is leader of the Phthians with Podarkes (704). 729. There is now a jump from the SE. to the W. of Thessaly, whence came the cultus of Asklepios, which in historical times had its chief seat in Epidaurus, though the temple at Trikka was always famous. (The oldest myth takes us to Lakereia on the Boeotian lake, which we have just left, 711.) Homer does not represent him as anything more than a mortal chieftain, Δ 194. κλωμα- kosecan (ἐπ. λεγ.), τὸν τραχεὰν καὶ δρῆ ἔχωσαν Schol. B, πολλὰ ἀποκλιμάτα ἔχουσαν, κρημνωθὲν Ἑσυχ. Der. and reading are alike uncertain. κλωμακό- σσαν might perhaps be used of terraced hill-sides, like staircases. For Oichalia and Eurytos see on 595. 731. Ἀσκληπιοῦ: read Ἀσκληπιώο, see on 518.
ιητηρ' ἀγαθῷ, Ποδαλείριος ἤδ' Μαχάων·
τοῖς δὲ τριήμοις γλαφραῖς νέες ἔστιχοντω.
οἱ δ' ἔχουν Ὀρμείνον οἴ τε κρήνην Ὕπέρειαν,
οἱ τ' ἔχουν Ἀστέριον Τυταῖοι τε λεικὰ κάρφα, τῶν ἦρωι Ἐυφύτυλος Ἐνναιμονὸς ἀγλαῖος νύσ.
τοῖ δ' ἅμα τεσσαράκοντα μέλαιναι νύσ ἔποντο.
οἱ δ' Ἀργισσαν ἔχουν καὶ Γυντώνην ἐνέμοντο,
'Ὀρθὲν Ἡλώνην τε πόλιν τ' Ὀλοσσόνα λευκῆν, τῶν αὐθ' ἤρμονευε μενεπτόλεμος Πολυποτής,
νῦσ Πειριθοῦο, τὸν ἀδάνατος τέκτον Ζεὺς, τὸν ρ' ὑπὸ Πειριθώου τέκτον κλωτὸς Ἱπποδάμεια ἕματι τοῦ, ὅτε φίρας ἐτίσατο λαχυὴντας,
τοὺς δ' ἐκ Πηλίου ὤσε καὶ Λιδίκεσσι πέλασενούκ ὅπος, ἀμα τῷ γε Λεοντεύς ὥζος "Ἀρης,
νῦσ ὑπερθύμιοι Κορώνου Καινείδα
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νύσ ἔποντο.
Γούνες δ' ἐκ Κύφου ὤγε δύο καὶ εἰκοσι νήματοι τοῖς δ' Ἐνιήνες ἐποτο μενεπτόλεμοι τε Περαιβοί,
Zeus of Dodona in II 233, and this may have caused the mistake. There was indeed a legend that the oracle of Dodona had been transferred there from Skotassa in Thessaly, but of this Strabo, p. 329, in an unfortunately mutilated passage, speaks with marked incredulity. There must, however, have been some early religious connexion between Thessaly and Dodona, which may have led to the legend.

751. Τιταρθιοσ. the later Europos. Bentley's Τιταρθιοσόν is most tempting, because of Φίργα, and of the analogy of other place-names in -φίργα: cf. Lucan vi. 376 Defendit Titaresos aquas. But unfortunately it contravenes the rule that lengthening by position of a vowel short by nature is not permitted before the bucolic diaeresis. What idea the poet had in his mind about the meeting of the rivers it is hard to say. It is said that the Europos is a clear stream which is easily to be distinguished for some distance after it has joined the Peneios white with chalk; but ἀργυρωδίνη is a strange epithet to use for a river if the emphasis is laid on its want of clearness. The connexion of the river with the Styx is no doubt due to the existence of some local cultus of the infernal deities of which we know nothing. ἐργα, τιθλ, as M 283, in a purely local sense of tilled fields. The word is of course common in Homer in the pregnant sense of agricultural labour.

755. ὁρκος here, as often, means the object sworn by, the 'sanction' of the oath. Cf. O 38 τὸ κατεβάζεσθαι Στυγὸς ἐδώρ, ὅ τε μέγιστος | ὁρκος δεινότατος τε πέλει μακάρεσσι θεοί. For the origin of the oath by the Styx see Frazer Paus. iv. p. 253. The water was supposed to be fatal to life, so that the oath was originally 'a sort of poison-ordeal; the water would kill the man who foreswore himself, but spare the man who swore truly.' In Herod. vi. 74 there is a case, the only one recorded in history, where the Arkadians are asked to swear by the Styx; so probably 'when the poets made the gods swear by Styx, they were only transferring to heaven a practice which had long been customary on earth.' For ἀπορρόως cf. k 514 Κώνυμας θ', δι δὴ Στυγὸς ἑσατός ἑστίν ἀπορρός, and see M. and R.'s note there on the rivers of the infernal regions.

756. Once more we make a jump back to the E.; and again we have a tribe, the Magnetes, without any cities, as the towns of Magnesia have been already enumerated and apportioned among various chiefs, Philoketes, Enmeles, and Enypylus. And here no theory of a separation of the tribe will help us, as these Magnetes are expressly located about Pelion and the Peneios, the very country that we have already been through. Strabo fairly gives up the puzzle in desipr. : εὐκαίριον ὅν (οἱ ἀστεροὶ ἀνθρώποι) διὰ τᾶς συνεχείας μεσατάσεως καὶ εξαιλάξεως τῶν πολιτειῶν καὶ ἐπιμελέως συν-χείριν καὶ τὰ ὤνομα καὶ τὰ ἔθνα (ix. 442), which is a mere admission of the impossibility of any historical criticism of this part of the Catalogue.

760. The ships enumerated amount to
1186. Thuc. i, 10 suggests that by taking a mean between 129, the largest, and 30, the smallest number mentioned for a ship's crew (see 510 and 719), we may gain an approximate idea of the numbers of the Greek army. The mean being 85, the total on this plan will come to just over 100,000.

763. Φιρητίδάς, another 'parrhonymic' (see on 621). Eumelos was son of Admetos, son of Pheres. It is of course possible that the poet meant that the horses were the horses of Admetos, and only lent to Eumelos by his father, or inherited, as in the case of the Ναήμα ἵππος of Nestor, Λ 597; but this is not likely, cf. Ψ 376.

765. ἄρης οἰκετέας, one in coats and in years. The ὁ is the same as in ὁπάταρος, Λ 257, but the relation of it to the commoner ἀ- (for *sun-, short form of σώμα-, one) is not clear. Cf. also ὁγαστόριον γαστόστρου by the side of ὁγάστορες: ἀδέλφοι δίδωμα in Hesych., and ἄδων by ἄμα. The *- of οἰκετέας presumably represents only the lengthening by ietus before *οικετέας. Cf. Hesych. αιτετή: *ἄρης οἰκετέας: *ἄρης *αὐτῶν ἄτε γενναίοι, and again ἵππης: ὁ φοίης. Waackernagel's explanation οἶκος *αὐτῶν (αἴρος = one) leaves the other forms unaccounted for. See Schulze Q. E. p. 495. στραφόλι (distinguished by accent from οὐκοφλής, a bunch of grapes) is explained by Schol. Α as λασοκόκκοι δαχτῆρι, δέ άμα πάναν καὶ ὕψος μετρεῖ, i.e. the still familiar mason's level, consisting of a plummet hanging in a T-square. The sense is that the two mares were exactly of equal height at every point as measured by a level across their backs. Reichel remarks (H. W. 22) that such equality was important when horses were harnessed to the same yoke across their necks.

766. The reading here is doubtful. Πηρείις seems to be merely an itaistic variant; though Steph. Byz. and Hesychios mention a town of that name in Thessaly, nothing more is known of it, and it is probably only a deduction from this line, supported by the fact that the position of Πηρείις is clearly too far north. Besides, the horses were evidently bred by Apollo during his service with Admetos at Pherei. Hence Valckenier conj. Φησίδης, which has a shade of ms. support, and would be satisfactory but for the fact that the Thessalian town is Φεράλ (711), Φήραι being in Messenia. But the patronymic Φησίτιδης points to some variation of quantity, as it is evidently connected with the name of the town.

767. φόβον ᾲρινος φορέως, carrying the punic of war into the ranks of the enemy. Cf. note on Ε 272 μυρτώμενος (?) φόβος.

769. This and the next line are an awkward interpolation, apparently intended to bring the Catalogue into harmony with lines such as Ψ 276. Schulze Q. E. p. 349 has shown that the scansion μοίρε is purely Attic, the penultimate being always short in H. He suggests with great probability that 768 originally ended πολις ὡς ᾨριλείς, and was followed by 771. Euripides.
ἀποκράτισσαι: the ἀπο- here seems to be intensive, as in our vulgar phrase 'raging away,' giving full vent to his anger. So also H 230, Ἰ 426, Ἡ 378. Cf. Γ 415 ἀπεκτάρισιν, Τ 183 ἀπαρέσσασθαι, I 309 ἀποτειχεῖν, § 49 ἀποθανάσαι, and Lat. desanere, etc.

774 — 626. αἰγάπην, either from ἀχί, as a spear for hunting goats, or from ἀᾱς: the former derivation is supported by ἰ 156, where they are actually used against goats.

777. πεπυκασεῖν, covered up with covers, πέταλοι, as Ἐ 194, to keep them clean while not in use. In Ἡ 503 the word seems to be used in a hyperboical sense, 'hidden by its ornaments.'

780. We have two more short similes describing the march to battle, in addition to those of 450 sqq., to be followed by others at the beginning of Ἡ. 780 seems to be an exaggeration of 455, and to refer to light, which is as great as if the whole earth were on fire. The idea is not the same as in Λ 596 μάραντο δύος πυρός αἰθωμένος. ηὔμοιο is pass. only here. The act. means to deal out or drive to pasture (ἰ 233); the mid. to feed upon (of fire, Ἡ 177), to inhabit, or to possess (Ζ 195).

781. The connexion of Zeus τερτισκαίων with the phenomena of a volcanic district has been thought to allude to the violent electrical disturbances which often accompany eruptions. Ἀρμια is said to be a volcanic region in Kilikia, or, according to others, in Mysia, Lydia, or Syria. The latter name suggests Armon, the native name of Syria. Evidently Arima or the Arimoi are best located in mythland. Α, perhaps following Ar., gives Ειραπλος, and so Virgil must have read, Ἀει. ix. 716 'durumque cubile Inarimae lovris imperitis imposta Typhoeo.' The metaphor of lashing reappears in the story of the defeat of Typhoeus by Zeus in Ἰ 857, where he is described as a monster with a hundred snake's heads spitting fire, the son of Gaia and Tartaros. So also Pindar, in a magnificent passage of Ἰ. i., where his birthplace is given...
as Kilikia, but his prison as beneath Cumae and Aetna.

783. *diéprrvcon* pedioi: for this local gen. see *H. G.* § 149; it expresses a vague local relation (*within, in the sphere of,* etc.).

785. His father, His text. 786. The tomb of Aisyetes is not again named as a landmark: but other barrows are mentioned in a similar manner, e.g. 811, and the σήμα ’Iasor K 415, Λ 166, 371, Ω 349.

794. *dékymenac,* apparently a perf. part. with irregular accent. So also I 191, Σ 524, ν 385, ποτάδέκymenos Η 415, Ι 628, Κ 123, ἵπποδέκymenος ν 310, π 189. Cobet would read δέκymenos (a form mentioned in the *Euym.* M. and found as a variant on I 191 in Α) as a non-them. pres. His objection to the text, however, applies only to the ordinary view that δέκymenοs is an aor. form (δέκympp) which is plainly unsuitable to the sense waiting. For other cases of
τοί μὲν ἑισαμένη προσέφη πόδας ὡκέα Ἰρις. "ὦ γέρον, αἰεὶ τοι μύθοι φίλοι ἄκριτοι εἰσίν, ὡς ποτ' ἐπ' εἰρήνης. τόλεμος δ' ἀλάστος ὁροφεῖν.

η μὲν δὴ μάλα πολλά μάχας εἰσήλθαν ἄνδρῶν, ἄλλα οὖ ποιῶν τούτῳ τι σώσοντε τε λαὸν ὑποπα. λίγη γὰρ φύλλοισιν ἑοικότες ἢ ψαμάδοισιν ἔρχονται πεδίοι μαχησόμενοι προτὴ ἁστυ.

"Εκτὸρ, σοὶ δὲ μάλιστ' ἐπιστέλλομαι, ὡδὲ δὲ ἰέχαιν. τολλοὶ γὰρ κατὰ ἄστυ μέγα Πριμύον ἐπίκουροι, ἄλλα δὲ ἄλλαν γλώσσα πολυπτερέων ἀνθρώπων τοῖς ἔκαστος ἀνήρ σημαίνεται, οἰσὶν περ ἄρχει, τῶν δὲ ἔχχηγεσθα, κοσμησάμενος πολίτας," δὸς ἐφαθ', "Εκτὸρ δ' οὐ τι θεάς ἐπος ὑγροίσην, αἶψα δ' ἐλυσα ἄγορήν ἐπὶ τεῦχεα δ' ἑσσεύνοτο."

perf. without reduplication see H. G. § 23 (οἴοδα, ἐργατα, ἑσα, ί ἐρευν Ω 125, and one or two other doubtful forms). Or δέγκεμος itself might be a syncopated present; there is probably no reason for supposing that the affection of χ by μ is confined to aor. and perfect stems. This is apparently the view taken by van L. Ench. p. 384; ἐργατα may then also be a non-them. pres. = δέχ-νται (M 147). Ναύφιν: this form of ναῦς occurs only for an ablative gen., with a specially locative sense. H. G. §§ 154-8.

795. μίν in this phrase is to be taken with προσέφη. 796. φιλοί is pred., ἄκριτοι (endless, see on 214) goes with μίθος. 802. "Εκτὸρ, κοὶ δὲ: for the use of δὲ cf. Ἡραίστε, σοὶ δὲ, Αἰσχ. Pr. V. 3, and note on Л 340, 540. 804. Cf. Δ 437-8, and λ 364-5 οὖ τε πολλοῖς βόσκει γαία μὲλαινα πολυπτερέας ἂνθρώπους, where the epithet is more in harmony with the metaphor of men as fed by the soil; here it means no more than widely scattered, and even so is not appropriately used of certain definite tribes, instead of mankind at large. But if the passage is to be saved from ludicrous weakness, we must omit both 803 and 804; the injunction then becomes, not an absurdly obvious piece of tactical advice, but a call to immediate action, such as the context requires: 'let each commander give his men the word (to advance) and lead them against the enemy.' As Greeks and Trojans always talk freely together, it is absurd to suppose that the Trojans and their allies had difficulty in understanding one another's language. Cf. note on 867.
πᾶσα δ' ὄργυμνο τῦλαι, ἐκ δ' ἐσσυτο λαὸς, 810 πεζοί θ' ἱππησε τε. πολὺς δ' ὄρυμαγὸς ὀρῷει. ἔστι δὲ τις προπάροθε πόλιος αἵπετα κολώνῃ, ἐν πεδίῳ ἀπάνευθε, περιδρόμος ἐνθα καὶ ἐνθα, τὴν ἦ τοι ἄνδρες Βατιείαν κυκλήσκονυι, ἀθάνατοι δὲ τε σήμα πολυσκάρμῳε πυρίνης· ἐνθα τότε Τρόιες τε διέκριθην ἦδ' ἐπίκουροι. Τρωι μὲν ἠγεμόνειε μέγας κορυφαίολος "Εκτωρ

810. ὄρυμαγας CGHJPUR. 811. πόλις ι (ι συμφ. over η) Ι2: πόλις Ψ 813. Βατιεα Παρ. a. 814. πολυσκάρμῳε Π.

809. πᾶσαι αἱ τῶν δαλαῖ (and so Μ 340) Αρ., i.e. the gates were thrown wide open; because, with the doubtful exception of Ε 759 πῦλα δαφάνεα, Η. does not seem to have conceived Troy as having any gates except the Skaiain. But in all the other phrases (Α 65, Ν 191, 408, 548, etc., and even Α 389) to which Αρ. referred to support his theory of πᾶσας = δαλαί, the emphasis lies on the fact that the whole of something is affected when it might have been only a part; the difficulty here obviously is that we can hardly conceive a part of a gate being opened; πᾶσαι could at the most mean that both the σωσίες were opened, not one only, and then it would obviously be an unnatural phrase. It is better to consider the poet as conceiving Ilion, like all great towns, as many-gated, but as only naming the one gate which was specially recorded by his tradition.

811. The tomb of Myrine, like that of Aisyetes, is not again named in the Ηλιαδ; but both names are probably traditional, and do not look like the invention of an interpolator. Myrine is said to have been one of the Amazons who invaded Phrygia (Γ' 189). She is evidently the eponym of the Αἰολική town Μυρίνα; Kyme and Smyrna equally derived their names from Amazons, Strabo 550, 623, 633. For the language of gods and men see Α 403; τῷ μὲν δομωδοστέαν ἀνθρώπος τῷ δὲ ἀθηνή θεὸς προσάετε, Schol. B.

813. Βατιεα = Brier hill.

814. THE CATALOGUE OF THE TROJANS differs notably from that of the Greeks in the evident want of detailed knowledge of the countries with which it deals. Three groups of towns are given, two without any tribal names (828 f., 835 f., 853 f.), all lying along the Hellespont and the south shore of the Euxine. Niese suggests that these may probably be taken from an early form of the Argonautic legend, as they all lie on the course there taken. The rest of the Catalogue contains only names of tribes with occasional mention of a single city. The arrangement of the allies is radial, not concentric, along four lines running NW. (844-50), E. (851-7), SE. (858-63), S. (864-77), the extremity of each line being marked by τηλε or τηλόκτεν. The Trojans and allied tribes form a central group (816-43). There are serious differences from the rest of the Ηλιαδ; for instance in K 428 ff. we have a list of Trojan allies omitting the Paphlagonians (who do not reappear in the Ηλιαδ) and Kikones (Π 73 only, and Od.), but including the Leleges and Kaukones whom this Catalogue omits, though they are named again in Τ 96, 329, Φ 86. Ennomos (860) and Nastes and Amphimonomos (875) are not slain by Achilles in the fight at the river as we have it in Φ. In Σ 511 the leader of the Μυσιανος is not Chromis or Ennomos, but Hyrtios. On the other hand, several lines seem to be taken from the Ηλιαδ, e.g. 822 from Μ 99 f., 837-9 from Μ 95-7, 831-4 from Α 329-32. This all seems to point to older material worked up and partly adapted to this place. κορυφαίολος explained ὁ αἰώλως, ὁ καὶ τῇ κόρθῃ νοτίαν the helm, or more simply with sparkling helm, cf. note on Ε 707. Grammarians and mss. vary in the accent, many writing -αίως as in the simple adj.
Πριαμίδης: ἀμα τού γε πελάτιον καὶ ἀριστοὶ λαοὶ θωρικότον μεμαύτες εἰρήνησιν.

Δαρδανίων αὖτ' ἢρχεν ἐνς παῖς 'Αγχίσαο Αἰνείας, τῶν ὑπ' Ἀγχίσητι τέκε δι' Ἀφροδίτην, Ἰδης εὖ κυμοίς θεὰ βροτοὶ εὐνυθεία, οὐκ οἶος, ἀμα τοῦ γε δόω ὁ Ἀντήναρος νεί,

Ἀρχέλογος τ' Ἀκίμας τέ, μάχης ἐγ εἴδοτε πάσης. οἱ δὲ Ζέλειαν ἐπαίων ὑπάλ τόδα νειλατον Ἰδης, ἀφιείτο, πίνοντες ὑδώρ μέλαιν Αἰσθείου.

Τρώες, τῶν αὖτ' ἢρχε λυκάνως ἀγλάδος νῦν Πάνδαρος, οὐ καὶ τόξου 'Ἀπόλλων αὐτὸς ἑδοκεν.

οἱ ὁ τ' Ἀδρήσειαν τ' εἰχὸν καὶ δήμον Ἀπαίσον καὶ Πετνειαν ἐχόν καὶ Τηρείς ὁρὸς αἴτου, τῶν ἢρχ' Ἀδρήστος τε καὶ Ἀμφίος λινοθωρῆξιν

νεί δῶν Μέροτος Περκόσιον, ὅσ περὶ πάντων ἤδεε μαντοτύνων, οὐδὲ οὐς παίδαις ἐσάκε


819. For the Dardanians (whence 'Dardanelles') see Τ 215 sqq.

820. For E 313; and for οὖδα Βροτοὶ εὐνυθείσα Π 176.

821. Cf. E 313; and for οὖδα Βροτοὶ εὐνυθείσα Π 176.

822. These Τρώες are a separate clan who had doubtless split off from the Trojans proper, and settled a short distance away to the NE. See also note on Β 105. The Aisepos runs into the Sea of Marmora near Kyzikos. Νειατόν, nethermost, where Ida runs down to the sea; vide Α 381.

827. τοξόν, the bow, in the sense of skill in archery, acc. to Schol. A; for Pandaros had acquired his bow himself, Δ 106 sqq. A similar phrase is used of Teukros, O 441.

823. These towns lie at the extreme N. of the Troad, where the Hellespont opens out into the Sea of Marmora. Pitheia is possibly the later Lampakos. Adrasteia was a local goddess = Nemesis, and Acrasios perhaps originally a god identical with the Acrasios of Sikyon (see note on 572). It is certainly curious that he should appear here with Amphios, apparently a short form of Amphiaraos, so closely bound up with Acrasios in the Theban legend. Amphios of Paisos or Apaiaos is in Ε 612 son of Selagos. For Λινοθωρῆξι see 529.

831 - 4 = Α 329 - 32. In both places the Pausanias gives οὖν' εὖς for οὖδε εὖς (ὁφοῖς). Merops seems to have migrated from Pergote (see 555), or rather the name points to some hero-worship common to all the districts; cf. Απ. Ρρεον. 1. 975.
ΠΕΡΚΩΛΗΝ Γ Β. 1

στέιχευεν ἐς πόλεων φθοσύμωρα· τὸ δὲ οὐ τι πειθέσθην· κηρευ γὰρ ἀγον μέλανος θανάτων.

οὗτος ἀρά Περκώλην καὶ Πράκτιον ἀμφενέμοντο καὶ Σηστόν καὶ "Ἄβυδον ἔχον καὶ δίαν Ἀρίσθην, τῶν αὐθ "Τρακίαδις ἤρχον Ἀλκιβός ὁραμός ἄνδρον, Ἀλκιβὸς Ἐκτάκιδης, ὃν Ἀρίσθηθιθεν φέρον ἵπποι αἰθόμεν μεγαλοί, ποταμόι ἄποι Σελήνηνς.

Ὑπόθονος δ᾽ ἀγε φύλα Πελασγών ἐγχεσιμώρων, τῶν οὗ Λάρισαν ἐφισώλακα ναιετάσκον· τῶν ἤρξ Ὁπόθοδος τε Πύλαιος τ᾽ ὡς Ἀρνησ, νεὶ δυῶν Λάριθον Πελασγοῦ Τευταμίδα.

αὐτὰρ Θρήκιας ὧν Ἀκάμας καὶ Πειρόως ἤρως, ὀσσους Ἐλλήνωντος ἀγάρρως ἐντός ἐέργεια.

Εὐφήμος δ᾽ ἀρχός Κικώνων ἰν αἰχμητάων, ὑπὸς Τροϊκύνου διότρεφεός Κεάδα.


836. As Niese remarks, it is natural that in a περίπλους such as that of the Argonauta Sestos and Abydos, on opposite sides of the Hellespont, should be joined together, but not that in a geographical list they should be put under the same ruler. Sestos on the N. shore must have belonged to the Thracians (844). Acc to Schol. B, however Sestos was awarded to Abydos in a dispute with Athens on the authority of this line. The other towns on the S. shore.

839. ἄευθων, apparently sorted or brown. The epithet is used to mean (a) shining, especially of iron or bronze, (b) reddish-coloured or tawny, of animals (cf. fulvus from fulva), especially the lion, the bull (Π 488), and eagle (Ο 690). Others understand it to mean 'of fiery courage,' others (see Ameis on σ 372) 'shining' with sleek coats or feathers. It is hardly possible to decide between these; the only important argument urged is that in Θ 185, where Hector's four horses are Ζάνδος, Πάπαργος, Λίθων, and Αὔμος, the two first clearly refer to colour; but the last name would support Ameis's interpretation.

840. ἐργεσιμώρων, see on Τ 242. The Pelasgians are introduced as though they were inhabitants of the Troad, all the preceding nations being evidently regarded as lying within the dominion of Priam, though having their own chiefs; cf. Ω 541-5, where the limits given include all the towns hitherto named. (So Leleges and Kilikes, not named here, lived in Troas, from a comparison of Τ 92, Ζ 397, with I 329.) The Larissa should then be that known as καθ 'Ἀμαγίτω, only twenty-five miles from Troy (Strabo p. 620). But this does not suit P 301, where this same Hippothoos dies την ἄξιο Λαρίας. On this ground Strabo decides for Larissa near Kyme in Aiolis. The simplest explanation is to suppose that the Catalogue speaks of the Trojan Larissa, but that the poet of P was thinking of another. This he might easily do, as no less than eleven towns of the name are recorded by Steph. Byz. and Strabo (p. 440). The name is always brought into connexion with the Pelasgians—whether as a historical fact or as a mere hypothesis we are not in a position to say.

845. ἐντός ἐσπεταλίον, of a boundary on one side only, see 617, Μ 201, and Ω 544. The Thracians seem to be limited to the Thracian Chersonese and neighbourhood; Peiros comes from Ainos, Α 520. Iphidas the Thracian leader (Α 221) is not named here.

846. For the Kikones see ι 39 sqq. They lived on the coast of Thrace
till the time of Herod. (vii. 59, 108, 110).

848. The Paionians are elsewhere described as spearmen and charioteers, i.e. heavy-armed soldiers, not archers (except K 428). Herod. mentions the legend that they were of Trojan lineage, v. 13 (vii. 20, 75). Asteropeios is not mentioned among their leaders, although, according to Φ 156, he must, by a strict reckoning of days, have been in Illos at the time which the Catalogue is made to suit. The praise given to the Axios (W. of the Strymon in Macedonia, now the Vistritza) caused great difficulties, as it is and always was, apparently, a very dirty stream. The variants given above testify to the attempts to evade the difficulty by transferring the eulogy to 'Aia,' which was said to be the name of the main spring of the Axios, and to be clear and bright.

851. ΛΑΙΩΝΙΟΝ ΚΗΡ: cf. A 189. Plato quotes the phrase, Theaet. 194 E. The 'wild mules' are supposed to be Jaggetais of Tartary (epus hemionius, Linn.), a species intermediate between the horse and the ass, of which some rumours must have come westward along the coast of the Euxine. A breed of wild 'mules' in the literal sense is of course a physical impossibility. Hehn thinks that the Enetoi made a trade of breeding mules and sold them 'unbroken' to their neighbours, but ἀγροτέρα cannot = ἀδομή. However, the discovery of the breeding of mules is attributed to the Mysians, who were neighbours of the Paphlagonians and gave Priam his mules; see note on Ω 278. In historical times the only known 'Ενετοί (or 'Ενετοί as Strabo writes) were Illyrians (subsequently the founders of Venice). It was concluded that they must have emigrated W. from Paphlagonia very soon after the Trojan war. Mules are of course commonly mentioned in the II., though the ass is only once named (Α 558, where see note).

855. The lines added by Kallisthenes (vide supra) are of course intended to remedy the omission of the Kaukones, who appear among the Trojan allies in K 429, T 329. Other Kaukones in Ellis are mentioned in γ 366 (cf. Herod. i. 147).

856. In this line we appear to reach fairyland. The conjectural readings of the ancients (vide supra) shew that no identification with historical regions was
possible. 'Αλβή, as Strabo says, may be Χαλύβη: the Chalybes in historical times were famous miners, but produced iron only, not silver, Xen. Anab. v. 5. 1, Strabo pp. 549–51. Armenia however, close to them, was the home of silver (see O. Schrader Sprache, und Urgesch. pp. 258 ff.), γενεθλὶς = birthplace only here. Paley compares ἀργυρὸν παγό of the silver mines of Laurion in Asch. Pers. 238.

858. These Mysians are Asian, and geographically, at least, distinct from those of Thrace, see on N 5. Chromis is called Chronios in P 218, 494, 534. Four others of the name are mentioned.

861. ἐν πόταμῳ, sc. Φ 15 sqq., where Ἐννόμος is, however, not named (but see P 218); hence Aristarchosobelized 860–1.

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

865. Γυγαία λιμνή, near Sardis, Herod. i. 93; cf. T 391. Strabo says it was afterwards called Κολών. The name obviously has to do with the familiar Gyges. The mother was of course the Νής or nympha of the lake. Cf. Z 22, Ξ 444, T 384. There is no other case in H. of maternity attributed to a lake, though rivers are often fathers (e.g. Φ 159). The variant Λύμη (locativa) was meant to avoid this objection, by making Γυγαία the name of the nymph.

867. Βαρβαροφύλλων seems to refer only to the harshness of the dialect, as Thuc. remarked (i. 3). H. does not make any broad distinction between Achaeans and barbarians. So Σωτήρια γραφών θ 294. This marked reference to the days before the colonization of Asia Minor may indicate that the line is really very old; but, on the other hand, we must admit that the poet could not well have given a more effective touch to indicate the extreme remoteness of the heroic times from his own, had he lived in Milesiot itself, than by this casual allusion, made as though a matter of course, to the days when the great and famous city was no more than a dwelling of the despised barbarians.

868. ἀκριτοφύλλων, i.e. with foliage massed together, so that the eye could not distinguish separate trees; see note on 246. According to the scholia the small cones of the pine were called φθόρες from some fancied resemblance to those insects; but the best ancient authority is for the reading φθιρῶν or φθύρων.
Μαλάνδρου τε ῥοᾶς Μυκάλης τ' αἰτεινα κάρηνα· τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἤγησίσθην, Νάστης Ἀμφίμαχος τε, Νομίμονος ἄγλαϊ τέκνα, ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἔεν ἥπτε κοῦρη, νήπτος, οὐδὲ τί οἱ τὸ γ' ἐπήρκεσε λυγρὸν ὀλέθρον, ἀλλ' ἐδάμη ὕπὸ χερσὶ ποδόκεος Διακίδαι ἐν ποταμῷ, χρυσὸν δ' Ἀχιλέως ἐκόμισε δαίφρον. Σαρπηδόν δ' ἤρχεν Λυκίων καὶ Γλαῦκος ἀμύμων τηλόθεν ἐκ Λυκίας, Ξάνθου ἀπὸ δινήγητος.

870. Ναύτης C (and ὁp. Εust.). 871. Νουεύονος ΗΡ. 872. καὶ ὃν G.
874-5 ἄθ. Ar. (The lines have the obelos in A—in Pap. a it is affixed to 875-6—and their rejection follows on that of 860-1, but the scholion is missing.)
872. δὲ would naturally refer to Amphimachos as the last named, and so Ar. took it; but Schol. A says that Simonides held it to mean Nastes as the principal leader. Perhaps L. Müller is right, therefore, in thinking that Simonides did not read 870-1 at all; they are certainly not wanted, though there is no obvious reason for their insertion. χρυσόν evidently means golden ornaments, such as Euphorbos wore, P. 52. Neither of these leaders is named in the fight in the river in Φ; cf. on 860-1.
INTRODUCTION

With the third book begins a distinct section of the Iliad, extending to Δ 222: the story of the duel of Paris and Menelaos, and its sequel, the treacherous wounding of Menelaos by Pandaros in spite of the treaty. The section contains two subordinate episodes: the Τεχνοκοπία or interview between Helen and Priam on the walls of Troy (121–244), and the scene between Paris and Helen after the duel (383–448).

Within itself the whole story is consistent, plain, and straightforward; it is indeed one of the most brilliant and picturesque pieces of narrative in the Iliad. As the second book gave us a picture of the general scenery of the poem, so the third takes us back to the causes of the war; as the second showed us the state of things in the Greek camp, the third sets us among the Trojans. We have a whole gallery of fresh persons brought before us with extraordinary truth and vivacity; Menelaos and Paris, Priam, Pandaros and the Trojan elders, and above all, Helen, the cause of the whole war, a marvellous study of a complicated woman's heart, oscillating between repentance and love, her heart full of desire for her former home and husband, yet dominated by the power of her temptress the goddess Aphrodite. There can be little doubt that we have here a poem composed with a single aim and in one piece by a most gifted author, preserved practically intact.

But when we come to relation of the section to the rest of the Iliad, the question is by no means so simple. Achilles is indeed assumed to be absent from the battle, and so far the framework as already laid down is assumed. But there is no other reference to the state of affairs as pictured in the last two books. After the pompous description of the march out of the two armies which accompanied the Catalogues, it is certainly surprising to find that they no sooner meet than a truce is made, and instead of the general engagement we have been led to expect, a single combat is proposed as a settlement of the whole war. It is impossible not to feel the force of the argument that the action seems to belong rather to the first than to the tenth year of the siege. Not only would the duel be then better in place, but the whole of the Teichoscopy assumes an ignorance on the part of Priam unaccountable, according to prose and logic, after ten years of war. With regard to this, however, it is enough perhaps to say that for the hearer or reader this is the opening of the war; the convention to which he has to adapt himself is infinitely less than the conventions of drama which through
familiarity we accept without a murmur. More serious, however, is the fact that the breach of the truce by Pandaros is ignored throughout the rest of the Iliad, that we have a doublet of the duel in H, and that the purpose of Zeus to bring about the defeat of the Greeks to the glorification of Achilles passes entirely out of sight for five whole books. These points have been dealt with in the Prolegomena, and need only be briefly mentioned here. They are, however, amply sufficient to prove that this part of the Iliad had no place in the story of the Menis; whether it was composed for this place, as the absence of Achilles seems to imply, or was violently inserted into it from some other source, is a matter on which critics must form their own conclusions. It is not likely that any convincing arguments on such a point will ever be found, and the question must be decided only by the general view taken of the composition of the Iliad. My own belief is that in the natural course of the development of the story the duel between Aias and Hector, now in H, stood here, and was displaced in order to make room for the combat of Paris and Menelaos, which originally stood at an earlier point in the tale of the siege. We must at all events recognize that in the two duels we have two parallel stories which cannot have originally been meant to follow in sequence—a point which will be further discussed when we come to H.
2. κλαγή(ι) τ'] 3CDQRS: κλαγή(ι) Ω. 3. οὐρανόθεον Par. b j (and twi


| 1. | The tale is taken up from B 785 or 810. 
| 2. | ξίατοι, each tribe, not 'Trojans as well as Greeks.' Cf. B 895. 
| 3. | The simile is copied by Virgil, 

| 4. | Quales sub nubibus athis 

| 5. | Stryanmoniae dant signa gross, atque aethera tranunt 


| 7. | Cf. also vi. 311, Juvenal xiii. 167. 

| 8. | οὐρανοθείπρό, before the face of heaven. 

| 9. | πρό does with the locative instead of the gen. in two other phrases, Ο 561 Πλάθι 

| 10. | Πρό, Α 5 ήδη 


| 12. | ψυχον: observe the aer, in the 

| 13. | the simile—a sort of 'gnomic' aer, followed by the present. 

| 14. | The voice of the crane in the sky is a sign of winter in Hes. 


| 16. | The crane is in Greece a bird of passage only ... it breeds 

| 17. | farther north, in Macedonia and on the 

| 18. | Danube,' Thompson Gloss. p. 41. See 

| 19. | Herod. ii. 23, where this passage is 

| 20. | partly quoted. For δέσφατος see Buttm. 

| 21. | Lex., where the word is explained as a 

| 22. | hyperbole, 'such as not even a god could 

| 23. | utter'. But such hyperbole is not 

| 24. | Homeric. Rather 'not according to an 

| 25. | utterance of the gods, hence vaguely portentous, unbest.' (Murro). But the 

| 26. | form of the word is unexplained. 

| 27. | 5. ένι with gen. = towards, as E 700; 

| 28. | H. G. § 200 (3). The streams of ocean 

| 29. | seem to represent the bounds of the earth, 

| 30. | not any particular direction. 

| 31. | Cf. Herod. ii. 23. The war of cranes 

| 32. | and pigmies ('Thumblings') does not 

| 33. | reappear in H., but is very common in 

| 34. | later literature, both Greek and Latin; 

| 35. | the refl. are collected in Thompson Gloss. 

| 36. | p. 43. 'The legend of the Pigmies 

| 37. | appears in India in the story 

| 38. | of the hostility between the Garuda bird and 

| 39. | the people called Kĩrāta, i.e. dwarfs ... 

| 40. | It is quite possible that this fable has an 

| 41. | actual foundation in the pursuit of the 

| 42. | ostrich by a dwarfish race' (ibid.). 

| 43. | We know from recent travels that such a 

| 44. | dwarfish people lives in the heart of 

| 45. | Africa; some report of them may well 

| 46. | have reached even prehistoric Greece 

| 47. | through the ivory trade. See also 


| 49. | to Eust. the pigmies lived in Britain! 

| 50. | 7. έριδα προφέρονται, apparently our 

| 51. | 'offer battle,' or bring strife; so θ 210; 

| 52. | cf. § 92, and Λ 529 έριδα προβαλόντες:
oî δ' ἀρ' ἑσαν σιγῇ μένεα πνεύοντες 'Αχαιών,
ἐν θυμών μεμάωτες ἀλεξέμενεν ἀλλήλους.

Εὔτ' ὀρέως κορφῆσι Νότος κατέχενεν ὁμίχλην,
ποιμέσιν οὗ τὶ φίλην, κλέπτη δὲ τε νυκτὸς ὑμείων:
τόσσον τίς τ' ἐπὶ λεύσατε, ὅσον τ' ἐπὶ λαῶν ἠγιῶν:
ὡς ἄρα τὸν ὑπὸ ποσαὶ κοινάλος ὀρνὺν ἀελλῆς ἐρχομένων:
μᾶλα δ' ὁκα διέτρησαν πεδίοιο.

οἵ δ' ὅτε δὴ σχέδον ἑσαν ἐπὶ ἀλλήλους ἱώντες,
Τροσίων μὲν προμάχεζεν Ἀλέξανδρος θεοειδής,
παρδαλένην ὁμοσιν ἤχων καὶ καρπύλα τόξα
καὶ ξίφος, αὐτὰρ ὁ δοῦρε δύο κεκορυφημένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνίῳ δηιοτῆτι.

oὔτε Λ: οὗ τοι Π. || ἀλείνω Αρ. Ω: ταῖς ἀλείνων An. 12. ὀς(όν) (ομ. τ') DS.
13. κοινάλος PR Par, d: κοιναλὸν Αρη. || ὀρνυτ' Ρ. 15. ἰσαν Τ. 17.
18. οὗ om. Ar. Ρρ. Ζεν. al. and άι χαρδάτεραι. 18-20 άθ. Ζεν.
19-20 ἀθ. Αρ.

see also E 506, K 479. ἡρίαια, in early morning, A 497-452, though the significance of the epithet here is not very clear. Virg. Georg. 1. 375 seems to have thought, perhaps rightly, that it meant 'flying high in the air'; actīae fugere græc.

8. The silence of the Achaian advance is contrasted with the Trojan clamour again, Δ 429-36, and is one of the very few signs by which H. appears to mark a national difference between the two enemies, who are always represented as speaking the same language. Compare B 810 and note on Ν 41. In Λ 50, however, clamour is ascribed to the Greeks.

10. There seems to be no choice here but to accept the vulgar eut in the sense of ἣστε, like as; though the only other instance of it is T 386 (q.v.). The reading of the Massaliot, ἥστε (ἥστ') ὀρευς, introduces a non-Homeric contraction, as Ar. pointed out; the few other instances of it are very suspicious (Ἐρέβους, θάραες, θέρεα, θάμμες, see H. Ω. § 105. 3). The reading of G, οἷς τ', adopted by van L., is merely another instance of the passion of that ms. for the introduction of Attic forms into the text. ἥστε and οὗτος are obviously different forms of the same word, of. ἥσ by ev: there is indeed nothing to prevent our writing ἥστε at once, as in the old alphabet they were indistinguishable. And the two senses as and when pass into one another with the greatest ease, just as with άτι. Some ancient commentators took eut in the ordinary sense, when, making 12 into the apodosis; but such a form for the expression of a simile is quite without parallel in H.

12. τε . . τε, as often, indicate merely the correlation of clauses. The ἐπι, which regularly follows τόσσον and ὄσον (see on B 615), is construed with it; but according to the canon of Ar. does not throw back the accent on account of the intervening particle.

13. ἀελλὺς seems to be the same word as ἀδλήκες, dense, lit. crowded together, root Fell of Φέλλος, Feλλός, etc., the variation of stem being similar to that between ἀϊκός and ἄεική (H. Ω. § 125), doubtless affected by the analogy of the subst. ἀελα. The reading κοινασάλαω attributed to Αρ. seems to imply that he read also ἀδλέα for ἀελλής.

19-20 were obliterated by Ar. (and Zenod. included 18 also) on the ground that a warrior would not be arrayed with a bow and panther-skin if he were challenging heavily-armed foes to combat. But this objection would equally apply to προμαχίζειν above. Ar. and most of the other
ancient critics also omitted the δ in 18, but Didymos for once ventures to disagree, remarking that Homer frequently employs phrases like δ δέ, etc., without any change of subject. He quotes i 374, which is not to the point; but see appropriate instances in H. G. § 257. 1. ἀυτάρ is here merely a particle of transition; if the adversative sense is to be pressed it must mean that though he has the skin and bow of the archer, yet he has also the pair of spears of the hoplite. For the use of a skin in place of the shield cf. App. B. viii. Observe that Paris is not challenging to a duel properly speaking, but only to a combat in the midst of the general engagement; for this is the only admissible sense of ὀντί θύης.

23. The idea seems to be that the lion comes upon a quarry just killed by a hunting party, and eats it under the eyes of the hunters and hounds. Similar pictures of the intruding lion occur in Ἀ 480, Ν 198. Some of the old critics objected that the lion will not eat any animal he has not killed himself, and therefore took σώματι = σώον, a living animal. But Ar. was clearly right in saying that H. never uses σώμα of the living body. It is likely enough that the poet was not acquainted with this habit of the lion; or it may be that the lion’s repugnance does not in fact extend to an animal out of which the life has hardly gone, as is notoriously the case with lions in captivity. Cf. Σ 161. It has also been suggested that the emphatic position of μενών means that the lion is driven by stress of hunger to an unusual meal.

25. ἄκα, ωμαίν, as φ 24. εἰ περ ἀν, even if; B 597.

28. Here, as in several similar passages (112, 366, T 85, Ν 118, 120, and others collected in H. G. § 233), the mss. vary between the aor. and fut. infinit. The same phrase recurs in u 121—mss. τίσεσθαι only; in ω 470 they are nearly unanimous for τίσεσθαι. Α has τίσεσθαι here, but τίσεσθαι in 366. The question is an old one, as appears from the scholia on Ν 118, β 373, and the testimony of the mss. on such a point carries little weight. In most of these cases the fut. is the more natural, and Madvig and others would read it throughout. But the aor. is quite defensible; here the sense would be ‘he thought that he had now got his revenge.’ After words of saying (indirect discourse) there is no question that the tense of the infin. must follow that of the verb in the direct statement. In other cases there are exceptions where the idea of futurity is especially vivid—see the instances in M. and Τ. § 113.

‘Verbs of hoping, expecting, promising, swearing, and a few others... regularly take the fut. infin. in indirect discourse, but they also allow the aor. and even the pres. infin. (not in indirect discourse) like verbs of wishing,’ M. and Τ. § 136. Hence the possibility of two renderings in 98, and of two readings in 112, 366, and other passages. Where the idea to be expressed so easily shades off on the one side to emphasis of the futurity of the subordinate verb, on the other to the mere thought of accomplishment, it is useless to lay down a rigid rule as the purists do.
τὸν δ’ ὅσιν ἐνοίησεν Ἀλέξανδρος θεοειδῆς 
ἐν προμάχωσι φανέρα, κατεπλήγη φίλον ἦτορ, 
ἄψ δ’ ἐτάρων εἰς ἔθνος ἐχάζετο κύρ’ ἀλεείνων. 
ὡς δ’ ὅτε τὰς τε ὁδίκουτα ὕδων παλινάρφος ἀπέστη 
ὕρεσιν ἐν βίσσονι, ὑπὸ τὸ πρόμος ἔλλαβε γυνι, 
ἄψ δ’ ἐναχώρησεν, ὀχρὸς τε μὲν εἰλε παρεῖς, 
ὡς αὐτίς καθ’ ὀμιλον ἐδυν Ἰρών ἀγερῶχων 
δέισας Ἄτρεος νιῶν Ἀλέξανδρος θεοειδῆς. 
τὸν δ’ “Εκτωρ νείκεσσεν ὕδων αἰσχροὺς ἐπεέσοι. 
“Δύσπαιρι, εἰδὸς ἄριστη, γνώμαιμεν ἀπρότερωτα, 
ἄιθ’ ὀφελεῖς ἄγνοιός τ’ ἐμεναι ἄγαμος τ’ ἀπολέσθαι: 
καὶ κε τὸ βουλόημην, καὶ κεν πολὺ κέρδον ἦν 
ἡ ὀὔτω λαβόντα τ’ ἐμεναι καὶ ὑπόψιον ἄλλων. 
ἡ που κανγχαλώσαι κάρη κοιμώτες Ἀχαιοί, 
φάντες ἄριστῆς πρόμο ἐμεναι, οὖνεκα καλὸν 

31. κατεπλάθην CHIL/COR Vr. b. 33. τε οὖν. GHFRG: τε J. 34. Βίσσαιοι 
G : Βίσσαιοι DRT Pap. β. 35. παρείδη Herod. (Ar. J): παρείδη Dion. Sid. (i.e. fem. 
dual acc. to Dom. Ixion; Schol. calls it neuter). 36. αὐνοίς CDH Par. k. || ένδο 
όθι Q. 37. ἀτρέσως C (surr. o) DQ. 40. ὀφέλεις τ’ (Q8. Dion. Skytobrachion 
added μεθί τι γνώσαι οἶχι εὐφέσσαις φίλον νιῶν (= I 455) (Enst.). 41. ἢν: 
εἰν J (γρ. εἰεν). 42. ἐπώψιον Aph. 

33. παλινόρφος, only here in H.; on 
account of the σ it seems distinct from 
root or of παλινώρμενος (or πάλω δ.) Λ 
326; Curt. conn. with root er-, Lat. 
ep-ro; so ἄφθορος (Et. p. 556). 
The simile is copied in Virg. Aen. ii. 379. 
36. For ἀτρέσων see B 654. 
38. αἰσχροῖς τοῖς αἰσχῦντας ἐνεγκεῖν 
δυνάμενος Ἡσύχ. So Ψ 473 αἰσχρῶς ἐνενέκαν. 
39. Cf. Α 385. Δύσπαιρι, so μύτερ 
δύσπαιρε φ 97, Δισελόνα Επερ. Or. 1388; 
cf. Ιρες Ἄνωσ σ. 73, Κακοίμων τ. 290, 
Δισπάρια Επερ. Poes. 944, and Δισπάρια 
Δισπάρια, κακὸν Ἐλλάδι βασιλεύσῃ 
Ἀλκμαν ἀπ. Ἀλκ. A. 40. 
40. ἄτροσεος should mean childless, 
and so Augustus understood the line 
when he applied it to his daughter 
Julia; but this sense does not suit the 
passage, for it was not through his 
offspring that Paris harmed the Trojans; 
indeed we hear of no child of his by 
Helen except in an obscure tradition 
mentioned by Schol. A, and even that is 
inconsistent with δ 12. The only good 
sense that could be got out of the word 
would be cursed by heaven (with sterility) 
as I 454, which is too weak and indirect 
to suit the context. The alternative is 
to translate unborn; and so Enl. Φενεο, 
1598— 
καὶ πρῶν ἐξ φῶς μπρός έκ γονής μελεῖν 
ατόνον Ἀτόλλων Λάμιος μ’ ἔθσπειρε 
φώνα γεννήσαι πατρός. 
For τε ... τε we should rather have 
expected ἥ ... ἡ: but as neither wish is 
possible of fulfilment there is a certain 
gain of rhetorical force, with the loss of 
logical accuracy, in combining both into 
one vehement wish. 
42. ἐπώψιον, an object of contempt or 
hatred, lit. ‘looked at from below,’ i.e. 
with the feelings intimated by the 
familiar ἵπόδα. Aph. ἐπώψιον, con- 
spicuous, in the sight of all men. 
For a similar formation cf. Φ 397 παράδοσις. 
44. Apparently ἀρίστης is subj., 
πρόσωπον predicate; saying that a prince 
is our champion (only) because his favour 
is fair. Else it must be deeming (i.e. 
having at the first moment deemed) 
that it was a primely champion (whom 
they saw). πρόσωπον = πρίνους, a superl. 
of πρός: in use it = πρόμαχος. καλὸν 
is predicate, as its position, separated 
from its subst. by the end of the line (cf. on
51. Cf. P 636, § 185; and for κατηφεία, II 498. The acc. vaguely expresses the result of the preceding actions; cf. Δ 207 and other instances in H. G. § 136. 4.

54. The correlation of subj. and opt. is the same as in Λ 386–7—

εἰ μὲν δὴ ἄντιψιν ὅν τεώξεις πευρηθήσης, οὐκ ἂν τοιχραίσμησι βίοι καὶ ταραφέες τοῖς.

In both there is an apparent logical inconsistency, for the subj. expresses confident anticipation (H. G. § 276), which is however based upon a condition considered as less probable; we are accustomed to observe the strict rule of thought, and to make the conclusion as supposititious as the condition on which it is based. But the confidence expressed in these two passages is relative rather than absolute; if the condition be once granted, then the result is certain. See also on Χ 42. As far as the lines before us are concerned, indeed, he might say that Hector, though, he chooses to put the case of Paris’ fall as hypothetical only, yet at any rate for rhetorical purposes clearly means to intimate that he does expect it; but this explanation would not apply so well to Λ 386. That passage proves that we must not alter the text by reading either χραίσμιοι with some critics, or μεγείης (subj.) with others. See also note on B 488. P. Knight remarked, as an illustration of the deictic use of the article, that it is added to what can be pointed at, κώμη and εἶδος, but not to κίδαρις, which Paris has not with him.
56. ἐδειλάμωνες DRTU (-ειλ- in vas.) Harl. b, Vr. a 1 (and P Par. g supr.): ἐλείλαμωνες ZEN. || ἢ ἢ λά G. 57. ἐκκο Αρ. Ω: ἐκκο Παρ. β. 61. ὅτι: ὅτι G. 62. ἐκᾶμικα Τ. 63. τοι GJPQKT. 65. οὔτι DQTPQS Vr. a. || ἐρικερδέα Lips. 1

57. Cf. 453. It is pretty clear from the context that the 'robe of stone' indicates public execution by stoning, such as the Chorus fear for Ajax, περιβαλλόντων Ἀρην ἐπὶ Soph. Ἀ 253. The phrase itself is precisely similar to one which is common in later poetry, but only as a euphemism for burial; e.g. Pind. Nem. xi. 16 γὰς ἑπισαραίων, Ar. Rhod. i. 691 γαῖαν ἐφέσσεσθαι. But the two ideas come to the same, because the heap of stones by which the malefactor is slain forms his tomb as well (Studniczka Beitr. p. 62). Cf.—

τρισαμοῦτας τῶν Ἴρησιν ὃ δεύτερος πολλάριν ἀνωθεν, τὴν κατὰ γὰρ οὐ λέγω, χθόνιον ἱκανοῦ χάλανεν ἐξελέον λαβὼν, ἀπαξ ἐκάστου καθαρὶνυ μορφώματι.

Ἀγ. 870-3. (F)ἐκκο, plpf. without reduplication. H. G. § 23. 5. To save the digamma Bentley conj. λῶν for λαίνων.

59. The thought is, 'Since thy rebuke is just, I will say no more than this—Cast not in my teeth the gifts of the gods' (64); the apodosis is not expressed, cf. note on Z 333. 60-63 are a parenthesis.

60. ἀπειρίκη, so χαλκῶν ἄτ. Τ 233.
61. ὑπ’ ἀνέρος, as though ἐκαίν were a passive verb; as often with τίτικες, etc.

62. The subject of ὅφελλει is of course πέλεκον. ἐρωθ., effort, as N 590. Paris clearly speaks partly in anger and partly in admiration of Hector's straightforwardness, which thrust aside without relenting ἀνάμβητοι all conventional obstacles.

64. προφέρε, as B 251. So Herod. i. 3 τῷ Μηδὲνι ἵπποις σφι προφέρειν, iii. 120 ἐπειδ’ τινι προφέρομαι = to speak tauntingly. χρυσίς is here the unanimous reading of MSS., χρυσίς being occasionally found in other places. Edd. generally read χρυσῆς, but (unless we are prepared to say that the quantity of the ν is variable, as in later lyric poetry) there is nothing gained by the change; synizesis is just as doubtful in H. as contraction.

65. ἀπόβλητος = abiectus, contemptible, as B 361.
66. Cf. οὐκ αὐθαίρετα βροτοῖς ἔρατες Eur. Frug. 340. The line is somewhat of a commonplace, and rather weakens the effect of the preceding; it is rejected by van L after P. Knight, on the ground also that ἢδοι is not the Homeric form (ὅδε αὐτοὶ δῶσι Brandreth; but see H. G. § 81, and A 129). Εἴκων too is not used in its ordinary sense; it must be taken either participially, by wishing for them, or better, as a matter of choice.

This all points to the line being one of the gnomic additions of which there are so many traces in the text.
άλλους μέν κάθοσαν Τρώας καὶ πάντας Ἀχαίοις, αὐτάρ ἐμὲ ἐν μέσων καὶ ἀρηφίλου Μενέλαον συμβάλετ' ἀμφ' Ἐλείνη καὶ κτήμασι πάσι μάχεσθαι. 70

οππότερος δὲ κε νικήσῃ κρέσσων τα ἐνέγιτα, κτήμαθ' ἐλῶν ἐν πάντα τιμνικαῖ τα ὀίκαν ἀγέσθων. οἱ δὲ ἄλλοι φιλότητα καὶ ὀρκια πιστὰ ταμώντες ναίοτε Τροῖν ξεβύώλακα, τοῖ δὲ νεέσθων Ἀργος ἐς ἱππόβοτον καὶ Ἀχαίδα καλλιγυναίαν." 75

οὐ ἔφαθ', "Εκτόρ δὲ αὐτ' ἐχάρη μέγα μύθον ἀκοῦσας, καὶ κρ' ἐς μέσον ἱδων Τρώων ἀνέργηε φάλαγγας, μέσουν δουρὸς ἔλων. τοῦ δὲ ἐδρύνθησαν ἄπαντες. τοῖ δὲ ἐπετοξιάζοντο κάρη κομώντες Ἀχαίοι, ἱσοῖν τι τιτυσκόμενοι λιασέσι τ' ἐβάλλον. 80

αὐτάρ ὁ μακρὸν ἀνυποῖν ἀναξ ἀνδρῶν Ἀγαμέμνων. " ἴσχεσθ', 'Ἀργεῖον, μῆ βάλλετε, κούροι Ἀχαίων' στεῖται γὰρ τι ἐπος ἔρειεν κορυθαίολος "Εκτόρ. 85

οὐ ἔφαθ', οἱ δὲ ἐσχύντο μάχες ἀνεύο τις γένουτο ἐςυμιέως. "Εκτόρ δὲ μετ' ἀμφοτέροισιν εὐπτε: "κέκλυτε μεν, Τρώες καὶ εὐκηκήμενες Ἀχαίοι, μῦθον Ἀλεξάνδρου, τοῦ εὐνεκος ὀρῷον.

68. τρώας κάδιων Pap. β. 70. ἐλέενην D. 71. κρείσσω Ζεν. 72. άρεσαιι Η Βρ. ε. 74. ναιοίμεν Zen. Pap. β1. 75. ἄχατα Ι.Ρ. 77. καὶ ρ': ἰ β' S. 78 om. ΑΠ. || μέσσον G. || τοί δ': οἱ δ' H. || ἐδρύωσαν ΗJ Pap. β. 80. τε om. CGDPR. || γλαείς J. 83. στεῖτο Q. || τί: τοι Ρ. 86. After this add ὁφρ' εἴπω τά μὲ συμός ἐνι στήθες κειλεύει (= H 349) CGJPlwTUm Cant. Lips. Harl. a, Par. a e, Eton. (ἐν τοις ἀντιγράφοις ὁ στίχος οὐ τίθεται Τm).

72. έϋ seems to go with the verb, "aright," i.e. δικαίον. Paley quotes Αισχ. Supp. 77, 528 ἀλευροῦ ἀνδρῶν ἐχάρην ἐν συγγκασας. Some however take it with πάντα as though μᾶλα πάντα, quite all. There certainly seems to have been a tendency to join ἐν πάντας together, but there is no case in Η. where we cannot take it with the verb; in ϕ 369 we must (τάξ' οὐκ ἐν πάσι παθήναι, thou will not do well to obey the μελλείτω) 73. The sentence begins as if οἱ μὲν or ὑπείς μὲν . οἱ δὲ were to follow in distributive apposition as in ω 483; but the change made is a very natural one. φιλότητα goes with ταμώντες by a rather violent zeugma.

74. ἐναιότε, either a concessive opt. admitting a possibility (see H. G. § 299 f.), or a real opt. expressing a wish.
98. Φρονέω may be taken in two ways: (1) 'My mind is that Argives and Tr. be at once separated,' i.e. I desire to see them separated; (2) 'I deem that they are already separated,' i.e. I accept the challenge, and think that an end has thereby been put to the war. Of these the former best suits the simplicity of Homer's expression and the μέτατητικός of the next line; for the use of φρονέω, virtually = to hope, cf. P 286 φρονεϊ των μάλατων. See note on 28.

99. πέπαυτε, for πέπαυτε, see H. G. § 22. 7, and compare the participle πέπαυτα, ρ 555; vulg. πέπαυτε, which Curtius takes to be for πέπαυτω-τε (Vb. ii. 165); but the strong stem is wrong in the plural. -there is, however, taken by Brugmann as a middle term. for πέπαυ-σθε, Gr. ii. 1558 (?). The word recurs in the same phrase only k 465, ψ 53.

100. ἄρχης, the unprovoked aggression; a pregnant sense, for which compare Herod. viii. 142 περὶ τῆς ὑμετέρης ἄρχης ὅ ἄγων εὔγενε. So ἄρχην = to be the aggressor; διακριόντα τισαί αὐτήρ ἤδην Ἀισίθ. Ἀγ. 1529, Eur. Ηe.rη. 1169, Τραγ. 825; cf. Soph. El. 553. Ζηδων. ἄτης, to which Ar. objected ἄστι ἀπολογούμενος Μενελάου ὅτι ἄτη περιπέτευσθαι ἀλέξανδρος. ἄτη, however, is often = sic, and regarded as deserving moral condemnation; see e.g. Ι 510–2; and certainly Achilles is not 'apologising' for Agamemnon in A 412. In Ω 23 Ar. himself read ἄτης (though there was a variant ἄρχης), and so Ζ 356. A more serious objection is that ἄτη is for ἀρχης, and that the contracted form is found only in late passages, the first syllable being usually in thesis. See on A 412.

102. τεθναί, may he lie dead, as τεθνάθη X 305, spoken to the dead Hector. Compare τεθναίς Z 164. Both optatives are 'pure,' expressing a wish. The accent of διακρινεῖται is due to the idea that it is contracted from -εἰσηγε. This is of course not the case; before the 'heavy' endings the opt. stem is formed with -e only, not -η (H. G. § 83).
oīsete ἄρν', ἔτερων λευκάν, ἔτερην δὲ μέλαιναν, γῆ τε καὶ ἤελων. Διὰ δ' ἡμεῖς οἴσομεν ἄλλον, 
άεπε δὲ Πριάμου βίην, ὄφρ' ὀρκία τάμην 
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἀψιτοι. 
μὴ τις ὑπέβασση ποῦ ὀρκιά δηλήσηται. 
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡρέθονται. 
οῖς δ' ὁ γέρων μετέγειν, ἀμα πρόσω καὶ ὀπίσω 
λένσει, ὅπως ὧν ἄριστα μετ' ἀμφότεροις γέννηται."  
δὲ ἐφα巴萨', οἱ δ' ἐκείρησαν Ἀχαιοῖ τε Τρόιας τε, 
ἐλπίμενοι παύσασθαι ὀιξυροῦ πολέμου. 
καὶ ρ' ἵππους μὲν ἔμυβαν ἐπὶ στίχας, ἐκ δ' ἐβαυν αὐτοὶ

103. οἰσετε Pap. β' (οἰσετ' ἄν'): οἰσετε δ' Ω. 104. δ': τ' Pap. β. 105. 
110 ἄθ. Ἁτ. 108. αἰ. G. 110. λεύειν ΔΗΡQ. 112. εὐχόμενοι H (supr. 
ἐλάν). 113. ἐρυσαν S.

103. οἰσετε and οἰσετε (105) are aor. imper. 
For the sigmatic aor. with 
the thematic vowel see H. G. § 41. The cases 
are enumerated in Curt. Vb. ii. 282-4, 
and explained as due to the analogy 
of the non-sigmati (strong) aorists 
which prevail in Epic Greek. In Alex-
andrund times the converse phenomenon 
is found, as the non-sigmati aorists 
costantly take a as thematic vowel 
(e.g. ἠλόα) on the analogy of the sigmati 
aorists, which by that time were far 
commonest. The only cases of this in 
H. are ἵππας, ἵππας, and ἰππας (with 
its various forms). See note on 262.

ἄρν' is probably for ἄρη, but it may 
be for ἄρης. The F of ἄρης is well 
p. 163); the omission of δ' before it, 
proposed by Heyne, is now confirmed 
by the Papyrus.

104. Considerable suspicion attaches 
to this line. γῆ for γαία is a rather late 
form (only three times again in ἸΗ., 0 
24, T 259, Φ 63 (cf. P 595), seven times 
in Ὀδ., but often in Ῥεθ.). ἱσεῖς (or 
ἡμεῖς ?) is metrically assured in only 
itrees other places, Ξ 369, a 76, γ 81, the 
other form being probably ἱσεῖς uncon- 
tracted (Menrad Condr. p. 106). Finally, 
the mention of the third lamb on the 
part of the Greeks is curious; in the 
sequel it would seem that Trojan lambs 
only are used. The line may have been 
added because Zeus is prayed to in 276, 
and it was thought that he too ought to 
have his lamb. Without this line we 
should naturally suppose that the white 

lamb was for the heavenly, and the black 
for the infernal deities in general (276– 
9). On the other hand, the mention of 
the male and female lamb suits the male 
and female deity (cf. Λ 729), and the 
question is not at all clear.

105. ὀρκια τάμη, in the meta-
phorical sense, as elsewhere, make τοῦ 
τρεῖα, for the actual slaughtering is 
done by Agamemnon.

107. For the subj. ἐκάλασται 
with the irregular long vowel see H. G. § 82, 
and Mulvany in C. R. x. 27. The 
expression ΔΙΟΣ ὀρκία is unique, and the 
line could well be spared.

108. ἑρέσονται, lit. 'flutter,' 
are blown about by the wind (B 448), i.e. 
cannot be trusted, the opposite of φρένες 
ἔπειδοι Ζ 352; so ἄκοίρων Τ 183. 
Cf. Φ 386. Ar. obelized this line and the 
two following; the only reason given is 
that ἀτολογία ἐστίν αὐτῇ ἵππες τῶν παρα-
βάτων Πραμάδων. This, of course, is 
insufficient; the lines quite suit the 
eminently courteous character of Mene-
laos. οἰς (109) is left without a very 
accurate reference by the change of sub-
ject to ὁ γέρων (which seems to be 
employed in a generic sense, not for 
Priam only—an Attic, not an Epic, use of 
the article). It is best taken as a neut. 
in the ease where; cf. the analogous 
uses of the neut. pl. in H. G. § 161.

112. See note on 28. Here the an-
al. all read παῦσασθαί, and we can translate 
either hopping to win, or to have won, 
rest. Almost all edd., however, read 
παῦσασθαί.
115. ἀλλήλων refers to τεύχεα, and ἀμφίς means 'there was but little ground (uncovered) between the heaps of arms.' (This interpretation is clearly established by Buttm. Lex. s.v. ἀμφίς, as against the tradition that ἀλλήλων referred to Trojans and Achaeans, so that ἄρονa meant the metaχέα between the armies.) See also note on H 342.

119. ὑδ' ἄρν': read καὶ Φάρν' (P. Knight); idē Φάρν Heyne, but see on 318.

120. οἰκέωναι, aor, as 103. La R. strangely makes it fut., saying that the infin. of these aor. forms is not used; a very unwarrantable assertion in the face of Ψ 111, 564, Ω 663, and four or five other passages. He seems hardly to be conscious of any distinction in sense between the fut. and aor. infin.

121. Iris is introduced as acting on her own mere motion, against the usual rule that she only goes at the bidding of the gods. But cf. Ψ 199, B 786.

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

126. ἐπιλάκτα, large enough to be worn double; cf. K 134, Ω 230, ν 224, τ 226.

It is opposed to the smaller ἀπλάκα: Ω 250, ω 276 (see Studniczka Beitr., p. 73). ἐνέπασσεν, as X 441; the word is used in connexion with weaving in a way which shows that the art was so highly developed in early days as to permit of the weaving of pictures. This was presumably done by inserting coloured threads by hand as the weaving went on, as the Italian carpet-waver makes his patterns by inserting tufts of coloured wool. One cannot but be reminded of the Bayeux tapestry, on which the ladies of Normandy embroidered their duke's victories.

130. Νύμφη is the name by which a Greek woman still speaks of her brother's wife; so also νύσι in Albanian, properly ἄνδρα. The form is to be classed with συζύγα, ἧπερενευτά, ταξίδα, etc., as an instance of the old vocative of the -α declension, which survived only in Alolian. Sappho has ὥ Δίκα fr. 78, νῆμα fr. 105. The statement of Schol. Δ, ἀνωτάτη νύμφα ἄνδρα, lacks all confirmation. See H. G. § 92 and p. 390. θέσκελα, strange, a word of unknown origin recurring Ψ 107, Λ 574, 610. Of course the old derivation θεός ἴκελος is impossible; but we naturally think of the equally obscure θέσφατος.
133. This is a 'Leonine' verse, with a rime in the middle.

134. ἐσταὶ for ἐσταὶ = ἔσται (σταται), with shortening as in ἐσταὶ for κέλας, νέας for νήας, χρῶσεις for χρόσειοι, and other cases in van L. Eecl. p. 85. So ἐσταὶ H 411. Cf. op 153.

138. κε goes with κεκλάσει (fut. indic.); to him who conquers thou shalt (then) be assigned. The order of the words is the same as in H 41 of δὲ κ’ ἀγασάμενα . . . (42) ἐπιφρέασαν. It seems unnatural to us here, because we are accustomed to the Attic use of the art. with the participle, where no word from another part of the sentence can be interposed. But here τῶι is still an independent pronoun, lit. 'to him, having conquered,' etc. The difficulty arises of course from the reference being not to one definite person, but to either of two (cf. H. G. § 260). This shews that the Attic use has practically been reached in all but the stereotyped order, cf. τῶι βασιλέας ἀπτηθέω, etc. There are very few other instances in H., perhaps only Ψ 262, Ψ 325, 663, 702, beside the parallel 255 below (q.v.). It has been proposed, on the analogy of ὁπάπτερος δὲ κε νικήσῃ (71), to take κε with the participle here; but in practice the κε (ἀν) is inseparable from the relative in such sentences for H. as for later Greek, and no analogous case has been quoted. At best we could refer to the instances of a repeated ἀν where the first often attaches itself to a participle representing a conditional clause, but is not constricted with it (instances in M, and T, § 224). There seems to be no case of ὁ νικήσας ἀν, and even if it were found it could only mean 'the man who would have conquered.' Van Leeuwen evades the difficulty by reading γε for κε, with P; but this is intolerable. KEEKÁSIE, i.e. KEEKLÁΣIE (as).

140. TÓKHON, Leda and Tyndareos, though Helen is Δός ἐγκαγώ. see 199, 426, 8 184; the legends vary as to the paternity of the children of Leda, see Λ 298 (M. and R.'s note), and on 238 below.

141. ÓSÓN, λίνεν veil, see Σ 595. KALWPOSEMÉN: this reflexive use of the middle, in which the agent is the direct object of the action, is comparatively rare; H. G. § 8 (2).

142. TÉPEN, round; Lat. tor-es. The word is used by H. (1) of flesh, Δ 257, N 553, Σ 406; (2) of tears, here, Η 11, T 323, π 322; (3) of leaves, N 180, μ 357; (4) ἄνθεα ποιηθέν 149. The ordinary explanation, 'tender,' does not suit either (1) or (2), for the flesh to which it is applied is always that of stalwart warriors, not of women or children; it rather indicates the firm rounded muscles (cf. Lat. tor-es). As applied to leaves and bloom it means 'swelling with sap,' full of fresh life.
144. This line is a clear case of interpolation of a later myth. The story was that Aithra, daughter of Pittheus, was the mother of Theseus. Theseus having stolen Helen while yet a child, was her slave. At the taking of Troy, the sons of Theseus, Demophon and Akamas, found their grandmother there among Helen's handmaids, and took her back to Athens. The legend was dealt with in the Τεναρί aρινος ascribed to Lesches (Paus. x. 25, 5), and is at least as old as the Chest of Κυρσέλος, see Paus. v. 19. Aithra δὲ ἡ Πιτθέας ὑπὸ τῆς Ἐλένης τῶν πατρίων εἰς ἑάυτος καταβεβλημένη μελανάς ἔχονα δεύτερην ἤθελη. ἐπηρεάσατα δὲ ἐπʼ αὐτοῦ ἐποὺ τοῖς ἐξαμετροῖς, καὶ θυμάτιος ἤτων ἐνὸς ἐπὶ τῶν ἐξαιμέτρων προσδήκην.

The recovery of Aithra was a regular episode of the Iliumperis on Attic vases of the fifth century (Robert Bild u. Lied c. ii), and was painted by Polygnotos in the Lesche at Delphi (Paus. x. 25), where the two handmaids of Helen were named Elektra and Panathia. But Homer is, of course, ignorant of the Theseus myth in all its branches. The Alexandrine critics were troubled by the chronological difficulty of the age which must be assigned to Aithra: ἀπαναγὸν γὰρ ἑκάτον Ἐλένης ἀμφιπόλων εἶναι τὴν οὔτως ὑπεραρχαίαν, ἢν οὐκ ἐκποιεῖ (it is not possible) ἵνα δὲ τὸ μήκος τοῦ χρόνου (Schol. Α). That, however, must be put to the account of the myth-maker. More serious indications of interpolation here are the fact that Homer does not name handmaids on similar occasions (σ 182 is the only case), and that the epithet βαδίς belongs to Hera alone, Η 10 and Σ 40 being the only exceptions. The latter, at least, is a doubtful passage. The line was evidently composed at a date when the old tradition had died out, if it is true that the epithet originally came from the time when gods were worshipped in animal form, and was no mere ἐρυθέουσαν ὀνόμασιν. Cf. on γλαυκώτας Α 206.

145. οἱ ἄλλοι Πρίαμοι, the party consisting of Priam and the rest. The idiom by which a man is included in *those about him* is familiar in *H. as well as in Attic*; see Β 445, Δ 205, Ζ 436, Ο 301, etc. The change to the nominative in 143 is merely for the sake of convenience, and does not indicate that Ukaleon and Antenor were in any way different from the rest. The three names in 147 are acc. to Ζ 238 those of sons of Laomedon, and therefore brothers of Priam.

149. Δισμογέροπντες: the word recurs only Λ 372, where it is applied to Ηios, the eponym of Ilios. There is no reason to suppose that it is in any way different from the simple γέρον: it means merely member of the council of elders of the Δήμος or community. Cf. the γερόντος ὄρος X 119 note.

152. Λειψέοις: so Hes. Theog. 41, and cf. ἔπτα λείψαι Ap. Rhod. iv. 903:
but it is hard to say how a voice can be 'lily-like,' or, to be literal, 'full of lilies.' Commentators generally are content to say that the idea of delicacy is transferred from the flower to the sound. The schol. explain ἐπιθυμητὴν, ἤδιεν. The Greeks felt particular pleasure in the voice of the cicada (cf. particularly the charming lines in Sent. Her. 393 ff.), and we can understand the 'chirruping' of the old men being compared to it; but that does not bring us nearer to the meaning of the epithet. λευκὰς is applied to the skin in N 830, but the lily is not elsewhere mentioned by H., and appears first in Hymn. Car. 428. It looks as though some different word of forgotten meaning had been corrupted into a more familiar form; but it is hardly safe to trust to the gloss of Hesych., who explains λευκὸς by Σαρκούς (Palay). Λευκῶν ὀμαντῶν in Bacchylides (xvii. 95) cannot be said to throw any fresh light on the question. δένδρα, so Zen. The form is well attested in Attic and Herod. vi. 79. δένδρων is certain in N 457, 6 458; but here the simultaneous synizesis and shortening in the vulg. δένδρων are intolerable. (In Λ 15 χρυσῶν ἀνὰ σκῆπτρων we may read either ἀνὰ with Lehrs or σκῆπτρων ἀνὰ χρυσῶν with Brandeth.) The other Homeric forms, δένδρων and δενδρῶν, are ambiguous. δενδρῶν ἐξερεύνησε is possible, but ill attested.

153. άιντα, a unique form for εἰσαὶ, διατα, due to the similarity of ἳμαι (ἀς-μαι) to the vocable stenous, which admit both ὠτο and ἕτο after ἡ (βεβήλ-αται—ἐξερεύνων II. G. p. 5).

Lessing, in a well-known passage of the Loukoum (ch. xxii.), quotes the admiration of the old men as a supreme instance of the manner in which poetry can convey the idea of exceeding personal beauty without any attempt to describe a single feature.

156. οὐ νέμεις, 'there is no place for indignation that,' as Ξ 80, α 350, just as we say 'Small blame that'; so νεμεῖσθηναι Ι. 410, etc.

160. Ἀινιότα, νεμίσει, as I 437. πάμα, in apposition, as 51, etc.

162. The order is δεῦρο ἐλθόντα ἢ χειρόμενον, and οὐ (168) is co-ordinated with δένδρων θημίσ, 164-5 being parenthetical. παρόης, kinsfolk by marriage, explained in θ. 582 γαμμήρδης ἢ παρόης, οί τε μάλιστα κήπουτο τελεθούσαν μεθ' αλὰ τε καὶ γένος αὐτῶν.
163. εἰδον ὀφασλωκὸς Η. 170. γερασῖν Pap. β. || γὰρ : δὲ Athen. xiii. 566.
174. γνωστοὺς DU. 176. τὰ ι": τὰ κε, γρ. δὲ καὶ τὰ γε Schol. A. || κλείουσα
Pap. β. 178. ι" om. G Pap. β : ι" U.

168. καὶ μεῖζόνες, even greater, not merely equal. κεφάλη, by (the measure of)
the head.
172. φιλὲ ἐκρέ : the σφ of (σφ)ἐκρέ lengthens the e as in οδός (σφ)ος B 332.
173. οάνατος . . οᾶδειν, a curious phrase apparently founded on the
familiar ὁᾶδεν βουλή. The neglect of the F of οᾶδειν (σφλ) is very rare; ὁ
μ’(α) ὀφελενθάνατο Φαδέεω is a clearly right correction required by the order of
the words (Monro ; II. G. p. 337). Yet even so the verb is a curious one to use,
and there is no exact parallel. ἐλέεω, λαβέεω were not likely to be corrupted.
175. παίδα, sc. Hermione, § 14. τηλυ-
γέτην : the explanation of this much
disputed word which now seems to
be the most generally accepted is that
given by Savelsberg in the Rhein. Mus.
1853, p. 441. It is explained at length
by M. and R. on 5 11. The conclusion
there arrived at is that the word means
adolescens, lit. ‘grown big,’ from τὰ
γίνεσθαι, and that it indicates an age of
from thirteen to twenty or thereabouts.
This suits the statement of Sophokles as
quoted by the schol. on δ 4, and
Eustath., who say that Hermione was
given in marriage while Helen was in
Troy, so that she could not have been
very young when her mother left her.
But it is only an uncertain guess.
178. οὔτος is ‘anaphoric,’ not ‘deic-
tic ;’ in other words it means ‘he of
whom you ask,’ while Priam (167) uses
δο, ‘this warrior whom I see.’
179. This was a favourite line of
Alexander’s, Plut. Mor. i. 331. See
also Xen. Mem. iii. 2. 2. ἀμφότερον,
exactly our idiom, ‘both a good king
and.’ So Pindar O. vi. 17 ἀμφότερον
μάντιν τ’ ἀγαθὸν καὶ δικαὶ μάρτυρατα.
180. εἰ ποτ’ ἐν ὅνε : this phrase occurs
in five other places, viz. Α. 762, Ω 426,
ο 268, τ 315, ω 259. It is always,
except in Ω and ω, preceded by some
form of εἰναι. It is commonly taken
to mean ‘if indeed it is not all a dream,’
și quanquam tal quod non est amplies, i.e.
si recte dixit potest fuisse quod ita sui
factum est dissimile ut fuisset nuncum
erat, G. Hermann. The doubt would
then be a rhetorical way of emphasizing
the bitter contrast between the past
and the present. Monro compares εἰ
ποτε in prayers (e.g. Α. 39, 394), where
there is no doubt expressed ; ‘the effect
is that of an assurance that the past to
which the speaker looks back was once
really present; ‘if there was an Aga-
mennon [as there was], he was my
brother-in-law,'" But the phrase belongs to a class of sentences in which ei is not conditional at all, but merely calls attention to a concomitant circumstance, of which the so-called 'protasis' is independent. See note on \( \Delta \) 321. The sense is rather 'Do not forget that he was' than 'if he was.' To bring out this sense Curtius would read \( \varsigma \) ποτ' \( \varepov \) γε, 'surely once he was,' which is needless.

182. \( \mu \omega \rho \rho \gamma \gamma \nu \epsilon \zeta \varepsilon \zeta \zeta \nu \epsilon \zeta \varsigma \varsigma \varsigma \varsigma \varsigma \epsilon \varsigma \varsigma \varsigma \varsigma \epsilon \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma 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203. ἄδικον, 'realm' in local sense, see B 517. περ.: the idea seems to be, 'poor though the soil of Ithaka be, yet it has succeeded in producing a great man.' Cf. ὁ 605, i 27 τρικεί, ἀλλ' ἀγαθὴ κοινωνίας. 

206. ἀπελθεῖς ἀρτί τοῦ ἀγγέλου, Ar., a much disputed doctrine. In the present passage we may well take ἄγγελον, as governed by ἔννοια (as π 334 τῆς ἀριθ. ἐνεκ' ἀγγέλιον) and του ἀγγέλου as an objective gen. after it (as κ. 245 ἀγγέλιον ἐπάρχον ἐφόσον). So Δ 381 ἀγγέλιον ἐπὶ Τιθώ στείλεις Ἀλκιδ. is ambiguous, for ἐπί may be taken with the verb (see note there); and Λ 140 Μενελαοῦ . . . ἀγγέλιον ἐλάθοσα, with the analogy of ἐξαίτιον ἐλάθος. Ω 235, φ 20 (hence Bentley, followed by van L., read ἀγγέλιον here). But in Ν 252 ἔδε τεν ἀγγέλιον μετ' έμ' ἐνωθέω, Ο 640 δι' Ἐφραίμος ἀξιόθον ἀγγέλιος ὄψεισε βίαν Ἱραλήσεις, we must either make the word a noun, with Ar., or read ἀγγελίον with Zeno., or extend the 'causal' use of the genitive beyond all analogy, even in the freedom of Homeric usage. The termination -ιον recurs only in νεφήσα, ταυῆς, in the latter case with the fem. ταυή beside it, though this is not an abstract noun. For the formation of such masculines of the -ιον declension from abstract feminines see H. G. § 116 (2). There is, therefore, a certain amount of analogy for the doctrine of Ar., establishing at least the possibility of it; the conclusion in the last resort depends on the tradition of the text in Ν and Ο. (See also Delbrück Gr. iii. pp. 111, 388.) There can be no doubt that on the whole the masc. gives the best sense here, 'an envoy concerning thee.' The gen. would rather mean to get (or more naturally to bring) a message of thee, which is not what is required. Odysses and Menelaos came as envoy from Greece, to obtain the surrender of Helen by peaceful means before the opening of the war, as was related in the Κύρια. This is again alluded to in Λ 138, ἀγγέλιον, the reading of Zen., is no improvement on ἄγγελον, and would have to be taken in the same objective sense, cf. T 336 ἐφ' ἀναδύγμασιν αἰεὶ | λαβὼν ἀγγέλιον.

209. ἀρουρήσαται, sc. when they first made their appearance in the ἄγορα.

210. στάντων seems to refer to the whole multitude; the dignity of Odysses is emphasized by his being more stately, when they sat down, even than the man whose shoulders stood out not only above his, but above all the Trojans. Bentley read στάσεσθαι on the analogy of ἔξωθον below. ὑπερέχειν is probably intrns., with gen., as ἡλιός ὑπερέχει χαίρει Α λ 735; ὑπερεχθαι in the trans. sense means 'to hold over,' e.g. B 426, which is possible here, but seems less natural.

211. There is an anacoluthon here;
the construction is just like K 224 σὺν τε δὴ ἐρχομένοι καὶ τε πρὸ τοῦ τῶν ἐγών. In both cases the sentence begins as ἢ ἄμφω (δίον) to be continued in distributive apposition (ἀπὸ ὅλον εἰς μέρη) by an ὅ μὲν . . . ὅ ἐστι (as σ 95 δὴ τῷ ἀναχωμένῳ μὲν ἡλικίας ἐξετε ἄμφων οὐκ ἔστω οὐκ ἐρχεται 'Ἰρσ, ὅ ὅ τε ἀγίῳ ἑλαστεν, Ἠ 396, M 400, etc.). But here the second member is forgotten altogether; in K the two are run together into πρὸ τοῦ τῶν. Cf. also μ 73 οἱ δὲ δώξκιτε δὲ μὲν ἔτους . . . τῶν δὲ ἔτερον 101. Zeno. read ἐξομένων, apparently regarding ἄμφω as indeclinable (it is not found in H. except in nom. and acc.).

212. For Ἴφαινον Casabon conj. ἵφαινον, cf. Σ 295, θ 499. But the metaphor of weaving speeches is too natural to be objected to. For the dat. πάρος cf. τῶις ὁ ἀνέπτυχον (locative).

213. ἐπιτροπάδον, huendly (as σ 26), not stemming for want of words; it is explained by the whole of what follows, πάρορο being taken up by οὐ πολλύνθως, and λιγώς (which seems to mean clean in utterance) by οὐδ' ἄμμαρτοτητ, 'no stammer in words either' (cf. λ 511 οὐκ ἴμαρπαν μάθον, and Ν 824 ἀμαρτοτητ). I.e. Menelaos spoke con-cisely, but what he did say he said clearly and without stumbling, cf. ἀμφιλεγέν ἀγορέων θ 171. In the fragment of Menelaos' speech on this occasion, as conceived by Hacchylides (xv.), it can hardly be said that the Homeric character, οὐ πολλύνθως, is observed.

215. Though the ms. testimony is strong in favour of εἰς here, the scholla only discuss ἢ and ἢ as variants. The latter is inadmissible here; the former, preceded by a colon, may be defended by passages where it introduces short parenthetical sentences, as H 393, Λ 362, X 250 (II. 6, § 335). All these cases are, however, so far different that ἢ retains its original force of strong affirmation, and in none of them could ei be substituted without detriment to the sense. Here, however, there is no need of asseveration about the relative age of Menelaos, and if ἢ is right, it means no more than ei, which it is therefore better to retain.

217. ὑπαί, from under as usual (II. 6, § 201), not down, which is κατά. So ὑπόσαρξ of the glance of a man from under eyebrows contracted in anger. Here ὑπόσαρξ refers to the face rather than the eyes; Odysseus keeps his face turned to the earth and looks up from under his brow. ὑπόθεσιν ὑπόμοιον Τ 17. Cf. Ovid Met. xiii. 125 Laertes heros Aedilit atque oculus puerum tellure moratos Susculit ad procres. ἀναφερεῖν, rose to speak, cf. ἵμαρρον Σ 506. The opt. is imperative.

220. ζάκοτον; the idea seems to be that we call 'sulky'; κόστος implies resentment rather than open anger, and is thus contrasted with χόλος in A 82. Odysseus, by not employing the outward signs of appeal and persuasion, looks like a man who in deep resentment chooses to hold aloof from his fellows. τέ τίνι τέ F Brandreth (see the variant). The easura is insufficient in any case. For φαίνει κε = ἑιδεῖς, κεῖδεῖς, cf. 392, Λ 129, O 697, etc. αὔτως, a mere simplexton; Α 133.

221. We can choose between εἴτι and
καὶ ἔπεα μυθάδεσσιν ἐοικότα χειμερήσισιν,
οὐκ ἀν ἔπειτ' Ὀδυσσῆ' γ' ἐρίσσεει βροτός ἄλλος·
οὔ τότε γ' ὅδ' Ὀδυσσῆος ἥρασαμέθ' εἴδος ἰδώντες·
τὸ τρίτον αὐτ' Αλαντα ἴδων ἐρέει' ὁ γεραιός·

"τίς ταρ ὅδ' ἄλλος Ἀχαίος ἀνήρ ἄδικος τε μέγας τε,
ἐξοχος Ἀργείων κεφαλῆν ἦ' εὔρεας ὄμως·

τὸν δ' Ἐλένην τανύστελος ἀμείβετο, διὰ γυναικῶν·

"οὕτος δ' Αἰας ἐστὶ πελώριος, ἐρκός Ἀχαίων. Ἰδομενέως δ' ἐτέρωθεν ὑπὶ Κρίτησι τεθος ὅς ἐστηκ', ἀμφί δὲ μιν Κρήτην ἄγοι ἤγερθέονται.

πολλάκις μιν ἔξισσον ἀρέσσιος Μενέλαος οἰκῶν ἐν ἡμετέρῳ ὄποτε Κρήτηθεν ἵκουτο. νῦν δ' ἄλλους μὲ πάντας ὀρῶ ἐλικόπτες Ἀχαίων, οὐς κεν ἐν γνωθι καὶ τ' ὀνόμα μυθησαίμνω.

δοιοὶ δ' οὐ δύναμαι ἰδεῖν κοσμήτορα λαῶν,

Καυστὸρά θ' ἵπποδαμον καὶ π' ἄγαθον Πολυδεύκεα,

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222. καὶ ἰ' Τ. || χειμερήσια Q Vr. c. 226. ταρ Α: γὰρ Trypho G: τ' ἄρ. Ω. || Ἀχαίως ὅδ' ἄλλος Q. || μέγας δ' R. 227. ἀν': τε καὶ Ar. Aph.: καὶ Q (and this the Schol. of Did. implies as a variant). 229. ὅ οἵτινες, Pap. 230. υἱᾶς ἐρήμουτα ACJPRU Harl. a: ἡρήμουτα IGH (post nos.) LQST Vr. a b: ἡρήμουτα Pap. β. 234. ὀρῶ πάντας Q. || ἐλικόπτεσ: καὶ πάντας Pap. β. 235 om. Pap. β', || καὶ τούχων CH: καὶ ο' ωὐκλων C (sic La R; G?) T. 236. οὐδό Π'QS (διῶν Τ'). 237. πολυδεύκην CS.

ἵει (ἰ) even apart from ms. variation; but the opt. in 216 is evidently in favour of the former.

224. The line was condemned by Bentley. It is most awkward as well as tautological, and the digamma of root 𝐹Bush is twice violated. Giscke remarks that it would come better after 220; but it seems to be only a variant of 223, added by way of recapitulation of the whole speech. ὡδὲ must then mean 'so much as we did before'; whereas the proper sense is 'so much as we do now.'

227. ἀν': the reading of Ar. τε καὶ introduces the forbidden trochaic caesura in the 4th foot (cf., however, P 719). Ahrens thought that the old reading was καὶ (vide supra), the length being preserved by the bucolic diaeresis.

228. ταυνύπελος seems to mean nearly the same as ἐλασσετέλος (P 442, etc.), with long (or wide) robe (lit. stretched out), cf. ἐκτασία K 134. See Stüdniczka Beltr. p. 116, Hellwig H. E. 2 p. 295.

229. It is remarkable that Aias should be dismissed in one line (cf. on B 557), and Diomedes altogether omitted; the name of the latter indeed does not occur at all before Δ 365, except in the Catalogue, B 563, 567, and he drops entirely out of the action after Λ, except in the games in Ψ and one speech in Σ (109 sqq.). It is not impossible that Idomeneus, who is frequently the object of disproportionate praise, has here supplanted the description of the more famous warriors.

235. ὅνοιν, 'I could recognise and name,' a sort of assimilation of the first clause to the second, for 'whom I recognised and could name' (Monro). Or, in other words, γνῶσι καὶ γνώσθα: cf. 'whose shoe's latchet I am not worthy to stoop down and unloose,' Aisch. Sept. 272 ἱερόκαι καὶ ἱερομένος (M. A. B.).

237. For another (and later?) legend of Kastor and Polydeuces see Λ 300 sqq., the only other place where they are mentioned in Η. That passage is clearly inconsistent with 243-4, as they are said to have shared immortality.
after death by alternate days. The synizesis in Πολυδεύκης is suspicious; perhaps the variant Πολυθέκης is right. Zen. explained the absence of the brothers from Troy by supposing that they had been left as regents of Greece (διοικηται τῆς Ἑλλάδος Σχολ. Τ). But their death was related in the Κύπρις.

238. αὐτοκαθημένης according to the grammarians means ‘whole brothers’; we have not evidence enough of the early forms of the Dioskouri myth to say if Homer regarded them both as children of Zeus; in λ they are distinctly made sons of Tyndareus, and it is probable that Helen herself may have been to Η. really his daughter, and only in a more distant degree descended from Zeus. But see on 140. μία = ἦ αὐτή as T 293; μοι goes with it, ‘the same as me.’

240. δεύρο has the last syll. lengthened by itus. The δεύρω of a few ms. is an imaginary form not elsewhere found. If we write ἤ ... ἤ with Nikanor, the two suppositions take the form of alternative assertions; Herodotus preferred ἢ ... ἢ, when we must put a note of interrogation after ἐστιν. See H. Ο. § 210.

241. αὔτε = δὲ, αὐτάρ, Α 237, etc.

242. αἰσχομ. ονείδεα, in objective sense, the insults and revilings of men.

243. Observe the way—to our idea inappropriate—in which the conventional epithet φυσίζωος is introduced; cf. Φ 63, note.

244. αὖθι, there, i.e. in their own place. For φιλῆ Ζendon. read ἐγί, ‘their,’ see App. Α.

245. ὀρκια here and 269, oath-offerings, including wine as well as victims, the epithet πιστὰ being curiously transferred from the abstract sense. In the phrase ὀρκια τάμωεν, 252, the victims alone are signified, properly speaking; but the original signification of the phrase became so conventional that ultimately ὀρκια = a treaty, cf. 94, 256, Δ 269, and even the sing. ὀρκιον is found, Δ 158. Buttmann has an excellent article on the Greek conception of oaths (Lexicon s.v.). The significance of the verb τάμωεν may be well illustrated by the note in Frazer Paus. iii. 367, where it is shewn that in many oaths, Greek as well as savage, the actual division of the animal into two or more parts is an essential element of the ceremony.
251. Οι αποδείκνυαν καὶ Ἀχαίων χαλκοχιτώνων ἐσ πεδίων καταβήματι, ἵνα ὁρκία πιστὰ τάμητε· αὐτὰρ Ἀλέξανδρος καὶ ἀρχιφίλος Μενέλαος μακρῆς ἔγχεισι μαχῆσθω ἀμφὶ γυναικὶ· τοῦ δὲ κε νικήσαντι γυνὴ καὶ κτίμαθ' ἔπιτοι· οἱ δὲ ἄλλοι φιλότητα καὶ ὁρκία πιστὰ ταμόντες ναύοιμεν Ἰερών ἐρμιδωλακα, τοῦ δὲ νέονται Ἀργος ἐς ἵπποβότον καὶ Ἀχαΐδα καλλιγναίαν.

255. See note on 138.

259. ἐταίροις is better than ἐταίρους as avoiding the rare dat. in -ος for -οι. κελεύει takes both constr. in Ἰ., but the dat. is less common; it is found oftener in Ἰ. than ὦτ., and survived in Ἱτικό only as a rarity.

261. τείνειν, drecw back, taking them from the front rail to which they were attached when no one was in the car; E 262, etc.

262. Βίσκατο: προκρίνει μὲν τὴν διὰ τοῦ ε γραφῆν Βίσκατο, πλὴρος οὐ μετατίθηναι ἄλλα διὰ τοῦ α γράφει ὁ Ἀρίσταρχος, Did. The statement is highly important, as evidence of a variation in Ar.’s authorities which he did not feel at liberty to disregard, in spite of his desire for uniformity. Our MSS. bear abundant testimony to the uncertainty as to the correct form of these sçmatic aorists; e.g. they constantly vary between διόκτο καὶ διόκατο. In ὁ 475 ἀναθέφαμεν is causal, but there is no other evidence of such a use of the aor. mid., which, indeed, does not seem to occur elsewhere in Greek, except in the variants now under consideration. (The subj. κατα-βίσκατα (O 382) is, however, from the -α- form.) The wisest course is to admit the variation in our texts, as the uncertainty goes back to a period as remote as our current text itself. At the same time we may, with Ar., prefer the forms in -ε-, on the ground that the tendency of analogy must always have been to change them into the more familiar -α- forms of the ordinary sçmatic aorist. A is the only ms. which consistently follows Ar.; the -α- forms have generally invaded the rest, spreading no doubt since Alexandrian days (note on 103). See more in Ἱ. 6, § 41, van L. Euch. § 152, Caner Gravgrf. p. 27.

263. Εκαίων without τιλων only here. The suspiciously contracted -ον recurs in 273. ἐκον, δρέω, as often.

265. ἐς ἱππων, out of the chariot. ἵπποι is continually used in this sense, even with adjectives which properly apply only to the horses; e.g. P 504 ἐπ’ Ἀχαλλίσος καλλιτρέχει βήμεναι ἱπποι.
The wine used in treaties was not mingled with water (see B 341, A 159). The scholia explain that here the Trojan and the Achaean wine is all mixed in one bowl, and the obvious typical significance of such an act renders the explanation most probable. Compare the scene of the oath in Virg. Aen. xiii. 161 sqq. ἔχουσιν; read here by Hor., must have been taken for another instance of a mixed aor. (or imperfect, to agree with μίσην; H. G. ut supra).

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

272. ἀφόρτα, the correct form, not the entirely anomalous ἄφορτο (cf. ἄφορτο: root αφερ of αφεία: for the sense hang down cf. παραφέρειν I 341). It appears to be a plpf. without redupl., though the -ο- stem is very rare in the pass. Cf. H. G. § 25 (ἐπ.-ο-τοι).

273. This cutting off a lock of hair from the victims' heads is called τρίχας ἀπαρχεσθαι in the parallel pass., T 254; cf. εἰ 422 ἀπαρχεσθαι κεφαλής τρίχας ἐν τῷ θάλαμῳ. The hair is regarded as a foretaste of the victim, and was no doubt a devotion of the whole body to the gods (see 310, and note on Ψ 153). It is not burnt here, because no fire is used in the oath-sacrifice. Every one of the chieftains takes a portion of the hair in order to participate in the sacrifice. Zeno's ἄρνεοι he explained as an adj. ἄρνειαν (cf. ἄρειαν Λ 536).

274. Ζεύς ἄνελος is often quoted as an instance of a rule, found in Skt. also, that 'where two persons are addressed connected by τε, the second name is put in the nominative,' H. G. § 164. But τ 406 is an exception, if the text is right. γαμπρὸς ἐμὸς θυγατέρ τε, and there are some instances of voc. in -ος, e.g. φίλος ὁ Μενέλας (H. G. ibid.); where this elocution is possible the metrical difficulty of ἡλεια may well be decisive (see Gilder-sleeve in A.J.P. ii. 88). For the oath compare T 258. Here Zeus is named the god of Idas, and the Rivers, which are local divinities, are included, no doubt because the Trojans are parties.

275. Καυμάκται used to be explained 'those that have passed through the toil of life,' as though κεκυμακτές, labouris facti; or 'men outworn,' ἀμενηροί, of the feeble shadows of the dead; Nagelsbach, 'those that endured ill in life' δειλοὶ βροτοί as opposed to the happy gods. But Chassen explains 'those that grew weary, succumbed to the toils of life' δαναόρθες: so κοιτάζεισ, O. i. 6500. This best suits the aor. part., and is now generally accepted; see M. and R. on Λ 476. The phrase recurs also Ψ 72, ω 14. οὐ... τίνος οὐνθέων must mean Ζεὺς τε καταχθόνια καὶ ἐπάνω Περσεφόνεια (I...
457). We should have expected the 'Eromoi, as in the parallel passage, T 259  
'Erainai ai 6  'upo  geia  anbthropous  tinevetai,  
sixis k'  episkopon  omousa  (the whole of 
that expression, with the notes, should be 
compared with this). Zenod., who 
guarded the dual and plural as identical, 
said that the avengers were Minos, 
Rhadamanthos, and Aiakos, but this is 
certainly not Homeric. 
And if the Erinyes are to come in, we must read 
tinwete. 
It seems very probable indeed 
tinwete xis is original, and 
tinwethin xis, tinwethi xis' (v. supr.) two different 
resources to remove the hiatus. 
But Nitzsch, in his note on λ (Erkl. Asm. 
iii. p. 181 sqq.), raises a more serious 
question as to this present passage. He 
says that the idea of punishment after 
death is entirely alien to Homer's con-
ception of the underworld; vengeance for 
sins is taken by the gods in this life 
only. 
The punishments of Tityos, Tantalo, and Sisyphos (λ 576-600) occur 
in an interpolated passage. 
The two oaths (here and in T) are the only 
consistent places; and in T he would 
take υπο γαιαν with άι τε, not with the 
verb, they that, dwelling beneath the earth 
(for which see I 568), punish men, 
a possible construction, though a very 
harsh one (it would be better to excuse 
T 200 entirely). If this be so, it follows 
that καμώται in this passage cannot be 
right. 'Expectatur fere removetis' van L.; 
but here again no remedy short of 
outlining 275-9 removes the difficulty. 
The lines may be an interpolation from 
the period of the spread of the religion 
of the mysteries in Greece, in the 7th 
cent. (see W.-M. H. U. 206 ff.). Rohde, 
however (Psyche p. 60), finds here as else-
where in H. traces of two distinct systems 
of belief. The older regards the spirits 
of the dead as active and often malignant 
agencies, to be appeased by the living (cf. 
note on B 302); the later, that generally 
prevails in the poems, as poor harmless 
shadows, neither punished nor punishing. 
As he says, an oath-ritual is exactly the 
place where an obsolete belief might be 
expected to survive. If this is right, we 
clearly should read καμωτες; . . tinweth, 
the powers appealed to being all the 
world of spirits.

285. Tropias thropoiv: compare the 
cases of acc. and inin., in prayers, as B 
413, H 179, G 354. It is evidently a 
case here of the 'innitus, for imper.', though 
in that idiom the subject when in the 
2nd person is in the nom., E 124 
παρον μάχεσθαι, X 259 δς δ σε 
ρέειν, and once even in the 3rd person, Z 87-92 
δε . . έσειναι (in Ψ 247 ληπαθε shews 
that the 2nd person is in the speaker's 
mind). Whatever the origin of the 
const. it is clear that, while a person 
directly addressed is vividly present to 
the speaker's mind as the subject of 
the verb, and hence naturally is in the 
nominative, when he is only spoken of 
directly in a prayer he becomes in a 
sense the object of the prayer. Thus the 
Trojans here are regarded virtually as 
objects in relation to the gods of the oath, 
who are called upon to be the active 
parties. Hence we can see that even if 
the nom. was the original const. it was 
certain to be attracted by the commoner 
case of accusatives with the infin. 
In the case of prayers the const. is commonly 
explained as due to an 'ellipse of δας,' 
or acc. to Ar. of εν or γένος. H. G. 
§ 124.
286. 

287. pélmati goes closely with meta, lit. 'go about among men.' Cf. klayyga péleia ofoanéi pró τ' Γ 3, στο δ' ε' εκ τάδε 

pánta péloonta X 632, ἀνάγος λύθη τε μετ' ἀνθρώπων péloonta σ. 225, where the nouns are subjects, as here, not 

predicates. See also Z 325 ἀνθρώπων péloonta' díados. For the subj. in a relative final clause see H. G. § 322, M. and T. § 568; it is very rare without se (460, E 33, 325 only!)'. We might of course read ker for kai, but kai esophounai is the regular phrase.

289. Observe the very rare use of ou after ei av (ker) with subjunctive; the negative goes very closely with the verb, as ouc eiosi T 139. H. G. § 316 ad fin. 'Alexándroo peonontos does not seem to be quite a gen. absolute, though it nearly 

passes into one; it depends on týmphi, though the connexion is rather loose, 'pay me the price arising from the fall of 

A.'

295. ἀφυσάμοινοι, so Ar. al. ἀφεποι: but the pres. (imperf.) participle better expresses the continued repetition of the act by many people. They take the 

wine in small cups from the κρύτηρ of 269.

299. ὑπέρ ὀρκιά, by transgressing the oaths (cf. ὑπερφασιέα 107., and ὑπέρ αἰσι) ἡμικίναι, the object is seen to be 'the other party,' from Δ 66 Ἀχαίοι ὑπέρ ὀρκιῶν ἀναφέρονται: so also Δ 236. 

miss. here and in Δ give ὑπερφασια as an adv.; but this is not a likely compound, in spite of the analogy of ὑπερφασσα. The opt. shews that the instruction of the treaty is regarded as an unlikely case (or possibly there may be an attraction to the following opt. βεο, the prayer being the uppermost thought in the speaker's mind. Cf. ἐως ἀπόλοιο καὶ ἄλλος δις τοιαῦτα γε βέοι α 47, and 

Ζ 59).

300. The original symbolism of the libation was merely that of drink given to the gods to please them, e.g. Η 480. The occasion here suggests a different thought, which, however, we can hardly suppose to have been inherent in the libation at an oath. Cf. however Liv. 

i. 24 si prior défuit publico consilio dolo 

malo, ut ill o die Jupiter populat.
autôn kai teêôn, ἀλοχοὶ δὲ ἀλλοισὶ μυγεῖν,]

δι έφαν, οὖό άρα πῶ σφιν ἐπεκράίαυε Κρονίων,
toîs Ë de Δαρκανίδης Πράμος μετὰ μῦθον έειπε·
“κέκλυτε μεν, Τρόης και όικνήμυδες Ἀχαιοί·
η τοι έγινο ε>iμι προτι Πλούν ἱεμύψεσαι
άψ, επε ού πω τλήσματι εν ὀφθαλμούσιν ὀράσθαι
μαράμενον φίλον υῶν ἀρήγηφιλοι Μενέλαωι·
Zein μεν πον το γε οίδε καὶ αθάνατοι θεοί ἀλλοι,
οποτερέω πανάται τελος πεπρομένοι εστίν.

η ρα και ες διφρον ἀρνιας θετο ἱσόθεος φῶς,
ἀν δ’ αρ’ ἐβαίνοι αυτός, κατὰ δ’ ἡνια τεινεν ὑπίσσω
ταρ δε η Αντίφωρ περικαλλεί βήστεο διφρον,
τω μεν αρ’ ἀφορροι προτι "Πλούν ἀνανεόται·

301. ἡμεῖς: ὅμεις ΑΤ Harl. b, Par. e, and γρ. Harl. a.
302. ἐφαν’ Q Pap. β, Par. d, Eust. ἐπεκραίαιν: ἐπεκράσαιν ὅπαρ β: ἐπεκραίαιν ὁ: γρ. ἐπεκράνη
J (see note on B 419).
305. ποτὶ JQR Mor. 306. τάλισοι’ ἐν: τάλισωι
Eust. 308. μέν: τὰς Eust. τὸ γε: τὸς DQ Pap. β, Par. j.
310. εἰς Q Pap. β. 311. αρ’ ἐβαίν’ : ὄνεβαιν’ R. 312. Βίκατο CGJQRT. 313. ποτὶ JQR.

Romansam sic ferito et ego hanc porcum hic hodie feriam, and similarly xxii. 45 precates doce ita se maledicere quem ad modum ipsis agnum mactasset; compare also the oath ‘by the stone,’ si sceons fallo tume nec Diespiter salva urbe arcopogn
bouts eiebat uto ego hanc tepidurn (Roscher Lex. 1137).
301. αυτῶν after σφι, as λ 75, μοι . . .
πρὸς δυστηνα. The construction is
common with participles, e.g. Σ 26, ή 157. See H. G. § 243. 3 đ, and for the
date, ἀλλοι with the pass. verb, H. G. § 143. 5. The variant δαμεῖον looks
like the pronunciation of a more fastidious
age.
305. On ἀγελώεσσαν Prof. Virchow
(App. to Schliemann’s Πίος p. 682) makes the following comment: ‘Our wooden
huts (at Hissarlik) which had been
put up at the foot of the hill, well
below the level of the old city, looked
straight down upon the plain from a
height of at least 60 feet, and the winds
blew about us with such force that we
often felt as if our whole settlement
might be hurried down the precipice.’
ἀγελώεσσαν, i.e. ἀνεκάσσαι. So ἀγελ-
wopetασα, ἁμαλλιη, and one or two more (van
L. Eshd. § 21). But the change to η is
irregular; see App. D.
306. οὖ πω=οδ πω, in no wise. The
two forms were of course originally
identical (cf. σὺνω by οὖνω), and their
differentiation is not complete in Homer.
It is only by great violence that the
sense ‘not yet’ can be brought in.
E. also M 270, κ 102, etc. Some would
always read πως in this sense, but the
tradition is strongly in favour of main-
taining the difference; later usage
would tend to abolish, not to introduce it.
310. The taking away of the victims
is strange; the scholion says ἔθασεν ήν τα
ἔπι τοις δράκαις γεγομένα ιερά ταις μεν
ἐχεχώρισας τῇ περσαλλίνει, τοῖς δὲ ἔπιλου-
δας εἰς τὸν χάλασαν ὑπίτευν. This is
probably only a deduction from the
present passage and T 267, q.v. Perhaps
the victims were supposed to carry with
them the power of vengeance, and were
kept at hand to watch over the fulfil-
mant of the oath.
311. Observe ἐβαίνα here compared with ἔβας 261 and βήστεο 312. It seems
hypercritical to attempt to draw a dis-
tinction here between the two tenses.
See the excellent remarks in M. and T.
§ 57.
313. The scholion on this line is a
delicious specimen of the spirit in which
Porphyrios and his school invented and
solved their ‘Homeric problems.’ ἀδι
τι χωρίςται δ Πράμος; καὶ οἱ μὲν φασιν

ὅτι ὅν ἅφ' ὰραν κρέασιν ὑπηρέτη ἄπτω ταῖς πόλους τὴν μομομαχίαν, οἱ δὲ, ὅποι φυλαξίν τάτεχνα, άλλα δὲ τὴν Ὀμηρίκην λίτων προς κεινες τ' ἵνα ὄνα εἰρμοι ἄφθαλωτον ὑφαίνατη. δέπτε ἐρμών. 316. πάλλων: the actual shaking up of the lots, which is always done by one person, comes in 324; hence it has been proposed to read βάλλων from H 176, but there is no authority for the change, which is not necessary. The line is in fact a formal one, recurring Ψ 561, κ 206. 317. ἀφεί seems to represent a deliberative subj. of the or. recut. We might be inclined to read here ἀφείν or ἀφήν, but for 311 πεπαλαίδασα ἄνωγον | δε τας τολμήσεις. 318. Nicanor read ἢρμαντοθεός, ἰδὲ, but only the frivolous reason is given that the text would imply that they were praying to others than the gods to whom they lift their hands: ὡς ἔτεροι ἔσωσαν τεοις ἀναπτέναντες τὰς χειρᾶς. The phrase recurs H 177 (cf. Z 257, Φ 347, T 254, and Bacchylides xv. 45 θεοῖς δ' ἀνάπλοτες χεῖρας ἀθανάταις εἴσων παρα- σασθεὶς δαν). A serious argument against Nicanor's reading is that ἰδὲ occurs practically only after trochaic caesura in the 3rd foot, as an iambus. The only exceptions are Ζ 175, Ζ 589, T 285 (for a suggested explanation of this rule see van L., Ench. p. 556). 325. Πάριος, the only instance of a case from this stem except nom. and acc.; the gen. and dat. are elsewhere always Ἀλεξανδροῦ -ων. 327. ἐκείτο belongs to τεύχεα only, both in syntax and sense; with ἐπισαν supply ἤπαν. Cf. Κ 407 ποῦ δὲ δι' ἐνετα κεῖται ἁρμία. ποῦ δὲ δι' ἐπιπα, Φ 611, Ε 291, etc., and see note on E 456. 330 sqq. Cf. Α 17 sqq., Π 131 sqq., Τ 369 sqq. The six pieces of armour are always mentioned in the same order, in which they would naturally be put on, except that we should expect the helmet to be donned before the shield was taken on the arm. For the arming generally and for ἐπισφυρία see App. B.
333. Lykaon's cuirass, because Paris himself is light-armed; 1. 17. ἰμωσε probably trans., 'he made it fit himself.' It may, however, possibly be intrans.; there are two other ambiguous passages, P 210, T 385, q.v.

334. It will be seen that Zen. (supra) left out the sword, perhaps on the ground that Paris, unlike Menelaus, does not use it in the sequel. It is more natural too that the ponderous shield should be taken last of all. The word τερακονόεσσαν is not known elsewhere; it may be a mistake of the ms. arising from a confusion between τερμύεσσαν (see II 803) and θεσσύεσσαν, the latter being, however, only applied elsewhere to the aegis.

336. κυνήν, simply helmet, nothing being implied as to the material; see on K 258.

340. ἐκάτεροιν, explained by the glossaries εἰς ἐκάτερον μέρος, ἐκάτεροι in either side of the throng, i.e. either combatant retiring to the rear of his own army.

346. δολιχόσκιος has caused difficulty both to ancient and modern critics, and the idea of shadow does not seem particularly appropriate to a spear.

Autenrieth quotes in defence of this interpretation from a German review of an edition of the Makanat-ul-Hariiri, 'the Arabs declare that the shadow of the lance is the longest shadow. Before the first morning light the Arabian horseman rides forth, and returns with the last ray of evening: so in the treeless level of the desert the shadow of his lance appears to him all day through as the longest shadow.' But this loses all special significance for the Greek; moreover, as Mr. Rouse has remarked (C. R. iv. 152), the epithet is almost always used of spears brandished or hurled, not standing upright. Hence various alternative explanations have been proposed, -σκιόν being compared to our ash, or ἀσχος (this, however, does not suit either form or sense). Rouse (ibid.) better compares Zend dāregha-arštana, from aršt = spear, shaft, an epithet in the Avesta of Mithra and his worshippers. There are obvious phonetic difficulties in the equation, but an entirely antiquated δόλχ-ο(π)ταίσι may have been changed by popular etymology to make an intelligible compound.

341. πάντος ἐίχον: see on A 306.
438. Χαλκὸς Ar. DeQSTI v. r. a.: χαλκὼν Ω. § άνεγώφρον R: άνεκάμφον
D: άνεγώφρον Η. 349. άσπίς' ενί L Mor. Bar.; άσπίς ενί JPRQT Cant.
Mos. 1: άσπίς ενί ACJGH Pap. β Eton. § άσπιτο Ο. 351. ά: δ GR § με: μου Ρ.
352 δ. Άρ. § εμαίς G Pap. β. § έπιμίκαι Ar. and γρ. Τ. 354.
ξενοδόχου J. § άς κεν D. 357. διβριμων CGJQ1 Pap. β. 359. παρά
DT v. r. a. 360. έκκλινη J: έκκλινη Ρap. β1. 361. χείρεςς μάχαιραν Ο.
362. άυτθα Ar. and οί χαράπετα, Δ supr. (T.W.A.): άυτο τ: άυτο Ω.
363. διατρυφέν CGJPR T Lips. v. a (La R.'s διατρυφέν is a misprint).

The form έσιξ is established in several other phrases, particularly B 765, and it is impossible to distinguish between the two forms πάντος' έσιξ and πάντος (F)ήσιξ and πάντος (Ε)ήσιξ (see, however, Platt in J. P. xviii. 129).

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

351. έφωρι (Εφώρια): έφωρι Bentl.
352. Obelized by Ar. on the ground that it is not necessary, and that Meneisos should not apply the word δίον to his foe. But the epithet is purely conventional, see X 393, Ζ 100, γ 266, and cf. άμφιμον a 29. For δάμακαon Ar. read δάμαπα, which Ameis supports mainly on the ground that it gives more force to Μ.'s words that he should pray to himself the conqueror, not a mere toy in the hands of Zeus.

357. δία: the lengthening of the ι is due to the iotas in the first foot; see Appendix D, H. G. § 386, and notes on Δ 205, Δ 155. MSS. vary as usual between διβριμων and διβριμων: the weight of evidence is for the former, though Heyne considers διβριμων antiquius, horridius et potentius. Cf. note on Δ 453.

358. άρρητο, forced its way, επέλθει properly = to press; the sense 'to lean' one thing upon another is secondary.

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

362. άνασχόλος, lifting his hand; so Χ 34 κεφαλήν δ' έχε κόσμων χορεύν | ύψός' άνασχόλος, and of two boxers 'squaring up,' Ψ 660 πίς μάν άνασχόλο-
μένα, and Ψ 656. φάλον: see App. B viii. 2. άυτή, the body of the κόρη as opposed to the φάλος. The vulg. αυτή is a very natural corruption, caused by the proximity of the masc. φάλο, but by Homeric usage it would rather mean the man himself, Paris.
365. For similar cliding of the gods in momentary ill-temper cf. M 164, X 631, v 201; and for ὀλούτερος = more baneful, mischievous, ἐπικάσσας μ', ἐκάρηγε, θεῶν ὀλοκληρώτα τάστων X 15.

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

368. παλάμωφι: abl. gen., H. G. § 156. The variant ὕπο ἐπικάσασα seems to be due to the apparent contradiction ὕπο ἐξαλων with 366. It is, however, defended by Ameis-Hentze.

369. κόρυσσος, by the helmet, as if a part of the man; cf. Π 406 ἔλκε δὲ δοφρός ἐλών.

371. πολύκεστος for πολύ-κεπτός "ὅ πολυκέστησις ἐκ δὲ τούτων ὁ πολυκέστησις (leg. ἱπποκέστησις) δια τὰς ῥαφᾶς." Ariston., embroidered. Cf. κέστος of the girdle of Aphirodite, Σ 214; and ἰκέστας Σ 94.

372. τριφαλέος: properly an adj., sc. κόρυσσος. Generally explained as = having a peak pierced for the eyes, a sort of fixed visor. But the quantity of τρι is against this. The word may possibly = τετράφαλος, from τετρα-φάλον = quadri-φάλον, cf. τράπεζα for τετράτεξα.

373. ἰφατο seems to be another case of the inversion of α- forms in the aor. (cf. on 262), on the analogy of αἰων, which of course is a different word; so ἐράμεια X 393, ἔρα'θο) ω 33. All other forms are thematic, ἀφρόν ἄφροι, etc. (Cobet M. C. p. 400, van L. Ench. p. 373). Hence Brandreth rightly read ἰφέτο. So also Σ 510, Σ 165, 5 107, etc.

375. ἰφι κταμένοιο, because such leather would be better than that of an animal which had died of disease. "Hence in Hes. ὀμρ. 541 shoes are ordered to be made of the hide ἰφέτο κταμένοιο (Pauly). ἰφι looks like an instrumental of ἰς = ἰς; but the stem in Greek seems to be ἰφ- (plur. ἰφα). Moreover ἰφα never requires, and often (6 times) will not admit an initial ἰ, while the adj. ὀμροῖ often requires and always admits it, and ἰφα itself rejects it only twice (P 739, Φ 356). Thus ἰφα like ἰφαῖος (see on Λ 3) remains a puzzle. See note on Z 478.

380. ἐφέκτη: apparently a second spear (cf. l. 18), though only one is named in the arming of Paris, 338; but the Homeric warrier regularly carries a pair (A 43, etc.).

381. ὡς τε θεός, as being a goddess, as may be expected of a goddess. Cf. Σ 518.

382. χωσκομένη: apparently from καφός = inosco (καώ), i.e. fragrant, cf. κράος 483. But the tautology εὐώδης, κηφώνητι, has led some to derive it from καφός = eucanos, as if = 'vaulted.'

383. καλέωσα: fut., of which only the part. is found in Η.


388. ἤκει: so Ar. apparently; but there is no other case in H. of the parag. ν in the contracted form of the third sing. impert. It is sometimes found, however, in ms. in the analogous third sing. plupf., e.g. E 661, 899. But of course the original reading was ἤκειν. The subject of φιλέεικε is Helen, not ηραία.

391. κεῖνος, as though pointing to 'on; T 344, etc. δεινότοις: of τ 56 κλαίσειν δινώτων ἐλέφαντι καὶ ἄργγωι. Ariston. explains ἵππον διά τὸ τετευρεθεῖσθαι (turned in a lathe) τοῦ πόδας, ἢ διὰ τὴν ἑντάσαν τῶν ἡμῶν (i.e. apparently, that the leathern straps—for which see ψ 201—were tightened by twisting or winding them). But this latter does not suit the chair in τ, while the idea of 'turning' is not easily connected with ivory and silver ornament. In Ν 407 a shield is μνοῦσι βοῶν καὶ νόροποι χαλκῶν ἐν στίβων where the circular plates of the shield are meant. The most probable explanation of the word here is 'adorned with circles or spirals' of silver or the like, inlaid. This pattern is of high antiquity, being found e.g. by Dr. Schliemann at Mykenai in profusion. See the illustrations in Murray Hist. Gr. Sculp. pp. 38–40, 'the forms which most naturally arise from copper working are spirals and circles, into either of which a thread of this metal when released at once casts itself.' The use of ἀμφοδείνησι is similar in θ 405, Ψ 562.

395. οὐσίων ὁρίον, stirred her anger, as elsewhere. Ar. explained παράφρασι,
900. πολιόν may be a partitive gen. after ποιμ. But it is more in accordance with Homeric use to take it in the vague local sense, lit. 'lead me any farther on in the region of cities, whether of Phrygia or Maonia.' These regions of course are mentioned as being farther eastward, away from home.

900-5. The punctuation is that of Lehrs and Anmeis. Most editors follow Nikanor and put notes of interrogation after ἀπόφθεγμα and παράτηση, and a comma after ἄγεσθαι. But οὖνεκα regularly follows the clause of which it gives the explanation; Lehrs (Ar. p. 577 n.) denies that two clauses correlated by οὖνεκα...τοῖνεκα occur in Homer; he would also put a full stop after ἔργα in X 727-9, q.v., and cf. A 21-3. ei by itself with ιδικ. also appears not to occur in an interrog. sentence (Hentze, Anh.). Thus the victory of Menelaos is made a reason for supposing that Aphrodite will immediately wish to take further measures for removing Helen. As Lehrs says, after the removal of the notes of interrogation, multo acerbior eruit ironiam.

406. All mss. give ἀπόπειε κελεύσως, renounce the paths of the gods. But Didymos says 'Ἀριστάρχος ἀπόπειε διὰ τοῦ κ., καὶ χωρίς τοῦ σ. κελεύσως. ϑανάσας δ’ ἂν τις ἣ ἐτέρα διὰ τοῦ π πόθεν παράδος...οὗτο γάρ ἐν ταῖς Ἀριστάρχειοι οὕτω ἐν ἐτέραι τῶν γανι' metr. ἐπιθερόμενον.
μηδ' ετί σοις πόδεσιν ύποστρέφειας ὡς Ὀλυμπον, ἀλλ' αἰεὶ περὶ κείων ὀίζυε καὶ ἐφ φύλασσε, εἰς ὁ κέ σ' ἤ ὄλοχον ποιήσεται ὡς γ' ὧν δουλμ. κείσε δ' ἐγὼν ὧκ εἰμι, νεμεσσητόν δέ κεν εὐη, κείων πορεανέουσα λέχον. Τρωιαι δέ μ' ὀπίσω πᾶσαι μωρησούται, ἔχω δ' ἂχον ἀκριτα θυμώι." τιν δε χολοσαμένη προσεφώνει δι' Ἁφροδίτην. "μ' μ' ἔρεθε, σχετία, μη χωσαμένη σε μεθειν, τῶσ δέ σ' ἀπεχθήρω, ὡς νῦν ἐκκαλα φίλησα, μέσωι δ' ἀμφότερον μητήσομαι ἔχεα λυγρά, Τρώων καὶ Δαναών, σν δε κεν κακον οἰτον ὀληνα."
will embitter the strife between Trojans and Achaeans, so that Helen, 'Troiae et patriae communis Erinnyes,' will become intolerable to those around her. But the phrase seems weak after ten years of war, and the line might well be spared. 416 will then mean 'I will stir up hatred instead of love between you both,' i.e. Paris and Helen.

419. κατασχομένη, covering herself, like καλυμμένη 141, and cf. ἡπί γὰρ κατέχοται = are hidden, P 644.

420. δαίμων: only here of a feminine goddess; nor does it appear to be used anywhere else of a definite god present in his own person. The plur. is used as = theoi in general, A 222, Ζ 115, Ψ 595; in T 188 we have the phrase πρὸς δαίμονος ἐπιρρήσα, and similarly o 261, e 396 (where no god has been specified); and in all other cases it is used either in the yet more general sense of 'the will of heaven' or 'fate' (cf. δαίμονα δόσω Θ 166), or in the metaphor ἐπίσυντο δαίμον οἷος. See M. and R. on β 134, where, however, the singularity of the present passage is not brought out. If it were not for the presence of Aphrodite in the following lines, it would indeed, by Homeric usage, be necessary to translate 'her destiny, the divine power, led her on,' as in ἄγαν ἔ ἐ δαίμων φ 201.

423-6. Xenodotos rejected these lines, writing instead 'αὐτὴ δὲ ἀντίον ἦν Ἀλεξάνδρου ἄνακτος' ἀπέτεκτε γὰρ αὐτῶν ἐφαίνετο τῇ Ἡλένῃ τῷ Ἀφροδίτῳ δίφρον βαστάζειν. ἐπιλήσαται δὲ ὅτι προϊ ἐκασται, καὶ ταύτῃ τῇ μορφῇ τὰ προσήκων: ἐπισυνεῖθες, Αριστον. Cobet has an amusing chapter on the question of propriety as it appeared to the Alexandrian critics, Misc. Crit. 225-29. (Schol. T quotes 34, where Athené carries a lamp for Odysseus.) Römer suggests that Zen. may have considered that Aphrodite, being disguised as an ἀμφίτολος, must have gone off with the rest in 422.

426. The title κούρη Ἄδων αἰείσχυο is elsewhere reserved for Athené alone.

427. ὁδε πάλιν κλίνασα, the aversa tuctur of Aen. iv. 362. This is a most instructive piece of Homeric psychology, shewing the struggle of the weak human mind against the overpowering will of the gods. From the outward point of view, as distinct from the presentation of such secret springs of action, Helen is depicted to us, Nagelschah says, as the counterpart of Paris — vacillating between repentance and love, as he between sensuality and courage. 432-6 were obliged by Λτ, as πεντέρει καὶ τοῖς νομισαί φιλοί καὶ ἀκατάλληλα. With this judgment it is impossible to agree. 432 is spoken in bitter irony, the sentence beginning with ἀλλὰ ἵ ἐγώ γε may be taken in the same tone as a bitter taunt; 'but no, you had better take good care of yourself—you might be killed!' or we may take it as seriously meant, as marking the point at which the old love suddenly resumes its sway, in fear lest the taunt may really drive Paris to another duel. The former is more consonant with the reply of Paris,
but it cannot be said that either is 'prosy, frigid, and inconsistent.'

435. ἀντίβιον by Homeric use must be an adverbial neut., not agreeing with σε or πόλεμον.

436. La R. considers that ὑπὸ goes with δούρι, αὐτὸς being simply 'his,' comparing ἑώρα ὑπὸ δούρι δαμημέθας Ε 653, etc. But this use of αὐτός as a simple possess. gen. is very rare (see II 405), and it is more natural to construe 'by him with his spear.'

438. ἐνιπτεῖν always takes a person only as object elsewhere, except v 17 καταβεῖν ἄσητε μυθὰ.

440. αὐτίκα, 'some day,' sc. νῦνόδή.

441. τραπεζέων: metathesis from τραπεζείων, let us take our pleasure. So Σ 314, Θ 292 λεκτρατίν τραπεζέων εὐθυθέντα, where see M. and R. A converse metath. seems to take place in τερπικέανοις, from τρέπω. Other instances are abundant, e.g. καταβιθν καθιθ, καρπεῖος καρπεῖος, δάρες δάρεας, etc., either ἀρ or ρα being the Greek representative of vocalic τ.

442. ἐρῶσ: mss. ἔρως, and so Σ 294; but we must read ἔρως in Σ 315 (though even there most mss. have ἔρως), and as the cases are always formed from this stem (ήρως σ 212, ἔρως πασίν) there can be little doubt that Bothe and Heyne are right in restoring it here after Eustath. The earliest trace of ἔρως seems to be the acc. ἔρωτα in the Homeric Ημερίκ. Μετρ. 449. So γέλοιο, not γέλως, is the Homeric form, generally disguised by the mss. See note on Α 599.

445. Κρανάχ according to Pausanias (iii. 22. 1) lay in the Laconic gulf opposite Gytheion. Others made it Kythera, as
the dwelling of Aphrodite. These of course are mere guesses; the island was unknown, and some read κραναθ as adj.

448. τριτοῖς: see M. and R. on a 440, where it is explained to mean mortisse, on the strength of Plat. Pol. 279 e τῶν δὲ συνιστῶν τὰ μὲν τριτα, τὰ δὲ ἄνευ τρίσεως σύνθετα. But Plato can hardly be quoted as a decisive authority on Homeric archaeology; and the following passage from ψ 196-201 is strongly in favour either of the interpretation ‘pierced with holes through which straps were passed to support the bedding,’ or still better ‘pierced with holes by which to rivet on the ornamental plates or disks’ (v. op. συστόσεις 391):—

καρυῖν δ᾽ ἐκ βίζις προταμῶν ἀμφίφεσα χαλκοῦ
ἐν καὶ ἐπισταμένως, καὶ ἐπὶ στάθην ἰδία, ἐμαυνῇ ἀκόκασα τέτρηνα δὲ πάντα τερέτρων,
ἐκ δὲ τοῦ ἁρχυμένου λέχος ἔξον, ὄφρ᾽ ἐτέλεσα,
δακτάλλων χρυσῷ τε καὶ ἁρχύρων ἥδ᾽ ἐνέ-φαντι' 
ἐν δ᾽ ἐτάνουσι’ ἵμαντα βοῖος φαίνει καιεύν.

453. Not for love were they trying to hide him, should any see him. ‘The line represents in narrative form the thought of κενθάνουσιν, ἢς τις ἵστατ, they are not for hiding (will not hide) him, if any shall see him’ (M. A. B.). ῥάρα explains the use of δύνατο, ‘for it was a matter of power, not of will.’ This is satisfactory grammatically; but the violation of the τ of ἴστο and the form κενθάνω (instead of κενθάνω) for κενθάνω have raised grave suspicions against the couplet. Various remedies have been proposed; one fault is cured by Heyne’s ἱστοῦ ἔνω, the other by Brandreth’s τοι τέρατον ορ γαντίλεν ος τέρατον ορ γαντίλεν ος τέρατον. But all these conjectures are far from satisfactory.

457. φαίνεται, with gen., as we say ‘is declared for M.’ The construction with the gen. is essentially the same as with adjectives (άρστη φαίνεται, etc.).

459. For ἄποτινέων Zen. read ἄποτινεον, on his theory of ‘dual for plural.’ We might easily read ἄποτινεον, as the hiatus is ‘licitus’ in the bucolic diaeresis; but see A 20.
INTRODUCTION

Book IV. falls obviously into three divisions: (1) the wounding of Menelaos by Pandaros (1-219); (2) the review of the Greeks by Agamemnon (220-421); (3) the beginning of the general battle (422-544).

The first episode is clearly a continuation of the story of the preceding book. It can never have stood alone, nor can the third book well have ended as it does without some such continuation to enable the battle to begin after the truce. There is no serious difficulty within the story itself, though the relation of it to the rest of the Iliad is fraught with many thorny questions.

In the first place, the colloquy of the gods with which the book opens is cryingly inconsistent with the intention of Zeus and his promise to Thetis in A. Here the course of the war seems to be an open question, and vengeance for Achilles is never thought of. Again, it is strange that the flagrant crime of the Trojans should never again be mentioned in the course of the Iliad, except in a few lines patently interpolated for the purpose of bringing it in (see E 206-8, H 69, 351). Some allusion seems imperatively demanded in the case of the death of the arch-traitor Pandaros (E 286-96), which so soon follows his offence.

The whole story, in fact, from έΓ 1 to Δ 219, admirable as it is in narrative, cannot belong to the original Iliad. More perhaps than any other part, with the exception perhaps of K, it produces the impression of a distinct poem, composed for its own sake, and without any regard to the place it would hold in a continuous tale of the fall of Troy; suited, too, rather to the first than to the tenth year of the war. An unconscionable compiler might have adapted it to this place by stopping at the end of έΓ, and simply saying that, as the duel had not been brought to the proposed conclusion by the death of either champion, the truce was simply at an end. But we could ill afford to lose such a famous passage as the account of the bow-shot; and there can be little doubt that the whole episode was originally composed as a single piece. To hold, as some have done, that the Pandaros episode is a later extension of the duel, leads to the obvious question, 'Why should a compiler or continuator have introduced a new motive which must infallibly lead to all the difficulties in the sequel which have been pointed out?'

The second portion, the ἐπιτολογίας, is in some ways puzzling. The allusions to the breach of the treaty shew that it was composed to follow
the duel; on the other hand, the way in which the simple and modest character of Diomedes displays itself under severe provocation can hardly be meant for anything but a preparation by contrast for his exploits in the next book. The whole episode, though not without considerable vivacity, prolongs beyond measure the delay in the opening of the battle, at a point where rapidity seems essential to the story, and the speeches are unreasonably prolix in the crisis of the attack. The gratuitous insults which Odysseus, like Diomedes, has to undergo are strangely at variance with the services he has rendered in B, nor do they accord with the character of Agamemnon. The clear allusion in I 34–36 to 370–400 here shews that the episode is certainly earlier than that book; it may well be by the same hand. It would seem, therefore, that it was composed at a time considerably earlier than the Attic recension, in order to join the duel to the rest of the exploits of Diomedes.

About the last portion of the book there is little to be said. It consists mainly of battle 'vignettes' of no unusual interest, such as could no doubt be turned out impromptu to any extent by the practised bard. The similes with which it opens are incomparably the best portion of it.
ΙΛΙΑΔΟϹ Δ

οἱ δὲ θεοὶ πᾶρ Ζηνὶ καθήμενοι ἕγορόντω ἐκ νότου ἐν δαπέδῳ, μετὰ δὲ σφίσι πότνια Ἡβη νέκταρ ἔωινοχεῖ: τοι δὲ χρυσέως δεπάνεσί δειδέχατ' ἀλλήλους, Τρόων πόλιν εἰσορόωντες. αὐτίκα ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἡρην κερτομέας ἐπέεσσι, παραβληθήν ἄγορεοιν: "δοιάλ μὲν Μενελάων ἄργουνες εἰσὶ θεάων, Ἡρη τ' Ἀρτέη καὶ Ἀλαλκομηνῆς Ἀθῆνη.

2. ὀμπαπέδω Ἰ. 3. ἕωινοχεῖ Zen. ² (τινὲς Schol. Τ'). 4. δειδέκατ' Vr. a: δειδήκατ' Ἰ. 6. παραβληθῶν Lips.

1. ἕγορόωντα, held assembly, as B 337 παύεις ἐννόγραος ἀγοράοοτε. Ar. acc. to Porphyrios in Schol. B explained the word by ἕθροϊντε, but it implies debate as well as mere gathering together.

2. "Ἡβη reappears only in E 722, 905, and the post-Homeric passage λ 603, where, as in the later legends, she is the wife of Herakles. For the golden floor see Hellvig Η. Ε.² 116–7, where 1 Kings vi. 30 is compared.

3. ἕωινοχεῖ: of course a false form for ἔωινοχεῖ, cf. ἐφάνει, and see A 598.

4. δειδέκατο: generally referred to δείκνυαι, v. I 196 δείκνυεον (Ἡ. G. §§ 23 (6), 24. 3), 'pledging'; in that case it must be a secondary sense derived from the custom of pointing to the person whose health is to be drunk. But both form and meaning present difficulties, and the word may be independent. Cf. δεικαρωστὸ 8 86, δεκαρταί: ἀστάξεται Ἁσυχ., and the Odyssean δειδάκομαι, which may point to a root δικ (van L. Ench. p. 345, Schulze Ὁ. Ε. p. 155).

6. παραβληθῶν: variously explained maliciously (with a side meaning); by way of retort (so Ap. Rhod. Η. 60, 448, etc., seems to have taken it); by way of invidious comparison between Aphrodite and the two goddesses. None of these is satisfactory; I would suggest by way of risking himself ('drawing her fire' in modern metaphor), i.e. wilfully tempting her to retort upon himself; hence προκοκίνηε (cf. παραβίλα κερτο- μέασαι of teasing boys, Ημηρ. Μεγ. 56). This sense of παραβάλλεσαι is (with the exception of the purely literal meaning) the only one which occurs in H. (see I 222), and remained attached to the word throughout Greek literature (v. L. and S. s.v.).

8. Ἀλαλκομηνῆς: Pausanias (ix. 33. 5) testifies to a cultus of Athene at Alalkomenai, near the Tritonian lake in Boiotia, down to the times of Sulla. The local hero was Ἀλαλκομενεῖ, and the name is evidently connected with some very primitive cult; cf. the interesting fragment in Bergk Ι’. L.² frag. adesp. 88 (Pindar !) χαλεπῶν δ' ἐξεγεῖεν εἰτε Βοιωτίας Ἀλ<αλ<κομενεύς ὑπὲρ λίμνης Κηραι- δος ἀνέχει πρῶτος ἄνθρώπων εἰτε κτλ. (followed by a list of local myths about the origin of man). The local fem. form is Ἀλαλκομενία, one of a trio of local
10. filomédhoq Q.  15. ἦ (Ἦ) P Pap. γ.: ἦ β' Ó.  17. αὖ

ποις Ar.: αὖ τῶς Aph.: οὔτως Par. d.: οὕτως (οὔτως) Ω. ∥ γένειτο Aph. Ω:


Eust.).  25. εἰςπας N Vr. a.  27. καμέθην: ἦ ἐκαμων Eust. ∥ ἵππω S.

(chthonian?) goddesses, absorbed as usual by the Olympian (Paus. ibid.). The name becomes here attributive rather than local, meaning 'the guardian.' It recurs in literature only E 908 (the only other place in H. where Hera is called 'Ἀργεία') but is found in Chios on an inscr. Hence also the Boiotian month 'Ἀλακεμένιος.'

11. παρμεμβλωκε = περαμβλωκε from (μ)παμβλωκ (μιλω = μολ, from μιλ'). αὐτότο: the usual construction of ἀμφοτερον is τί τινι, not τίνι. But M 402 ἦ θεὸς κύριος ἄμων | παράδος ἐόν, φ 539 Τρώων ἵνα λογικ ἀλλαξοι. And the cases where ἀμφοτερον is added are essentially similar, e.g. ἦ το ητο λογικ ἀμφοτερον Π 80, etc. Η. G. § 152.

18. ὀκέοιτο: ὀκεοίτο: potential optatives, but illustrating how the 'wishing' opt. shades off into this sense without ἀν: ναίαιτε F 74, in the mouth of one who desires peace, is a little nearer the pure idea of 'wish.' We exactly express the ambiguity in translating 'then may the city of P. be a habitation.' Zeus is here not expressing a wish, but only putting as a possibility the result of his second alternative in l. 16.

20. μούζειν, to 'mutter,' 'murmur,' a family of words derived onomatopoetically from an imitation of the sound of the voice when the lips are closed. 20-5 = Θ 457-62.

22. ἀκέων is indeclinable here and Θ 459, and φ 89 ἀκέων δαινύσθε καθήμενοι. Elsewhere it is always declined like a participle, and it is hard to see what else it can be. Of course ἀκέων could easily be restored here, with Brandreth, or, as van L. and Agar (J. P. xxv. 273) suggest, μὲν ἀκήφ, but there is nothing to explain how such a corruption could have originated.
29. ἔρθ᾽· ἄταρ: ἐρδὲ ἄρ G. || οὕτι ἸΜΝQ. || ἐπαινέομεν Mosc. I: ἐπαινοῦμεν J.

35. ἐβρωσέως QR (supr. or) Mor. 38. ἐρείσμα D′Q. 41. ἐγεράσαι(Ν) ΑἸΩΤ, Vr. b, Mosc. I 3 (ε corr.): ἐκεράσας(Ο) Ω. 42. ἑασον G. 43. ἐκώ τοι Σ. || δῶκ᾽ ἄκομν Trypho. || ἐκ: τε O (supr. re). 44. ὑπ᾽: ἐπ᾽ Q. || τε om. Q. 45. ναιετῶσι D.

28. κακά, accusative, 'in apposition to the sentence,' as it is generally called; i.e. 'expressing the sum or result of an action' (H. G. § 136. 4); so L. 207 ἐν τις ἐβάλει . . τῷ μὲν κλεῷ, ἀμμῷ δὲ πένθος: Ω 735 μῆλες χεῖρις ἅλλων ἀπὸ πέργουν, αὐγάνθι δὲθρόν. The construction is only found after a verb governing an accus. 'of the external object' either expressed or implied, and may be regarded as an extension of the construction μῆλε τῷ πένθῳ. For κακῶν τι = τοιοῦτον cf. 216, etc. The peculiarity here is that in the principal clause the verb is used intransitively—a sort of zeugma.

29. πάντες is the emphatic word. It is indifferent as to the sense whether we take ἐπαινέομεν as fut. or pres.; but it must be the latter according to Cobet's canon, that in verbs where ἤ is not changed to η, if the preceding syllable is long, the fut. takes σ, but where the antepenult is short, the σ always disappears: thus αἰθέομαι, ἀρκέω, νεκέω, but τελέω, γαμέω, κορέω, etc. (Μ. C. p. 307). Moreover, the simple ainv makes ainv in H. (π 380, 403), cf. ἐπηγηνησαν Σ 312.

32. ὃ te implies 'as I must conclude they do, because,' etc. ἄσπερχες: apparently for ἀνσπερχές, ἀσέρχω 'to press,' lit. hastening, pressing on (so Curt. Et. no. 176 4, and Clemm in C. St. viii. 95).

35. For similar expressions v. X 347, Ω 212, and the words of Xenophon to his soldiers, Anab. iv. 8. 14 τούτον, ἤ πώς δινάμεθα, καὶ ὧμοιον δει καταφαγεῖν (and Hist. iii. 3. 6). ἐβρωσέως seems to be a perf. in -θα like ἐγιηκόρθασα, v. H. G. § 22 (10), and note on (9). The more usual form ἐβρωσόμενος is found in X 94, χ 408, where it may have supplanted the rarer ἐβρωσόμενος.

43. ἐκών ἄκομντι ὑμῖν, not under compulsion, but yet not of my own liking, as the Schol. explain: ἄλλα παρὰ προαιρέσθων τῷ ψυχής πράττομεν πρὸς τὸ κεχαρισμένον τῶν τέλας.

45. ναιετάουι, have their place, see B 626.
talons, you did it in a piecemeal fashion. It is fully given. Monro takes the dat. as a locative, in the heart; and with much hesitation perί as = exceedingly; 'perί κηρη may have been meant in the literal sense,—the feeling (fear, anger, etc.) being thought of as filling or covering the heart. On the whole, however, the evidence is against this view —unless indeed we explain perί κηρη as a traditional phrase used without a distinct sense of its original meaning.' The sense exceedingly is obviously suitable here, but less so in 53; and perί = inside is supported by A 317, q.v.

47. ένωκλίω, with good spee of αιδή, τοίς πρώτης τής μελλαί χρησαμένην, πολεμικόν. Schol.; a somewhat strange epithet to apply to Priam, who is not represented as a warrior in Homer (except Τ 188); hence van L. writes ένωκλίω here and in the three repetitions of the line (165, Ζ 449, [O 552]), thus also removing the contracted gen. -ώ for -ων. The epithet is also applied to the sons of Euphorbos in P (9, 23, 59), and to Peisistratos, γ 400.

52. The clear mention here of the city of Argos, like the epithet 'Aργείς applied to Hera in 1. 8, marks this passage as composed after the Dorian conquest—one of the few cases in Homer where the traditional praee-Dorian character of the poems has been forgotten. It was, of course, that invasion which created the city of Argos at the expense of Mykenai; the two can never have existed side by side as they are represented here. The hearer is naturally expected to apply the words only to the fall of Mykenai, represented as the price paid for the conquest of Troy.

55. φαονείω and εδώ are taken by Ameis as subj.; he compares a 167 οὖδε τίς ἥμων | ἀλταπρή, εἰ πέρ τις ἐπικεφαλών ἀνθρώπων | φήσαι εὖλενεσθαι, but this is essentially different, as it refers to a repetition of anticipated cases; so Δ 261 εἰ πέρ γάρ τ' ἄλλοι... διατρόν πίνακα. Hera is here stating a fact which she admits, in order to base another statement upon it, and for this the indic. is the proper mood; cf. Η 117 εἰ πέρ ἀδείς τ' ἐσθι, and note on Δ 321. It is also more natural to find οὐ after εἰ with the indic. than the subj.; Η. G. § 316, and v. on B 349, Δ 160, though it is true that we do find εἰ οὐ with subj., e.g. Τ 139 οὐκ εἴπον, where the neg. coheres closely with the verb. In the next line ἐνώκον may be either pres. or fut., I shall do no good. 55-6 were obelized by Αγ., ὅτι τίν χάριν ἀναλάλωσιν, εἰ καὶ μὴ προσδεομεν δύσκαται τοῦτ ἐχειν, i.e. Hera is not doing Zeus a favour if Zeus can work his will without asking her. But this ground is quite insufficient; the turn of thought is natural enough, 'have your way; you know I cannot prevent it.' The ἄλλα following (57) also clearly refers to 56, 'though you are more mighty, yet I am not to count for nothing.'
καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δὲ μοι ἐνθὲν οἶδε, καὶ με πρεσβύτατην τέκετο Κρόνος ἀγκυλομῆ, ἀμφότερον, γενεῖ τε καὶ οὐνεκα σῇ παράκοιτις κέκλημαι, σὺ δὲ παίσι μετ’ ἀθανάτουσιν ἀνάσεις. ἀλλ’ ἣ τοι μέν ταῦθ’ ὑποεἰξημεν ἀλληλοι, σοι μὲν ἐγώ, σὺ δ’ ἐμοὶ. ἐπὶ δ’ ἐφονται θεοὶ ἄλλοι ἄθανατοι. σὺ δὲ θάσσον Ἀθηναίην ἐπιτείλαι ἐλθεῖν ἐς Τρόων καὶ Ἀχαῖοι φύλωτιν αἰνή, πειράν δ’ ὅσ κε Τρόοις ὑπερκύδαντας Ἀχαίον ἀρξον πρότερον ὑπὲρ ὀρκίᾳ δηλώσαθαι. ὅσ ἐφατ’, οὐδ’ ἀπίθησε πιατὴ ἀνδρόν τε θεῶν τε: αὐτὶν Ἀθηναίην ἔπεα πτερόεντα προσηύδα. “αἰγὰς μιλ’ ἐς στρατὸν ἐξῃ μετὰ Τρόας καὶ Ἀχαίοι, πειρὰν δ’ ὅσ κε Τρόοις ὑπερκύδαντας Ἀχαίον ἀρξον πρότερον ὑπὲρ ὀρκίᾳ δηλώσαθαι.” ὅσ εἴπον ὄτρυνε πάρος μεμανῶν Ἀθηνῆ, βῆ δὲ κατ’ Οὐλίμπου καρήνων άξιασα. οἴον δ’ ἀστέρα ἤκε Κρόνου παῖς ἀγκυλομῆ, 75


59. πρεσβύτατην, senior in dignity, not merely oldest, as the second clause of 60 clearly shows: cf. the use of πρέσβῃ, πρεσβίου Θ 290, sign of honour, etc. So γέφνων, consilior, is used without respect of age, like σειγινθε, sir. According to the legend in Hes. Theog. 454 Hera was actually older than her brothers, and thus γεφνω here probably means age, though it may equally well be taken to mean parentage.

66. ὑπερκύδαντας; probably an adj. like ἀδάμας ἀδάμας, from stem κυδ (not κυδε) like κυδ-ροί. It recurs only Hes. Theog. 510. Cf. μεγακύδαντος (1) in a Cyprian inscr. (Collitz 31).

67. See I 299. It is clear here that ὀρκία is governed by ὑπέρ, not by δηλώ- σαθαι. Here also, ms. give ὑπερφόρα.

75. ἀστέρα ἤκε: so ms.,,; Bentley ἀστερ’ ἤκε. The place, just before the caesura κατά γρὶς προχαίοι, is the most unlikely for an hiatus, but the conjecture is almost certainly right. See B 87. It is not easy to make out exactly what the people saw and marvell at (79); the metaphor clearly indicates more than the mere swiftness of descent, and implies at least a visible flash, though we cannot suppose that Athena actually changed herself into a fire-ball or meteorite; but on the other hand Homeric gods are not in the habit of appearing to multitudes in their own person. Of course the sparks in 77 are merely part of the description of such a meteor, and do not belong to the comparison. A very similar passage is P 547 sqq., which describes the descent of the same goddess clothed in a cloud like a rainbow, spread by Zeus τέρας εἴμαι τοί ἀπὸ τολμάντ ο κειμφών. 82 shows that the people did not know what had happened, but only expected some divine interference in a decisive way, whether for good or ill. The edd. compare Ημμ. Apoll. 440—

ἐνθ’ ἐκ νησὶ δρονσεν ἀναὶς ἐκαρεγρος Απόλλων ἀστέρι εἴδομένοις χείματι τοῦ δ’ ἀπὸ τολμαί σπυραμβότε πατώντο, σέλας δ’ εὶς ωραῖν ἤκεν, where Apollo is actually surrounded by
a blaze of fire; the author of these lines, however, clearly had the present passage in his mind.

82. Nikanor takes the two clauses introduced by ἡ as questions, and accents accordingly; this seems to give the best sense.

84 = T 224. For the genitive ἀνερώτων cf. Α 28 τέρας ἀνθρώπων, a portent in the eyes of men. It would thus seem to depend on ταίμης, not πάλημα. But cf. Ε 332 ἀνδρῶν πάλημος.

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

88. εἴ nou, in the hope that.Zenod. was offended at the doubt which he thought was expressed as to the certainty of the goddess finding him, and wrote εὑρὲ δὲ τὸν ἰ, omitting 89 altogether.

But εὑρὲ is commonly found beginning a sentence asyndetically, e.g. B 169, Δ 327, E 169, 355, Α 197, 473.

90. Cf. λαὸι ἀγροῦσται Δ 676. But the division of ἀπειστάον | λαὸν suggests that they should be taken as substantives in apposition, not as adj. and subst., the comma after λαὸν being removed. Notice the rime. For 91 cf. B 824–27.

93. The question here implies a wish, the opt. being potential; lit. could you listen to me? So we have the simple πηδάω μοι δι 193, pray listen to me, which shows that the interrogative form is not necessary here (H. G. § 299 b). We have the same form in H 48, but oξ αὖ is more usual, Γ 52, Κ 204, x 132. κεῖν is virtually an apodosis, as though εἴ τὸν ἰ had preceded, as in Ν 55, o 180, etc. (see H. G. § 318).

94. ἐπὶ προέμεν Ἀρ., ἐπιπροέμεν mss.
πάσι δὲ κε Τρόώεσθαι χάριν καὶ κύδους ἁρόου, ἐκ πάντων δὲ μάλιστα 'Ἀλεξάνδρῳ βασιλείῳ.

tοῦ κεν δὴ πάμπροτα παρ’ ἄγλαια δώρα φέρου, αἰ κεν ὑπὶ Μενελαίου ἁρήκου 'Ἀτρέος νίν

σοι βέλει δημηθήντα πυρῆς ἐπιβαίνῃ ἀλεγεινής.

αλλ’ ἀφ’ ὀίστευον Μενελαίου κυναλίμοιο, εὖχεο δ’ 'Απόλλωνι λυκηγενεῖ κλυτοτόξου ἁρνύν

προταγόνων βέξεων κλειτήν ἐκατομβήν ἰκαδὴ νοστίσας ἴερης εἰς ἀστὺ Ζελείνης.”

95. κε ομ. C. || ἄρηι Q. 98. Ἰδοι Ο. || ἀτρέως DGNOPQR. 99. πυρίς

τ’ G Vr. a; πυρίς δ’ L. 102. προταγόνων El. Gud. 103. εἰς ἀστὺ: ἀστὸ

re P.

Cf. ἕτ’ 'Αντώνῳ θυνέτο. Άμεις prefers the double compound ἐπιπροένῃ which is used in the simple sense of ‘sending forth in a certain direction,’ I 520, Ρ 708, Σ 58, ο 299. In these cases, however, the direction of sending is purely local, and the separate ἐπί better conveys the idea of hostility.

95. Ἰτρώεσθαι. at the hands of the Ἰτρώι, apparently a locative sense (H. G. §145. 7c). So I 303 ἦ γάρ κε σφι μαλα μέγα κύδους ἁρόου, Χ 217 ὀδήσαθα μεγα κύδους Ἀχαιαίας, compared with κλέος εὐθών ἐν Τρόώεσθαι ἀρέσθαι Ρ 16. But this use is rare with the singular; Ἀλεξάνδρῳ seems to be added as an analogical extension of the constr. rather than as a true dative.

97. The simplest construction of παρά is with τοῖς, but the rhythm is in favour of joining the participle with the verb, as the line is otherwise divided into two equal halves (for which, however, Φίσι compares B 39 θήσεα γάρ ἐν ἐκλείπειν ἐπὶ ἄγλαια τε στραγχάς τε). Cf. H. G. § 192. There appears (acc. to Veitch and the lex.) to be no other instance in Greek of the mid. of παραφέσκειν, though προφέρεσθαι occurs in Attic.

99. ἐπιβάντα: cf. I 546 πάλλον δὲ πυρῆς ἐπιθυμίας ἀλεγεινής. The expression is very natural, even as used of the dead.

101. Λυκηγενεῖς, wolf-born, an epithet which, according to Lang and others, points to an earlier stage of animal worship (see on Α 39, and Frazer Paus. ii. p. 195). The wolf was sacred to Apollo and was sacrificed to him at Argos (Schol. Soph. El. 6), and the name Δεκέως was widely spread, being found, among other places, in Argos, Thessal (Lyceum), Epidaurus, Lemnos, Sikyon, Megara. According to the legend in Aristotle H. A. vi. 35 Leto was changed into a wolf at the time of his birth (cf. also Eust. on this line). A statue of a wolf was set up by the altar in Delphi. (See Verrall on Aisch. Sept. 132.) Another connexion with the wolf is implied in the epithet ἄλκτατον Ἀπολλός. Soph. El. 6; compare Σαμβενιόν beside σμυρνόφθορος. There were, however, two alternative etymologies in ancient times, both of which still find defenders: (1) the name is derived from ἀλκης, light, and means born of light, or begotting light, of the Sun-god. But this is not an early character of Apollo; the second derivation is also excluded by the uniformly passive sense of forms in -γενής. (This explanation is as old as Macrobius; see Sat. i. xvii. 36-41, pp. 96-7. J. A. Platt.) (2) Born in Lykia. But this would entirely separate the adjective here from Δεκέως, obviously a native name. In fact it is not improbable that the name Lykia is itself derived from the title of the god; the primitive inhabitants called themselves Termilai, not Lykians. Still it must be admitted that the author of this passage may have had such a derivation in his mind, for, as we shall see in the next book (105), Pandaros is in one version of the story actually made out to be a Lykian.

102. προταγόνων, apparently first-bings, the first-born of the year, the πρόγονος of 1:221. The word, however, suggests the Hebrew custom of offering the first offspring of every animal. The analogy of πρωτοταγάγες E 194 suggests also the possibility of translating new-born.
105. ēcūla, ‘stripped’ the bow of its covering; in 116 ‘stripped the lid off the quiver,’ the object in one case being the thing uncovered, in the other the covering itself. The two uses of καλότεπτεν are exactly similar. For the bow-case (γωρφώς) see φ 54. It is not clear if ἵζάλου is an adj. (of the wild goat, cf. ε 50 ἰσθάδος ἄγριον αἴγος) or a specific name, as in βοῦς ταῖρος, etc. It is pretty certain that the animal meant is the ibex or steinbock, an animal still found in the Alps, though it appears to be extinct in Greece. It was, however, in historical times an inhabitant of Crete; and Milchhöfer has published (Annaei 1889, p. 215, Anf. d. Kunst p. 169) a bronze plate from that island representing two huntsmen, one of whom bears on his neck an ibex, while the other carries a bow evidently made of ibex-horns; it clearly shows the rings, see note on 109. For τῶς ἀγός cf. ἰδάντας βοῦς Ψ 684. ὑπὸ στέρνον τυχήσας is added parenthetically, and ἦν is governed by βεβλήκει, for τυχῶν is not found in Ἡ., with an acc. of the object hit, as in later writers. Cf. E 579, M 189, 394, etc.

108. ἐμπεσε, apparently fell into (a cleft of) the rock—an odd expression. ἐμπεσε, fell back, has been suggested; cf. Aisch. Ἀγ. 1599.

109. κέρα, i.e. κέρα for κέρα or κέρας. ἔκκαιδεκάδωρα: δόρον καλέσται ὁ παλαιοστής, ο ἐστίν ἐκτάτει τῶν τῆς χειρὸς τεσσάρων δικτάλων, i.e. a palm, four fingers' breadth, or about three inches. The horns would then be four feet long, which appears to be beyond the recorded size of the horns of the ibex, and would obviously make an unwieldy bow; hence either Ἡ. is exaggerating, or he means that the united length of the two was sixteen palms, which would be rather small. δῷρον in this sense seems not to recur, but we have Arkad. δάρες: σπαθή (Hesych.; cf. Albanian dore, hand?) some have suggested that it may mean the rings on the horns, by which the animal's age is known.

110. ἔκκαινας expresses any artificial preparation, e.g. of wool Γ 388, a mixing-bowl Ψ 743, gilding of horns γ 458, etc. ἰπραρε, joined with a handle (πῆχες) in the middle. The κορώνη is the tip with a notch, into which the loop is slipped in stringing (cf. φ 138, 165; elsewhere of a door-handle). At the other end there must have been another κορώνη into which the string was permanently fastened, or else a hole through the horn. 113. ἔκκαινας must be in close sub-ordination to ταυνισάμενος, but the exact meaning is not certain. It is commonly taken with τοιτί γαίνη, he bent the bow by leaning it (the end to which the string was permanently attached) upon the ground. This is of course the way in which the modern long-bow is strung, but Reichel (Hom. Waffen p. 130) objects that the method is not suitable to the short bow. This was strung by placing the bow under the left and over the right knee and then bending it upward, the string passing over the left knee. He accordingly takes the words τοιτί γαίνη with κατέθηκε, 'he laid the bow on the ground after stringing it by bending it up.' This is no doubt possible; but if the preceding statement as to the
length of the horns is to be taken literally, it would seem that even if the sixteen palms covered the entire length of the bow it would still be a long rather than a short bow, and it is open to question if it could be conveniently strung in this way. However, in view of the fact that there is no evidence for other than the short bow on the most ancient monuments, it is better to regard the length of the horns as a mere poetical fiction, and to hold that the author of the lines had in view only the short bow.

As Reichel points out, the Mycenaean monuments always represent the archer as shooting in a crouching attitude, with one knee almost or quite on the ground. This is well seen in the well-known dagger-blade with the lion-bust, and in the scene with the siege from the Mycenaean silver bowl. The attitude is of course particularly suitable for an archer who, like Pandaros, shoots from behind the shelter of his companions' shields. It plainly excludes the use of a long bow. 

117. κατέθεκε, laid carefully down; the great deliberation of Pandaros' movements, and the attention he gives to the selection of his arrow, a new one, 'never yet shot,' are insisted upon.

118. ἐριμα: a well-known crux, not easily explicable from any other uses of the word. These are in Homer (1) the prop put under a ship drawn up on land, A 486, B 154, (2) metaphorically ἐριμα πόλιος, prop of the city, II 549, ψ 121; (3) in pl. earrings, Ξ 182, σ 297. The senses ballast and reef come in later Greek. The usual explanation is from 2, foundation of wocs. But Ar. felt this to be so unsatisfactory that he athenized the line, γελοίων γάρ φέον ἔρειμα τῶν οὐδῶν λέγεσθαι. In favour of the athenesis we might add the synizesis of -έων (-όν); but on the other hand Ar. Rhod. imitates the line, which clearly has respectable antiquity (ii. 279 τόξα τανόσας λοῦνης ἀξίλητα πολυστονοι ἔξελεν' ἵνω). No really satisfactory explanation has been given. Curtius derives from a root meaning to flow, Skt. sīr, comparing ὅμη and translating spring, source; but there is no other trace of such a sense in Greek. The sense ballast suggests at least the possibility of understanding it of a carpa, charge, freight, of wocs; compare Aisch. Suppl. 580 ἄβδομα δ' ἐριμα Δεόν... γειναίτο παῖδα ἀμεμφήν, of the child in the womb.

122. γλυφίδας: cf. φ 419 ἔκεν νευρήν γλυφίδας περιάρθ. The word is generally taken to mean the notch in the arrow into which the string fitted, and so Ar. Rhod. understood it (iii. 282 γλυφίδας μέλας ἐπικάθευτο νευρή). But the plur. is then unexplained, and this sense does not suit Herod. viii. 128 τοιχοματο παρά (περί;) τας γλυφίδας περιελί-

Alexanders. Hence it has been conjectured that there were two notches near the ends of the arrow, meant to give a hold for the fingers. This would give a good sense; but there is no evidence
neurh mên ma'zôi pélasèn, tôxôi de sîdhnov.  
autâp épeti ìn kükloterêc méga tôxîn étêine,  
âîqêêe biôs, neurh de mêg' ēâxên, álto 6' ôîstôs  
dâtûbelhêc, káth' ôîmôn éppiteôthai mevëiânov.  
oudê sêthê, Menvêlæ, theoi múkárêc lelèðônto  
ûbântoi, prôtpî de Dîôos thvûgîtper âûgelèih,  
î ti prôsî te stàsâ bêlôc éçêteuêkêc âmùnei.  
î de tôsou mên èèrghen ápò ùrhoâs, ós ôtê âîtîr  
pàiôs èèrghê muîiân, òth' èèdê lêçêtai üîppô:  
aùtî 6' âu't' îônun othi ûsôîtôrôs òkîêc  
chrûsêioi sùneîxou kai dyplôs ̀hîntetô thòrîhê.  
èn 6' èèpèse ûsôîtîrî ìrîpôtî piçrôs ûstôs:  
diâ mêv ̀ar ûsôîtîrôs èlîáptato dàidàlêou,  
dai òthórikos poluðaiðâlou írîhêîstô  
 tôirhês 7', ìn èôôrêi èrùmâ ùrhoâs, èrêkos âkôntov,  

123. Zen. placed this line after 124.  
127. ìlôônto Q.  129. tôi: oî Q  
(and so orp. Did. òîtô metâ tôi 7): rc G (acc. to Heyne).  
131. ëèrghê AMPRT:  
êèrînî 7. || léçatô Mosc. 3 (è cœr.).  
133 om. R5. || èôôrêc G.  
136. ìthôrikîc RU: èrêrikîcto D.  
137. tôirh L (p. ras.). || 6': ̀d' M. || èrùmâ Ar. 7. || èîumâ  

for such an arrangement, and it is  
doubtful if the Greeks shot with  
the arrow tightly held (see Seaton in C. R. i.  
p. 244 and App. B, x.). It is possible,  
however, that two longitudinal grooves  
may have been used to give a better hold.  
neúpa only here = neuçhi, bowstring made  
of a bull's sinew; see 151 for a different  
sense.  
123. sîdhnov, the point of the arrow,  
which was fastened to the shaft by a  
thong, 151. This is the only instance  
of iron used in weapons in H. (except  
the club of Arethous, H 141). On this  
ground some critics condemn the line—  
a perfectly arbitrary step. The mention  
of iron is one of many signs that this  
book belongs to the later period of  
Epic poetry.  
124. kükloterêc is predicate, bent into  
a (semi-) circle. Zenod. inverted the  
order of this line and 123, but not well.  
125. lítêc seems to be an imitative  
word; it does not occur again in Greek.  
Notice the personification of the weapons,  
âîxên, álto, mevëiânov. So ìlalîcêmêna  
îrhoâs âsai 2 574, etc. In 411  
Odysséous’ bowstring kalôv ̀âêcê,  
chèlódon èkêlêlû aûdôp.  
128. prôthn, as if an affirmative had  
preceded, ‘remembered,’ instead of ‘for- 
gat not.’ òôelêîh, she who leads the  
spoil (âgô, âêla) as goddess of forays.  
This traditional interpretation is sup- 
ported by the epithet  
ìpôrês K 460. The word is used only of  
Athenê.  
130. tôsou, just a little, see on X  
322, ò 545. The word is not correlat- 
ed with ̀s, for the point of the  
simile is the  
watchful affection, not the distance  
to which the arrow or the fly is driven  
away.  
131. léçatô: subj., root leç.  
132. For the following passage see  
App. B. Taken in connexion with  
186-7 and 213-6 it seems clear, as Reichel  
has pointed out, that 136 is an interpolation  
made at the time when the breastplate  
was an essential part of the hoplite’s  
equipment, and that in 133 the word  
èôôrêc means not breastplate but  
armon generally, and refers to belt and  
tôirh.  
136 is a formal line, occurring in three  
other passages.  
134. ìthôrikô: cf. Pinâr’s oxymoron  
ìplêcêv bòstôv, O. ix. 12.  
3. 9. òôôrakas èrêrikôs ìçôûkáv  
&c. But  
Aph. and Zen. read èlîumâ, “ôôrêî èlîumâ.”  
(à ̀veçp, covering, § 179) Did.; and
as this form does not recur it is likely to be the original reading altered to the familiar ἐρωμ. There is no obvious reason for the contrary alteration.

138. ἐρωμο with dat. like ἀμῶνει τω ὑπάρχοντα (τη), but there is no other instance of this construction. We find the ace. of the person N 555 Νέστορος υἱὸς ἐρωμο, of the thing E 538 ἡ δ' οὐκ ἔχων ἐρωμο, etc.; without an object expressed E 23 ἀλλ' Ἡφαστως ἐρωμο. Here we may supply ἐρωμον as object. εἰςατο, ἐφαστο from Φειας. The more correct form would be Φειατο, the spelling -ειατο being due probably to the similar aor. of root ἐφα. Ahrens was the first to point out that this verb has nothing to do with ἔφα (σι-σταμ-, root εσ) or εἰμι, with both of which it has been confused. The original meaning seems to be εἰμι + οτ. The F is always necessary or possible when this sense is appropriate, etc. (X 90 = P 235), Σ 501, (Ω 462 ?), β 327, κ 246, (δ 213 ?).

139. For ἀρ ὀφείος Zen. read ἄρα χαλλός, which Ar. rejected on the ground that the point of the arrow was of iron (123). The reading is naturally adopted by the critics who reject 123. Ar. also obelized 140, because ὀφείιος ought to mean a wound given, not by a shot, but by a thrust or cut, to which senses the verb ονήσω is limited. So also 149. This, however, is surely hypercritical.

140. ὀφείος; imitated by Virg. Aen. xii. 67—

Indian sunburned veluti violaverit ostro
Sic quis ebur.

So φθείος and degrade are used of mixing colours.

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

143. ἐκαλάωμοι, of the treasure chamber, β 337, Η 288, etc.

145. ἐκατηρί in H. is used only of the driver in a chariot race, Λ 702, τσ 369; the connotation of the word is thus very appropriate to an ornament which would be used for purposes of display rather than of warfare.

146. ἔμεδων, a form which has not been satisfactorily explained. Buttmann took it to be a dual for ἔμεδων-ἀσθων, but the middle termination is out of place. The terminations -ἀσω, -ἐσω, -ἐσω of the 3rd pl. are lengthened only in arsis in H. and that but rarely, cf. ε 481, ε 413, π 358. On the other hand, as they represent an older -ἀσάω, -ἐσάω, -ἐσάω, they were once long, and the termination -σω for -σω is in fact found in Doric inscriptions of the 2nd century B.C., while a relic of the quantity remains in the Doric accentuation εὔνοο. But in the complete absence of analogous cases we cannot draw conclusions from Doric to Epic, and must leave the problem unsolved. See G. Meyer Gr. § 534, van L. Encl. p. 294, Schulze Qu. Ep. p. 426, H. G. § 40.
primitive, and only to have been ostened by ei μή through analogy. The use of ei with the indic. is to place a statement in the form of a supposition merely to the intellect, i.e. without any indication of wish or purpose on the part of the speaker; whereas μή appears originally to have indicated a 'mood' in the strictest sense, i.e. the active putting aside of a thought (prohibition); so that ei μή with the indic. was at first impossible. We find μή with the indic. without ei in the phrase μή ο赪ελιόν, and also O 41, K 330, T 261 (?) (H. G. § 358), where the speaker not only denies a fact, but repudiates the thought of it: a categorical expression not suited for hypothetical clauses. (See the notes there and H. G. §§ 316, 359 c, where Vierke's rule is given, viz. that 'with ei and the indicative ὧδι is used when the clause with ei precedes the principal clause,' except in 410. The custom is probably due to the fact that this is the older order, and the more primitive expression of thought, and is thus associated with the older construction; ei μή with indic. is a use which grew up later by analogy, and was employed in the more artificial order of ideas.)
σὺν σφάλματι κεφαλήματι γυναιξὶ τε καὶ τεκέσσιν. ἐν γὰρ ἐνω τῶν οἴκων κατὰ φρένα καὶ κατὰ θυμῶν ἔστεται ἦμαρ ὁτ' ἀν ποτ' ὀλυνη 'Ἰλος ἰρη καὶ Πράμος καὶ λαὸς ἐνμελίον Πρᾶμοιο, Ζεῦς δὲ σφι Κρονίδης υψίζυγος, αἰθέρι ναῦν, αὐτὸς ἐπισκεύησις ἐρεμİLην αἰχίδα πάσι τίῳ ἀπάχης κοτέων. τὰ μὲν ἔστεται οὐκ ἀτέλεστα· ἀλλὰ μοι αἰνῶν ἄχος σέθεν ἔστεται, ὤ Μενέλαε, αἱ κε θάνης καὶ πότων ἀναπλήξης βιότοιο. καὶ κεν ἀλέγχιστοι πολυδίψουν Ἀργος ἱκοίμην· αὐτής γὰρ μνησοῦται Ἀγαμεμνόνειοι αἰῶνες· καὶ δὲ κεν εὐχωλὴν Πρᾶμοι καὶ Τροις Λύτοιμεν Ἀργεὶν Ἐλένην· σὲ δ' ὀστεὰ πύοςει ἀρουρα.


this is probably a case of the primitive use of τε. . . τε to express mere correlation, not conjunction, precisely as in the similar sentence in Λ 81, q.v. It might be referred also to the gnomic use of τε, Ἡ. Ῥ. § 332, but it is hardly possible to separate the τε in the apodosis from that in the protasis. The conjunction of the present τελεί with the gnomic aor. ἀπέτειμαν is not unnatural. Zen. cannot of course have read τελεία for τελεί (see App. Crit.) as the context stands; possibly he only meant to explain that τελεί is a fut. But the contracted form is later and suspicious. The subject to ἀπέτειμαν is general, 'transgressors'; but Zen. read τίσευον, and made it refer to the Trojans.

163–5 = Ζ 447–9. Some critics consider the lines interpolated here, but the supposition is quite gratuitous. Appian says that Seclio, at the sight of the ruins of Carthage, used these words with reference to Rome. For the construction of 164 cf. Θ 373. The subj. gives a solemn tone (see on Α 262). The ἀν here can neither be removed nor changed to κε without great violence. The collocation with ποτε shows that it generalizes rather than particularizes (see Ἡ. Ῥ. § 289. 1 b); but the pure subj. seems more natural, as in Φ 111.

166. ὑψίζυγος: ἡ μεταφορά ἀπὸ τῶν ἐν ναοί ζῆσιν, ὥσπερ καθέξουται οἱ ἐρέσοντες Σχολ. Λ. Cf. σέλιμα σεμνῶν ἁμέροι Aisch. Ἀγ. 183, and ibid. 1818.

170. ποτιόμων: so Ar.; ἀρ. μούραν, cf. Λ 263 ποτιόμων ἀναπλήςατες, Ὃς 34 κακῶν οἴς ἁμέροι ἀναπλήςατες, Ὃς 132 κακὰ πολλὰ ἀναπ., ε 207 κήρα. We use precisely the same metaphor, 'to fulfil one's destiny.'

171. πολυĎιψων: so 'Ἀργοὺς ὑδάτων χθόνα Eur. Εικ. 560. The epithet caused some trouble to the old commentators, as the plain of the Inachos was reputed well-watered (cf. ἰππόδοσιν B 287). They were inclined to explain it πολυĎĬηστον, much thirsted after, or to read πολυĎĭηστον = destructive (so Strabo), διὰ τοῦ πολέμου. Some preferred, however, to explain it by a legend (found also in a fragment of Hesiod) that Argos was waterless till Danaos came with his daughters; and that Poseidon or Athene provided it with wells. And in fact the Inachos and Charadros, which flow by the town of Argos, are almost waterless in summer; the reputation of abundant supply seems to have been based upon an elaborate system of irrigation, to which the legends allude. See Paus. ii. 15, 5, and Frazer iii. p. 96.

173. See B 160.
κειμένου ἐν Τροίῃ ἀτελευτήτων ἐπὶ έργοι. 175
καὶ κὲ τις ἀδ' ἐρέει Τρώων ὑπερνυφρέωντων
tύμβου έπιθρόσακων Μενελάοι κυδαλίμοιι:
'αίθ' ὄντως ἐπὶ πάσι χύλον τελέσει 'Αγαμέμνων,
ὡς καὶ νῦν ἄλλον στρατὸν ἤγαγεν εὐθάδ 'Αχαίων,
καὶ δὴ ἐβή ὅικάνδε φίλην ἕς πατρίδα γαῖαν
σῶν κενήριων νυνί, κυπέων Άγαθον Μενελάοι.
ἄς ποτὲ τὶς ἔρεε: τότε μοι χάνοι εὐρεία χθων.'

τὸν δ' ἐπιθραυσόνων προσέφη ξανθός Μενελάος:
"θάρσει, μήδε τὶ πὼ δειδίσσεο λαὼν 'Αχαίων·
οὐκ ἐν καίριοι οὔν πάγη βέλος, ἀλλὰ πάρουθεν
εἰρύσατο ἱσωτή τε παναίλος ὑδ' ὑπένερθε
ξόμα τε καὶ μίτρῃ, τὴν χαλκῆς κάιμον ἄνδρες."

175. κειμένων Παρ. γ. 178. τελέσων Ν(Π)'.: τελέσω S supr. 181. κειμένω
G || Ναυκ GQ; νευκ Παρ. γ.: χερεί S (supr. NHM).
183. ἐπιθραυσάμας Βρ. c.
184. μὴ δ' ὑπεί ΛΜΟΥ (μὴ' ὑπεί Χαρλ. a): ἕμεκτι R. || πω Λγ. Ω: πώς εἰς τρ. Απ.
Did. 185. γρ. οὗ ἔδην καίριον ἐξεί βέλος πάντα Χαρλ. a (interlined). 187.
κάλων: τάμιον ρ.

175. ἀτελευτήτων ἐπὶ έργωι: so π 111
ἀγνώστων ἐπὶ έργων, and 178 below, ἐπὶ
tάσι ἐν ἀλλακτισι.; This use of ἐπὶ is
more common in Attic, e.g. Soph. O. C.
1554 ἐπὶ εὐρυποίηει μεμφηθεί μαν., Ant.
556 ἐπὶ ἄφροτος λόγος ὑπεί, with words
unsaid,' Eur. Ion 225 ἐπὶ ἀφράτους
μῆνας. ἐπὶ ἀρωγὴ, v 574, is similar.
176. For ke with fut. indic. see on X 66.
178. ἀθέα, whatever its derivation—
and some regard —θε as a shortened θεόι
—gives much the same idea as our
'Would to God,' i.e. a sort of hopeless
despairing wish. Thus its use here,
in a phrase which really expresses a
triumphant taunt, intensely emphasizes
the bitter irony of the imaginary words
(L. Lange El 343).
181. πώ = πος, v. Γ 306.
185. καίριοι. a deadly spot.
The sense of καίριος is quite clear in H.;
it is always used in the phrase (τὸ)
καίριον as here (O 84, 326, Λ 439 f); but
the traditional derivation from καρῶν
appears highly unsatisfactory. In the
first place neither καρῶν nor any other
derivative occurs in H.; in the second,
a transition from 'opportunity' to 'fate'
seems quite alien from the directness
of Homeric language. Indeed even
'opportunity' is not the original signification
of καρῶν, for in Hesiod Opp. 694,
and Theognis 401, where it makes its
first appearance, it means only 'due
proportion,' in the proverb καρῶν δ' ἐπὶ
πάσιν ἄριστος. These two considera-
tions taken together seem to be convinc-
ing; for the transition of meaning,
though not quite incredible in itself,
could be excused only if the word were
quite familiar in its primitive use. We
need not go far for a more satisfactory
etymology. The exact sense required
is given by the word κήρ (Curt. Et. no.
53, p. 148), 'Skt. kar to kill, kāyas
dearth—blow.' Homer himself supplies
us with the negative adj. in ἀκήρων
'unharmed,' μ 95, ψ 328. Possibly,
therefore, we ought in H. to write
κήρων, not καρών, the word being
confused with the adjective καρῶν =
timely only in later Greek. Indeed
were it not for a single passage which
possibly stands in the way (ὁ γάρ ἔστι
καρῶν τυπεῖς εὐγάματε Χαρλ. Λανδ.
1120), κήρων might be written for
καρών. I believe, at least in all the
tragedians and Pindar, whenever it
occurs in the sense 'deadly.'

πάροιθην, in temporal sense, before it
quit so far. Others take it locally, with
ἰσωτή, 'the belt, etc., in front of (i.e.
protecting my flesh.' It does not stand
in opposition to ὑπένερθε, which is
added independently, as in the phrase
πώς καὶ χεῖρες ὑπένερθεν: this is clear
from 215.
187. See App. B.
191. ἐν τοῖς I. || πάυσιςι: παῦσις τής G: παῦσις τῆς Μοσκ. 3 (c corr.).


159. For the combination of nom. and voc. see H. G. § 164, and notes on B 8, G 276. φῶς is voc. also in 1 601, Φ 106, Σ 313, 314, 627.

191. With πάυσις we must of course supply σε as object: the constr. παῦσιν τινὰ τωσ occurs in B 595, etc. Van L. follows G in reading παῦσιν σε.

194. φῶτα and ὑόν in apposition as Φ 546, cf. Φ 267 φῶτον Παμέλα, δ 247 φώτι δέκτην, the latter of which passages shows clearly that the addition of φῶς does not imply anything like 'manly,' or 'heroic.' δεξίος is used in just the same way, cf. ἄρδην Ἰκάρσαρα Λ 92, E 649; and so δόρων ἄρδης Ἐκτόρας Soph. Αφ. 817. It is needless to say that Pausanias (ii. 26. 10) is wrong in taking it to mean 'human son' as opposed to his divine father. See on B 731.

197. The Lykians here are doubtless the chief allies of the Trojans, Sarpedon's army, not the followers of Pandaros from Zeleia (see on E 105). κλέος: acc. expressing the result of the action, as 155.

202. See note on 90, and for ἀρχόν B 729, where the name is ἀρχήν as always elsewhere in Greek.

204. ὅρσες: i.e. ὅρες, from the nonsigmatic aor. ἄφρον: while ὅρας 264 is ὧρα - ευ, from the 'mixed' aor. ἄφρον: cf. λέξεο by λέχο.
212. For κυκλός Ar. strangely read κύκλος as = κύκλος γενόμενοι, comparing ἀγρόμενοι τὰς δῆμος Τ 166. But, as Herodianos remarks, this is a quite insufficient analogy, as κύκλος is not a noun of multitude like δῆμος. He therefore supports Nikias and Ptolemy of Askalon in reading κυκλός'. Cf. P 392. 

214. Ναίδι may be taken with εἷς κομμόνα, ‘drawn back the way it had entered’; or with ἄγεν, ‘were broken backwards.’ The barbs of course stick in the hard armour. They have to be cut out of the flesh in the case of Euryrylos, Λ 844. There is an obvious inconsistency with 151, where the barbs are outside — hardly serious enough, however, to justify Heyne in rejecting this line.

219, οἱ...πατρὶ, as Ρ 196 ἐ οἱ θεοὶ Οὐρανίων | πατρὶ φίλων ἐπιφόροι. In these and many similar phrases οἱ = his; but Bentley’s Φω τ is tempting. Chéron is mentioned again as having taught medicine to Achilles in Λ 892, and as having given Peleus the ‘Pelian spear,’ Π 143, Τ 390, but none of the other legends about him are alluded to by Homer.

221. The line is not very suitable to the present context, as the aor. ἀκουειν puts the Trojan attack as a point of time, not as a continuing process. Hence it should be followed at once by the actual conflict, and there is no room for the next episode, the long ἐπιστάλησις of Agamemnon. In other words, the episode of the duel of Menelaos and Paris once ended here, and was followed immediately by the general engagement; the ἐπιστάλησις, though composed for this place, is a later addition. There is no reason to suspect 221 as an interpolation, as Heyne and others do; an interpolator would obviously use the imperfect, not the aor., if he had the ἐπιστάλησις before him.
it out of a word which originally meant 'joy,' but which has entirely lost its connotative except in a single passage. Curtius would explain it as 'the glow, burning flame' of battle (root ghv), like δαί from δαίω: compare the expression μάραντο δέμας πυρός αθημένου. We could then explain N 82 as meaning 'the glow, the fire, which the god had put in them.' This, however, does not account for χάρων= spear-point (Stesich. fr. 94, with χαλκοχάρων, σιδεροχάρων in Pindar, ἄχρωμον ἀνωφελές τὴν αἰχμὴν Hesych.; see Schulze ι. E. p. 141). Hence Postgate's reference (A. J. P. iii. 337) to root ghv = prik, tear, is better; battle is called bearing of flesh and shields, and the phrase in N 82 is due to confusion with the different root ghór = rejoin.

223. οὐκ ἄν ιδοι expresses potentiality in the past, like οὐδέ κε φαίνεις Γ 392, Δ 429, etc.

228. Eurymedon is Agamemnon's charioteer here only in H.; but the later tradition accepted the name, for Pausanias says that he was slain with Agamemnon. Eurymedon is also Nestor's charioteer, Θ 114, Δ 620. Cf. note on Eurybyastes, A 320.

229. οπισχέω, to have his horses at hand. For the subj. ἄρα after an imperf. v. H. 6, § 298; it is used because 'the action expressed by the subordinate clause is still future at the time of speaking'; but this differs from the passages there quoted in that they all give the actual words of a speaker to whom the subordinate action is really future; but here the poet himself is the speaker, and to him the action is necessarily past, so that he has to put himself in imagination into the place of Agamemnon giving the order. See note on B 4.

231. For ἐπισωλείτο cf. Γ 196, of Odysseus, κτιλος ὃς ἐπισωλείται στίχας ἄνδρων.

232. Wakefield read ὅν μὲν στειρῶντα Φίδος, and so ὅν τινα τῇσ ἀνδρίτας 240. Cf. 516, M 268, N 229.

234. πώ here again = πῶς, as 184, Γ 306.

235. ψεύδεις (ψεῦδος) Hermannias, ψευδάσις (ψευδής) Αρ.; on which a scholiast characteristically remarks μάλλον πειστέν Ἀριστάρχω με τῶν Ἐρμακίαν, ἐπίκοκκοι ἄληθεως. It is true that ἄρθρων and cognate forms are elsewhere only used by H. with personal datives, not with abstract words like ψεῦδος: but the idea of being 'a helper for lies' is not impossibly bold, and adjectives in -ῆς, from -ες stems, with the single exception of ἴχνης (Θ 521 only), are elsewhere in H. entirely restricted to compounds, such as φλόγευδῆς (H. G. § 116. 5); the Homeric word for θύει is ψεύσετος.
238. ὅ ὁμ. Ar. U. 239. ἐπεί Q: ἐπὶ ὏ν Q. 240. ὅ αὖ

236. ὑπὲρ ὁρία: see on Ἰ 299.

237. τέρενα: see on Ί 142.

238. The omission of ὅ (Ar.) is not material, αὖτε being often used as a conjunction like ἀὖ in 240 (if the text is right). Observe ἀλόγους contrasted with αὐτῶν, the men.

239. ἔσωμεν, outcry off as captives; cf. ζ 426, and the phrase ἄγεν καὶ φέρεμεν.

242. ἰόμωροι: a word of uncertain sense and derivation recurring only Σ 479. We have ἐγχέσωμας Β 692, γ 188, etc.; ἔλακθομας of dogs ζ 29, and συνάμωροι in Herod. and Attic. (1) The analogy of ἐγχέσωμα makes it probable that the first element of the word is ἕσω, an arrow, though this always has ἵ in Ἰ; we find, however, ἱσχείρα in Pindar (Π. ii. 9). (2) Others refer it to ἰὰ, ἰή, voice, a rare word found in an oracle in Herod. (i. 85) and once or twice in Trag. ἐλάκθομα is then analogous. (3) Dodd, ιόν, of the dark colour of the hair, comparing ἵσταλκαμος, but this is improbable. The second element is equally uncertain; the derivations suggested are (a) σμαρ, μερ, to think of, cf. μεγάσαντο δὲ χάρμης, thinking of arrows, i.e. devoted to fighting with the bow. To call a hoplite an archer was to accuse him of cowardice, see the taunt of Diomedes to Paris, Α 345-7; cf. also Ν 713-21. For the verb cf. δαμα by δῆμω. Curt. compares for the weakened sense of the root the compounds of φῶρ, μελάφωρ, etc. (b) μαρ of μάραμας, fighting with arrows, or with shouts: but this hardly suits either ἔλακθομας or συνάμωρος. (c) μαρ, to glitter, μαρ-μαίρης, etc. So Amels and Goebel with (2), eminent in shouting (and nothing else). (d) Skt. mārās, stormy, eager, earnest (Fick, Brugmann), for μοĩ-ρος, conn. with Latin mon-er (cf. μόρων: τὸ ὀξόν, Κιπριαν Hes., Et. Μ.), eager with arrows. This latter sense appears to suit all uses best, if the Skt. analogy can be relied upon, which is far from certain. ἐλέγχές, miss., but the correct form is certainly ἔλεγχες, things of shame; the neuter adds a sting. The phrase recurs in Β 235, Ε 787, Θ 228, Ὄ 260, and so we should read in Ω 239. ἐλέγχες is apparently a mere fiction invented to avoid a hiatus which is perfectly legitimate in the loculetic diæresis; it is besides opens to the same objection as ἔψευσι, 235.

243. ἔστητε: so Ptolemaios, ἔστητε Ar. The testimony of miss. is of course indifferent. The former is supported by Τ 178 Αἰνεία, τι σὸ τόσον διάλοι πολλῶν ἐκολοθέν ἐστή; and cf. Β 325 τίττα ἄνω ἐγκαθέτε; κ η 54 τὸς ᾿Ομής, Ὀδυσσ.; (Π. Α. § 76). There is no analogy for the lengthening of the vowel in perf. (cf. ἔστητε Α 340, Τ 354). Bekk. compares ἐπίσταται Η 243 by ἐπίσταται (but that is a subj.), βάτε ἐφήτην, and some other forms which, however, prove nothing. (Π. Α. 95. 11.) The difficulty is to see how the idea of a point of time, such as the aor. seems to imply, can be introduced. Λεγανομον in fact asks, 'Why have you stopped?' when the sense required is, 'Why do you not start?' For the same reason the following simile is not appropriate; 243-6 seem to have been originally composed for a sudden check in pursuit, not for this place. In the passages quoted above, Β 323, Τ 178, the sense come to a stand suitably expresses the sudden silence of the Greeks before the portent, and the appearance of Aineias to Achilles. Monro (Π. Α. § 76) regards the aor. as characteristic of 'impatient questions.'
αἰ τ' ἐπεὶ οὖν ἐκατὸν πολέος πεδίου θέουσαί, ἐστάσας, οὖν ἀρα τίς σφι μετὰ φρεσκα γίνεται ἀλκήν; ὃς υμεῖς ἐστήτε τεθητοῦς οὐδὲ μᾶκεσθε. η ὢ μενετε Τρώας σχεδον ἔλθους εὐνὰ τε νης ειρωνας ἐυπρομνιοι πολὴς ἐπὶ θυι ναλάσσης, ὁφρα ὅηττ αἰ κ' ὃμιμιν ὑπέρσχη χειρα Κρονίων; " ὃς δ' γε κορανέων ἐπετολείτο στίχας ἄνδρων. ἦλθε δ' ἐπὶ Κρήτεσσι κιον ἀνὰ οὐλαμον ἄνδρων. οἱ δ' ἀμφ' Ἰδομενής δαίρονα θωρίσσοντο. Ἰδομενέως μὲν ἐνὶ προμαχοῖσι, σὺν εἰκέλος ἀλκήν, Μηρώης δ' ἀρα οἱ πυμάτας ὄτρυνε φιλαγγας. τοῦς δὲ ιδὼν γήθησαν ἀναξ ἄνδρων 'Αγαμέμνων, αὐτίκα δ' Ἰδομενής προσηύδα μειλιχίους: "Ἰδομενεύ, περὶ μὲν σε τίω Δαναιῶν ταχυπώλων ἡμὲν ἐνὶ πτολέμωι ἥδ' ἄλλωι ἐπὶ ἐργοι ἥδ' ἐν δαίθ', ὅτε πέρ τε γεφυροιναι αἰθοπα οἶνον Ἀργεῖων οἱ ἄριστοι ἐνὶ κρητηρι οὐροναι: εἰ περ γὰρ τ' ἄλλοι γε κάρη κομόωντες 'Αχαιοι δαίμονες πνευσών, σοῦ δὲ πλεῖον δέπας αἰεὶ.

263. ἀνώγοι: cf. εξ 374 εἰ μη... ἐλθέ- μεν ὀφρύνσαν, ὅτε ἀγγελία ποτέν ἔδωκ. The opt. if right implies a slight shift of thought: Ag. puts his case generally, to include the future, but shows that he is thinking chiefly of experience in the past. But it must be admitted that we should expect Bekker's ἀνώγη, and in such a matter ms. count for little. It is not unlikely that a reminiscence of Θ 159, θ 70, where the opt. is necessary, may have misled rhapsodists or copyists. 264. For πάρος with the pres. of a state of things continuing up to the time of speaking cf. A 553; and for the pregnant use of οἶος, II 557. 269. The τἴ belongs to the whole sentence; cf. A 352. 273. The Alantes are always represented as fighting side by side, N 701 sqq. 274. ἄρηγος: for this metaphor cf. Η 66, P 755, Ψ 133. It is here expanded into a fine simile. 275. ιωκ is again used of the blowing of wind in Α 598, and of the rushing of flame Η 127; in Κ 139, ρ 261 (ιω ἄφθωμιγγος) of sound. 277. μελάντερον ἥτα πίεα, blacker than pitch. This is the only instance of the use of ἥτα in this sense; probably we ought to read ἥτα, as Brandreth and Bekker suggest, on the analogy of π 216 κλαίον δε λεγεως, αὐδιῶτερον ἦ τῇ ὀμαν (where Buttmann would read ὤτη). It is not possible to get a natural sense if we take ἥτα in its regular meaning; we can only make it mean 'growing blacker and blacker, like pitch,' or else 'all the blacker because of its distance' (so Amcis and Fasi), neither of which alternatives is satisfactory. But Ap. Rhod. seems to have taken the passage in this way, i. 209 κλαίον αὐδιῶτερον, ἤτο κοίφη... μετατα. The meanings 'as' and 'than' are so closely allied that we need not be surprised to find a word capable of taking both, like the German wie, als, Latin quam, and as in O.E. (New Engl. Dict., as, B. i. 4). Hentze objects that 'blacker than pitch' is merely hyperbolical and therefore un-Homeric; but cf. λευκότερο χόρο K 437. Besides, a heavy thunder-cloud may really blacker, because dead in hue, than pitch, which always has its darkness relieved by bright reflections from its surface.
280. τοιοί C (supr. αι). || αἰ(ἐ)ἀντεσσιν ἄριστοιόν ΗΠ (γρ. Ι). || διοπροφέων

281. ποικιάς S. || κυάνεια: ἄριστον Ζεν. || περφικύαι

282. κυάνεια: ἄριστον Ζεν. || περφικύαι and ἐβδομιαί At. ὄψ. || κυάνεια: ἄριστον Ζεν. || περφικύαι


297. πρότατα: πρῶτον Μ: πρῶτοτα Βρ. b c, Μοσκ. 1 3. 298. στίχαι Μ. 299. ἔλασκεν Ἀρ. Ω: ἄλλοι δὲ ἔρχετο Did. 300. πολεμίζει(ι) ΔΙΜΝΟΣΟΥ (Q supr.)  

300. πολεμίζει Ω: πολεμίζειν Ι: πολεμίζει Ο. Π.

292. For κυάνεια Zen. read ἄριστον, feeling no doubt that blackness is not a physical attribute of an army marching to war. The comparison with the thunder-cloud is justified less by the external appearance than by the moral terror of ruthless onset produced by the blackness of the approaching storm. 296. For the anticipatory use of τάρ see Η. Ι. § 348.

287. For ἵπι without Φ see on Ζ. 478. 288–91: see B 371–4.

299. ἔλασκεν: Didymos mentions an old variant ἔρχετο. The κακός, it is to be presumed, are a section of the πέρα, of whom the best are kept as a reserve. There does not seem to be any other allusion to a formation in more than a single line. The schol. accordingly explains that πρῶτα means 'on the right wing,' ἐξορύστη 'on the left,' and says that one κακός is placed between two ἀνδρεία. not a very likely thing (ἐπί γάρ μετώπων τάσσει τὴν φάλαγγα, οὐ κατὰ βάθος).
ίππευσιν μὲν πρῶτ' ἐπετέλεστον τοὺς γὰρ ἀνώγει σφόν τε ἐκείμεν μηδὲ κλονέσθαι ὁμίλως. "μηδὲ τις ἰπποσύνη τε καὶ ἣμορέψῃ πεποιθῶς ὁδὸς πρόσθ' ἄλλων μεμάτῳ Τρόώσαι μάχεσθαι, μηδ' ἀναχωρεῖτω ἀλαπαδονέροι γὰρ ἐσεθε. δός δὲ κ' ἀνήρ ἀπὸ ὧν ὁχέων ἔτερ ἀρμαθ' ἐκείνη, ἐγχεὶ ὀφεξάσθω, ἐπεῖ η' πολὺ φέρτερον οὖτω. δέδε καὶ οἱ πρότεροι πόλιμα καὶ τείχε' ἐπόρθουν, τόνδε νόσο καὶ θυμὸν ἐνὶ στήθεσσι ἔκουντε." ὃς ο' γέρων ὠφρυνε πάλαι πολέμων ἐν εἰδώσ.
καὶ τὸν μὲν γῆθησεν ἵδῳν κρεῖσον 'Αγαμέμνων, καὶ μιν φωνήσας ἐπεα περόντα προσηύδα: "ὡ γέρων, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φιλοις, ὡς τοι γούναθ' ἐπιτότο, βῆ δὲ τοι ἐμπεδὸς εἰν. ἀλλὰ σε γῆρας τείρει όμοῖον· ὡς ὠφελέν τις ἀνδρόν ἄλλος ἔχειν, σὺ δὲ κουροτέρωσι μετεῖνα."
Iliadoc Δ (iv)

τὸν δὴ ἡμεῖς ἐπείτα Γερμήνοις ἱππότα Νέστορ
"Ἀτρείδη, μάλα μὲν τοίς ἐγὼν ἑθελομι καὶ αὐτὸς
ός ἐμεν ὃς ὦτε δίον Ἐρεσθήλιωνα κατέκται,
ἀλλ’ οὐ πῶς ἀμα πάντα θεοὶ δόσαν ἀνωρτοισίν·
ei τὸτε κόρος ἐα, νῦν αὐτὲ με γήρας ἰκάνει.
ἀλλὰ καὶ ὄς ἰππεύσι μετέσσομαι ἢδε κελεύσω
βουλή καὶ μιθοίσι τὸ γὰρ γέρας ἐστὶ γερώντων.
ἀἵρεσ ό δ’ αἵρεσσοσιν νεώτεροι, οἳ περ ἐμεῖο
ὁπλήτεροι γεγόμασι πεποίθασιν τε βύφιν.”

ὡς ἔφατ’, Ἀτρείδης δὲ παρώχετο γηθόσινοι κήρ.
εὑρ νῦν Πετεόω Μενεσθῆνα πληξίσσω
ἐστάτοτ’ ἄμφι δ’ Ἀθηναίοι, μήστορες αὐτῆς·
αὐτάρ ὁ πλησιόν ἐστίκει πολύμνησι Ὀδυσσεῖς,
πᾶρ δὲ Κεφαλλήνων ἄμφι στίχες οὐκ ἀλαπάδαια


against ὁμός, which anyhow ought to be separated in the lexicons from ὁμός. Indeed Aristonikos says that the γλωσ-
σγράφος explained ὁμός = τὸ κακόν. But there is no obvious reason why it
should have displaced a word so clear in meaning as ὁμός. Christ, followed by Fick, conj. that the right form may
be ὁμίτο, conn. with Skt. omát = συνέπιστα, and ὁμός. For ὅς van L.
reads ἦς ἥσ (sc. γῆρας), comparing for ἥσ as neuter μν in 143, 221, 287,
etc. 318. The reading κεν for τοι is natural but not necessary. The opt. is con-
cessive, "I admit that I wish," H. C. § 299 f, and M. and T. § 240. Compare
York's speech in King Richard the Second, ii. 3. 99, "Were I but now the
lord of such hot youth," etc.
319. For Nestor's story of the slaying of Erenthala see II 136-56.
320 seems to be an adaptation of N 729-30, and was athised by Ar. on this
ground. The sense suits the passage well, and the line to be condemned is
321, which is flat and empty enough.
321. εἶ here expresses as a supposition what is known to be true, rhetorically
pretending that it is a matter of doubt, and thereby throwing it into the dim
distance as a forgotten thing like εἰ ποτ’ ἐν ἔν γε 1’ 150, "I suppose I was young
then, but now I am old." The sentence is not in any sense conditional, any
more than A 281, where διὸς φερερός εἶναι is independent of the ei-clause in
280. εἶ here retains something of its interjunctive force and merely calls up
for consideration a concomitant fact. This line is therefore wrongly classed in
M. and T., § 402 with a conditional
sentence such as εἰ ἔξωντες, καὶ ἐστρα-
ψεξεν. εἶa; a form recurring in E 887, § 222, 352 only, and, like other forms of the impf. of εἰμι, not entirely ex-
plained. The a seems to be treated as long by nature, though the ietus may
account for this.
324. αἰχμάκοι, wield the spear, only here in H. The word is used in a similar
756; v. Lexica.
327. For the asvndetlon. cf. 89; and for Menesthens B 552 sq.
328. ΜΗΣΤΟΡΕΣ ΑΥΤΗΣ, lit. devisers of the battle-shout, usually applied to
individual heroes, N 93, 479, II 759. Cf. on μήστωρ φόβου E 272.
There

331. οὖ γάρ: οὐδὲ G. 332. νέων M. || κινοῦστο Vr. b. 333. τρώων

At. ΔΗΙΠΟΤ: τρώων ο’ Ω. 334. ἔστασιν D. || πύργος ἀχαιῶν: ἐν τῇ

toloustikŏ kēn tic énanțion: (kēn tic ἀχαιῶν Vr. b!). 335. ἄρσειν Vr. b and

ἐν τῇ πολιστῆι. 336. νεκρέον. 337. uïc Msc. 1 e err. || diotrepheō

H. 339. δόλαιο: λόγοι Pap. γ. || κερδαλέφροι Ν. (supr. a): φαιοῦ

Odessēn Zen. 340. ἐφέστατο Q. 341. σφῶν ἸΩ Vr. b. || πρώτοισιν


343. ἐμοίο GPS.

331. ἀκούετο: the only case in H. of the middle form in the present or imperfect. It is possible that this conveys a conscious listening rather than a mere

physical hearing; if they were not attending to the battle-cry, there is more ground for Agamemnon’s rebuke than if they had not yet heard it. There seems to be a similar distinction in many cases between ὁρῶ and ὀργία, though they are often identical (cf. A 203). See H. G. § 8.

334. ὀπίστον goes with µένοντε, ‘waiting

till.’ So after ποτάδεμενος H 415, etc. H. G. § 308 (2), M. and T. § 553.

nύργος, a wall or serried line of warriors; cf. πυργιοῦ M 45, N 152, O 618. It is tempting to translate column; but πύργος in H. means fortification, not tower; and hunters (M 45) do not attack in column.

Aristarchos strangely enough wished to make Τρῶων depend on πύργος and Ἀχαῖοι on ὁρᾶμ, waiting till a battalion of Trojans should attack the Achaeians, because he thought that the delay of the Athenians ought to be due to their wish to see the Trojans put still farther in the wrong by beginning the general engagement. On this ground he was inclined to prefer the variant κεν τις

eναντίον for πύργος Ἀχαῖων, and ἄρσειν for -ειαρ.

339. κεκαμενε: cf. τ 395 (Ἁλετλικος)

δς ἀνθρώπους ἐκκατοστο | κλεπτοσεμίν θ’ ὄρκῳ τε.

341. μὲν τι: here µὲν seems to answer to τιν δὲ in 347. The exact sense of τε (or τοι?) is not so obvious; it perhaps emphasizes this clause as general, whereas τιν δὲ takes a particular instance (H. G. § 332). Observe έόντας in spite of the dat. σφῶν, on account of its close connex with the infin., as A 541 τοι . . .

έωνα: H. G. § 240.

342. καυστερῆς recurs only in M

316; it is the feminine of *καυστήρ. The grammarians wrongly accused καυστερῆς, and held that it came from καυστερός, supposed to be a dialectical form of καυστήρος.

343. The sense of this line is clear, you are the first to receive any invitation, but the syntax hopeless. The gen. after verbs of hearing expresses (1) the person from whom sound comes; (2) the person about whom something is heard; (3) the sound heard, H. G. § 151 d. δαιτὸς cannot be brought under any of these heads. κεκελτότε μὲν ἦν is clearly different, being a sort of ‘whole and
part’ construction. The only possible explanation is, ‘you hear me about a banquet’ (or rather ‘you listen to the banquet from me’), which is without analogy, and only gives the required sense by violence. Moreover καί is meaningless. This, however, is the explanation of Αρ., πρῶτοι μοι ἀκόντε καὶ δαίτος. It may be added that ‘to hear from a person,’ in the sense of receiving a message, is a modern but not a Greek idiom. άκονσεν, in the two other passages of Homer where it occurs (i. 7, π. 9), means ‘to listen to,’ as we might suppose from its form, which suggests a frequentative sense. The only remedy seems to lie in Nauck’s trenchant conjecture κάλεστος for καὶ δαίτος, you are the first to listen to me when I am calling to a banquet, but when I call to war you have no ears. A minor difficulty is that Menestheus, who even in this scene is a καταφήν πρόδωσον, never precedes the γέρωντες (see on B 55; and for feasts given to them, Δ 259 and B 494 sqq.).

315. φίλα, see. εστι, cf. B 796. This line and the next ἐν τοῖς ὑπρώμησισ (notes of Αρ.) οίκ πνεύματα, ἀπαίτῶσαι δὲ αὐτοῖς αἱ ἡμέραι (i.e. modern taste) ἤσπερ ταῖς ὀφειλόντων τοῦ Ἀγάμερους Schol. A; and see Cobet’s commentary, Μ. Σ. 261. If they were omitted, the point of the passage, the contrast of φίλα... φίλος, would be lost.

351. The punctuation given is mentioned by Νικανόρ, who prefers an alternative in which the note of interrogation is put after μεθίμενον, and a comma after Ἄρης. Μεθίθελον refers to Οδυσσεύς and Menestheus in particular, while in ἐγείρομεν Οδυσσεύς speaks as one of the army at large, meaning ‘every case in which we fight’ (aor. subj.). If ἐγείρομεν referred to a future event, κε would be required (Monro). Moreover, it is unusual in Homer to begin an entirely fresh sentence of several lines in the middle of a line (§ 217 is the only case quoted); and the asyndeton before 353, repeated in I 359, is less harsh than before ὑπότε.
357. μύεω Vr. a. 359. οὔτε (ce): οὔτι M (οὔτε Harl. a): οὔδε Vr. a. 361. οὔτε (κελβώ): οὔτι N: οὔδε L. 361. ήνεω: μίδη Η. 363. μετα-


367. έκτίκεις Ar. AGHJRT: εκτίκεις Ω. 368. καὶ μὲν τὸν MQSU Pap. γ. 369 om. A. || προσεῦδε Pap. γ. 371. ὀπιπευεῖς ΔΙΙΙΤΟ Lips. || ὀπιπευεῖς

Pap. γ.: ὀπιπευεῖς Ω. 372. γ': γ' Q. || πτωβακείων GLM (πτωβ- Harl. a)

357. γνῶ with gen., as φ 36, ψ 109. This is common in the participle of οἴδα in the sense ‘to be skilled in,’ e.g. μάχες, ἀληθίς, etc., but rare in the finite verb. Ψ 452 is possibly another case. See H. G. § 151 d. πάλιν λάζετο, just our idiom ‘took back his words.’ Cf. τάλον ἐρεί = contradict, I 56. The phrase recurs, 254 in a slightly different sense (took back what he was about to say).

361. ήπια δὴνεά οἴδε, i.e. is well disposed towards me, as H 73 εἴ ποι κρῆνων ἡπια εἰδείν. Cf. note on E 326. δὴνεά, thoughts, apparently from δήναι.

362. ὀρεσσόμεθα, atone for; but where an object is expressed it is elsewhere always a person, conciliate. Cf. the act. ἐφ ὀρέσαν I 120, T 138.

363. μετασωλών occurs elsewhere only in Od. (β 98, etc.). Both der. and form are quite uncertain; the majority of

mss. are in favour of μετασωλών, perhaps influenced by the similar sense of ἄνεφιλα above. Compare also the Odyssean ἀσφόλλος, which is equally obscure.

366. ἱππωτα here as often = chariot, and goes with ἄριστι by hendiadys, 419 shows that Diomedes is standing in the car, not merely amid the horses and chariots.

371. πολέμων γεφύρας; this phrase recurs O 378, 553, Α 160, Τ 427. From E 85-9 and O 357 (cf. Ψ 245) it appears that γέφυρα implies a dam or cause-

way rather than what we should call a bridge. It is explained by the schol. τὰς δύνασ τὸν φαλάγγων, the lines of open ground between the moving masses of men, who are perhaps likened to flowing water. It is especially used of the space between the hostile armies. ὀπιπευείς, eyest, in a contemptuous sense, implying hesitation to advance.


\[ \text{Διαλ. ο} \gamma \text{ αυθελεύει προκαλιζετο, πάντα δ} \text{ εικαρ} \text{ γηδίως: τοί} \text{ οι} \text{ επίρροθοι ήνει Αθήνη.} \]

\[ \text{οι δ} \text{ χολωσάμενοι Καδμεῖοι, κέντορες ίπτων,} \text{ ἀψ} \text{ αναερχυμένου πυκνών λόχων εἴσαν ἅγιοι, κούρους πεντήκομα: δυο} \text{ δ} \text{ ἣγιοτέρες ἔσαν,} \text{ Μαίων Αἰμονίδης ἐπειείκειος ἀθανάτους,} \text{ νύσ τ} \text{ Αὐτοφώνιοι μενεπτόλεμοι Λυκοφώνης.} \]

\[ \text{Τυδεὺς μὲν καὶ τοίς ἀεικέα πότιον ἠφικε: πάντας ἐπεφί, ἕνα δ} \text{ οἶον ίει οἰκόνε ἕνεσθαι:} \text{ Μαίων ἅρα προέχει, θεόν τεράστιον πιθήσας,} \text{ τοῖς ἔνθεν. Τυδεὺς Αἰτώλιος: ἀλλὰ τὸν νῦν} \text{ γείνατο εἷο Χέρεια μάχη: ἄγορη δὲ τ} \text{ ἀμείνων.} \]

\[ \text{δι} \text{ φάτο,} \text{ τὸν δ} \text{ οὖτι προσέφη κρατερὸς Διομήδης,} \text{ αἴδεσθεις Βασιλῆς ἐντὴν αἰδοίοιο.} \]

\[ \text{τὸν δ} \text{ νῦσ Καπανίου ἁμείσατο κυδαλίμοιο:} \]

\[ \text{"Απρείδη, μὴ} \text{ ψεῦδε} \text{ ἐπιστάμενος σάφα εἰπεῖν.} \]

390. \text{οί:} \text{ τοι Ο.} \text{ εἰπτάρροσος Ο.} \text{ 392. ἄψ ἀναερχυμένων(ai) CDGMPQRS} \text{ Harl. a, Lips. Vr. b c A, Mosc 1 3, Ven. B.} \text{ ἕλοχον:} \text{ δόλον Q:} \text{ λέγος N (supr.} \text{ o over e).} \text{ ἐικαν:} \text{ ὧκαν D.} \text{ 395. πολυφόνης Λ (gr. λυκοφώνης):} \text{ λυκοφώνης G.} \text{ 396. ἠφικέ:} \text{ ἠφιεί C.} \text{ 398. ἅρα προέλθε:} \text{ ἀναπροέλθει Pap.} \text{ γ.} \text{ προέλθει U.} \text{ 400. χέρεια(η) C<GHJMNR Lips.} \text{ Vr. A:} \text{ χέρια Vr. a (supr.} \text{ h).} \text{ ἀμείνων Α':} \text{ ἀμείνω Pap. γ:} \text{ ἀμείνω Αν (T.W.A.) Ω.} \]

390. \text{ἐπίρροσος,} \text{lit. coming with shouts (to the rescue),} \text{is found only here and} \text{Ψ 770 in Η., and acc, to van L. is a mistake due to non-recognition of the fact that} \text{-oς of pronouns can be elided. He reads} \text{τοίς} \text{F(α) ἐπίρροθοις here, and} \text{μ'ας} \text{in Ψ.} \text{ ἐπίρροθος is, however, as} \text{old as} \text{Hes. (Op. 560) and Aisch. Suppl.} \text{303, and can therefore hardly be doubted. The difficulty is rather with ἐπιστάρροθει, for which see E 808. In Soph. Ant. 413} \text{ἐπίρροθος is used in a completely different sense (abusive).} \text{392. For} \text{ἄψ ἀναερχυμένων most edd. write} \text{ἀψ α' (Bentl.), α'σ (Brandreth), or} \text{αψ αί (Barnes) ἀνερχ., the first on the analogy of the similar line,} \text{Z 187; but} \text{ἄρα} \text{has no sense here. For the hiatus cf. I 167 ἐπισφώμαι, i 122 καταλέχεται, N 262 ἀποσίναμαι, P 381 ἐπισθραμέω.} \text{πυκινόν,} \text{lit. ἄσευς, i.e. consisting of a large number, as in} \text{πυκναι φαλαγγεί, etc. This sense does not suit λ 528, but that line is interpolated.} \text{ἐικαν ἀφοντες,} \text{πολλακι} \text{and στ,} \text{ἀγ, being pleonastic.} \text{ἐικαν, from ἓω, A 311.} \]

394. The three names, \text{Αἰμονίδης,} \text{Αὐτόφωνος,} \text{Λυκοφώνης,} \text{are evidently meant to have a murderer's ring (Fasi).} \text{Μαίων is a traditional name, not one invented for the purpose; according to Statius he was an augur and priest of Apollo, which would explain} \text{θεῶν τεράστιος (398).} \text{Paus. (ix. 18. 2) says that according to local tradition at Thebes it was he who buried Tydeus.} \text{399. For} \text{τὸν, here used in a possessive sense, read} \text{ἐν.} \text{See App. A.} \text{400. χέρεια: on this word see A 80.} \text{The best ms. follow Ar. in writing} \text{χέρεια and} \text{χέρεια,} \text{but} \text{χέρια,} \text{χέρι.} \text{ἀμείνων, sc. ἐστι, so Α with Ar.:} \text{ἀμείνω} \text{cet.} \text{The reading of Ar. seems best, for} \text{δὲ} \text{τε frequently introduces a clause added paraetically, with a construction of its own.} \text{Σ 106 is exactly parallel, ἐν πολέμωι, ἄγορη} \text{δὲ} \text{τ' ἀμείνων ἑκάτ' καὶ ἀλλ'}. \text{It must, however, be admitted that the omission of both subject and verb here is harsh. Compare Eur. Suppl. 962 (6 Tydeus) ὅκ ἐν} \text{λάγως ἄν λαμπρός, ἀλλ' ἐν ἀσπίδᾳ.} \text{404. κάρα, if taken with} \text{εἰπεῖν, must}
mean truly (ψεΐδα' being then ψεΐδα), but this is not the usual Homeric sense. The word is always used with verbs of knowing, except three times in τόλ, with εἰπών, always in the sense 'giving a clear, certain report about Odysseus.' The two senses are, however, nearly allied (cf. Soph. Ετ. 1.5.1223 ἐκιάβ' εἰ σαφῆ λέγω, Τριδ., 357 ὡς τάχ' ἐν σαφῇ λέγειν, Eur. Med. 72 μὴν εἰ σαφῆ δέ, etc.), and it is better to translate truly here than with Fasi to do violence to the order by joining μὴ ψεϊδα εἰπών, εἰσπάσων σάφα (that they are so). This expression is another case, apparently, of Attic use.

406. καί is expressed by the emphasis in ‘we did take,’ i.e. we did not merely besiege. This is the only mention in H. of the war of the Epigonoi; that of the ‘Seven’ is rarely alluded to.

407. ἀταρόνο, dual, as he is thinking only of Diomedes and himself. ἀπειδος is taken by the Schol, as comparatively, viz. τοῦ εἰ Τραϊα; for the sake of the antithesis it should rather mean ‘a stronger wall than our fathers found,’ as though Thebes had been strengthened in the interval. Cf. Ο 756, ‘a stronger wall’ than that which is now being taken. There is no Homeric instance of ἄφεως for the regular ἄρισον, and in any case that would weaken the point of the line. Ar. obelized 407-9 on the ground that if the fathers were defeated by their own madness and the sons conquered only by obeying the gods, there is no ground for concluding that the sons are better warriors than the fathers were. It is an obvious reply that the best warrior is the one who takes every step to ensure victory, and that the first step is to win divine support.

409. The ἄταρολαι may be illustrated from Aisch. Sept. 427 sqq., where it is said of Kapanes—

ταυτά το γάρ θέλοντο εκπέφαν τῶν καὶ μὴ βέλωτος φίλοι, κτλ.


412. τέτατα: a ἀπ. λέγ. which divided the opinions of the ancient critics, some taking it as a προσφέωνας φιλεταιρικός, others as an ἐπίφραμα σχετιστικός. It is probably like ἀττα (1 687, q.v.), a term of affection, perhaps borrowed from the language of infancy (for τ’ ἀττα, where τ’ = τε’ ἄττα, than, as in French tete = tua amilla). ‘A friendly or respectful address of youths to their elders,’ L. and S.; but there is no ground for supposing Thracians to be older than Diomedes. άκο, simply continuus, as often. The hiatus after κις is unusual, but there is no obvious emendation (τέτατα, σιγῆ θ’ ἄφεν Bentley).
to the δ αυ μεγα πένθος 'Αχαιών δομαθέντων, ἀλλ' ἄγε δὴ καὶ νοὶ μεθομεθα θούριδος ἀλής,

ηρα καὶ εξ ὀχέων σὺν τεύχεσιν ἀπὸ χαμάζε·

δεινὸν δ' ἐββαχὲ χαλκὸς ἐπὶ στήθεσιν ἀνακτὸς ὄρνωμένων. ὅπως κεν ταλασίφρονα περ δεος εἴλεν.

οὔς δ' ὦτ' ἐν αἰγιαλοί πολυχέι κύμα θαλάσσης ὀρνυτ' ἐπασσύτερου Ζεφύρου ὑπο κινήσατος. τοῦτοι μὲν τε πρῶτα κορύσσεται, αὐτάρ ἑτείται

χέρσῳ ῥηγνώμενοι μεγαλὰ βρέμει, ἀμφὶ δὲ τ' ἄκρας κυρτῶν ἀνοὺ κορυφωτὰ, ἀποτυπτεὶ δ' ἄλος ἀχὴν·

δὸς τὸτ' ἐπασσύτεραι Δαναῶν κίνυντο φιλαγγεῖ νολεμέος πόλεμῳδέ. κέλευν δὲ οἴσων ἐκαστὸς ἄργμον· οἱ δ' ἄλλοι ἀκὴν ἵσαν, οὐδὲ κε φαινὴς τόσον λαοὺ ἐπέστρεφαι ἐχοῦν' ἐν στήθεσιν αὐθήν,

συγῆ, δεδίτες σημάντορας· ἀμφὶ δὲ πᾶσι τεύχεα ποικὶλ' ἑλαμπτ., τὰ εἰμένοι ἐστίχοντο. Τρόις δ' ὡς τ' ὀιες πολυπάμονοι ἀνδρὸς ἐν αὐλῇ


421. ὑπό: explained by Am. and La R. of fear seizing the knees, as P 34 ὑπὸ δὲ πρῶμος ἐλάβε γνία. But it is better to translate, with Fasli, therefor, as though = under the influence of the noise. This is common in composition, e.g. ἐνστρεψε, to tremble at a thing; so ὑπατί δὲ τε κύματος δύνατον γίνεται Λ 417. ταλάσσῃρον: cf. θύμος... δὲ τ' ἐρίζαται ταλάσσῃρα περ πολεματικὸν X 300; and, for the introduction of a supposed spectator, Δ 539, etc.

422. κύμα is used collectively, as is shown by ἐπασσύτερον. Cf. κύμα... τα' ἐρίζωνται ε 418. The point of comparison is given by ἐπασσύτερον, see 427. Here the der. from ἐπι-αυ-εν-ενον, hastening up in succession (see on Λ 383), is particularly suitable.

424. μέν τε: vulg. μὲν τά. πρῶτα and τά πρῶτα seem to be used indiscriminately (cf. 442 below), but the former is commoner, and the use of τε in similes is habitual, v. H. C. p. 302.

426. ἱόν: so Ar.; the vulg. ἱόν is far less vigorous and picturesque, as it leaves out of sight the movement of the wave.

428. Πολυπάμος, without case, a word of unknown origin.

433. For the pointed contrast between the silence of the Greeks and the clamour of the Trojans cf. Π 1-9. Τρόις is not followed by any verb, the sentence being interrupted by the simile, and taken up in an altered form in 436. We have a similar case in ν δι' ἡ δ', ὡς τ',... ὡς ἀρα τής... πολυπάμονος, from τά-ομας, etc. (πέπαμα, ἐπαπάμα, etc.). The verb occurs in Pindar, Attic and Ionic poetry, and Xen., but not in H. Πολυπάμος (οί 305) is evidently a derivative (W.-M. H. U., p. 70); for the η compare the Attic παμπροσία, though α is otherwise kept throughout the verbal forms in all dialects. The alternative πολυπάμων is defended by Hinrichs as Aeolic, for -παμ-ων (cf. πότ-να), but there is no support for this (see, however, G. Meyer Gr. § 65).
muρίαν ἑστήκασιν ὡμελογοῦνα χάλα λευκὸν
ἀφηχέες μεμακωθείς, ἀκύολουσα ὅτα ἀρμῶν,
ὡς Τρόώον ἀλαγητος ἀπά στρατον εὐρύν ὀρόφειν:
οὐ γὰρ πάντων ἦν ὁμός θρόος οὐδ᾿ ἱα γῆρος,
ἀλλὰ γῆδος ἐμέκτο, πολυκλητοί δ᾿ ἐστάν ἄνδρες,
ἀρσε δὴ τοὺς μὲν Ἄρης, τοὺς δὲ ᾿Γλαυκόπτες ᾿Αθήνη
Δείμός τ᾿ ὤδε Φοῖβος καὶ Ὅμηρος ὁμοτον μεμανία,
᾿Αρεός ἀνδροφόνων κασυγνήτη ἑτάρη τε,
ἢ τ᾿ ὀλύη μὲν πρόστα κορύσσεται, αὐτάρ ἐπειτα
οὐρανοί ἑστηρίζει κάρη καὶ ἐπὶ χθωνὶ βαῖνει.
ἢ σφιν καὶ τότε νεῖκος ὁμοῖον ἐμβαλε μέσσοι
ἐρχομένη καθ᾿ ἀμυλον, ὄφειλουσα στόνον ἄνδρων.
οὶ δ᾿ ὅτε δὴ ρ᾿ ἐς χώρον ἑνὰ κυνιώτες ἱκάνωτο,
σὺν ρ᾿ ἐξαλον ραινοῦς, σὺν δ᾿ ἐγχέα καὶ μένει ἄνδρων
χαλκοφθρικῶν, ἀτὰρ ἑσάυδες ὀμφαλώσποισ
ἐπληννα ἀλληλημοί, πολὺς δ᾿ ὀρυμαγῶς ὀρώρει.
ἐνθα δ᾿ ἀμοιγοχγη τε καὶ εὐχωλὴ πέλεν ἄνδρων
διλυντῶν τε καὶ ὀλυμπέων, βρεῦ δ᾿ αἴματι χαῖα.
ὡς δ᾿ ὃτε χείμαρροι ποταμοὶ καθ᾿ ὀρεσφυ ῥέουσιν

433. ἑστικώσαι Α (T. W. A.) JXS Vr. b, Pap. γ, and γρ. Ω. 435. μεμακώθας Q: μεμαυτάως Pap. γ. 438. διάκειτο Ρ Vr. b, 441 om. Τ; inserted by Rhosos in margin. 440. ἦν τ᾿: ἢδ᾿ J. 443. κάρν G. 444. λέπισθον DQ. 445. ἀνάρος Q (supr. ὅν). 446. ἱκάνωτο: ἱκάνων O. 448. αὖτα D. 449. ἀλλαίαι G: ἀλλαίαι CDGNO Vr. a b. 450. ἐνενα ὅμα GL: ἐνενα ὅμα DNP. 451. τε ὀν. HQR: τε ε. 452. ῥέοντες Α. 453. ἵμηρες, ἀναζημοῦ, from δαισιχος, δαισιχος (acc. to Scholze Τ. E. p. 471), the negative of δαισιχος, separate, and so equivalent to σωκεχος (so Eust.). Cf. δαισιχος of intervals of time in Soph. O. 7 47. 437. Cf. B 804. For ζα see note on Z 422. 438. πολυκλητος (cf. Ar.5 reading in Λ 564, πολυγρεφής), called together from many parts. See note on B 491. 440. The three half-personified spirits of battle must not be regarded as siding with either party, but as arousing alike των μὲν and των δὲ. Cf. Λ 73, Ν 289, Ο 119, Σ 555, in none of which are they actual persons in the war. 441. The gen. ἀρεός for ἀρρος recurs only in Τ 47, θ 267 (late passages), and the line, which Τ omits, might be suspected, were not the whole passage, with its personifications, unlike the old Epic manner, and consistently late. 442. Cf. 424, and the well-known imitation of the lines by Virg. Aen. iv. 173 sqq., especially Ingrediturque solo et caput inter rubula condit. 443. Notice the aor. ἑστηριζε and pres. βαίνει side by side, of momentary and continuous action as usual. 444. For ομοιοί see 315. 448. ὀμφαλοδέξαι: see on Λ 34. The ἀσπίδες are merely a repetition of ρωσίς above. 449. ἔπληννα, mel. the only pres. in use being πλάμμα and πελάξα (trans.); πελάξαν Πυθ. Ἱμ. vi. 14 is in a corrupt passage. The perf. πελαμμένος is found in μ 108. 450. Observe the chiasmus οἰμογη . . . εὐχωλη . . . ὀλυμπέων . . . ὀλυμπέων. 452. ῥέοντες: locative, with κατά as with ἀν, Τ 3.
ές μισγάγκειαν συμβάλλετον ὑδρῷ μονόν έκ μεγάλου κοιλῆς ἐντοσθε χαράδρης·
τῶν δὲ τε τηλόσε δούπον ἐν οὔρεσιν ἐκλείμα τε.

πρῶτος δὲ Ἀντίλοχος Τρώων ἔλεεν ἀνδρα κορυστῶν ἐσθλῶν ἐν προμάχοις, Ἀθαλοφίνιον 'Εχέπωλον·
τὸν ἐβάλε πρῶτος κόρυφος φάλων ἵπποδασίης, ἐν δὲ μετώποις πῆξε, πέρησε δ' ἄρ' ὀστέων εἰσῳ
ἀιχμῆ χαλκείᾳ· τῶν δὲ σκότος ὅσε κάλυψε, ἦρπε δ', ὡς ὅτε πύργος, ἐν ἰ κρατηρῆς υψώθη.
τῶν δὲ πεσοῦτα ποιῶν ἔλαβε κρειῶν Ἰελεφήνωρ Χαλκοδυνιάδης, μεγαθύμιον ἀρχὸς 'Αβάτων,
ἔλεε δ' ὑπέκ βελώνες λευκιμένοι ὄφρα τάχιστα.

453. μισγάγκειαν ΔΓΙΝΠΟΡΤΙ. δοβριμων [ΑΣ]ΤΙ': διβριμων Ω. 455. ωκ
ἀ' ὀτέ Παρ. γ': τῶν δ' ὀτέ Παρ. γ' θηλόν Ρ. Πάρ. Β ὄ. Β (Harrl. b interlined):
γρ. θηλός... ἐδομοὺν δὲ τὸ θηλός Schol. ΡΤ (Αρ. ἢ see Ludw.).

456. πόνος Αρ. ΟΡ: φόδος Ω. 458. ολακασάθιν Σ. 461 om. Pap. γ'.
δὴ Μ. 463. ἔλαβε: εἶλε Σ. ἐλαφήνωρ Ρ. 465. τάχιστος Ι.

453. μισγάγκειαν, watered, place where two valleys (ἀγών) join their streams (αὐτ., λεγ.). Hentze remarks that the picture would be clearer if 454 stood before 453. ὑδρωμα: apparently from βρ- of βρ-θ-ς, βραμός, βραττός (X 521), βαρός, etc. see βρε in L. and S. Others refer it to ὕδρας. In any case the first μ. of the constantly recurring variant διβριμωσ seems to have no justification. The unusual preponderance of mss. in its favour here is due to the idea that in this passage it means rain-water (διβρος). Cf. Ι' 357.

454. κρούων ἐκ μεγάλων seems simply to denote the great body of water 'fed from mighty springs.' The χαράδρη will be the ravine leading down to the magagkia. The simile is inserted in Vieg. Aen. ii. 307, xii. 523.

455. θηλός: the use of the terminus ad quem instead of a quo is frequent in cases like this; the reaching to a distance is regarded as a property of the power of hearing, not of the sound, Π 515 δύνασαι δὲ στὶ πάντως ἀκοινει, cf. Λ 21 πεύκετο γὰρ Κύπροιδε μέγα κλέω. Of course the converse is common too, Ι 572 ἐκλείπει εἰς Ἐρέβασαξ, Δ 603 κλαθθεν ἀκοινα.

456. πόνος, Ar. for φόδος of mss., because he held that φόδος in H. always means flight not fear, and in the present case flight has not yet begun on either side. So Leah Αρ. p. 76.

457. Antílóchos the son of Nestor has not before been mentioned. ἕλειν, in pregnant sense, as very often in H., στενοῖ, see note on Ι 328. κορυστήν, in full armor, on the analogy of ὑβριστής, ἀστιστής, αἰχματής (on this formation see H. G. § 116. 2). In the compound ἄττοκορυστής, however, the termination -τής seems to have the usual transitive force, 'arrayer of chariots,' and Paley suggests that the simple form may here mean 'an officer, one who marshals, κορυστσε, his troops,' 459-61 = Z 9-11. πάση, he plumed the spear—the active πάσῃ is not intrans. in H. except in the perf. πέτηγη. For φάλος see Λαρ. Β.

462. On ὦκ ὀτέ without a finite verb see ΑΠ 394. 464 = B 541.

465. ὄφρα is perhaps to be taken with λευκίμενος, compare Ε 690 λευκίμενος ὄφρα τάχιστα ὠσιθ 'Αργείου, τ 367 ἄρμενος εἰς ἰκασ.: see also Z 361, Η 653. In the second case, however, as well as in the present passage, it is possible to make λευκίμενον = ἀτατία (as Μ 106, Η 555 βάθων ό ὄθος Δαραίων λευκίμενον), ὄφρα going with the principal verb. Compare also note on Ι 353, and H. G. § 307.
teύχεα συλήσεις· μίνυνθα δε οι γένεθ' ὄρμη·
νεκρον γάρ ἑρύοντα ἵδων μεγάθυμος 'Λητίμωρ
πλευρά· τα οι κώνας παρ' αἰσπίδος ἐξεφαινήθη,
οὕτες ξώστοι χαλκηρεί, λύσε δε γυνα.
ὁς τον μὲν λύτε θυμός, ἐπ' αὐτοῦ δ' ἔργον ἐτύχθη
ἀργαλέων Τρώων καὶ 'Αχαιών· οἱ δε λύκοι δις
ἀλλήλοις ἑπτορουσαν, ἀνήρ δ' ἄνδρ' ἐδυσολάξεν.
ἐβυθ' ἐβαλ' 'Ανδρείωνοι νῦν 'Ιελαμώνοι Λίας,
ἡθοὺο βαλερόν 'Σιμοεῖσιον, ἦν ποτε μήτηρ
'Ἰδέθεν κατιούσα παρ' ὧνθησιν 'Σιμώεντος
γεῖνατ', ἐπεὶ ρα τοκεύσιν ἅμα· ἐσπετο μήλα ἰδέσθαι·
τοινεία μιν κύλεον 'Σιμοεῖσιον· οὔδε τοκεύσι
θρέττα φίλοις ἀπέδοκε, μυνυθαῖος δε οἰ αἰῶν
ἐπλεθ' ὑπ' Ἀίανος μεγαθύμον δουρὶ δαμείτι.
πρῶτον γάρ μιν ἑντα βάλε στήθος παρὰ μαζὸν
dεξιῶν, ἀντικρ' δε' ἔδω χίλικον ἐγχος
ἡδεν· ο δ' ἐν κονίμησ χαμαί πέσεν αἰγείρος ὡς.
ἡ ρα τι' ἐν εἰαμενή ἔλεος μεγάλοιο πεφύκη.

P. 469. σευτόι: χαλκώι Cant. 471. ἄχαίων: δαναών P. 472. ἀλλι-
473. ἐδέν: ἐν δ' R. 475. ὀχάσις GQ. 476. ἐπέτο J. 478. ἔρεπτρα
Ἀτ. Ω: ἐρέπτα Zem. JOPRSU Par. b d f k, Vr. b e, Mose. 3. 482. ἡλισεν Τ.
483. εἰαμένηι Λ. (supr. θ) R. | πεφύκηι conj. G. Hermann: πεφύκει U: πεφύκει Ω.

466. For μινυνθα as predicate cf. Δ 416.

467. γάρ: vulg. γάρ ὃ, which is at best a clumsy compound (though it is found a few times and not required by either sense or metre; for ἑρύοντα originally began with Φ, and the caesura alone in this part of the line would suffice to lengthen the short syllable. The particle has similarly invaded nearly all mss. in B 342.

468. πλευρά: nent. only here, and probably Λ 437, elsewhere πλευράι. Cf. Δ 122 εἰῆδα by νεφῆ (bowstring), παρυίων by παρεία. παρ' ἀκίνδω, exposed beside his shield.

470. αὐτῶι, the body, as opposed to the departed θεῶι: see on Α 4. The neglect of the F of ἑρέφων is rare (about 18 cases out of 250, Κνίος de dig. p. 96, 10 of which can be corrected).

472. ἑδυσολάξεις, skiod: an obscure word recurring only ξ 512 τα οι βάκα ἀνυπάλισεις, apparently 'thou shalt
flutter, flannel thy rags,' al. 'shalt clothe thee.' Neither interpretation throws much light on the present passage. No convincing derivation has been suggested.

474. With Σιμοεῖος cf. Σάτως, a contracted form for Σατυροείος Σ 443, and Σαμάδρας Σ 402, all proper names of Trojans derived from rivers.


479. For ὑ' Αἰαντός δουρὶ see Ι' 436.

480. πρώτων, here local, in the forefront.

483. εἰαμένηι, lourlead, apparently from root ἵσ, to sit, for ἵσαλεν, cf. ἵσων ὑν εὐραμ' Theok. xiii. 40. (Curt. M. no. 586.) It will then be a false transcription of ΗΕΑΜΕΝΗΙ = ἡμένην. πεφύκηι is Hermann's conjecture for πεφύκα of all mss.; the pluperf. is entirely out of place in a simile, and of course the authority of mss. as between
484. αὐτὰρ Μ. || ἀκρότατοι Q. || σεφύκαι G. 486. ὁφρεὶ Δ/Γ. || κάψιμει Q.
487. ποταμὰ πάρα G. 489. τοὺς: τὸν Vr. a. 490. δοῦρι: χαλκῷ D. ||
άκωντις δοῦρι φαινόν Q (so ἐν Ἀλκ. Α.). 491. αὐμαρῇ J. || οὐδεσσεὶς Δ/Μ/Ω.
493. αὐτὸν N. || ἔκπεις: ἐκφυρεῖ Pat. c (supr. ἔκπεις) g, γρ. Ο and κατὰ τινὰ τῶν
ἀντιγράφων East.

ei and η(ι) is nöt. La R. quotes a number of instances where the perf.
subj. has been thus corrupted into the plp., Λ 477, Π 633, P 435, α 316, σ
133, χ 469. πεφύκει could be defended only as a secondary pres. from πεφύκεω,
cf. ἄνωγα—ἀνάγει, etc., Η. G. § 27. ἔλεος: cf. ρ 208 αἰγέρων ἑδοστρεφέων.

484. Mure quotes the practice, still common in Southern Europe, of trim-
ming up the stem of the poplar to within a few feet of the top, which, left
untouched, preserves the appearance of a bushy tuft, so that the comparison
is between this tuft and the warrior’s plume.

485. The use of so soft and weak a wood as poplar for the felloe of a wheel is
certainly curious. The wood is suited to the purpose, however, by its flexibility and
elasticity. Ameis suggests that the bronze tire (ἐπισωτρύων) would supply the re-
quisite hardness. Probably the Homeric carpenter had not learned to bend tough
wood by the aid of steam, and was therefore driven to the use of the weaker
kinds for purposes such as the present.

487. μείν τε in place of the usual δέ
τε, to add the final touch to a simile, is
very rare. Cf., however, E 556.

488. Ἀνθεμιδῆς, from the short form of Ἀνθεμίων (473), like Δεκαλίδης from
Δεκαλίων.

489. αἰολοσώφρης, with flashing armour, does not imply a breastplate.
It refers perhaps rather to the quick movement of the wearer (cf. πόδας
αἰώνας) than to the brightness of the armour itself.

491. οὐδεσσεῖς for ὀδυσσεῖς is found only here, with ὀδυσσεύω ω 398, ὀδυσσεύ
ρ 301. Cf. on 441.

492. Βεβλίκης: the plp. is an
indefinite impf., made his hit (Η. G.
§ 28). But, as Delbrück remarks (Gramatr. iv. 227), in use the word gives
the impression rather of an aer., while ἐπέπληνον is used as imperf. It has
been in fact suggested by Brugmann that the plp. forms in -εa were originally
aorists (ibid.). ἐτέρωσε, to the other
side, from Αἰτιφῶς’ point of view.

497. κεκάδωντο (here and Ο 574) is
referred to χάλκωμα, gave way, the gen.
δνόρος being ablative. The act. κεκαδόν (Α 334), κεκαδόςει (φ 153) in the sense
separate from are the same word, but it
is not clear why the χ has become κ. Perhaps the real forms are κεκάδωντο, etc.
189

Allus' vidon Priamou vidoq bale Deymokowta, os oJ 'Alyvadhev 7kothe, par' upnoq dikeliow.

ton p' 'Odhnes' etyropio xolosamenoq bale douro koreno; y J' eferio dia krotophio peqesen aijwwe xalkeus; ton de skotos osse kalvqe, douqseveq de psewoq, arivse de tevixe' ept' aato.

chowes 7o upo te puroaqoi kai qaideimos 'Ektor.

'Argieioj de meqga iaqon, erwqsavo de nkevoq, idusav de polu proteto. nemeqse 7J 'Aittalwq

Perignmou ekkatidwq, Trosesq de kekleq' avias.

'orwvq, ipptoodomu Trobes, mh' eijete xirmus

'Argieinw, epe oj sphi lids xros oide seditos

<hl>500. ἠλαθεί: ἁκε Q. 501 om. O. ||</hl>


supr.: ἀργείοισ Ραρ. γ. || χρωμος αφέτε Ραρ. γ. 512. μήν Q. 513. νεωδ Ραρ. γ. 514. πολις Q. 515. μεσίεντα Ν: μεσίεντες M. 517. ἄμαρι-


499. πρίμων Q. || ἄμμοκέντα J.

500. ἠλαθεί: ἁκε Q. 501 om. O. ||


supr.: ἀργείοισ Ραρ. γ. || χρωμος αφέτε Ραρ. γ. 512. μήν Q. 513. νεωδ Ραρ. γ. 514. πολις Q. 515. μεσίεντα Ν: μεσίεντες M. 517. ἄμαρι-

εἰνθ 'Αμαρινγκέθηνη Διώρεα μοῖρ ἐπέδησε·

500. ἢππον: apparently Priam kept a stud-farm at Abydos; compare 0 548 with note. His horses were of the famous breed of Tros, for which see E 265-72, T 221-30. It would be simpler to understand 'beside his chariots,' like par' astidous above (465; so Monro); but the order of the words is against this. In the Catalogue (B 836) Abydos is given to Asios, not to Priam.

508. Πέργαμος, the citadel of Troy, where was the temple of Apollo, E 446: afterwards called ὁ Πέργαμος (cf. Ἰανον by Homer's 'Ἰανος or τά Πέργαμα. The tragedians use it in its primitive sense as a common name, 'citadel'; it is doubtless conn. with πέργος, Germ. Burg.

515. τριτωρίενα, also Θ 39, X 183, γ 378; derived by the Greeks from a river Triton, variously located in Boiotia or Thessaly, or from the lake Tritonis in Libya. All these words are possibly connected with a stem τρητ-, meaning water, which appears in πτητος, ἀντιπτητη, Skt. trílo (Fick). Ameis suggests that this may contain an allusion to the myth that all the gods were children of Okeanos and Tethys (Σ 201); Athene has no special connexion with water. Another derivation (Estath.) from an alleged τρητών = λεκολ (i.e. born from the head of Zeus) lacks all trustworthy confirmation. The original significance of the epithet is not now to be discovered. See note on ἀπερωτὴν, Β 157.

516. μεθέντας, violating the F of Fídioq, is apparently wrongly adapted from μεθέντα in N 229. We can of course read the sing. here with one ms., but it is not Homeric to apply the participle to the διαλο as large. See note on 292.

517. ἐπέδήσε, i.e. prevented his
χερμαδίων γὰρ βλήτο παρὰ σφυρόν ἀκριότερον κνῆμῷ δεξιοτέρῳ βάλε δὲ Θρημίκοιν ἄγος ἁνδρῶν, Πείρως Ἰμπρασίδης, ὃς ἄρ’ Δινόθεν εἰληλούθει. 

αὐμφοτέρῳ δὲ τένοντε καὶ ὀστά λαῖς ἀναιδῆς ἀχρίς ἀπηλοίησεν· ὧ δ’ ὑπτίοις ἐν κονίσια καύπτεσεν, ἀμφοὶ χεῖρες φίλους ἑτάρους πετάσας, θυμὸν ἀποπνέουν. ὦ δ’ ἐπέδραμεν ὃς ρ’ ἐβαλέν περ., Πείρως, οὔτα δὲ διώρι παρ’ ὀμφαλὸν· ἐκ δ’ ἀρα πάσαι 525 χύντο χαμαί κολάδες, τὸν ὑπὸ σκότος ὄσσε κάλυψεν. τὸν δὲ Θδας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ στέρνων ύπέρ μαζόιο, πάγη δ’ ἐν πνεύμοιν χαλκὸς. ἀγχύμολον δὲ οἱ ἢλθε Θδας, ἐκ δ’ ὀξίμων ἠγχος ἑσπίασατο στέρνου, ἐρυσσατό δ’ ἐξίφος ἡγίζ. 

tοῦ ὦ γε γαστέρα τυφει μέσην, ἐκ δ’ αἰώνω τυμν. 
tεύεια δ’ οὐκ ἐπέδρα: περιστήμασιν γὰρ ἑταῖροι Θρημίκες ἀκρόκομοι δολίχ’ ἠγχος χερσύν ἠχοντες, οἱ ἐ μέγαν περ ἐνότα καὶ ἱδρυμον καὶ ἰγανον ὄσαν ὑπὸ σφείων. ὦ δ’ χασσάμενος πελεμίχην. 530

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escape; Χ 5 Εκτορά δ’ αὐτῶν μεῖναι ἀλογή μοιρ’ ἑπεδρέως. 520. Πείρως is the reading of all mss. here and in 525, though in B 541 the form is more correctly Πείρως. 521. τένοντε: H. generally uses the dual, apparently from a belief that the tendons always went in pairs. τάντα τὰ τεταμένα νεῖρα τένοντας Ὀμήρος λέγει, Ατ. on T 478; cf. X 396. ἀναιδής, reckless; or perhaps ἰνκαιμίων comes nearer to the idea of the stone subject to no αἰδός for the opinion of mankind. Compare X 139 (where, however, there is no implication of the stone doing any harm to a human being), and the famous description of the stone of Sisyphos, λ 598. Aristotle (Ἀθ. iii. 11) mentions this as a case of the attribution of human qualities to lifeless objects. 522. ἀχρίς recurs H 324, P 599, in all cases in description of wounds (the form ἀχρί as a preposition with gen. σ 370 only). It seems to mean utterly, though this creates some difficulty in the explanation of P 599, q.v. 524. ὑπό εὔκλεις evidently represents a lost Φ = ἐ, καίνι. 527. ἀπεκκύλων: vulg. ἐπέσσο.; but the advance of Peiroos is completed in 524, so it is more natural to suppose that he was now retreating. The usual word, however, is ἀπέναντι (Ν 567, Ξ 409, etc.), and ἀπεκκύλων seems rather strong for mere retreat. Hence ἀπεκκύλων, the alternative read by Ar. in one of his editions, is perhaps more suitable, especially as Peiroos is wounded in the breast, not in the back. 533. ἀκρόκομοι: cf. B 542 “Ἄβαντες ὀπίσθεν κομίσωτε, καὶ ντότε ἄνθες ἡμῶν.” 535. πολεμίχων, staggered; was shaken by the attack, cf. Θ 142, H 612.
539. For ὰὐκέτι there was a curious variant ὰ ἐ κέ τι; it is not quite clear from the scholia whether Αheritance, adopted it or not. If so, he probably did it on the analogy of ἔν κέν in N 127. The repetition of κέν would be quite un-Homeric, and ὰὐκέτι gives a perfectly good sense, viz. ‘it had now come to this, that none could make light,’ as might conceivably have happened before. See I 164 and note. μετελθὼν, entering the fight.

540. ἀβλήτος by missiles, ἀνούτατος by thrust, as usual.

542. The MS. readings seem to point to an original ἐλοῦσα ἀτάρ, which is supported by the fact that αὐτάρ always has the first syll. in arsis. But the hiatus is not allowed in this place; in Θ 503, Λ 732, Ψ 694, and other cases where hiatus occurs before ἀτάρ, it is always in the principal caesura. ἐρωτάν, rush, impetus.

543. Bentley and Heyne, followed by Nauck and others, consider the last two lines of the book as spurious. The words ἄματι κεῖσαι, in combination with the plupl. τέταντο, certainly look as though they belonged to the end, not to the beginning of a day’s fighting, and may therefore have been a rhapsodist’s ‘tag,’ meant to wind up the end of a day’s recitation, and omitted when Δ was immediately followed by E. P. Knight suspects 539–42 as well.
INTRODUCTION

With this book we come upon the first of the aristeiai, sections of the Iliad in which a single hero comes to the front and for a shorter or longer time assumes a prominence which does not elsewhere belong to him. The title Διομήδων ἀριστεία is as old as Herodotus, who quotes by that name Z 289–92 (ii. 116). The restriction of the name to E dates of course only from the present division into books, and the wider use recognises the fact that E and Z are a continuous narrative. In the early part of Z Diomedes is as prominent as in E, and the account of Hector’s visit to Troy is based entirely upon a state of things in which Diomedes has struck more terror into the Trojans than ever Achilles did (Z 96–101).

But though the narrative of the two books now forms a single story—at least with the exception of two episodes, the duel of Sarpedon and Tlepolemos in this book, and the meeting of Diomedes and Glaukos in the next, for these are but loosely interwoven into the texture—yet none the less the structure of this part of the Iliad presents a most difficult problem. Leaving for later consideration one of the most glaring contradictions in the Iliad, that between the acts of Diomedes in E and his words in Z 128, we find in the former book itself such confusion of motive and peculiarity of style and contents as forbid us to regard it as a single and harmonious composition.

The natural division of the book is into three parts: (i.) 1–453, Diomedes makes havoc of the Trojans, and, though wounded by Pandaros, returns to the fight, and drives Aphrodite bleeding from the field; (ii.) 454–710, Ares and Apollo rally the Trojans, and Diomedes for a while retreats to the background; the principal episode is the killing of Tlepolemos by Sarpedon; (iii.) 711–909, Hera and Athene come to the aid of the Greeks, and Diomedes wounds Ares with the assistance of Athene.

The general plan of the Iliad is observed only in the fact that Achilles does not appear on the scene. On the other hand, it is certain that the balance of the whole story is seriously impaired by the deeds of Diomedes, who far outdoes any achievements of Achilles, the hero of the Wrath. Nor is there any clear allusion to the immediately preceding duel of Menelaos and Paris; the words of Pandaros indeed in 207 contain such a reference, but they are betrayed as a later addition by the fact that they are an obvious expansion of the preceding line 188. As they stand they do little more than emphasise the complete silence of Diomedes about the gross treachery of
his victim, or of the poet who misses the imperative duty of calling attention to the swift retribution which overtakes the violator of the truce. It is patent that the Diomedeia was composed in complete independence of the two preceding books, and the passage 206–8 was only added afterwards when the Iliad was reaching its present shape.

The duel of Sarpedon and Tlepolemos again stands by itself, and is never alluded to elsewhere. The introduction of so important a figure as Sarpedon in 471 is singularly abrupt, and the Herakleidae are elsewhere conspicuous by their absence from Homer. The episode, like the death of Sarpedon himself in II, is full of vigour, but like it is easily detachable from its context, and may have been originally composed for almost any part of the Tale of Troy. 699 is evidently meant to follow 606 (cf. 702 with 604), and the Tlepolemos episode unnaturally breaks the sequence.

But it is when we come to the large portions of the book which deal with the intervention of the gods that the real difficulties are felt. They begin early. The short colloquy of Athene and Ares in 29–36 is entirely devoid of motive, and the allusion to the wrath of Zeus seems to imply the command to the gods to abstain from battle which does not in fact come till O. Athene again intervenes in 122, when Diomedes has been wounded in the shoulder. After the prayer of Diomedes in the preceding lines, we should suppose that Athene merely healed the wound, as a god, from afar. Her unexpected presence on the spot and the instructions she gives to Diomedes to attack Aphrodite are in preparation for the important episode which begins with 330. Up to that line the rescue of Aineias by his mother runs the ordinary course of such rescues in Homer (see for instance l. 23); Aphrodite saves Aineias, and no more need be said. But with the attack on Aphrodite herself, we enter an episode which stands quite apart from the rest of the Iliad. We find ourselves in a world of myths of which we know nothing elsewhere. It is not here a matter of contradictions or inconsistencies, though they are to be found; we are surprised, for instance, to find Athene in Olympos when her personal presence on the battle-field has just been insisted on; and the poet is clearly much troubled with the question of the continuance of the fighting over Aineias, when that hero has been removed to Troy. Diomedes too thrice attacks Apollo in strange forgetfulness of the injunctions Athene has laid on him. In fact the return to earth from Olympos is beset with such difficulties that the sudden introduction of Sarpedon is almost a relief from obvious embarrassment. But more serious than all such minor difficulties is the un-Homeric atmosphere which reigns till we return to the original stream of narrative in 519.

The third section, beginning with 711, bears a most suspicious resemblance, with its exaggeration of divine faculties to the verge of grotesqueness, to the buffoonery of the Theomachy in Φ. It is pretty obviously a deliberate attempt to outbid the wounding of Aphrodite, and various peculiarities in the language all seem to point to a late period of the Εpos. Furthermore it will be seen that the episode contains a large number of obviously borrowed lines. 753–4 come from A 498–9, and make nonsense here, for the goddesses have left Olympos. 791 is from Ν 107, where it is in place; here it is simply untrue that the Greeks are fighting "at the
ships." The arming of the goddesses in 719–52 is largely identical with Ω 381–96, though the latter book is itself such a free borrower that little stress can be laid on this. But the description of the armour bears a strong resemblance to that at the beginning of Λ, a notoriously late passage; and is in all probability expanded by a late hand.

The whole book then seems to illustrate the process of concretion and expansion which mark the Iliad as a whole. To a real Aristeia of Diomedes as a nucleus, in which there was no intervention of the gods beyond the healing of Diomedes' wound, there are additions on the one hand of the Sarpedon episode, which may have originally been composed for some other place, and on the other hand the two woundings of Aphrodite and Ares, which can only have grown up where they now stand, one on the top of the other. And as usual we find that the more personal and human the interference of the divine element, the more suspicion of late origin accompanies it.

But after all is said, these weaknesses touch only the general structure of the book, and in no way affect the beauty of the episodes, which, though confined within narrow limits, are in the highest degree vivacious and varied. Sarpedon, the most striking of the few new characters to whom we are introduced, is here, as on the rare occasions when he reappears, a remarkable picture, drawn in few and strong lines, of the purest aristocrat, with all the chivalry and not a little of the morgue of his more than princely place. In strong contrast to him we meet another new personage in Ares, the Olympian Porthos, whose deification is little more than an exaggeration of the swashbuckler's less attractive attributes; it is the human Diomedes who typifies all the nobler qualities of pious heroism.
Διομήδους ἀριστεία.

ἐνθ' αὖ Τυδείδη Διομήδει Παλλᾶς Ἀθήνη δῶκε μένος καὶ θώρασις, ὥς ἐκδηλοὶ μετὰ πᾶσιν Ἀργείοις γένοιτο ἵδε κλέος ἐσθλῶν ἄροιτο. δαίε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πύρ, ἀστέρ' ὀπωρινοὶ ἔναλήγκιοι, οἷς τε μᾶλλα λαμπρὸν παμφαίνησι λελούμενος ὶκεανοίοι τοῖον οἱ πῦρ δαίεν ἀπὸ κρατός τε καὶ ὦμων, ὄρος δὲ μιν κατὰ μέσον, θῆν πλείστοι κλονέοντο. ἵν δὲ τις ἐν Τρώεσσι Δάρης ἀφνείος ἀμύμων.


4. δαίε οἱ is added epexegetically to δῶκε, and hence without a conjunction, as ε 234, etc. But the variants δαίε δὲ οἱ ἐκ κόρυθος and δαίε οἱ κόρυθοι may point to an older δαίε δὲ οἱ κόρ., or rather, as van L. suggests, δαίε δὲ Φ"(ο) ἐκ κόρ. For the idea cf. Σ 206-14, and Χ 134-5. The fire seems to be rather a symbol of invincible fury than a physical flame; for it is not remarked in the sequel by friend or foe.

5. This fine simile is essentially like that of Χ 26-9, whence we see that the star of summer is Seirios, 'the dog of Orion.' For ὀπωρινός, which hence must mean the 'dog-days,' the time of the heliacal rising of Seirios, rather than what we call autumn, cf. also II 355, Φ 314, λ 192 (τεσαλέα, as the season of fruit). The Homeric division of the year is into spring, early summer (θέρος), late summer (ὀπωρ), and winter, and corresponds with the fact that the transition from the heat of summer to the cold of winter is in Greece extremely rapid. The scansion ὀπωρινός, though invariable in H., is strange beside ἐκάματος with Π. Cf. ἀγχίστων. A very conjectural explanation and etymology will be found in Schulze (q. e. p. 471). For the elision of -η of the dat. cf. H. G. § 376 (3).

6. λελουμένοις, as Σ 489 λεγέρων ὶκεανοίοι. For the gen. cf. Ζ 508, etc. παμφαίνησι: the usual subj. in relative clauses of similae (I38 and often). Nitzsch curiously read παμφαινησι as indic.—an impossible form of course.

7. Schol. A on this line is interesting as giving one of the few extant specimens of the method of Ζοίλος, the famous Ομηρομάστης—"Ὄκλαλος ὁ Ἐφέσιος κατηγορεῖ τοῦ τόπου τούτου, καὶ μεμβείται τοῖς παντίς ὅτι λαν γελοῖος πεποίηκεν ἐκ τῶν ἤμων τοῦ Διομήδους καίδεμενοι πῦρ· ἐκπάντωσε γάρ ἀν καταφελέχθητι ὁ ἰρωε." The strokes of the lash do not seem to have been very formidable.

9. For this exordium cf. Ζ 575.

10. Hephaistos, like Athene, though represented as allied with the Greeks, is worshipped in Troy. ἀκτή: here only. 12. ἀποκριθέντες, separating themselves from the throng. ὁ: for the dat. after ἐναντίον cf. I 190, Α 67, but it is only here used of hostile meeting, in which sense the gen. is commoner. 17. ἀυτόν seems to be used in the later weak sense =μόνη, not to contrast the man with something else. Van L. conj. έβαλεν Ἐφ, ὃ δὲ δεήτορος, on the ground that, except in the identical II 479, δεήτορος, not ὁ πρὸς, is always used in this sense. 19. μεταμάζων =μετὰ τῶν μαίαν, between the breasts. For similar cases, where an adjective compounded with a preposition and a substantive expresses the same idea as a preposition governing a case, we may compare ἐν αὐτοῖς (μετὰ δόρπων) δ 194, μετακάμηνος, κατα-θύμως, ἐπαφής, ἐπομήλαιον (II 267), and others; and for the special use of μετὰ, expressing 'between' two or more things, compare in later Greek μεταλαμάχος, μετακόμιος, μεταπάργος. The word here (as in II 267) is rather a neuter used as an adverb than an adjecti<metric agreeing with στήθος. 20. ἀποροου, either in order to escape, when οὖδέ = 'αὐτὸ: . . . not'; or to defend his brother, when οὖδέ = 'but . . . not' (so Schol. A). κατηγορεῖ καὶ τοῦτο τό ὅσον ὁ Ἰωάννης, διὶ Λατόν, φησί, γελοῖος πεποίηκεν ὁ ποιητὴς τῶν Ἰδίων ἀπολίποντα τοῦ ἵπτων καὶ τὸ ἀρμα φεύγειν: ἥδυνατ ἡμάλλον ἐτὶ τοῦ ἰπτώς. 21. ο迊 ἀδελφείου Arehens, no doubt rightly, reads ἀδελφείος; this alteration can always be made wherever ἀδελφείον occurs, and all other cases are from ἀδελφοί in Homer. 22. On the double οὖδε Schol. A rightly remarks, ἐστιν ἡ μία μέν ἐπὶ τοῦ πρῶτον, διὰ δὲ ἐπὶ τοῦ τρίτου: i.e. the second οὖδε goes with αὐτός and contrasts the two persons; the first contrasts the two events (one real, the other hypothetical). Cf. Β 703, Ζ 130. 24. ο, i.e. his old priest, their father. ὁμραχίμωνος, according to the traditional explanation, is a perfect with Ἱαολί
accent’; and so the infin. ἀκάρχηθα. But it would seem preferable to regard these forms as non-thermatic presents (H. G. § 19) of the e-stem ἀκαβε-, of which we have a trace in the aor. ἀκάρχεσ. There is a perf. of different formation in ἀκεχείθατα P 637, ἀκέχείμενος Σ 29. The reduplication in this verb extends through all forms. ἀκάρσθαι is an analogous case.

31. "Ἀρες," Ἀρες: see Appendix D for the scansion of Ἀρης, and for the effect of the first aors in lengthening a short syllable. The name is found with long a chiefly in the first foot, but occasionally in the first (518, 594, A 441, etc.), more rarely in the second (827, 829), and fourth, Σ 264; in all cases in αἰτ. Bekker, following Ixion, wrote the second word ἄρες, taking it as the adj. of which the compar. and superl. ἄρεαν and ἄρατος are familiar, but it cannot here be separated from the proper name. It is, however, remarkable that H. nowhere else repeats a word without change twice in immediate succession, common though the practice is in later poets; a long list of instances is given by Bekker H. B. 194. The most similar phrases in H. are αἰνόθεν αἰνώς, οἶδοθεν ὀσος, and others which will be found in the exhaustive catalogue given by Bekker I.e. τειχεισι-πάλαια, coming near to walls, in hostile sense, like ἐπίλυρτ ἐλλήκατι Δ 449, etc.

33. ὑποπτερόει, i.e. to see to which party Zeus will give.

36. Ἑιδεντι: a word of quite unknown signification, occurring in this place only. The obvious derivation from ἰδὼν is hardly possible for phonetic reasons; and ἰδὼν is always used of the shore of the sea, not of a river. ἐπὶ Φεδεντι Brandreth; cf. El. Μαγ. para τὸ τῶν ἰδεῖς καὶ πλασμασμᾶς τῷ ἰδέας.

37. ἐκλινας, as Lat. inclinare aciem.

40. πρῶτοι στραφέντι, i.e. turning to flee before all the others.
 embodies δ' ἀρα Φαῖστον ἐνήρατο, Μήμονος υἱὸν Βόρου, ὦς ἐκ Τάρνης ἐρυθώλακος εὐκηλοῦθε· τὸν μὲν ἄρ' Ἰδομενέως δουρικλυτῶς ἐγχεὶ μακρῶν νῦξ· ὑπ'των ἐπιτήσησομεν κατὰ δεξιῶν ὄρμων· ἠρπτε δ' ἐξ ὄξεων, στυγηρὸς δ' ἄρα μιν σκότος εἰλε. τὸν μὲν ἄρ' Ἰδομενής ἐκτελεῖς θεραπόντες· υἱὸν δὲ Στροφίου Σκαμάνδριον, αἰμόνα θήρης, Ἀτρέιδης Μενέλαος ἔλ' ἐγχεὶ ὁξυόντα, ἐστὶν λαοῦ κηρύκην. διδάξει γὰρ 'Ἀρτέμις αὐτὴ βάλλειν ἀγρία πάντα, τὰ τε πρέπει οὖσαιν ὑλή. αλλ' οὐ οἱ τότε γε χραίας 'Ἀρτέμις ιοχέαιρα, οὐδὲ ἐκβολαί, ἤμισυ τὸ πρὶν γ' ἐκέκαστο.

43. ἐρήματο Ἰτ (ἐ εὐρ. Ἰτ Ἕλετο R (ἐ εὐρ. Ἕλετο C: τέκτονος Ἰτ (ἐ εὐρ. Ἰτ). 44. μαίονος C: τέκτονος Ἰτ (ἐ εὐρ.). 45. μαίρων Τ. ἘΚ τ' ἄρης GI Cant.: ἐξ ἄρης Vr. a, Ἰ. Ἰ. Ἰ. Ἰ. Ἰ. Ἰ. Ἰ. 46. μαίρων: χαλκὸς Ἰτ. 47. σχῆκος: νόρος MN. 48. ἐκτελεῖν ἐκεῖνοι ἐταίροι ΜΝΣ (αικεῖοι). 49. στροφίου Ἰτ. Ἰ. Δαμάνδριον C (π. τιο). 50. αὐθή: ἐκλει Ἀθ. 51. τά: ἤν Q. 52. ἐν οὐν. GLNR. 53. χραίαιμεν ἑανάτοιο πέλαργα Ζεν. 54. αἰτι G. ἘΛΑΙ (καί, Ἐ归属于) GLMQ.

44. Τάρνη, τὸς Λαξία ἦν νῦν Σάρδεις, Schol. A. What ground was there for this assertion we cannot say.
46. ἐπιθικογένεσις: on the question whether this form is really a future see H. G. § 41, where it is pointed out that in some cases the forms in -άων are used as imperfects; while in § 244 it is called a future. The latter better suits Ἡ 379 αἰτὶ γὰρ δίποτον ἐπιθικογένεσις ἐκτην.: compare Χ 605 αἰτὶ βλαστών ἑκάκων. If it means 'as he was about to mount,' it is one of the few cases in H. where the fut. part. is used otherwise than predicatively with a verb of motion. See H. G. § 244. The words ἐπικεῖται ἐξ ὄξεων do not afford any criterion, as they might be used of one who, as about to mount, had one foot in the chariot.
48. σεραπώτερος, here retainers in the wider sense; generally each hero has only one σεραπώτερος, an immediate personal attendant or 'squire,' who in the case of Idomeneus is Meriones.
49. αἰώνα: a word of doubtful meaning and derivation. Eur. Ηέκ. 90 evidently took it to mean 'bloody,' which will not suit here (Aisch. Συχ. 847 is hopelessly corrupt). It seems natural to connect it with αἰῶνας, and translate 'vily in the chase,' but no satisfactory etymology of either word has been given.
50. ὀξύεις: ὀξὺς: : φαιδώμεις (Ν 686): φαιδόμης: cf. also μεσής. According to Gobel (de epith. Hom. in -ες dextentibas) all forms in -ες are derived from substantives, and thus these two words must come from the neuter of the adj. used substantively: ὀξύες = furnished with an edge, i.e. sharp point; φαιδώμεις = endowed with φαιδώμης, i.e. gleaming armours. One old derivation is from ὀξύς, 'made of beech-wood,' but the termination -ες never indicates material; and the spears of Homer are always made, not of beech, but of ash. But see Eur. Heracleid. 727 τειχή κόμητε, χειρὶ δ' ἐδέξετο ὀξυρα, and Archil. ορ. Schol. B (Porphyrios) Ζ 201 ὀξύς ποτάτο. 53. Zenod. here had the remarkable reading χραίαιμεν θανάτου πέλαργα, which he can hardly have invented; for a somewhat similar use of πέλαργα we might compare B 321 δεῦτα πέλαργα θέκω, 'dire portents,' and as the word in H. is always used of living creatures it may be paralleled by B 302 ἡπάθεις θανάτου. It is a serious question if this is not a case where 'facilior lectionis praestat difficillior,' ἱοχεῖαρα, ποιτείᾳ ἄρρωνος, cf. 618 δοὴν ἐξενοῦν: not of course from χαίρω.
55. Ασυρικλείτος Φ.: ουορκίν, κλωτος Α.: δουρικλείτος Ω. 57 om. AICDNVT
(added in Tm by Rhosos) Lips. || μεσσηρός R. 58. δε προνίς: δ' εν χεισον
MS Harl. a (γρ. προνίς MS Harl. a).
59. Τέκτονος seems to be a proper name derived from its owner's calling, like Τεχνίτος Η 229, Δαιδάλος, Βοοκλίων Ζ 22, Φίλομος Γεραφίδας the minstrel χ 330. So the name of the father "Ἀρμωνί " means the "joiner. In θ 114 we have the patronymic Τεχνίτος. δ' in 60 and 62 no doubt refers to the principal person, Phereklês; so that the craft is represented here as hereditary in three generations.
60. δαιδάλος: always a subst. in H., the adj. being δαιδάλος.
61. Herodotus was obviously thinking of this line when he said of the ships which the Athenians sent at the request of Aristagoras to help the Ionians against the Persians, αὐτῶ τις ἔχει ἀρχὴ κακῶν ἔγενοτο "Ἐλλησί τε καὶ βαρβάροις, ν. 97.
62. Schol. A ἀδήτειται, δι' ἄυις ἐγεννηχεί, αὐτῷ τις ἄρχα Τρώασσε γέγονο τιαν ἀρχῆτε. ἐδέ γάρ αὐτῶ τε, ἢ δε' οἱ ὁρθοστείται νῦν διὰ τὴν ἄρχην. This scholion contains two different views: the first—down to αὐτῶ τε—is that of Aristonikos and Ar., that οἱ standing at the beginning of the line must be orthotone and therefore reflexive (see H. G. § 253); but that the reflexive sense is inadmissible here, because the subject of the clause is νῆς: hence the line must be spurious. The second opinion is probably that of Herodianos, that the οὐ is really anaphoric, not reflexive (≠ αὐτῶ, not ἐναυτῷ), but that it is orthotone because it stands at the beginning of the line (διὰ τὴν ἄρχην). The latter view is taken by La Roche (H. U. 141). It is, however, possible to take οὐ αὐτῶ as reflexive = sibi ipsis, i.e. to Phereklês, who is the subject of the principal sentence though not of the relative clause. Schol. A says, Ἐλλησίων ὕσιν χρησιμότατα τοῖς Γραινίνι ἀπεχεσθαι μὲν ναυτίλια, γεωργίαι δὲ προσέχειν, μὴ τῇ θαλάσσῃ χρώμενοι ἀπολογισών ἐαυτῶν τε καὶ τὴν πόλιν. Observe that θεών ἐκ goes closely with βέσφατα, cf. θεῶν ἀπο μῆδα εἶδος ζ. 12.
70. Θανάτος: see Z. 298, Λ 224. Paley compares Eur. Αἰθρ., 224 καὶ μαστῶν ἤγη πολλάκις νόθους σοις ἐπέχθον, ἵνα σοι μεθένει εὐδοκίν πικρὸν.
τών μὲν Φυλείδης δουρικλυτός ἐγρύθεν ἑλθὼν βεβληκεὶ κεφάλης κατὰ ιύων ὀξεί δούρη.

Αὐτικρὰ δὲ ἀν ὄδοντα ύπὸ γῆλωσαν τάμε χαλκός.

ηρίτη δ’ ἐν κονίη, ψυχρὸν δ’ ἐλε χαλκὸν ὄδουσιν.

Εὐρύπυλος δ’ Ἐναιμονίδης Τυήνορα δίων, ιύων ὑπερῆμου Δολοπίουν, ὃς βα Σκαμάνδρου ἄρητηρ ἐπέτυκτο, θεὸς δ’ ὅς τίτο τῆμι, τῶν μὲν ἀρ’ Εὐρύπυλος Ἐναιμονὸς ἅγιαος ιύων πρόσθεν ἐθεν φεύγοντα μεταδρομίδην ἔλασ’ ὅμων φασαγών αἵζας, ὧδ’ ἐδέσε κείρα βαρείαν.

αἰματόσεστα δ’ κείρ πεδίων πέσε: τὸν δ’ κατ’ ὅσσε ἔλλαβε πορφύρος θάνατος καὶ μοίρα κραταιή.

δός οἱ μὲν πονέοντα κατά κρατηρήν ὑσίμην:

Τυδείδην δ’ οὐκ ἂν γροίης ποτέρωσε μετείη, ἦ’ μετὰ Τρώωσιν ὁμίλει ὡ κ’ ἀλαίοις.

θύνε γὰρ ἃμ πεδίων ποταμοῦ πλῆθουν ἐνοκὸς χειμάρρωι, ὃς τ’ ὁκα ρέον ἐκέδασεν χεύρας:

τόν δ’ οὔτ’ ἁ γ θέφυραι ἐφεργέναι ἱσχανώσων,

72. δουρικλείτος Ρ. 73. δούρι: χαλκῶ M (supr. δούρι: Harl. a has δούρι only) Βρ. b. 75. κόνιή: κόνιν(ι)ς(ι) ADHPQRT Par. f.g: ἐν ἄλλω ιρίπε δ’

ἐκ οὔαον Α. 77. καμάνδρου C (p. τοτ.) GLOR (supr. c) Βρ. b. 78. τίτεο DMP. 79 om. Q. 81 om. Q. || ἀποδέσεμε M (not Harl. a).

86. ὀμίλειν R: ὀμίλεις G(0) Βρ. a (P seems to have ὀμίλεεν altered to -εοι).

89. ἐφεργέναι Αρ. Par. b: ἐφεργέναι Ρ.

73. ἵνι εν, the great tendon at the back of the neck which holds the head upright; K 455, Σ 455. The blow was thus given from behind.

74. ὑπὸ ταύτε, cut away at the root (Cauer conj. πάτ, which is needless). ἀνά, ἐπ’ through the teeth.

77. δ. Dolopion, not Hypsenor; for the priests do not appear ever to fight in II. ἄρητρ: cf. Φ 131 for the worship paid to the river-god Skamandros.

81. χεῖρα = for- -arm, as often.

83. πορφύρας, dark; used of what we call the 'cold' colours, from blue to violet. Cf. Τ 418 χρώμα δὲ με άμφεκαλήνε κυακή. Thus the metaphor may be taken from the approach of a thunder-cloud.

85. οὐκ ἂν γνωσ: cf. Γ 220.

88. χευάρρωι, winter - torrent, of sudden winter rains or melting snow. For ἐκείδασσε Naber and Nauck conj. ἐκείσες, splits (Ι 347): but this would be more in place of the bursting of a reservoir; here the picture is rather that of the gradual carrying away of the banks. But compare the imitation in Virgil Aen. ii. 496 inrigus ruptus cum spuminus annis, etc.

89. ἐφεργέναι, fenced close, drawn so as to make a fence to the stream. The ἐφεργαί are evidently here embankments along the sides of the torrents; and this, not 'bridge,' is the regular meaning of the word in Η. This, Fasi's explanation, is sufficiently defended, perhaps, by II 451 φράης ἐφέρασεν ἄμφος ἀπὸ κήπῳ, the midriiff forms a fence about the heart. φράες in this- case has a double use, (1) to fence in a space; (2) to make a fence of, e.g. Ν 139 (φρασαί χάρα τὸ γέρον Herod. ix. 61); and so also καλύπτο, cf. note on 315 below. Compare also Virgil Aen. ii. 497 oppositas evicit purgile molles (spumnes annis). Most editors have adopted Ar.'s reading ἐφεργέναι, which is explained either 'joined together in long lines,' or 'bound' in the sense of πυκνῶς ἀραμίται. Neither of these is very satisfactory; εἶποι always means 'to
connect together by a rope or string' (cf. o 460, σ 296 ὁμον χρόσων, ἀλκτριώσων ἕρμυσων, string with amber beads), and the transition from this to the sense required for the text is not very simple. There is a possible alternative, to read ἀργεμας as an infinit.; the demes do not hold it back, so as to keep it within bounds; but the order is not natural.

90. ἔρκεα ἴσχει: Φ' ἴσχει Brandreth, van L. But the regular order of words calls rather for ἄρα Φ' ἴσχε. In any case one hiatus is left. It is unlikely that ἔρκος ever had Φ; the only strong evidence is σ 102 ποτι ἔρκος αὐτή. In all other cases the Φ is either superfluous or impossible.

92. ἐπιβρίσεις, agricultural works, especially tilled fields; see B 751.

93. Λυκάνοις οὖν, Pandaros, see A 89, etc.

99. The ἑυρηκός γόναλον causes difficulty. There is no doubt that it means the (front) plate of the cuirass; but later on (112-3, 795-9) it seems clear that Diomedes is not wearing a cuirass at all. It seems necessary to suppose that 99-100 were interpolated at a time when it was a matter of course that the hoplite wore a ὅρφης, and the mention of it therefore seemed indispensable. See App. B. 100. ὅρφης, held on its way through, cf. N 519 καὶ οὖν δ' ὁμον ἑγχος ἐξε. The country of Pandaros is called Λυκίη here and 173 only; the inhabitants are always Τρώες (e.g. 290). Elsewhere we only hear of the city of Zelea as Pandaros' home (e.g. B 824). It is impossible to say how the name of Lykia was attached to this obscure town. The only links with the well-known Lykia seem to be the name of Lykaon, the epithet ἀναχύς given to Apollo (Δ 101), and the fact pointed out by Fellows that in Lykia proper there was a city Tios and a tribe of Τιάς. Whether there was any tradition which connected these with the Τρώες we cannot say. Of course it is possible that two sections of a Lykian tribe bearing that name may have settled in distant regions; but it is more probable that the coincidence of name is merely accidental, especially as Λύκας was not a native name (see note on Δ 101).

109. πένων is here evidently not a term of reproach (see B 235), but merely a form of courteous address. Cf. Z 55, I 252. κατακίδεο: cf. 46. 112. διαμπερέες, right through the wound, in order not to have to pull the barbs backwards; the shaft of the arrow is of course cut off. Cf. Δ 213 for the opposite process; the barbs not being buried in the flesh the arrow is pulled out backwards. It is apparently implied that Diomedes wore no cuirass; for we should have to suppose either that Thetis took off the back-plate, or that the arrow had pierced this also, and was drawn through it. 113. Here again the mention of the χιτών alone seems clearly to show that Diomedes has no breastplate; for it would be strange if the blood were said to spurt through the tunic concealed by the breastplate while the visible breastplate itself is passed over in silence. The meaning of ἀτρεπτός applied to the chiton here and Φ 31 is very uncertain. According to the old interpreters it meant either ‘woven’ — a sense which cannot be got out of the word or its use — or else, and this was apparently the view of Aristarchos, a ‘coat of mail,’ chain or scale armour; but this is untenable, as such armour is absolutely unknown both to H. and to the old monuments. Acc. to Studniczka it implies a mode of weaving in which an extra twist was given to the threads, thus producing a crappy or crinkled surface (Studn. Beitr. p. 64). But it is far simpler to understand it to mean no more than πλιατιόν, as in I 497, Ω 203, Τ 248. ἀνακοτίτιζε, darted up; the metaphor is imitated in Herod. iv. 181 ἀνακοτιτίζει ἐκ μέσου τοῦ ἅλος ἄνω ψιθυρία, Eur. Hel. 1537, etc. 115. μοι, dat. as Ω 335 κλέες δι’ η’ ἐθελησά, Π 516 ἄκοινεν ἀνέρ χρυσόν, Theog. 4. 13, Solon 13. 2; cf. K 278, etc.—all cases of a god hearkening to prayer. ἀτρεπτών, Β 157. 116. μοι and πατρὶ of course go together, ‘my father,’ in contrast to the emphatic ἔμε. 117. φιλαι: this middle aor. is only used of the love shown to mortals by gods, see 61, K 280, Τ 304. 118. The variant τὸν δὲ (or τὸν δέ) is accepted by some on the ground that δός may have been inserted to explain the construction of acc. and infin., for which see B 413. The change of subject in ἔλοειν, if it means ‘that he may come,’ is very violent, but no emendations are acceptable. It is simple enough to translate ‘that I may come within spear-
cast of him.' ἐλεῖν, kill, is put first by a slight prostheteron, cf. Ω 206, A 251, and Virgil's morior et in media arma ruas, etc. In all cases the second member, though precedent in time, is only secondary in importance. The hiatus is illicit; there is no other evidence of an initial ἐ, and very many passages exclude it. ἐβρέμ ἐλέον (H-γυ) or ἐβρέμ ἐλέον (Branderst) are simple conjectures.

126. aκεκταλός is preparatory to, though the verbal element of the compound is employed in a transitive sense; the converse is the case with μακάζων.

128. The subj. γίνωκχις is undoubtedly right after ἔλος, because the object of the past action is still future; H. G. § 298. 2. It is noteworthy that the ms. have with hardly any exception retained the forms γίνωκχις and γίνωκχις against the old Attic γιγώρ; γιγώρ is common to Ionic, Doric, Thessalian, and Boiotian, and appears to represent a primitive Greek assimilation, through the stage γίγως (Brugm. Gr. i. p. 364). On the other hand, it prevailed also in the later κοινή, which may of course have affected the ms.
although, but because, he was eager before.

137. ἀγρώι, i.e. away from the habitations of men.

138. χραύχη: prob. conn. with the aor. (ἐπ)ἐχραυασσεν, ἐχραγε, ε 396, Π 352, Φ 369, etc., and meaning gathered. But Ahrens would separate the two, and explains χραγέ to mean ‘strike,’ comparing Herod. vi. 75 ἐν χραγέ ἡ ἡ ποισίων το χρατσών, and Hesych. χραύη: κατακρομή, πλήθη. αὐλάς here = the wall of the stairway; from 140 it would seem that the stalls are regarded as arranged, with the shepherds’ huts, around a courtyard; cf. Σ 589, from which it is clear that such a ‘sheep-station’ must have been rather extensive.

140. As the line stands τά must be the subject, ‘they (the sheep) are put to flight, being left alone.’ The change from the fem. οὔτεσσι to the neuter, and then immediately back to the fem. οἱ, is however very harsh, far more so than in the passages which are quoted as parallel: Π 355 μή λέγω . . . αὐτές, Λ 244 χήλα . . . αλγα ὡμοί καὶ δίς, τά οί διάστατα συμβαλλόντο, Φ 167 τῶν δ᾽ ἔτερων . . . ἡ δέ. Η. moreover elsewhere uses ἐρμός (this is the traditional Epic accentuation) only of places. If we reject 141–2 (see below) we can take the neuter in a vague sense, ‘everything is deserted and put to flight.’ But it is then tempting to read τά δὲ μήλα. δύστα: the nom. may be either the shepherd, hides; or the lion, enters in. The associations of the frequent δύνα διάλογον, πόλεμον, etc., are in favour of the latter.

141. ἀγχιστίναι, elsewhere only with ὑπερτοῦν (P 361, χ 118, ω 181, 449), αὐτές thrown down in heaps. Many mss. read ἀγχιστινᾶ, perhaps on the analogy of προμηθῖναι, Λ 293, but the word is evidently a secondary formation from ἀγχιστῷ.

142. ἐμεμειᾶστε answers to μεμᾶς in 135; the lion, like Diomedes, is only the more aroused by the wound, cf. P 735. Bentley, feeling natural difficulty in the conjunction of ἐμμειᾶστε with the retreat implied in εὐχάλλεισται, conj. ἐμμειᾶστε, cf. 356, but the inconsistence lies in the word εὐχάλλεισται in its relation to the next line. It is feasible to say ‘as furiously as a lion retreats, so furiously did D. attack.’ Hence Bayfield would reject 141–2 as an awkward addition meant to supply ἐμμειᾶστε to answer μεμᾶς in 135; the real answer being sufficiently implied in στέρωσον ὄρεν. There is no doubt that the omission makes the simile more effective; but in the Epic style one would expect to be told the fate of the sheep. Βασῆν, as in 239 βασῆν ἔπτεδεν αὐλής: we should use the converse ‘high.’

147. πάλιν: a change from the participial construction, as Π 80. ἔρρασεν: so Λ 457.
148. ΤΟΥΣ: ΤΟΝ P (supr. TOUS). || ΠΟΛΥΕΙΔΟΝ GNOST (Eust. says that both -ei- and -i- were ancient). 149. ΕΥΡΩΜΕΩΝΤΟΣ M. 152. ΘΕΩΝ JN. 153. δι' ετείρατο Η. 154. ΤΕΚΕΝ Η.: ΤΕΚΕΣ Υ. 155. ΕΝΑΡΙΣΕ ΠΜΝΟΠΙΟΙ ΜΕ (e corr.) 156. αμφοτέρων Ζευ. JMNPT Harl. b, Par. f, Cant. 157. ΡΑΤΘΕΩΝ Κίνγ'ς, Par. j. || ΠΑΤΕΡΙ ΔΕ: ΠΑΤΡΙ ΜΕΝ ΓΕ Ο. || ΧΩΤΕΙ Δ. 158. δατέονταί Herakleides. 159. δύο ΤΗ. 160. εόντας: εόντε Απχ. cf. on Α 103. 161. ΑΞΕΙ ΚΙ (L. supr.) NR: ΑΞΕΙ Q.

150. This line is susceptible of two different interpretations: (a) the old man interpreted no dreams for them when they were coming (to Troy), i.e. had he foreseen their fate he would have kept them from the war; (b) they came not back for the old man to interpret dreams for them. Though the second has not found defenders, yet there can be no doubt that the first is right. The use of ἐργάλειον is exactly the same as in 198; and the sense is quite what is wanted, though the next line is added in a way which is not usual in Homer, as we should have expected to find it explicitly stated, ‘if he had not been killed.’ But in the second alternative the mention of the discerning of dreams seems quite otiose, unless we are prepared to suppose that the old man thought that a specimen of his peculiar skill would be the best welcome for his returning sons. Moreover, the word for return home is not ἐρχόσαι but νίσσεσθαι or νοστεῖν. A third possibility is given by the Schol. A, their father prophesied to them that they would not come back. But even if such a construction of the participle could be admitted it would still remain a fatal objection that we should want a future, not a present.

153. τιθυγήτω: see Ι 175; it is obvious here that the word cannot mean ‘only child.’

158. Cf. Hes. Theog. 606 ἀποφθεύον εἰ δὲ διὰ κτῆσιν δατέονταί χρισται. The general meaning of the word χρισται is sufficiently evident from the context, ‘inhabitants of the bereaved father,’ i.e. the next-of-kin, αἱ μακροθεν συγγενεῖς (Hesych.). The form of the word, however, is not so easily explicable; it should have an active sense, perhaps originally ‘those who divided up the estate of the bereaved’ for distribution among the tribe at large. But we have no evidence whether in Homeric days the reversion of property (i.e. chattels, not land) belonged to the family or the tribe; nor does the word itself recur, except in the two passages named, and in Qu. Smyrnaeus. Eust. explains it by ὄρθονται, guardians, used by Soph. Αj. 512, and identical in form.

161. Mr. Auden (C. R. x. 107) calls attention to the accurate observation embodied in this line, quoting Selous Big Game Shooting (Badminton Library)

327 'A single large male lion will kill a heavy ox or a buffalo cow without using his teeth at all, by breaking its neck, or rather causing the frightened beast to break its own neck' in the manner there described. So also Δ 175.

162. For ἥθ Bentley conj. ὀδε, on the ground that the point of the simile lies in the double slaughter, and hence the plural βοσκομενῶν, which may, however, with a slight but natural irregularity, be taken to mean 'they (i.e. one or other of them) are feeding.'

164. κακῶς seems to go closely with ἀκόντως, as 698 κακῶς κεκαφρώτα θυμόν, 3 206 κακῶς ἐπερηπροέρετε.

165. οἷς: αὐ Ηπευνε, αὖθ' Brandreth, to save the f.


170. ἕθος: only here with double accus., which is, however, often found with προσηθα and προσέπε. We have ἔρμειαν ἄντων ἕθος ε 28, and ἕκτορα ἐκείς Μ 60.

171. ποῦ τοι τὸξόν: cf. O 440 ποὺ νῦ τοι ιά; In the next line ὁι may refer either to τῶν or to κλέος in the sense of 'famous skill.'
The variant μέν for μήν may point, as Platt says (J. P. xvii. 129), to an older μήν ἐγώ ἐστί.

There is no distinct trace in H. of the devices borne on shields which play so prominent a part in the Σεπτέων of Aischylus, and are frequently represented on vase-paintings; nor of course can the mention of the helmet be taken to indicate anything like the medieaval crest. But each chieftain would be sure to adopt some peculiarity in the shape of his shield and helmet. Cf. Λ. 526 εὖ δὲ μὲν ἐγών εἰρήν γὰρ ἀμφότερον ἔσχα ταῖς ἄλλαις τοῖς βέλοις, ἄλλην τίνος ἀπότομον. For τρυφαλείναι see on Π. 372.

Εἰ θεός ἔστιν: we say 'if he is not a god'; the words imply a slight disposition to accept the affirmative. Cf. γ. 216 τίς δ’ ἦν εἰ καὶ ποτὲ σφαλµένος ἠλθὼν; Λ. needlessly athetized the line, on the ground that Pandaros has really no doubt. But the very next words obviously imply at least a rhetorical uncertainty.

(ἡ διπλὴ περιστεραῖαι) ὅτι Ζηρόδωτος ἤθεληκεν αὐτῶν. οὐ γὰρ ἐτρέπτω τὰ ἀλλὰ τοῖς βέλοις, ἄλλην ἐπὶ τίνα καθὼς ἀπήτυχεν, ἄλλην ἄν ἔριττο καὶ πάντως τούτων ἐπήρθεν παρέτρεψεν. But this explanation seems forced, and most edd. agree with Zenod. in rejecting the line. Nor is it a satisfactory resource to take ἐτρέπαν ἀλλὰ ἐντόθι as = brought to naught; such a derived sense of ἄλλος is rather Attic than Homeric, and is not sufficiently supported by Α. 120. For the gen. τούτου, away from him, we may compare πάλιν τράπετ’ νόον Σ. 138. Or we may take it, as gen. of hitting, with κιχίσεσθαι, just as it was reaching him.

Ἀν interpolated line to bring in the cuirass; see on 99.

'Αἰδώνης προϊήκεν, as 'Αἰδώνης προϊήκεν Α. 3. The name 'Αἰδώνης occurs again only Τ. 61 in H.; it is not Pindaric, but appears rather to be a word of the tragedians. For προϊήκεν Λ. R. would prefer προϊήκας, 'I thought I had dispatched him.'

Πρωτοπαρεῖα (with the rare contraction), generally explained "joined together for the first time," i.e. newly.
πέπταυται: παρὰ δὲ σφιν ἐκώστοι δίξυγες ἵπποι ἐστᾶσι κρῆ λευκὸν ἔρεπτόμενοι καὶ ὀλύρας.

ἡ μὲν μοι μᾶλα πολλὰ γέρων αἰχμητὰ Δυκάων ἐρχομένων ἐπέτελλε δόμοις ἐνί ποιητοῖσιν.

ἵπποισιν μ’ ἑκέλευε καὶ ἄρμασιν ἐμβεβαίατα ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας.

ιλλ’ ἐγὼ ὡς πιθὸμη, ἢ τ’ ἂν πολὺ κέρδιον ἴνεν, ἵππων φειδόμενος, μὴ μοι δευολατο ὕφος

ἀνδρὸν εἰλικρίνοι, εἰσῳδῆς ἑμεναὶ ἄδην.

ὁ δ’ ἄλοιπος, αὐτὰρ πεζός ἐς Ἰλιον εἰλικλουθα, τάξιοις πίστινος τὰ δὲ μ’ οὐκ ἄρ’ ἐμελλον ὅνησειν.

ἳδῃ γὰρ δοιοίσιν ἀριστήσισιν ἐφήκα, Τυνειδὴ τε καὶ Ἀτρείδη, ἐκ δ’ ἀμφοτέρους ἀτρεκὲς αἱ ἑσσενα βαλὼν, ἱγειρα δὲ μᾶλλον.

198. ἐνι: εὐ Βρ. α. 199. μ’ ἑκέλευς Ο: τ’ ἑκέλευς Η. || ἐμελειαστά
Mor. Βρ. c (and so apparently τνές ap. Did.).

201. ἢ τ’ ἄν: γρ. εἴτ’ ἄν Ο.

203. ἄδην Αρ. ΔΡΥ: ἄδην others (and Ω).

204. ἀτάρ Ω: αὐτάρ Ω Ρ. || ἐκ ομ. O; εἰς CMNO. || ἀλλόουσα Ο.

205. ἄρ’: ἄν Q. || ἐμελλεν ADO.

made. Cf. Ω 267. In θ 35 we have νήμα πρωτόπλων, which is also translated ‘making her first voyage.’ But this is a doubtful compliment to a ship; the alternative, ‘a first-rate sailer,’ suits the context better, and so here ‘of first-rate build,’ primarius compacti (Didler.), avoids the awkward tautology with νεο-

τευχές which made Zenod. atheitize the line. Unfortunately neither the simple πρώτος nor any of its compounds seems to involve the pregnant meaning of primarius, so that we have to acquiesce in the ordinary explanation. The same ambiguity is found in πρωτόπλων, Eur. Hel. 1531. (Compounds of πρώτος are very uncommon in classical Greek.)

195. For the practice of covering chariots with cloths when not in use cf. B 777.

200. For ἀρχεύειν with dat. see B 315.

202. For the crowding within the city walls compare Σ 266–7.

203. ἄδην only here with α, though we have ἄδοσες, ἄδοκτες, etc. The variation in quantity is unexplained; it is possibly here due to the sixth arsis, see Schulze Ψ, Ε. p. 452. ἄδην, which Ar. read, will be right if the word comes from root ανα (αὖ-τίρε, etc.); but this is not certain. See note on Κ 98.

204. The neglect of the F of Ἰλιον is rare. Brandreth conj. πεζός ἐων ἐς Φίλων ἱλθον, comparing Δ 231, Α 230, 721.

205. ἄρ’ ἐμελλον (or -εν) is the traditional reading; but the rule against the trochaic caesura in the 4th foot would require ἄρα μέλλον, and presumably Ar. read this in accordance with his custom of omitting the augment (’’Τακα’’) when possible.

208. ἀτρεκὲς: this simple form recurs in H, only π 245 οὔτ’ ἄρ’ ἐκας ἀτρεκές οὗτ’ δ’ οἱ, where it is an adverb; the form ἀτρεκέως is of course familiar. The original meaning of the word is not certain; if it be conn. with τρέπω (Curt. Gr. Et. no. 638) and mean ‘directly,’ ‘not swerving from the straight line,’ it can here hardly be an epithet of ἀλα. On the other hand, it cannot be taken with βαλῶν, which is too far off, and does not require an adv. to qualify it, as of itself it implies ‘hitting the mark’ (ὅτι τρόπος, καὶ οὐ βίας ἀπλῶς τὸ βέλος). We must therefore take it with ἑσσενα, ‘I truly, surely, brought forth blood.’ So Schol. B âντ’ τοῦ ἀτρεκέως οἱδὼν αἰτῶ, οὐκ ἤπατημα. But 206–8, which contain a feeble repetition of 188–9, are almost certainly interpolated for the sake of the allusion to the Ὀρκων στιγ-

χεως, an episode which is evidently un-

known to the author of this book, who
otherwise could not have failed to allude to it again.

209. ἀκαθιONAίχι, A 418. ἀπὸ πασσάλου: cf. φ 53, Penelope ἐὼν ὁρέξα-

μένη ἀπὸ πασσάλον ἀνέτε τῶν. 212—6 are to be compared with τι

99—108, where 214 is not only repeated, but stands also in exactly the same position, as an apodosis with τὸν pron-
tases, one preceding, the other following. It is possible to take στΗΤΙΧΟΙ and ἐφόμοια as aor. subjunctives: compare, for another instance of an aor. form ἔφησεν, Ο 704, where ὀφείλει is more natural if it be taken as aor. imper. than as fut. indic. But there is no valid reason against regarding them as fut. indic. except that such a constr. is not Attic. In any case there is no appreciable difference in sense. The second proteas has the opt. under the influence of the pure wish τάμω: we might equally have had fut. indic. as B 259 ἀπείροι. . . έλντν, εἰ μή . . ὀδύω, where again the constr. of the sentence is the same. ἄλλητριος: a foreigner is of course an inferior, and therefore defeat from such is the deepest degradation.

218. οὐκ ἔσεται ἄλλως, no change will be made, nothing will be effected, till, etc. ἄλλως has the connotation 'better' in θ 176, ν 211, and cf. also A 391. The euphemism by which ἄλλως = κακῶς is not Homeric.

219. οὔτωι for νῦν here only in H. (in φ 475 read νῦν), πρὶν νῦν τῶν Ἰανδρ. (with iotus-lengthening), εἰτι νῦν ταῦτα, van L.

222. Τρώοι, the breed of Tros. Cf. 265, Α 597, Τ 230, Ψ 291, 377.

227. ἀποθέκαμαι, i.e. when the time
... αὐτὴ προσέειπε Δυκάωνος ἀγάλαος νίς:

“Λινεία, σὺ μὲν αὐτὸς ἔχῃ ἴναι καὶ τεῦ ἵππων· μᾶλλον ὑφ’ ἴνιοχοι εἰωθότι καμπύλων ἄρμα οὖστον, εἰ περ ἄν αὐτὴ φεβίωμεθα Τυδέως νίων· μὴ τὸ μὲν δείσαντε ματήσετον, οὐδ’ εἴθεληντον ἐκφερέμεν πολέμου, τεῦν φθόγγον ποθέουν, νοὶ δ’ ἐπαίξας μεγαθύμου Τυδέως νίς αὐτί τε κτείνη καὶ ἐλάσσῳ μόνυξας ἵππους, ἀλλὰ σὺ γ’ αὐτὸς ἔλαννε τ’ ἄρματα καὶ τεῦ ἵππω, τόνδε δ’ ἐγὼν ἐπιώντα δεδέξομαι δξεί δουρί.”

ὡς ἄρα φωνῆσαντε ἐς ἄρματα ποικίλα βάντε ἐμμεμαίτ’ ἔπι Τυδεὺδη ἔχουν ὀξίαις ἵππους.

τοὺς δὲ ἰδεῖ Σθένελος Κατανήβιος ἀγάλαος νίς, ἀιψ’ δὲ Τυδεύδην ἐπεα πτερὸντα προσηνδά.

“Τυδεύδην Διώμδης, ἐμοί κεχαρισμένε μυμοί, ἀνδρ’ ὁρὸν κρατερῶ ἐπὶ σοι μεμαύτε μάχεσθαι, ἵν’ ἀπελευρον ἔχουντε· ὁ μὲν τόξων ἐν εἰδῶς,

Πάνδαρος, νίς δ’ αὐτὸς Δυκάωνος εὐχεταί εἰναι.

Αἰνείας δ’ νίς μὲν ἀμύμονον Ἀχιλλεο ἐχεταί εἰκεγαμένω, μήτηρ δὲ ο’ ἐστ’ Ἀφροδίτη.

231. εἰωθότι Ar. (καὶ σχέδε ἄπαντες) Ω: εἰωθότε Ρ. 232. ἐν om. Q.

comes I will dismount to fight, ἐπιβήσεο (221) referring to the present moment, mount the chariot in order to reach the scene of action. This entirely agrees with the Homeric style of fighting, where the heroes use their chariots only, for movement from one part of the field to another, and do the serious work on foot. Compare especially P 480, where the reading is certain. The variant ἐπιβήσουμε is due no doubt to the fact that in the sequel (275 ff), 294) Pandaros does make his spear-cast from the chariot. That, however, is an irregularity which Aineias does not contemplate. It is curious that Ar. while reading ἀποβήσουμε gave the perverse interpretation ὅν τῷ ὑπὼν φρονίτος, I will resign the care of the horses.

230. ἔξε goes with both ἴναι and ἵππω by a slight zeugma, hold the reins and drive the horses. Compare the difference in the sense of δέξαί = take, and δέδεξαι = await the attack, above.

232. φεβύωμεν, flee from, cf. 228.
233. ματάκετον, grow wild, ‘lose their heads’ as we say; cf. II 474. In Ψ 510 it means ‘lost no time.’ Compare also Aisch. Sept. 37, P. V. 57.
236. μωνυμαχεῖ, with single (solid) hoofs; not from μῶνος (Hom. μώους) but, as is now generally agreed, for σμ-ωνίς where σμ = σμ- of εἰς (σμ-εις), simplex, etc. (Brugm. Gr. i. 171). Compare Virgil’s solo unguia cornu.
248. Cf. φ 335 πατρός δ’ εἶ ἄγαλοι γένος εὐχεται ἐμμεναι νίς, for the use of
249. *δικεῖ τὴν Ἀριστοτέλειαν καὶ τῶν ἑδής ἔργων* Ἀρν. || ἔφ. ἰππον Ἀρ. Ω; there was a variant, but Schol. A does not say what; probably ἔφ. ἰππον rather than ἔφ. ἰππος, || μὲν Γ. 251. ἀρ: αὐ J. 252. φόβον τ' ΠΙΡ: φόβον μ' L. || οὐδὲ με S. 253. γάρ εἰμι Σ. Μοσ: 1. || ἀλυκάκαστοι ἢ ἀλυκάκαστα Ευστ. 254. επίθεμενοι Μ Ευστ. || οὗτος Τ Λίπ. 255. ἀντίος Σ. || μ': δ' S. || ἐκ Ηεροδ. ATU.

έκγεγάμεν. But the line, which is omitted by one ms., looks suspiciously like an interpolation.

249. *δικεῖ τὴν Ἀριστοτέλειαν καὶ τῶν ἑδής ἔργων* Ἀριστοτ.: an important remark, as it shows that the later Aristotelian school knew Zenodotos only at second hand. ἔφ. ἰππον, διὸ Ἀριστοκρ.) υπήρχον ἀντὶ τοῦ ᾧ ἐπὶ τοῦ ἰπποῦ (ἐν τῇ ἐπίθεσιν τοῦ τραχίον), ibid. For the Attic use compare ἐπ' οἴκων = homewards, ὡς ἐπὶ Βασιλείου δόοι Χερο. Τρ. v. 3, 45, etc. It occurs also in H., e.g. I' 5, Ε 700. But it is hardly possible that this should be the sense here, for we cannot suppose that Sthenelos, whose function is that of charioteer, can have left the horses so far as to advise Diomedes to retreat in their direction. We must therefore take it in the ordinary sense, ‘retreat upon the chariot’ (as Ω 356).

252. φόβονδ' ἀγόρευε: for this pregnant use we may compare Η 3417 φύγαδε μύσατο. It is easily derived from the literal sense which we have in Ο 139 φόβον δ' ἔχει μύσατο ἰππον, and may be compared with such phrases as εἰςειπεῖν, μυθεθαίσα εἰς γάρ ἱδ., Ι 102, Ψ 305; thus it means ‘say nothing in the direction of, tending to, flight.’ φόβος is of course an exaggeration, as Sthenelos merely meant him to fight in the throng, not among the πρῶμαχα. ἀλυκάκαστον and καταπτώσεσει are equally inviolable names for retirement to the ἱματιοῖ, where an individual was protected by numbers (cf. Η 413). So Iliomenes says, Ν 262 οὖ γάρ ὄνω ἄνδρων δυσμενέων ἐκάστων ἑμείς τολμήσωμεν. οὐδὲ εἶ: so Ptol. Ασκ.; Herod. οὐδὲ ἔχε, not even there. But it is more Homeric to take οὐδὲ with the whole clause, for neither do I think that thou wilt persuade me.

253. γεννήτων, a ἐπι., λέγ. in Homer; nor does he use γέννα or γεννάω; σημειώναί τινες ὅτι οὕτως ἐφηναί ἔγγενης, πάτρων Σχολ. Α. It is practically indifferent whether we explain the word thus, ‘it is not in my blood,’ or in the later sense ‘it is not honourable for me to shrink;’ this sense is immediately derived from the former, as with our word ‘high-bred,’ worthy of a man of family. To a chieftain whatever is hereditary is honourable as a matter of course. τὸ γεννάν ἐν οἷς τὸ μὴ ἐξατάμησον ἐκ τῆς αὐτοῦ φύσεως Ἀριστ. Η. Α. i. 1. 14.

256. This line is a compendium of thoughts against Homeric diction—the weak αὐτών = them, τρεῖν for τρεῖν, and worst of all εἰς in one syll. for ἐὰς in three. The couplet may be an Attic interpolation, though it does not look like it. If it is to be restored to archaic form, violent measures must be employed. Of many conjectures perhaps the best is van Leeuwen’s οὕτως εἰς τρεῖν μ'. οὐκ ἐὰς Η. Α. In the old Attic alphabet, with contractions, this would be τρεῖν μουκεί Η. II, which would easily assume its present form with αὐτών, a gloss imported to fill up the apparently deficient measure. The well-attested εἶ supports this. For the imperfect cf. 519. (Syzizesis of the first syll. of έὰς is found in our texts in Η 344, where see note, and φ 233, ψ 77.)
toúto δ' ou pálin autís apóointan óukês Ípou autou ámforo úd' ýmeión, ei γ' oiv ëterós ñe fúrmnav. 
állo dé to ëréo, sú δ' éni fregon Bállevo stísim: aí kén moî polúsoulo 'Aðhýma kídos órèxi. 260
ámfotéros kteínaí, sú dé toúçde méon óukéas Ípouos autou èrúkakéneû, ëx ántugs ýnía teína, 
Ainéiao δ' épaitzai mevmémevoi Íppou, 
èk δ' élásaí Tróúon met' èukhýmeva 'Açhióna, 
tís ýmá tov ñegenís, ès Trowí per évýouta Zevís 
dóX' uíos poûvín Gámmhdeos, óúwen' áristoi Ípou, òsoi éasw úp' ýmó t' ñêlión te. 
tíz genéis èklèfzens aúso ándróv 'Açhióna, 
láðhyn ëaoumos ùposcxív ñhλéas Íppou; 
ton oi ëk ègénónto éni megyárois ñegeníln.

257. TOÚTOV M (not Harl. a). || ÓUKÉAS ÍPPUC C (suppr. oï over ouc) R suppr. 
258. ÍI' OÚN Ar. dià ñoí γ: others éi k' oûn? 260. ðrëzoi P. 263. 
aínéio Zên. || ëtaízeac Q. || MEUVIMÉNOS: kallítrixac St (MEUVIMÉNOS 5m). 
264. ëxèlócaí A (supr. k' ð'). 270. GENÉLIC A N supr., ýP. 1m: GENÉLIC 
Vr. b.

258. For the double re cf. II 30 µë ème γ' oûv òotós ñe láços χólos. 287-8 
and X 266 are doubtful cases. Schol. 
A (Didymos) remarks, ôútois réoí dià ñoí γ' 'Aðîrâxos: this perhaps indicates 
the existence of a variant eí k' ôûv, which 
is at least unobjectionable, perhaps preferable, 
and is conjectured by Heyne.

261. TOÚÇDE, pointing to his own 
horses, which must therefore be close at 
hand; an additional argument in favour 
of the explanation adopted in 249.

262. It is not uncommon in vase-
pictures of a chariot about to start to 
see the reins fastened to the front of the 
ártix or rail which ran round the car 
and formed a handle behind by which 
the riders could mount. This again 
seems clearly to shew that Sthenelos at 
the moment is in the car and holding 
the reins.

263. ÍPPUC may be gen. after etáízeac, 
cf. N 687 étáízotera vàpò and other 
genitives after verbs of aiming (II. 6. § 
151 c). MEUVIMÉNOS is then added as 
in T 153 ñoí tis ýmeíon mevmémevoi ándó 
máxeûs, both lines being instances of 
the common Greek habit of expressing 
by the participle what we give in the 
principal verb: 'do not forget to spring 
at the horses.' On the other hand 
etáízeac is commonly used absolutely, 
so that it is equally possible, though 
less idiomatic, to make Íppou dependent 
on mevmémevo, 'spring forward thinking 
only of the horses.' 233 is in favour 
of this; there, however, etáízeac may 
directly govern Íppou (cf. II 240, M 
308; it takes the dat. also, k 322, ë 281, 
V 64 f).

265. ëc, an ablative gen., expressing 
the source, as ο 211 táitís tov ñegenís te 
kaí aúmatois éçoxiasa éinaí, and tís ñegenís 
èklèfze below. The attraction ëc for 
èx was assumed by some is not Homeric, 
Heisodic, or Ñíndaric. Bekker (II. B. 
i. 12) instead of supplying èxov after 
ìgenís takes it with èklèfze in 268, 
regarding ñegenís there as a mere re-
sumption after the parenthetical ëc ... 
ìlióv te, and putting a comma at the 
end of 267. He would also read ëx for 
èx, but this seems needless.

266. ÒNEKA, lecense. For Ganymede 
see T 231-5.

269. LÁMHOI LAOUHÉNANTOC, Ω 72. 
ÓLKLEAC, as θýla ètrese e 407, 'ëlpe òhlus éçoxa T 97. Others read òhlus for 
òhlisas, with the Dorik ñ of the acc. 
plur. fem.; but this is not an epic form. 
270. GENÉLHN, a stock, stud.
to its mēν τέσσαρας αὐτὸς ἔχων ἀτίταλλος ἐπὶ φάτνην, τῷ δὲ δυ’ Λινείαι δῶκεν, μύστωρ φόβσοι.
εἰ τούτοι κε λάβομεν, ἀροίμεθα κε κλέος ἐσθλόν.”
ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τῷ δὲ τάχ’ ἐγρύθη ἥθον ἐλαύνοντι οὐκέας ἐπτους.
τόν πρότερον προσέειπε Λυκάνονος ἀγλαὸς νύσ.”
“καρπερθύμει δαίφρον ἀγανοῦ Τυδέος νιέ,
ἡ μάλα σ’ ο’ βέλος ὢκυ δαμίσσατο, πικρὸς οὔστος:
νῦν αὐτ’ ἐχεινει πειρήσομαι, α’’ κε τύχωμι.”
ἡ ρα καὶ ἀμπελαλών προεὶ δολιχόσκοιν ἄγχος,
καὶ βάλε Τυδέοδο κατ’ ἀστίδα τῆς δὲ διαπρό ἀειχμὴ καλκεὶ πταμένη θώρηκε πελάσθη.
τοῦ δ’ ἐπὶ μακρὸν ἀνείς Λυκάνονος ἀγλαὸς νύσ:
“Βεβήλαι κενεώνα διαμπερής, οῦδε σ’ ο’’ νῦν
δηρον ἐτ’ ἀνυχήσεσαι: εἵμοι δὲ μέγ’ ἐνύχος ἐδοκας.”

271. τούς: τόν Μ. 272. μύστωρι S (supr. c) Τ’(?!) Par. j, Plato Laches
191 B. 273. ἀραίμενα Μ. 274. οἰ: τοί Ο. 276. τόν: τῶ Msc. 1: τῶν
N. 277. καρπερθύμει Ρ. 278. Ὑ: εἰ Τ. 279. τύχωμι Α Schol. Τ.
τύχωμι Ω. 280. προθ’ Βρ. a. 282. σώρακι G. || πέλασσε Ο. 285. ἀπα-
σχέσεσαι ΡQ: χρ’ ἀπασχέσεσαι Ι.

272. Bekker, Nauck, Christ, and others have adopted the variant μύστωρ in preference to the vulg. μύστωρε: it was read by Plato Lach. 191 B; καὶ αὐτὸν τῶν Λινείαν κατὰ τοῦτ’ ἐνεκωμάσα, κατὰ τὴν τοῦ φόβου ἐπιπτῆρη, καὶ εἰπεν αὐτὸν εἶναι μύστωρος φόβσω. There can be no doubt that Homer is uncertain on the same side, for μύστωρ φόβσω is always used of heroes (Ζ 97, 278, Μ 33, Ψ 16, cf. μύστωρ αὐτὸς Ν 93, etc.), except in the parallel passage Θ 108, where the ms. authority is more evenly divided. The nearest Homeric analogy is in the late passage B 767 φόβων Ἀρρας φορεώ-
σας, of the horses of Eunelos. We may, however, accept the phrase here as an unusually exaggerated encomium; the horses in virtue of their divine descent are actually put on a level with human beings.

273. For the first κε (here and Θ 196) most edd. (including Bekker, Nauck, and Christ) follow J. H. Voss in his con. γε: but the change is needless, as appears from the considerable number of cases of κε with opt. in protasis quoted in II. Μ, § 313. The separation of κε . . κε is found again in the same phrase Θ 196, and in Ψ 592; the particles are still far from coalescing into an Attic εάρ. See also Μ, and Τ, § 461.

274. For this line see note on 431.

278. Schol. A mixes up in his note two interpretations, according to one of which we should read Η as a particle of asseveration; the other would take Η ἀερὶ τοῦ εἴ. Though the former view is doubtless right, yet it may be said that the parataxis of the two clauses shews exactly how the use of εἴ with the indicative arose, to express a concession made unconditionally.

279. The form τύχῳ has as usual been almost universally corrupted to the more familiar τύχωμι. The opt. with κε is quite out of place in these conditional protases expressing a hope. So also H 243.

281. For τάς δὲ La R. suggests (and Nauck and Christ adopt) ἤ δὲ, comparing E 66, H 260, Τ 276. This is no doubt right, as ἤ δὲ would be likely to be changed, in order to avoid the (perfectly normal) hiatus in the bucolic diaeresis.

282. θωρίκη may here mean the μύστρω: see App. B.

283. μέρα is here to be taken as an adv. (cf. Λ 78), thou hast given me my wish to the full. If it is closely con-
nected with ἐφιγίος as epithet, it produces the forbidden trochaic caesura in the fourth foot.

288. The fourfold repetition of ῥε in the vulg. led Barnes to drop it after either πρόν, and the ms. give some support. πρόν was originally long by nature (cf. πρέιν in the Gortynian inscr.), and though it is occasionally short in H. (nineteen times), yet it remains long in thesis in Z 81, and some eight other passages. It is true that πρόν has a special affinity for γέ, the combination occurring nearly thirty times in Homer, yet Z 465 (?), O 71, a 210, δ 255, η 196, σ 293 are the only passages where the γέ is not elided; this very small proportion and the preponderance of passages in the Odyssey are in favour of the omission. See Hartel H. S. 109, La Roche H. U. 256. For ἀποπαύσεως and ἀποπαιάσης, see note on Γ 28; and for ταλαύριον H 293.

291. The course of the dart has given great trouble to critics ancient and modern. Some thought that the dart being miraculously guided need not pursue a natural course; others, that Pandaros was leaning forward to see the effect of his shot; others, that the plain was not level, and that the chariots ran on the lower ground while the footmen fought from the heights (?). None of them seem to have hit on the absurdly simple explanation that Pandaros may have attempted to 'duck,' bending his head forward a moment too late. The result would obviously be what Homer describes. (This explanation was, I find, first given by Brandreth.)

293. ἔξελύθη was explained by Ar. τῆς ὀρμῆς εἴσανα, which the word cannot mean; ἐξαύθη of Zen. and vulg. = issued forth. But there can be little doubt that Ahrens, Brandreth, and Christ are right in restoring ἔξελυθη = ἔξελθη. The form with ε for γ is not elsewhere found, but has very likely been sometimes suppressed in favour of the more familiar ἔλθῃ. The misunderstanding will of course have arisen in transcription from the old Attic alphabet. This is an interesting, because evidently accidental, proof that in the oldest form of the Epic poems the iota in the pentameterical caesura sufficed to lengthen a final short syllable without the aid of the ν ἐφαλκυστείων, which originally was not used to make position. (See also on Λ 519.)

295. παρέπτρεκαν, sweved aside. For the canon of Ar. that in H. τρὶῶν means 'fugere, non timere' see Lehrs Ar. 77 sqq. Hence Aineias leaps down (297), because his horses are running away. But the variant ἐπάρουσε is equally good.
301. τοῦ Γ': τοῦδ', Mosc. 1. || ἀντίον DHRS. || ἐλαχίς(ή) NQ (supr. οί) R Vr. A.
303. δύω Q. || Γ' om. D. || ἀνάρες JT.
305. ἐνέα γε G Mosc. 1.
306. ἱέραν J.
307. τένοντα Q supr. || τραγάς P.
310. δέ: δέ οἱ Καστ.

300. οἱ is dat. ethicus, πρός as a pure adverb, as in 315, etc. The prepositional use with gen. is commoner.

301. τοῦ Γ' ἀντίον: cf. P 8; the expression is very strange, and might easily be emended to ἀντίον, the hiatus being normal in the bucolic diaeresis. As it stands, τοῦ must mean 'the dead man.'

303. μέγα ἐρών, a great feat, added parenthetically, 'in apposition to the sentence,' as it is usually called, though it really forms part of the complement of the verb λάβει. We may compare Α 294 πάν ἐργον ὑπέλοιμα, and similar usages which will be found in Η. G. § 136. 2–4. There is nothing in Homeric usage to justify us in taking ἐργον in apposition with χερμάδων, as though = a great thing; or in comparing such Herodotean phrases as μέγα χρήμα ὅπερ. φέροιεν: for this 'concessive' or potential opt. without ἀν see Η. G. § 299 f, where reference is made to the similar use in a principal clause, μετὰ τὸν γ´ ἑλέον καὶ τῇλέουν ἄνδρα σάβαται. The hiatus after δ suggests δ κ´ οί (P. Knight), or δ γ´ οι διο κ´ (van L.), but the κ´ is not grammatically necessary.

304. οἱ οἱ ὑμῖν βροτοί εἰεί: compare Α 272. The phrase occurs four times in the Πειδ., but not in the Οἰδ.

306. κοτυλία, the acetabulum of Roman and modern anatomy; the socket, sufficiently like a shallow cup, by which the head of the femur is articulated to the pelvis. Compare the use of κοτυληδόνων of the cuttle-fish's suckers in ε 433 (also of the acetabulum in Ar. Βέσπ. 1495).

310. ραίνει: the gen. is compared in Η. G. § 151 α with τοῖχον τοῦ ἵππου I 219, and with the gen. after verbs of taking hold of. But it must be admitted that the analogy is not very satisfactory, and the use is strange. The line recurs in λ 556, and is there generally condemned as an interpolation; it may fairly be suspected here too. The last part looks like an adaptation of the familiar τῶν δὲ κατ' ὀρθαλμῶν ἐρεβηνή νῦς ἑκάλυφεν. For δὲ Brandreth and others conj. δὲ F, where F would naturally represent ἄνα: but δὲ οἱ in Καστ. looks as though some wss. in his time still retained a tradition of Φαύ, which is of course possible. Cf. the οἱ of Αμβρ. in 1. 4.

311. ἀπόλοιος for the ἀπώλεια which is normal in Homeric as in later Greek; see H. G. § 300 c, M, and T. § 440. The opt. is in itself merely concessive or potential, without reference to past or present; but the need for a more exact expression of time clearly led early to the prevalence of the indicative. Hence the opt. is almost confined to a few formulae, such as this (repeated in 388),
317. ἐκ: ἀπὸ Τ. || ἐλθαί ΝQ Par. c g: δόλοιο Ἀρ. (?).

318. ἐόν: τεὸν
Μοσε. 1. || πολέμωιο Ν. 323. αἰνεῖον Ζεν. (cf. 263).

324. κεῖσαι: ἐκ δ' ἐκασσεῖ." || Ναυσίν Π.

329. κατερωνύχες' Ὑπνοι Ζεν.

φαίης κεν, οὐδὲ κε φαίης, οὐκ ἄν γροῖς,
οὐκ ἄν (οὔ κε) ἰδος; οὐ κεν ὀφάντοιο, and is much commoner in II. than Od.

313. τέκε, conceived; cf. B 741, 820.

314. ἐγείετο: cf. π 214 ἀμφεχθεῖσ πατέρ ἐσθοῦν.

315. ἐκάλυμεν, put as a covering; so P 132, F 321, X 313. Cf. note on 89.

320. For the position of τάς cf. 332 and β 119. For cunctatio, agreement, cf. B 339 ὁ ὁ δύνασθαι;

323. See note on 263.

326. For the phrase ἀρτία ἰδίη cf. II 72 ἀ μοι κρείνων Ἀγαμέμνων ἡπία εἰδεῖν, ἀρτίος seems to be the opposite of ἀρ- ἄρος-εος, and to mean 'friendly,' agreeing with his wishes. But in Ξ 92, θ 240, ἄρτια βάζειν means 'to speak suitably, to the point,' and so it might be here; οἱ would then be an ethic dative, 'because he found him have apt knowledge.' But this is a less Homeric use of εἰδέαι, which is regularly used to express disposition of character; compare numerous phrases such as αἰσώα (Ο 207),

315. ἐπέδωσα, ἀγρα εἰδέαν, and the fuller θυμὸς ἡπία δῆρα οὐδὲ Δ 361.

327. For the dat. instead of the acc. after verbs of motion cf. the common phrase ἐπὶ ἀλλήλων ὀντές, and others. II. Ω. § 198 ad fin.

329. υδεένε with a double accus, only here; in II 724 we have ἑπρόδωκα ἐφέσε κρατ. ἢποιεσ. The word ἢπειν, from its primary sense 'handle,' came to imply 'handling' or managing a team of horses, and hence = drive. But it is not necessary to follow von Christ in reading μεθ᾽ ἔτε: the constr. 'drove the horses after T.' may be justified by such common constructions as μετέται παία and the like, combined with the constr. of Θ 126 ἴποχον μεθέπε προσάμιν, 'drove in quest of a charioteer,' where the direct object ἢποιεσ is omitted in Greek as in English. Compare also ἢποιες ἐπαγέεσς ζυγόν II 148. It must, however, be admitted that Τυδείδην would be a more usual constr. The reading of Zen. (v. supra) is not to be commended, as it introduces the short form of the dat. pl. ἢποιεσ for ἢποιεσ.
The name Küpric is used only in this episode (422, 458, 760, 883), and the Cyprian worship of Aphrodite is not elsewhere alluded to in the Iliad. Her connexion with Paphos appears, however, in the certainly late passage Ν 362, which in several respects may be compared with the adventures of the gods recorded in the present book. In the sequel Kypris is made the daughter of Dione (371), an ancient goddess, probably pre-Hellenic, the wife of the Pelasgian Zeus at Dodona. It is certain, therefore, that the name cannot be meant to imply the Cyprian origin of the goddess. Emmann (Κυρος p. 21) suggests that the name is really European, and compares the Italian Dea Sapri (of whom we know nothing but the title); and that the Greeks named the island from the goddess, not vice versa, when they colonized it, and, in their usual fashion, identified their Aphrodite with the Phoenician Astare whom they found in possession. Cyprus is alluded to in H. only in δ, θ, ρ, and the clearly late passage Α 21, but Aphrodite is fully established as an Olympian, and shews no sign of Phoenician parentage. 

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332. Compare 824 μάχην ανδρών, and Γ 241 μάχην ανδρών, Θ 183 ἀνδρῶν πόλεμον, from which it is clear that ἀνδρῶν here is gen. after πόλεμον, not after κοιπαγόντων.

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334. ὀπάζων: cf. Θ 341 ὡς ἑκτερ ὁπάξα κάρο κοιμώτα α' Ἁγαιόν, and Π 482. The word seems to be closely conn. with ἐπειν (compare the use of ἐφείπων), and means pressing hard. It recurs in this sense in the metaphorical phrase γάρας ὀπάξει Θ 103, Δ 321; else it is always causal, 'to cause to attend upon,' i.e. to attach to.

335. ὀδηθρύσιν, a word of doubtful origin and sense, cf. ὀδηθρύσις βάναυς (easy ?) Λ 135, ψ 282; here apparently feebler (οἱ μὲν ἀπάλην, οἱ δὲ ἀσθενὴν Δρ. Λεκ.). Herodians on Ο 178 mentions a form βάληρος in the same sense; cf. βάλξ (and μαλακός ?). ἀντετρόφισι may be either ἀν-τετρόφισι or ἀντ-ετρόφισι, probably the former. The reduplicated τετερεῖν is given by Hesych. and ἄντετροφισι seems to have no particular force here. Cf. ἀμ-πεπαλίων, and see K 267.

336. The very rare neglect of the F of Φωι led Heyne to conj. δ for ϊ, though πέτλω as neuter is not found in H., nor indeed anywhere except in the form πέτλα in very late authors (cf. on Ζ 90). Another easy correction, made by Nauck and others, is αῖ for ι. Still better, perhaps, is Brandreth's ϊν αἵ, cf. ιν ἁ' αὐτὴ ποιήσατο 755. But in a fragment of the Κυρία we find εἶμα μὲν χρόν ἡσατο τὰ Χαρίτες τε καὶ ὑπαί ποίησαν, and this is certainly the more Homeric construction, cf. Σ 178 ἀμβροσίου ἐκεῖν ἑσαθ', ἐν τις Ἀθηνη ἐτιν ἄσκησα (similarly Δρ. Rhod. iv. 424). The line is superfluous, and as we should not expect the garment to cover the πρωμὸν τέραρος, it may well be interpolated.

337. πρωμόν ὑπὲρ ἑνοντος must be the same as χείρ' επὶ καρπώι 458. ἑνοντος appears to mean 'the palm of the hand,' ἑνοντον is here taken to be a substantive, the 'root of the palm.' But it is very tempting to read χρόνος for χρωος in 337 with von L. (altered to avoid the phrase γάρας ὀπάξει Θ 103, Δ 321; else it is always causal, 'to cause to attend upon,' i.e. to attach to.

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iχώρ, οίς πέρ τε ἡμι μακάρεσσι θεοίσιν: οὐ γὰρ σίτων ἔδουσιν, οὐ πίνουσι αἴδηπα οἴνουν·
τούνεκοι ἅναμοινες εἰσὶ καὶ ἀδινατοὶ καλονται. η δὲ μέγα ἂνχοσα ἀπὸ ἐο κύββαλεν νίϊν·
kαὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλωνος
κυανέη νεφέλη, μῆ τις Δαναῶν ταχυτάτων
χαλκῶν ἐνι στήθεσσι βαλῶν ἐκ βυμοῦ ἔλαιοτο.
τῇ δὲ ἐπὶ μακρὸν ἅυσε βοὴν ἁγαθὸς Διομήδης: "εἶκε, Δίως θύγατερ, πολέμου καὶ δημιουτήσοις:
ἡ οὐχ ἄλω ὅτι ἂναμαίνας ἄνάλκιδας ἄπτετείς;
ἐλ δὲ σὺ γὰρ ἐς πόλεμον πολῆσαι, ἦ τε σ' ὅων
μετῆσειν πόλεμόν γε, καὶ εἰ χ' ἐτέρῳθι πυθηαί."  
ως ἐφαθ', ή' ἂλωνος ἀπέβηκετο, τείρετο δὲ αἰνῶς.
τὴν μὲν ἄρ' Ἰρις ἑλώσα τιθύμεμος ξησαύρ' ὑμὸν
ἀγθωμένην ὁδύνησι, μελαινότο δὲ χρόνα καλῶν.
εὕρεν ἐπετα μάχης ἐπ' ἄριστερα θρόνων Ἀρηα

343. μέγα [D]ΙΧΟΙΡΟΙ: με' Ω. Ο. καμβαλεν ACNPST. 346. ἔληται
CHQ. 347. τί: τῶν Βρ. α. 348. οὐτάτηρ CHQ. οί πολέμων IO. 350.
cύ γ': ἐν τοιτ γρ. καὶ Schol. Τ. 351. πολέμων ὑπὸ C (supr. re) DNQR: πολέ-
μοντε Βρ. β. || εἰτ' Η. ΙΙ. ρήμασαι καὶ εἰ χ' ἐτέρωθι νοεί δνολὺς πολέμων ὑπὸ G. 352.
ἀπειβάκετο ADQ Βρ. βι: εἰ: ἀπειβάκετο M Harl. Α: ἀπειβάκετο Ω. || τείρετο δ':
teīr e r̃ U.

hiatus, and perhaps with the idea that ἄφροσιν belonged to it; then πρωμῶν
will be an adj. as usual, the spear pierced
the flesh to the bone (‘to the bone’) above the point. And it may be ques-
tioned whether we should not give the
same explanation even with χρῶσις, taking
πρωμῶν as an adv. Cf. also P. 619,
where the same constr. is possible. If
χρῶσις is kept, it would be better to read
δι for δόρα with PQ.

340–2 appear to be a very poor inter-
polation. ιχώρ is mentioned again only
in 416 in an anomalous form. It is used
by Aisch. Ag. 1450 in the sense of
‘blood’ simply; in later writers it
means the serum of the animal juices
of all sorts, including blood. Thus the
appropriation of it to the divine blood,
which is not adopted by any later poets,
seems due to a mistaken attempt to
reconcile 416 with 339 by this interpola-
tion. 342 is a meaningless non sequitur;
and with it 341 must be condemned.

344. ἐρύσατο, σακόδε, see A 216.
349. ἡ σύχ ἄλικ, rather ὁ Φάλης: the
ἡ is superfluous and the synizesis in-
tolerable (so Brandreth).

350. The original reading must surely
have been ἂν σὺ γὰρ ἐς πόλεμον πολῆσαι;
ἡ τέ σ' ὅων κτλ.: ‘will thou frequent
the battle-field?’ The mistake was
easily made in transcription from old
Attic; Hartmann’s ὡς σὺ γ' ἐτ' ἐπ' ἂν,
adopted by van L. is very violent, and
gives a less vigorous sense. As the text
stands, the two clauses beginning with
ei are evidently not co-ordinate or even
consistent. We can only explain them
by supposing that the train of thought is,
‘if you mean to frequent (cf. A 490)
the battle-field, you will (be taught to)
dread the battle if you so much as hear
the sound of it anywhere’; which is
possible, but not very satisfactory.

354. μελαινετο, i.e. Aphrodite was
stained by the μελαν αἴμα (or ιχώρ?).
The scholia take it to mean γρῖν ιείνι.
355. ἐν' ἄριστερα: it seems most
natural to suppose that the Greek poet
always looks at the battle from the
Greek side. The left would then mean
The part of the battle most distant from the Skamander, on the right bank of which the fighting must, according to the actual geography, have taken place. But this will be inconsistent with I. 36, where Ares is left beside Skamander. However, it has been shown by Herder that it is impossible to reconcile Homer's geographical statements either with themselves or with the reality. The Skamander in particular is an arbitrary quantity, sometimes treated as running transversely between the city and the ships, sometimes as lying alongside the field, and often forgotten altogether (Hom. Asp. 50 sqq.; cf. Ribbeck in Rhein. Mus. xxxv. 610).

356. ἐκέκλητο can hardly be right, for in the first place the idea of a spear leaning upon mist is quite un-Homeric; and in the second it can only apply to ἵππως by a violent zeugma, for which support can hardly be found in Ἴππως ἐφέποντο καὶ τοιχα ἐκέκλητο (see note). Various emendations have been proposed, from Bentley's ἵππα ἰ' ἰ' ἰ' ἐκέκλητον on; but none are satisfactory. Some of the schol. derive the word from κλέω, was enclosed.

357. κασιγνάτοιο is of course to be taken with ἵππως, not with ἵπτευν, which would require an accusative.

358. ἐλλοικομένη: for the lengthening of the preceding short vowel see on A 15.

359. For δός δέ Barnes and most following edd. read δόθε τε. But the collocation of τε and δέ is not very rare in H.; a very similar instance is Ω 430 αὐτόν τε ῥώσα, πέμψων δέ με ὄν τε θεωρών; so also Ψ 178, π 432, and (according to many mss.) π 110; and Ω 365 ὅπερ... δέ. This seems sufficient defence for the traditional reading here. The δέ makes the second clause more emphatic, because it is contrasted, instead of being co-ordinated, with the first; there is a slight anacoluthon, but vigour of expression is gained.

361. ἐλκος: the accus. of a subst. is found only here with ἄχφοιαι, but we have a neut. pronoun in Ζ 523 (cf. I 77); and the accusative of a participle Ν 352. We might compare also Ε 757 ὁ νεμεότης Ἄρης τάδε καρπέτα ἔργα. Perhaps, however, in this case it is to be regarded rather as an accusative of the part affected, 'I have pain in the wound,' like ἄχφοιαι χέρα.
among other daughters of Okeanos and Tethys, in Hesiod Theog. 353, and as present at the childbearing of Leto, Hymn. Apol. 93. These appear to be only attempts to connect with the Olympian system an earlier goddess who did not really belong to it. Her cult seems to have been Thesprotian and connected with that of Zeus at Dodona, where she was his αὐτή. She also had an altar in Athens near the Erechtheion (with Ζεὸς άπασος! See Preller G. M. 4 i. 125), which all points to an antiquity more remote than that of Hera. The name itself is probably connected with Lat. Dīna, and in formation it resembles Δίανος.

374. ἐκωπαί only here (and Φ 510 ?); it evidently means openly, in the sight of all.

383. Cf. 573–4. τάλωμεν, with the usual punctuation after ἔξ ἄνδρων, is here used absolutely; but this is hardly to be paralleled in H., the expression τάλητε, φίλω, B 299, being rather different. It would perhaps be better, as suggested by Heyne, to take ἄγος as the object of τάλωμεν as well as of ἐπιτιθέναι. For the use of the latter verb cf. B 39. Fulda (Unters. über die Sprache der Hom. Ged. 224) says that ἄγος was originally used of mental pain only, and that the three passages in which it is used of bodily pain (here, 895, Β 721) are of late origin. He might have added λ 582.

385. For the legend of Otos and Ephialtes, the youthful giants who piled Pelion upon Ossa, see Λ 305 sqq. The traditional explanation makes them a personification of the triumph of agricultural pursuits (Ἀλωσὶς ἀπὸ ἄγος) over warlike passions. τῶν Ἀλωσίδων φαρεὶ καταπαθάνα τὸν φόλομον καὶ τὰς ἐπομ ἀπορείπα, καὶ ἐν εἰρήνῃ πορθήσαι βιοτείνοι τῶν ἄνθρωποι, Schol. D on λ 303. Mr. Frazer (C. R. ii. 222) suggests that the idea of imprisoning the ward god was rather to make sure of his presence when needed. However that may be, the legend—which is at home in various parts of Greece, particularly in Boiotia and Naxos—seems to be founded on a vegetation-myth. See Preller G. M. 4 i. 103–5. The thirteen months are of course a lunar year. As to why Ares was imprisoned mythographers differ.

387. τὸ κέραμος reminds us of the enormous jars, quite large enough to hold a man comfortably, found by Dr.
388. άτος: άτος Π'. 390. έρμείαί AC: έρμει Σ: έρμεα Τ' Μ.  

Schliemann at Hissarlik; see the illustrations to Πίος pp. 33, 375, 589. These jars are of course of earthenware. The epithet χάλκεος is added in accordance with the usual practice of describing the utensils of the gods as made of the more valuable metals, while men used baser materials; cf. 724 sqq. Eurytheus, according to the legend, of which representations on archaic vases are not uncommon, lived in a brazen κέραμος sunk in the ground, for fear of Herakles. Acc. to the Ε. Μαγ. (98. 31) κέραμος was the Cyprian name for ‘prison’ (our slang ‘jag’).  

388. For the construction see 311.  

389. άμυρικόν, of the sons of Aeolus, apparently; but according to others, of Hermes. But it is evidently meant that the step-mother does what she can to thwart her step-sons. Their mother is called Ιφιμεδεία in Α. 305.  

390. έδάμανα: rather ἐδάμανη, as Nauck suggests, from δάμης (893). Cf. however θῦδα, which, as Fick has remarked, is an analogous form from αὐδήμη (Αειο. Ι. αδαιμ), not a contracted imperfect.  

392-400 have an obvious echo in the Ηρακλεα of Panyaxis (fr. 16) ταῷ μὲν δημήτριῳ, ταϊὶ δὲ κλῖτος ἀμφιγείες. Probably enough they are adapted from some older epic dealing with Herakles; cf. T 95 ff. They seem to belong to the legend of the campaign of Herakles against Pylos, which recurs, but without the divine elements, in Λ 690, where the schol. says, ‘Ηρακλῆς παρέσχε τὸ εν Πώλον χρῆτων καταρτίαν, οἱ δὲ Πώλου ἀποκλείσαντες τὰ τέλα οἷον εἰσεδέχατο αὐτῶν ἐφ᾽ ὑπὸ ἀργοθείον ὁ ἤρως ἐπέφθασε Πώλον, συνεμάχουν δὲ τὰς μὲν Νῆλε τρεῖς θεοί, Πανείδα Πηρακληνίδας καὶ Ζέας. According to Hesiod, Σκυ. Η. Σ. 359-67, Area was among the victims on the same occasion:  

‘δήν μὲν τέ εἰ φημι καὶ ἄλλοτε πειρηθάνα έγχεος θεμέλων ἐκλείφον. δότε ὑπὲρ Πώλου Νήπιοθέντος αὐτός ἔστη ἐμεί, μάχθη δημοτὸν μενεαίνων.

So also Ρίν. Ο. ix. 31-5:  

άντίον πῶς ἄν τραβάντος Ηρακλῆς σκύτας λων τίνας χεραίνιν ἀνίκεί ἀμφι Πώλου σταθὲς ἢρείν Πανείδας, ἢρείδεν δὲ μὲν ἀγρυφρῶς τόξω τελευτῶν Παυσίς, οὐδ' Ἀδάς ἀκάτην ἧτο βαδόν.  

(Cf. Apollod. ii. 7. 3, and Pausanias vi. 25. 3.) The legend no doubt belongs to the journey to Hades, in recover Alkestis or to bring back Herakles. There was clearly some primitive idea that Pylos (here the Elean, not the Messenian, v. on B 591) was the gate of the under-world; a cult of Hades there is mentioned by Pausanias, i.e., as being founded on the gratitude of the Pylians for his alliance with them against Herakles on this occasion. But Schol. T says ‘Ἀρισταρχος “πόλεως” ὡς χόλων καὶ ἐστερός, i.e. Ατρ. took πόλος to be not the name of a town but =πόλη, like χόλος and ἐστερός beside χόλη and ἐστέρα, and understood it to mean ‘in the gate of the under-world.’ This is not impossible, for the gates of hell are often spoken of (cf. 646, 1 312, and the epithet πολάρτης applied to Hades), and a masc. πόλος = πόλη is actually found in a Thessalian inscription (see H. W. Smyth in Α. J. P. ix. 491). But this appears to be the only other case in Greek, and uses only the pl. πόλα. It seems therefore practically certain that the word is really local, though it is of course possible, in view of the chthonian myths connected with Pylos, that the name of the town meant, or was supposed to mean, the gate of Hades. Ar.'s difficulty arose presumably from the fact that the Hades legend was not attached to the Messenian Pylos. ΕΝ ΝΕΚΥΕΩΝ would most naturally mean ‘in the country of the dead,’ and this would agree with such a double sense of Πώλος, but there is no strong reason why it should not be the same as ΕΝ ΝΕΚΑΔΕΣΩΝ, 886. In any case it can hardly go with βαλών, which means ‘hitting him’:  

καὶ νό κεν εὖθ ἀπόλοιτο "Αρης ἄτοσ πολέμου, εἰ μὲν μητρηλοποικαλλίας Ηερήβουα "Ερμέας εὔσθηγειλεν" ὁ δ' εὔκλεπτεν Αρης ἦν τεώμενον, χαλέπος δὲ ἐ δεσμός ἑδάμνα.  

τὴν δ' Ἡρη, ὅτε μὲν κρατηρὸς πάϊς Ἀμφυτρύνων δεισερὸν κατὰ μαζὸν διστὸι τρειγλώχιν.
for there is no Homeric analogy for translating it, 'casting him among the dead.' 

ou'tos for o aîôs, here only—an obviously late form, for which we can at once write the Homeric aîôs, or still better aîôs. See note on Z 260.

401-2 = 900-1, q.v. Παι'ων is only mentioned again by Homer in 899 and δ 292, where he is the progenitor of the race of physicians; see Solon fr. 13. 57, and Pindar P. iv. 270. οὖς δ' ιατὴρ ἐπικαιριστάς, Παι'ων δέ σου τιμᾶν φάσε.

He is apparently not identical with Apollo, who in Homer has no healing function (cf., however, II 514-29). So schol. on δ 292, διαφέρει ὁ Παι'ων 'Ἀπόλλωνος ὃς καὶ Ἡσίοδος μαρτυρεῖ, 'ἐὰν μὴ Ἀγαλλᾶν, Φαῦσαν ὑπὲρ θανάτου σώζει, ἕ καὶ Παι'ων, ὃς ἀπάντων φάρμακα σῆκεν.'

403-4. For the exclamatory nom. see νῆπιος 406, and A 231. But in all other cases the adj. immediately follows the mention of the person referred to, whereas here Herakles has not been mentioned since 397. This suggests that 398-402 have been rather violently interpolated. Heyne remarks that Olympos is not the home of Hades. For ὀμβριωμερ- 

gρός Αρ. seems to have read ἀϊνυμοργρός, which to our taste does not go well with the aîôs immediately following. But cf. note on Ο 527.

407. Cf. Z 130. μάλα goes with the whole clause, 'of a surety.' Cf. B 241. 408. παπάζουσιν: so Nausikaa calls her father πᾶππα, ἣ 57; compare also μ 42, and for the addition of the particle in the next line the similar Z 480.

412. Aigialcia, wife of Diomedes, was the youngest daughter of Adrestos, and

416. ἀμφοτέρους. G. | ἰχώς τρις (γρ. ἰχώρ) NS

(ἰχώ) Anmbr. Mor. Ven. B Et. Mag. al. | ἰχώρ (ἰχώρ) Ω (ἰχώρα an) (πο δὲ γράφων ἰχώρ μετὰ τοῦ ρ. οὐ πάνω ἀρέσκει τοῖς παλαιοῖς Ευστ.,) | χειρός Αρ. Ω: χερσίν
Zeu. | ἰμωρεῖν. Et. Mag. 417. ἀλθετό II. 418. ὧρα Π. 422. ἀγαθάδων

P. = ennea Anmbr. 423. ἀν ἐκεναῖοι ALS. Lips. Anmbr.: ἀνα πεζεσσα Π. | ἐκπαγλα φίλας Π. 424. ἀγαθάδων Π.

aunt of her husband: for Tydes had married her elder sister Deipyle, see Ξ 121. So in Λ 226 Iphidamas is married to his maternal aunt. This seems to show that relationship through the mother alone ceased to be recognized in Greece at an early date; though Mr. M'Lennan thought that traces of it existed till historic times, and that the change to the recognition of paternal kinship is recorded in the trial scene in the Eumenides. If this be the case, it must have been a peculiar instance of survival in Attica. It may be said generally that in Homer the idea of kinship is almost the same as our own, though relationship through the mother is not quite so close as with us, δὴn must go with τοῦσα, with long lament; but this is not very appropriate. Perhaps the original reading was δὴ F', lamenting him. For the feminine patronymic 'Ἀδρινήν cf. Ι 557 Ἐφίνην, Ξ 319 'Ἀκρισίων.

415. This line seems to be an inter- polation, and out of place, like 403-4 above. If it is to be accepted at all it evidently ought to come after 412. For ἱφώθην cf. Λ 3; as used of women it is an Odyssean word, except T 116.

416. mss. are divided between ἰχώ, ἰχώρ, and ἰχώρ. As the word is masculine in 340 and elsewhere in Greek, the first form is preferable. Barnes conj. ἀμφοτέρους ἰχώρ ἀπό χειρός.

418. The return of Athene from the battle-field to Olympos has not been mentioned; see 510. The 'taunt'—which almost descends, it must be admitted, to the level of 'chaff'—looks like a conscious allusion to Δ 7-12. For 421 cf. E 762, a 158.

423. The choice between ἐπεκάθανε and ἐπίστασα (i.e. σε-σχ-ἐσθα, reduplicated σχ-) is not easy. The former is fixed by metre in χ 324, with στίω in Κ 285. But mss. prefer forms in στι- wherever possible (Κ 246, Μ 395, Ν 570, μ 349, τ 579, φ 77 unanimously; Μ 350, 363 by a majority; here and in δ 38 alone is there a majority for ἄμα στίασαι), though they are in H. invariably preceded by elision, so that those in στι- can always be substituted. In compounds the form in στι- alone is known throughout Greek. In Pindar both στιμέναν (P. iv. 40) and ἐπιστηα (Θ. viii. 11) are certain; in Attic στίσαν (Eur. Phoen. 426) and ἐστίμων (ον ἐστίμων? Soph. Trach. 583). This points to the forms in στι- being the older, those in ἐστι- a later introduction; we need not be surprised to find them side by side in Κ 285, but are justified in preferring the shorter where tradition permits. H. G. § 36 (6). ΤΟΣ ΝΥΝ ἐπικαρ' ἐφίλας: cf. Ρ 415.

424. τὸν τίνα takes up τίνα 'Ἀχαιάδων above. Fäsi has remarked that the speech seems to show something of the
The tendency has probably proved insufficient in itself to throw suspicion on the whole preceding section 352-430, with its curious wealth in mythology elsewhere strange to H. The last portion, 418-30, with its half-comic character, bears a suspicious likeness to the buffoonery of the θεομαχία in Φ.

436–42. Compare the parallel passages Π 702-11, 784-6, Τ 445-54, with notes there.

439. δ': F Brandreth and van Leeuwen.

440. The very marked assonance is curiously overlooked by Bekker in the full list of similar phenomena given in H. B. i. 155-95.

441. For Ισα φρονέων compare A 187 Ισων εις μαι φάσθαι.

442. χαμαι ἐρχομένων go closely together in the sense of ἐπιχωνίων, hence the position of τε; so Ω 250 βοήν ἄγαθων τε. Compare also phrases like Ἀρρι κτάμενος, which are commonly written as a single word (see note on Α 74). For the thought cf. P 447 θεαν τε γαίαν ἐπι πνεει τε καὶ ἐρπεῖ.
444. The choice between ἀλευάμενος and ἀλευάμενος is not easy. In II 711 the former has almost unanimous ms. support. If we read ἀλευάμενος it must be taken as a fut.; there is no pres. ἀλεύαμα, the aor. ἀλευάσασθαι being formed from ἀλέξω. From A 549.

446. The τε here seems quite out of place, and was no doubt, as Heyne remarks, inserted into the original νῦς εἴτεκτο from ignorance of the fact that the ictus was sufficient to lengthen a final syllable. Apollo, as often, shares a temple, mentioned again in H 83, with his mother and sister. This and the temples of Athene in Troy (Z 88 etc.) and Athens (B 549, γ 81) are the only temples mentioned in H., for the νῦς of A 39 cannot be counted as such; see note there. Vagner allusions are found in § 10 and μ 346. So, too, the idea of the ἄδωτον, a holy place 'not to be entered' by the profane, belongs to an order of ideas foreign to Homer's thought. Elsewhere we hear only of the ἄλογο, the τέμενος, and the βωμός as the scene of worship (cf. however, ὀδὸς I 404, τ 80, which may imply a temple at Pytho). See particularly Caner Grundfragen pp. 197 ff. We seem, therefore, to have clear evidence of the intrusion of later ideas into the primitive Epos. As Caner remarks, the form νῦς agrees with this; for in similar words which must have existed in the primitive poems the older -α- has not given way to the Ionic -νο-: λαός, Ἀρείδας, ταῦρον, etc.

449. ἱκαίνον, they not only healed him, but made him even more glorious than before. This is worthy of gods when they tend a favourite. Compare T 33 ἐστι χρόνος ἐμπέδος ἦ καὶ ἄρεών, and the phrases Δ 405 etc. κόθει δὲνέα, ε 438 κύδαινε θνήμα, π 212 κύδαιραι θνητῶν βρατών. It is not necessary to adopt Herwerden's conj. κύδαινον or Μμ. Dacier's κύδαινον. (Hesych. κύδαινος: μερμαῖοι).

452. Βοιειας is the genus, ἀπιδίας and Λαειά is the species, both being made of leather. For the meaning of the latter and of the epithet εὐκυκλος see App. B §§ 1, 9.

453. πτερόεντα, flattering. The epithet is elsewhere applied only to arrows and ἵππα. The old explanation that it meant κούφα, ἐλαφρά, is untenable.
δή τότε θεύρον Ἀρη κορσῆδα Φοίβος Ἀττόλλων.

"Ἀρεσ, Ἀρεσ βρατολογεί, μιαφώνε, πείχεσπιλητα, οὐκ ἂν δὴ τοῦδ᾽ ἄνδρα μάχης ἐρύσασι μετελθῶν,
Τυδελθην, διο νῦν ὅχι καὶ ἂν Διὸ πατρὶ μάχοιτο;
Κύριρα μὲν πρῶτα σχέδιων οὐτασε χείρ ἐπὶ καρπῶν,
αὐτὰρ ἐπειτ᾽ αὐτῶν μοι ἐπέσυντο δαίμονι ἱσος."

δὸ εἰτῶν αὐτός μὲν ἐφεξετο Περγάμων ἄκρη,
Τρωίας δὲ στίχας οὐλος Ἀρης ὀστρυτε μετελθῶν,
eἰδομένος Ἀκάματι δοῦι ἤγετορι Θημικων.


461. Τρωίας is a doubtful form, as Τρωίας almost always has the first syll. in thesis, and should probably be written Τρῶιας: cf. on A 129. Wilamowitz (Heraclites ii. 44) defends Τρῶιας as a form of the σχήμα Ἰωνικών or 'whole and part' figure. There are, however, some eight passages in which the form Τρῶιας (or Τρῶιας) cannot be altered. It is better, therefore, to accept it here, though it must be admitted that Τρῶιας gives the best explanation of the variant Τρῶος, as an attempt to get rid of an unfamiliar and harsh construction.

462. Ares, the Thracian god, naturally assumes the form of a Thracian chieftain. See N 301.

463. For the dat. after κτέινεσσαί we may compare the similar construction after δάμωσαν (O 244), ἐπικλεουσαί (P 556), etc. The short form Ἀχαιοὶ is not capable of emendation by anything less violent than von L's ἄγαυων.

464. There is nothing to decide between the εὐποιιτίς of Zen. and άραι of Ar.; in II 636 we have εὐποιιτάων, while in γ 434 the mss. all give εὐποιιτιον (πυράρρην). So εὐποιιτάων is used with both two and three terminations; in Z 266 Ar. and Zen. were similarly divided. We ought perhaps to read either εὔ τοποιτήα or εὐποιιτιον. But no such possibility exists in Z 266, where there is a similar variation between ἀνποιτήα and ἀνποιτιον. It is apparently not possible to introduce uniformity into the practice of the Epic language in this respect. To avoid the harsh synizesis Nauck conj. ἂν ἂν καθι, while Brandreth omits ἂν and the note of interrogation at the end of 465.

465. This oft-repeated line, though presumably part of the ancient stock in trade of the Epos, is remarkable for
the rare neglect of the F of Φεκάστον
("apánτων Brandr., θυμόν te Bentley.
471. This is the first entry in the story
(excepting of course in the Catalogue B
876) of Sarpedon and his Lykians.
473. ϕίς, acc. to tradition, is imperfect,
ϕίσα pres.
474. ραμβροίς, here brothers-in-law,
ef. Ν 164, 466.
478. ἰκώ: according to the unanimous
tradition of the grammarians, generally
confirmed by the ms., the only Homeric
form is ἰκώ, which Bekker accordingly
introduced here (v. La R. H. T. p. 257).
But ἰκώ is given by ms. in three other
passages, Σ 496, π 329, o 329. To the
scribes of existing ας, the difference
was purely graphical, and it is creditable
to their fidelity that the influence of Attic and the σωφ should not have introduced ἰκώ more generally.
481. καθ δέ, as though κατάλεπτον had
preceded. Precisely similar cases will
be found in Π 263, H 163, Ψ 755. Sarpedon
means of course that he has left
his wealth, forgetful of the protection
which it would need against the raids of
his needy neighbours. ὡς κ’, sc. ομι." see
on A 547.
484. Observe the effect of the ‘bucolic
diaeresis’ in preserving the length of
the last syllable of Ἀχαῖοι before a vowel.
The other instances in the Ηίαδ are B
262, Δ 410, Ε 215, Θ 120, Λ 554, O
23, II 228, Φ 111, Ψ 441, Ω 641, several
of which, however, are only instances of
contracted forms which have ousted the
full forms followed by normal hiatus.
See van L. Eich, pp. 75 f.
486. ὀφρεῖν should be ὀφρεστί, cf. I
327.
487. The use of the dual here is hard
to explain, unless it refer to the wives
mentioned in the preceding line, and
mean ‘caught in pairs, man and wife’;
which seems highly improbable (so
Schoell. B ἰμίσις καὶ αἱ γυναῖκες, see H. Ι. p.
§ 170). Others make it = σο καὶ δαίς;
others explain it as a relic of the
primitve origin of the plural from the dual,
of which, however, the traces in Homer are excessively doubtful, see note on Α 567. (The passages bearing on the point are brought together by von Christ, Die Interv., bei Homer p. 195.) Monroe suggests that a line alluding to the absence of Paris may have dropped out, so that ἀλωτε may mean ‘you and Paris.’ But there is no single case in Homer where the loss of a line can be assumed with reasonable probability; the tradition was wonderfully tenacious of all it had got, as well as acquiescent of new matter. Again, the length of the α in Ἀλωτε is almost without analogy; it is that simply a case of double augment, like ἑσφω, (ἐγάγη?) (H. G. § 67. 3). We find, however, ἀλωτειν with α in Hipponax fr. 74. 1. Bentley’s conjecture, λεον πανάγρωσο Ἀλωτε, removes both difficulties; but there is no trace of a tradition to support it, nor any obvious reason why it should have been altered to the text; and there is no other case in Homer of a short vowel before γ, though it might be argued that the analogy of βγ and δρ would justify this. Unfortunately, owing to the lacuna in A, we have no evidence as to the Alexandrian view of the passage. Tryphiodoros, however, seems to have read it as it stands, for he writes (574) ἀλ' oι μὲν δημιουργό λίνω θανάτου πανάγρω. It may be observed that the emendation λίνω for λεον, though it removes the difficulty of the quantity, introduces what is equally objectionable, an un-Homeric rhythm. H. G. § 367 (2).

Fishing with a net is mentioned again only in the simile in χ 383 sq., nor does fishing with an angle, which is several times mentioned in the Odyssey (δ 368, μ 251, 332), occur in the Iliad, except in similes, Η 406, Ω 80. This all seems in favour of supposing that at all events the lines 487-9, if not the whole speech of Sarpedon, do not belong to the oldest part of the Iliad. It cannot perhaps be proved, but it will I believe be felt, that the periphrase λίνω πάναγρω does not sound like a genuine Homeric name for a net; it is very different from the simple δίκτων πολιν of χ 386, and reminds us rather of the Hesiodic style, in which periphrases are so common; or even of the tragedians. Compare Aisch. Cho. 570 τὸν ἐκ βοθοῦ λαξατῆρα σάωτες λεον: and of the net cast over Troy, Aisch. Arg. 537-61 στεγανών δίκτων . . . μέγα οὖνελας γάγγαμον, ἀτῆς παναλώτων. The word ὀμίκ is ὀμικ. leg. in Homer, and, in the sense of mesh, in all Greek till we come to Oppian.

489. ἐπέκρουσ' al. -ωτ', but the reversion to the principal construction is more epic.

491. It is doubtful whether we should read τηλεκλείτων or -κλητῶν where the epithet is applied to the Trojan allies (also Ζ 111, Ι 233, Α 564, Μ 108). παλτελητος, Δ 438, is decidedly in favour of the latter; but the former alone is admissible in other cases, Ε 321, Λ 308, τ 946. To our ms, the two are of course practically identical.

492. ἔννησ is here, as always, reproof as felt by him to whom it is addressed, cf. Δ 402, Ε 104, Χ 448. Hector is urged to ‘put away from himself,’ silenc, the reproach which is laid upon him by the allies. The expression is the converse of β 86 μωμον ἀνάγαι, X 100 ἀλεχείν ἀνάθαις. It is therefore quite needless to follow Nauck in reading ἐτοδέχθα, ‘accept their rebuke.’ Paley compares Hes. Ορ. 762 φημη . . . ἀργαλέα φέρει χαλεπ' ἀποθέθα, ‘accept their rebuke.’ He is urged ‘to give up the habit of severe rebuke’ towards his allies, is on every ground untenable.
496. *mácheeso* Ρ.: *mácheeai* Ρ. || Άγειρε Ρ.  500. *Ποτελεμαίος τους δωδεκα-
συλλάβους στίχους εκτείνει φορις... και τούτων οὕτω γράφεινα, εってしまいました Ε. Δ.  
*Σχολ.*  Τ.  501. *κρίναι* ΚΔΠΝ.: *κρίνοι* Γ.  502. *ὑπολευκαίνοντος Ρ.*

495. *δώρα*: Bekker writes *dōrē*, no doubt rightly; cf. Γ 18, Z 104, Λ 43, etc. We need not also write *δίς* with ₯ τ. The dual here expresses more 
than 'two spears'; it means the pair 
of spears which were regularly carried 
by the Homeric warrior, for in its original 
use it belongs properly only to things 
which go in pairs, such as eyes, hands, 
etc. It is curious that a scholion of 
Porphyrios on Γ 379 quotes as evidence 
of the two spears Z 104, where as here ms. 
all have *dōrā*.

499. *ιεράς*, consecrated to Demeter; cf. Α 631 ἄλφατον ἱεροὶ ἀκτίν. ἄλοχ. 
here and Ν 588, Τ 496, *threshing-floor*, 
generally orchard. But the former 
meaning seems to be the oldest, cf. 
ἄλω, ἄλοκα, ἄλως, and other words 
with kindred meanings. The question 
whether the right form is ἄλως or ἄλωγι 
is doubtful; we have a similar 
variation between ἄλωδω and ἄλωδω, but the ε in 
any case does not seem to be primitive, 
and it is therefore best to follow 
the ms. in reading ἄλως, though La 
Roche prefers ἄλωδος, on the strength of 
the tradition of the grammarians. For 
another elaborate simile taken from 
the process of winnowing cf. Ν 588 sqq. 
It is not clear whether the wind used is 
created by a fan, or whether they took 
advantage of the natural wind; but the 
probability seems in favour of the former, 
so that *ἐπεγευόμενοι* will be a passive.

503. *δι’ αὐτῶν*, through the men (as 
opposed to the horses), i.e. the πρόμαχοι 
fighting in front of their chariots.

504. *πολύχαλκον*, as γ 2; cf. χάλκεος 
Π 425, *σιδήρος* ο 329. For the thematic 
pluperfect *ἐπέλαθον* cf. Η. Γ, § 27, and 
ote note on Δ 492.

505. *ἐπιμιστουμένον* seems to apply to 
the whole of the combatants, not to ἵπ-
τον, as generally thought. *ὑπέστρεφον*, 
kept wheeling about, as the line of 
πρόμαχοι on whom they attended swayed 
backwards and forwards. Cf. 581.

506. For *μένος χειρῶν ἰδώς φέρον* we 
may compare Δ 447 ἄρων ῥ’ ἔβαλον... 
μέν’ ἄνδρων, and Γ 7 ἐβάλλει πρόσφερονται.

507. *μάχη* may go either with the 
preceding or the following words. The 
rhythm and the analogy of A 521 are in 
favour of the second alternative, while 
Π 567 speaks for the first, and the 
omission of the object around which the 
darkness is cast produces a rather bare 
effect. Perhaps *μάχη* may be regarded 
as performing a double function, going 
both with *ἐκάλυψε* and *άργιτων*. 
lAIAAOC E

230
iravTotT

rod

't>oi^ov

Tpcoalv

8'

eKpdatvev e(f)eT/jia<i
ATToWcovof; ^pucraopov, 09 fiiv avcoyet
€7rof^o/jL€vo<i,

^

(v)

dv/jiov

olyofjbevrjv

ireXev

yap pa

rj

UaWdS^

eVel iSe

iyelpat,

Aavaotaiv

^

510

Kdrjvrjv

dprjyoiv.

S' Klvelav fjbd\a 7rLovo<i i^ dSvroLO
Kol
ev arrjOeaai p,evo<; l3ciK,e Troifievi \aS)v.
rjK€,
Alvelwi 8 eTapoiat fieOiararo- rol 8' i-^dp7]crav,

avTo<;

elSov ^o)6v T€ Kol dprefxea nrpocnovTa
(jt)9
Koi fievo^ iadXov e'^ovra' /juerdWrjadp ye jxev ov riov yap ea irovo^ aA-Xo?, bi^ dpyvporo^o^ eyetpev

515

"Aprj^ re /3poToXoiy6<; "E^ot? t dfxorov fiefxavla.
TOix; S Al'avT€ Svoi kul 'OSucrcreu? Kal Aio/ii')]Sr]<;

corpvvov Aavaov<i TroXep^c^e/juev ol Be Kal avrol
ovre ^ia<i Tpoowv vTreheiBLcrav ovre icoKd<i,

dXX'

CKpaaiNCN P

508.

eV

ecrrrjaev

vrjve/Jiirj';

:

aKpoTroXotcriv opeaatv

eKpaiaiNCN

il.

514. napicTOTO R.
511. apHroc CDNR^.
JueN Q.
520. oTpuNON
OU TI ouQ^N D.
:

j:

QT

Mosc.

521. icoKdc

1.

:

:

'

'

Hence some
(f>7]aLv.
grammarians explained aop
meant originally
imple-

Xpvadopa 'Op(pia

'

the widest sense, to
ment,' owXov,
include both the winnowing- fan of
Demeter and the lyre of Apollo; or,
still more loosely, hung with gold, i.e.
But there is no
with the golden lyre.
in

trace in Greek of such a wide meaning
The epithet, like
of the word Hop.
other archaic titles of gods, is beyond

our knowledge.

The

ace.

510. areTpai Porph. on 9 2, Eust.
oV il.
Toi
516. re iieN : 9e
:

i

tj

2.

|i

01

5e

:

nbk

xpi'^^op"

i'l

Hymn. Ap., and Hesiod shews
we should read xpi"'''^opo' here.

But this whole episode 506-18
508-11 do not
highly suspicious.
agree with 455-9 to which they seem to
refer
they are in fact no more than
a repetition of 461-70.
The repetition

passage.
is

;

The

514-5

perhaps

adapted

from

H

n6Noc aXXoc

is not a Homeric
phrase; we can only explain it to mean
toil of different sort,' i.e. war as
opposed
to curiosity.
Heyne has remarked that
for dXXos we should ratlier
expect an
epithet such as aiirvs.
dprupoTosoc is
not elsewhere used as a substantive, but

517.

'

we may compare -yKavKCoins 9 373, etc.,
x 197. The last half of 518 is

-rjpLyeueLa

from

511. oixo"€NHN, somewhere between
see note on the latter
290 and 418

are

307-8.

form.

alteration is evidently due to the
hiatus in O 256.

'

'

Pindar,

The

—

dptjywv (511) is clumsy,
night cast over the battle, without any apparent result, is a stock
device of interpolators in later books (see
and P). 516-8 seem designed to evade
the difficulty caused by the introduction
of the wraith in 449.
The intervening
dprjyuv (507)

tiiat

;

dbrpuNQN Mosc.

:

loi6c 0.

508. For the e9eTuai in question see
455.
eKpdaiNGN B 419.
509. The epithet XP"C<^°P°'^ recurs
onl}' in
123, Hes. 0pp. 771, Pind. P. v. 104),
and has caused some surprise, since the
sword is not the weapon of Phoebus.
So in the oracle of Bakis (Herod, viii.
77) Artemis, and in Hymn. Cer. 4 even
Demeter are called xpi^crdopos, and ac256 IUvSapo^
cording to the schol. on
of the old
as
having

a? re K^povlcov

ve(^e\7}icnv ioiKore<;,

efjbevov

520

A

440.

^a

523. NHNejuiHC

:

for

for

eae is a doubtful

this

genitive

of

time see H. G. § 150.
We may also
compare the use of the gen, with iTrl in
Attic.


ίαν, ἐφ' εὐθυσί σενὸς Βορέας καὶ ἄλλων ἱππῶν ἀνέμουν, οὐ τε νέφεα σκιῶντα
πνεύμασιν ἀγαρίζωνν διασκεδαστῶν ἀνέστη:·
ὁς Δαινός Τρόης μένων ἔμπεδον οὐδ' ἐφέβουντο.
'Ατρέδος δ' ἄν' ὀμλυν ἐφοίτα πολλὰ κηλεύων·
"ὁ δ' φίλος, ἀνέφες ἔστε καὶ ἄλκμον ἢτορ ἔλεσθε,
ἄλληλοι τ' αἰδεῖσθε κατὰ κρατερᾶς ύστερας.
ἀιδομένων ἄνδρων πλέονες σοι ἥπειρανται,
φευγόντων δ' οὔτ' ἂρ κλέος ὀρνυνται οὔτε τις ἄλκη·"
ἡ καὶ ἀκόντισε δουρὶ θηώς, βάλε δὲ πρόμοιν ἄνδρα,
Αἰνεία' ἔταρον μεγαθύμῳ, Δηικόντα
Περγασίδην, ὃν Τρόης ὀμῶς Πριμάμοιο τέκεσσι
τέιον, ἐπὶ θοὺς ἔσκε μετὰ πρώτουσι μάξευθαι.
τῶν μ' κατ' ἀσπίδα δουρὶ βάλε κρεών 'Ἀγαμέμνων·
ἡ δ' οὐκ ἔχοις ἐρυτο, διαπρὸ δὲ εἰσατο χαλκός,
νειαίρη δ' ἐν γαυτρί διὰ ξωστήρος ἐλάσσε.
δούπτονες δὲ πεσῶν, ἀμβίβοις δὲ τεύχε' ἔπ' αὐτῶι.
ἐνθ' αὐτ' Αἰνείας Δαινόων ἔλεν ἄνδρας ἀρίστους,
νῦν Διοκλῆς Κρήτωνα τε Ὀρσηλόχον τε,
τῶν μ' πατῆρ μὲν ἕναιεν ἐκκτιμηνὶ ἐνὶ Φιρῆι

525. ζαχρειών 'Q.  528. πολλὰ ἢ μακρὰ  East.  530. τ' οὐ.  Pq.  
531. αἰδομένων  Ar.  GP Par. e; αἰδομένων ὁ'  Ὑ.  532. ὄρνυτοι C (supr. ὁ)  Q.  
533. ἄνδρων  Q.  534. αἰνεία: αἰνείας JOR: αἰνείας  Ὡ.  535. μεγάλωμον  Q.  ||
δηικόνοματα CH Vr. b.  536. χαλκός ΛΟΠT Ven. B Bar. and γρ. U Harl. a, 
Vr. b: καὶ τὴν ὑ.  540. δοῦπτονες δὲ πεσῶν  ἤπιν δὲ προσνὰς M Mosc. 1.  
542. κριέωνα DQ.  543. εἴνας Φιρῆι: γρ. <ἐν> ἐφὴμὶ τ().  

525. ζαχρειών: the nom. ἱππότες is found in M 347 (360), N 684, of men 
and horses. The variation between -ει- before o and -ει- before ei is in 
accordance with the practice of MSS. (H. G. p. 384). The word is usually conn. 
with ιρα- (see 138), but this is doubtful.  
526. ἅλκηων ἢτορ ἔλεσθε  only here; 
but cf. ἄλκιμον ἢτορ ἔχων II 209, 264. 
The phrase has a superficial resemblance to our "take heart." In the repetition 
of these lines L 561-4 we have αἰδὲ ἔλαθεν ἐνὶ θυγαί. For the contracted 
ἀιδεῖσθε we should read αἶδεσθε, as 
αιδομένων shews.  
538. See on Δ 138.  
539. ναείρη, only with γαστήρ (also 
616, II 465, P 519) conn. with νέας, 
νεῖδο, in the sense "lovest" (root νι', 
which is found in Skt. in the sense 
"down"). The ordinary derivation from 
νέ(φ)ος is untenable, as the local sense 
of νέας is not to be established from a 
few casual uses of Lat. novissimum, when 
it does not occur in all Greek, much less 
in Homer. νέας (cf. 857, I 153), it is 
true, is used occasionally in Attic Greek 
νεώτατος, but this is likely enough to 
happen, as a word in universal use is 
always apt to attract to itself sporadic 
archaic forms which resemble it. 
For the fem. suffix -αιρα cf. ἰοχαιρα (πιερα). 
διὰ ζωστήρος, as in Δ 187. Here there 
seems to be neither θαφηρου γορ μπηρ. 
543. Φιρῆι, also in plur. Φιραι, in 
Messenia; see I 151, γ 488, ο 186. It 
is generally identified with the modern 
Kalamata, but Pernice would place it 
three miles farther E. at Janitza (see 
Frazer Pans. iii. p. 422). In the house 
of this Dickles Telamoches lodges (γ 489), 
and in the house of his father Ortlochos-
ἀφιενός βιότοιο, γένος δ᾽ ἦν ἐκ ποταμοῦ
Ἀλφειοῦ, ὅς τ᾽ εὑρὶ ῥέει Πυλίων διὰ γαίης,
οὐ τέκετ' Ὀρσίλοχον πολέεσσ' ἀνδρεσσιν ἄνακταν.
Ὡρσίλοχος δ᾽ ἂρ' ἔτικτε Διοκλῆα μεγάθυνον,
ἐκ δὲ Διοκλῆος διδυμάοις παίδε γενεσθην.
Κρήθων Ὀρσίλοχος τε, μάχης ἐν εἰδότε πάσης.
τῶ μὲν ἄρ’ ἠβιβάσατε μελαιών ἑπὶ ἱηνῶν
"Οιον εἰς ἑὕπωλον ἂμ᾽ Ἀργείοισιν ἐπέσθην,
τιμὴν Ἀτρέδης Ἀγαμέμνων καὶ Μενελάοις
ἀρνυμένων τῷ δ᾽ αὕτη τέλος βανάτωι κάλυψεν.
οἰο τῷ γε λένουτε δύω ὀρεος κορυφήσις
ἐτραφέτην ὑπὸ μιτρὶ βαθείης τάφρεσιν ὕλης.
τῶ μὲν ἄρ’ ἀρπάζοντε βόας καὶ ἤφια μῆλα
σταθμοῖς ἀνθρώπων κεραίζετον, ὄφρα καὶ αὐτῷ.

546. τέκεν Μοσ. 2; τέκ᾽ Η. || Ὀρσίλοχον (D supr.) U (supr. c) Harl. b (altered —by man. 1 —to ὅρος); Ὀρσίλοχον Τ (τ ἐν ρας. man. 2, probably Rhosos, the scribe of Harl. b) (ΤU Harl. b read the same in 547). See Schol. Τ ὁ πρόγονος (546–7)

550. τῶ μὲν ἄρ’ ἀρπάζοντε βόας καὶ ἤφια μῆλα
σταθμοῖς ἀνθρώπων κεραίζετον, ὄφρα καὶ αὐτῷ

(as the almost complete consensus of ms. of the Odyssey calls him) Odysseus received his bow (φ. 16). The variant Ὀρσίλοχος in 546–7 is an attempt to reconcile the traditions of Ἰθάκη and Ὀδ.; but it is not likely that the grandfather and grandson bore different names.

553. ἀρνυμένων: cf. note on A 159.

554. οἰο τῶ ὑπὲρ ὡς it stands must be for τῶ γε, οἰο, by a violent hyperbaton, the phrase being thus an anticipation of τῶν τῶ in 559; or else it must mean 'even as they, were two lions bred.' Neither alternative is agreeable, the second perhaps being the worst, as there is no case in H, where a simile is thus introduced as a direct statement, the relation of the thing illustrated and the instance illustrating it being reversed. "ἀφιενός" Nauck, for τῶ γε: but then the corruption is inexplicable. The same may be said of Heyne's οἰο τ᾽ ἄτε, and Forstemann's τῶ οἰο τε. οἰο ἄτενοι conj. Düntzer, when the synizesis might explain the corruption but is itself unparalleled. Αγαρ conj. τῶ τε (J. P. xxiv. 276), where τῶ is dual of τῆς on the analogy of τῶν, τῶν. Cf. ὃς ὑπὲρ τῆς τε λέων P 61, and so O 338, P 542. But there is no analogy for οἰο τῆς in a

556. ἰφιά: this adjective occurs only in the phrase ἰφιά μῆλα. Unlike ἰφιά (for which see note on Z 478) the word shews clear traces of Φ (Knös p. 128). The nom. may be Φιφος or Φιφης. It might be supposed that ἰφιά was formed by a mistake from ιφης, wrongly supposed to be a neuter; but this is highly improbable in view of the fact that ἦς has lost the Φ, and that the adj. occurs only in a single stereotyped phrase, which therefore presumably is a part of the original furniture of Φιφή poetry. The whole question of the relation of the two words is very puzzling. Cf. also note on ἰφιθιος, A 3.
Ἀνδρόν ἐν παλάμμεθι κατέκταθεν ὅξει χαλκῷ· τοίω τῷ χείρεσσιν ὑπ' Λύνειαο δαμέντε καππασέτην ἔλιτριοι ἐκόκτε υψηλήσιν.

τὸ δὲ πεσόντ' ἐλέγησεν ἀρνήφιλος Μένελαος, βὴ δὲ διὰ προμαχῶν κεκορυφήμενοι αἴδοτοι χαλκῷ, σείων έγχειν· τοῦ δ' ὁτρυων μένος Ἀγης, τὰ φρονέων, ὀνα χεριών ὑπ' Λύνειαο δαμείη. τοῦ δ' ἱδεν Ἀντιλοχος μεγαθύμου Νέστορος νῦός, βῆ δὲ διὰ προμαχῶν· περὶ γὰρ δὲ ποιμέν λαών, μή τι πάθοι, μέγα δὲ σφας ἀποσφήλειε τόνοιο.

tὸ μὲν ἰδὶ χειρᾶς τε καὶ ἐγχεία ὀξύουντα αὐτῶν ἀλλήλων ἐχέτην μεμαδείε μάχεσθαι, Ἀντιλοχος δὲ μαίλ' ἀγχές παρίστατο ποιμέν λαών. Λύνειαος δ' οὐ μείυε, θοῦς περ ἐὼν πολεμιστής, ως εἶδεν δῦν φῶτε παρ' ἀλλήλουια μένουτε, οἵ δ' ἐπεί οὖν νεκροὺς ἔρυσαν μετὰ λαών Ἀχαιῶν, τὸ μὲν ἀρα δεῖλω μακάντην ἐν χεριῶν ἐταίρων, αὐτῶ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.

ἔσθαν Πυλαμένεα ἐλέτην ἀτάλαντον Ἀρης, ἀρχῶν Παρθαγόνων μεγαθύμων ἀσπίστατων· τοῦ μὲν ἄρα Ἀτρείδης δουρικλείτος Μένελαος ἔσταντ' ἐγχείε νῦϊε, κατὰ κληδία τυχήσας· Ἀντιλοχος δὲ Μύδωνα βάλ' ἦνοχον θεράπουτα, ἐσθόλον Ἀτυμιμάδην, ο δ' ὑπέστρεφε μούνυχας ὑπτούοις,


567. ἀποσφυλεί, ἀποτυχεῖν ποιήσεις, Schol. B. For the word cf. γ 320 ὄστιν πρῶτον ἀποσφύλουσιν ἄλλας ἐς πλαγός μεγὰ τοῖς: and for the thought Δ 175. πάοοι is preferable to the vulg. πάοι, though not perhaps absolutely necessary; see H. Ω. § 298. cfac is found only here, elsewhere σφας (see, however, Θ 315). Ahrens conj. σφε.

574. δεῖλω: for this phrase, which is not so much an expression of a sense of pathos on the poet's part as a euphemism for 'dead' (so Dölterlein), cf. Ψ 65, ι 65, with X 76.

576. ἐλέτην, in accordance with Ho- meric usage, can only mean 'slew.' In X 658 (q.v.) this same Pylaimenes is alive, and weeping at the bier of his son. This inconsistency has caused infinite searching of heart to critics for hundreds of years. But it is really just such a slip as is often made even by authors who write; in works which must at first have been recorded as well as conceived by the brain alone, it is only strange that more such errors are not found.

581. The charioteer was following close behind his master, and seeing him slain was beginning to turn for flight.
582. *τυχεῖν* takes the genitive; hence ἄγκων must be construed with βάλε above, *τυχών* being used absolutely, 'not missing him.' See *H. G.* § 151 c.

583. ἔλεφαντι: for the use of ivory in adorning harness see Δ 141.

585. δ' for δ' γ', see note on B 165.

586. κύμβαχος as adj. and βρεχμός are ἀπαξ ἔλεγχον in Homer. The former recurs, however, in the sense of 'helmet' in O 536. Dieterz connects the two by explaining the adj. here to mean 'in a curve,' and the substantive 'the curved.' I.e. vaulted part of the helmet: cf. κύπστα. Compare note on ἀνάκυμβαξίαν II 379. The Gramm. quote a doubtful κύπστα. the head, whence also κυπστήν II 745, Σ 605. Instead of βρεχμός the forms βρεγμός, βρέγμα, βρέχμα are found in later Greek.

587. The manner in which Mylon falls is not very obvious. The most probable event would be that he would fall out of the back of the car; for in any other direction the rail and framework of the car would support him. He might then lie with his feet still in the car, and his head and shoulders upon the ground. But then it is hard to see how the horses could be said to kick him; and the Homeric chariot was hardly large enough to hold the whole of the legs and part of the trunk of a man in a reclining position. It would seem, therefore, that he was standing sideways in the car, so as to look at his enemy while he wheeled; and when wounded fell backwards over the side of the car, his knees looking over the äρτες. The 'soft sand' explains why the car was brought for a while to a standstill; it would be absurd to suppose, as some commentators have done, that his head dug a hole in the sand so as to keep him fixed. γάρ θ' and ἁμάθαον seem to be mere makeshifts for the sake of the metre. The old glossographers distinguish ἁμάθαον σεα-γιαδιν from ἁμάθαον δελθίων; but it is doubtful if the distinction is real. ἁμάθαον occurs also in *Ημησ. Αρ.* 439, but not elsewhere before Αρ. Rhod. Compare ἁμος (in Attic prose) by ἁμος.

589. τοὺς is apparently relative, though this is not very Homeric. The obvious τοὺς δ' of all printed editions before La R. seems to be a conjecture of Dem. Chalcondylas.

592–3 look like an interpolation. For Ἐνυόο see 332, the only other passage where she is named. κυδωνίς seems to be another personification, as in Σ 535, *Hes. Scut. Hor.* 156, *Ar. Pax* 255; compare ἀλκή and ἰωκή Ε 740, and perhaps φώτα 1 2. ἔριον then means 'having as her attendant.' But compare Λ Ἐραδ. : τολείουτο τέρας μετὰ χεριν ἔριον: it is quite possible that κυδωνίς may be an attribute of Ἐνυόο, which she is regarded as carrying in her hand. The epithet ἀναιδῆς, which is some-
times applied to inanimate objects (see on Δ 521), decides nothing.

597. ἀπάλαιμος, which occurs only here in H., may mean, as suggested by Autenrieth, "unable to swim," sine palamis. But it is more likely to be shiftless, without resource, as in later Greek (=ἀπάλαιμος, Ησ. Οἰν. 20, etc.).

601. οἶον, neuter, used as an exclamation, 'how,' i.e. how wrongly. οἰωνίζων is probably an imperfect.

603 = Τ 98. πάρα εἰς: the hiatus here can hardly be right: van Herw. conj. πάρ' ἐρ' εἰς, Bentley πάρα τις γε (Brandreth τις τε), Nauck πάρ' εἰς, a form which is found in Hesiod Theog. 114, but is evidently only a false case of 'Epic diactasis.' The simplest change would be πάρ' ἰδ' γε: ἐὼ is found in Z 422 and is now recognised as a genuine form beside ἵς, ἴς, ται. There is no reason why the nom. should not have been used, and the rarity of it would explain the corruption.

604. κεῖνος, there; Π 391, cf. E 175, K 341, 477.

606. μενεγαίνειον: -ἐν Brandreth, -ετε Bentley. But see on 556, Ζ 478. θεοῖς: θεώθει Nauck.

612. Παίποι: this would seem to be the same as 'Ἀπαίσος' in B 828. Of course we might read ἐν 'Ἀπαίσος' here. But the shorter form is supported not only by the ms., but by Strabo and Steph. Byz. as well as Herod. and the El. Mag. For 614 compare B 834; it is evident that the composer of the lines in B had this passage before him, though there Amphios is called son of Merops.
νειαίρη δ' ἐν γαστρὶ πύρη δολικόσκιον ἐγχος, δούπησαν δὲ πεσόν. ὅ δ' ἐπέδραμε φαιδίμος Αἴας τεύχεα συλήσων. Τρόως δ' ἐπὶ δοῦρατ' ἐξειν ὄξα παμφανώντα: σάκος δ' ἀνεδέξατο πολλά. αὐτάρ ὅ λάξ προσβας ἐκ νεκροῦ χάλκεον ἐγχος ἐσπάσατ': οὖν ἄρ' ἐτ' ἀλλα δυνήσατο τεύχεα καλὰ ὦμουν ἀφελέσθαι: ἐπείγετο γὰρ βελέσσαι.

δείσε δ' ὅ ἄμφιβασιν κρατερὴν Τρόων ἀγερῶν, οἱ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἐγχει ἐχοτες, οὐ' ἐ μέγαν περ' έοντα καὶ ἱφθιμοι καὶ ἄγανοι ὀσαι ἀπὸ σφείων ὃ ἐδαχσάμενος τελεμίκηθι.

δι' οἱ μὲν πονέοντο κατὰ κρατερὴν ύσμιν.' Τηλτόλεμος δ' Ἡρακλίδην ἦν τε μέγαν τε ὄρεσεν ἐπ' ἀντιθέω Σαρπηδόνι μοδρὰ κραταίη. οἱ δ' ὅτε δὴ σχέδου ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, νύσι θ' νιώνος τε Δίως νεφεληγηρέταο, τὸν καὶ Τηλτόλεμος πρότερος πρὸς μύθου εἴπετε. "Σαρπηδόν, Λυκίων βουληφόρε, τῆς τοι ἀνάγκη πτώσειν ἐνθάδε ἐντ' μάχης ἀδάμμοιν οἴτοι; ἥρευομενοι δὲ σὲ φασὶ Δίως ὑμῶν αἰγινόχοιο εἶναι, ἐπεὶ πολλῶν κενών ἐπιδεέασι ἄρδων οἱ Δίως ἐξεγέκωντο ἐπὶ προτέρων ἀνθρώπων ἀλλοίων τινὰ φασὶ βίην Ἡρακλίνηθι.


623. ἀμφίβασις, only here (but cf. πρόβασις β 75). It clearly means the defence of the fallen body by the Trojans; cf. the use of the verb in A 37 (where see note), etc. Doderlein is wrong in taking it to mean 'he feared to be surrounded by the Trojans.' 625-6 = Δ 534-5, q.v.

627-98. For this very spirited episode see the Introduction to this book.

632. The καὶ here is awkward; it does not elsewhere occur after the often (twelve times) repeated formal line 630. Bentley conj. τοιος, Heyne τὸν καὶ. 635. The vulg. ἀλλ' οἶον may be taken in two ways: (1) exclamative, 'but what a man do they say was H.!' (2) 'But (those sons of Zens were) such as,' (2) involves an awkward ellipse, and in (1) the presence of ἀλλα is hardly consistent with the sense assumed. οἰον when used exclamatively always begins a clause, e.g. 601, a 32, etc., and in the phrases ὁ πάτοι. . . οἶον ἔπειτο H 455, cf. O 256, etc. In 5 242, 451, where ἀλλι οἶον begins a line, it is evidently subordinate to a preceding verb. Thus ἀλλοτόν seems to be decidedly the best reading. The objections of Ameis, (a) that ἀλλοτόν τα are not elsewhere found together, (b) that ἀλλοτόν is not elsewhere in H. used of purely mental
qualities, are only weak special pleading. As for (a) the obvious retort is that ὁς itself out of nearly 200 places where it occurs is only twice joined with τις (see on 554); ἀλλὰς recurs only three times altogether (Δ 258, π 151, τ 265). The indefinite pronoun is hardly consistent with either explanation of ὁς. And (b) is not true in the case of τ 265. Finally, it is urged that ἀλλὰς τινα is too weak an expression in this speech. This is a matter of taste; in my opinion the sense ‘another sort of man, they say’ is vigorous enough. For the masculine adj. with the periphrastic ἔκτιμος cf. Α’ 690, etc. (II. G. 166. 1). 


650. For the legend that Herakles had saved Hesione, the daughter of Laomedon, from a sea-monster, and had then destroyed Hios because defrauded of his recompense, the famous mares of the stock of Tros, cf. Τ 145. The variant φόρας for οἶμις εὖν removes the short form of the dat., but the omission of the prep. is at least harsh. ὁς σὼν Fick. 640. Cf. Ψ 71; 652–4, Λ 443–5, II 625. 

653. τεύχεοι, in passive signification, as Ε’ 101 ἄνακτοι καὶ μοῖρα τέτεικα, Μ 345 τάχα τίδε τετείκεται αἰτός ὀλέθροσ, and many similar instances. Ameis-Hentze strangely deny the possibility of the use of τευχέα this way, and say that it must be from τευχάνειν: but the only analogy which can be quoted is far from close: Α 634, ξ 231 τὺχε (τύχχανε) πολλά. But the question is one of comparatively small importance, as τευχός and τευχάνω are simply different forms of the same verb, the intrans. forms ἐτύχων ἐτύχησα τετυχύς being said to ‘come from’ one present, the transitive ἔτευχα τεύχω and the passive τετεύχομαι τέτυχωμαι from the other. The present phrase shews exactly where the point of contact between the two lies. The passive fut. is not yet differentiated from the middle in Η.: cf. ἐπιβάλεται in pass. sense, and see note on Κ 305. 

654. The epithet κλυτότολος, which recurs only in the parallel passages Α
ός φύτο Σαρτηδών, ὁ δ' ἀνέσχετο μείλινον ἕγχος
Τλητόλεμος· καὶ τῶν μὲν ἀμαρτημένη δύνατα μακρὰ
ἐκ χείρῶν ἡμῖν, ὁ μὲν βάλει αὐξένα μέσον
Σαρτηδών, αἰχμῆ δὲ διαμπερὲς ἡλθ' ἀλεγευν',
tὸν δὲ κατ' ὀφθαλμῶν ἐρεβευν' νὺς ἐκάλυψεν·
Τλητόλεμος δ' ἀρα μηρὸν ἀριστερὸν ἔγχεει μακρῶι
βεβλίκειν, αἰχμῆ δὲ δίεσυντο μαμύωσα,
οὕτω ἐγχρυμαφείσα, πατὴρ δ' ἔτι λοιπὸν ἄμμυνεν.
οἱ μὲν ἀρ' ἀντίθεσθαι Σαρτηδόνα διόι ἑταῖρος
ἐξεφερον πολέμοιο· βάρυνε δ' ἐν δόρῳ μακρῶι
Ἀλέμενον· τὸ μὲν οὐ τις ἐπεθφράσατ' οὐδ' ἐνύσηε,

Eust.: ἀμαρτή Λτ. 657. ἤτειαν Λτ. Ο.: ἤτεια Anbr. 659. ὀφθαλμῶν Ο.
661. Βεβλίκειν. Λτ. Ο.: Βεβλίκει Ω. 662. ἐγχρυμαφείσα DMQR3 Βτ.
b c, Mosc. 3. ἀν' ἔτι: δέ τε Βτ. a: δέ τι DGPS. 664. μακρῶι Harn. a.
665. τῷ μὲν: ἐν τις τό οἱ Schol. Α (τόκον Σchol. Τ.

445. Ι. 625, may perhaps mean only that
Hades, like an earthly king, has splendid
horses as a sign of regal magnificence.
But as it is used of no other god it is
possible that it indicates the connexion
of the horse with the under-world.
There is no other trace in Homer of such
an idea; but the god of death is
commonly associated with the horse
in Etruscan art, and the modern Greek
dead-god Charos is always in the
popular imagination conceived as riding.
So too the horse always has his place in
the story of the rape of Persephone, who
is herself λείκετοιοι in Pind. Ο. vi. 25.
So Paus. (ix. 23. 4) says of an ode of
Pindar, otherwise unknown, εν τοιοιοιω
τῳ ἀμαρτῃ ἄλλας τε ἐς τὸν Ἀδερν έστιν
ἐπικλήρεις, καὶ ορχυμίνος, δήλα ὡς έπι τῆς
Κόρης τής ἀρταγήι. For the bearing of
this on the vexed question of the
significance of the horse in sepulchral
monuments see Prof. P. Gardner’s paper
in J. H. S. v. pp. 114, 131. It is probable
that we have here a trace of the
religious ideas, not of the Greeks
strictly speaking, but of the earlier non-
Aryan population whom they subdued.
Verrall (J. H. S. xvii. pp. 1 ff.) objects
to the traditional explanation (a) that
πᾶλος in H. always means foal, not
horse; (b) that κλεσίς is, with one or
two suspicious exceptions, used only
of works of handicraft, or of famed
individuals. There is some force in
these objections; but his proposal to read
κλεσίς ὁδος ranger of the couched
(the dead) is not likely to command
acceptance. (This der. from πολώμα is
mentioned by the scholiast, and attributed
to Λτ. by Λρ. Lex., δ' ἀρισταρχος έπι τοῦ
"ψυχ', δ' 'Αλ. κλ.," ἀκόει κλεεπίτοπον
(ως) ἀν των τετελευτατως ἐξακουσθαι
dα τε τοις ἀθρόυσαν καὶ τάς οἰκώμας τάς
έτ’ αὐτοίς, i.e. 'the god of loud wakes'.
656. ἀμαρτῆ: Λτ. Αρ., who held
it to be synoepated from ἀμαρτῆδων.
This is of course wrong, but very
probably the omission of the τ is
may be a genuine tradition of the fact
that the adverb was originally not a dative
but an instrumental. The accent
should then be ἀμαρτῇ.
659. ὀφθαλμῶν: ὀφθαλμῶν van L.,
which is clearly right. The gen. is
meaningless here, and is probably due
only to a reminiscence of κατ’ ὀφθαλμῶν
κέχυτ' ἄχλος (696 etc.). Cf. Σ 438,
II 325, 503.
661. Μαυμάωσα: for this personification
of the spear cf. λασωμένα Λ 574,
O 317, and Δ. 128.
662. ἐγχρυμαφείσα, gracing; the
word is always used of close contact
in Homer: θ 513, Ι. 272, Ν 146, Π 105,
418 Ψ 334, 338. For a full discussion
of this and cognate verbs see
Ahrens Beiträge pp. 12 sqq. ἔτι: like
674 a hint of the future death of
Sarpedon at the hands of Patroklos.
665. τῷ anticipate ἐξερήσαι, 'this,
namely, to draw out.'
μηρὸν ἕξερύσατι δόρυν μείλινον, ὅπφρ ἐπιβαίνη, σπευδότον τοῖον ἀρ ἔχον πόνον ἀμφιέποτες. Πλητσολεμὼν δ' ἐτέροθεν ἐυκκημίδες Ἀχαιοῖ ἑξέφερον πολέμωι: νοσε δὲ δίοις Ὄδυσσεὺς τῆμον θυμὸν ἔχων, μαίμησε δὲ οἱ φίλοι ἢτορ· μερρυνίζει δ' ἐπείτα κατὰ φρένα καὶ κατὰ θυμόν ὑπὸ προτέρῳ Δίος νίου ἐργυδοῦτοι δώκει, ἢ ὡς τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἁλούτο. οὐδ' ἂρ Ὅδυσσηίς μεγαλιτόρι μόρσιμον ἦν ἵθιμον Δίος νίου ἀποκτάμεν οὔει χαλκών· τῷ μὲν κατὰ πληθὺν Λυκίων τράπε θυμὸν Λαθήνη. ἤνθ' ὑν Κούρανον ἐπεσὺ Ἀλλιστορά τε Χρομίων τε Ἀλκανδρὸν θ' Ἀλλίων τε Νοημοία τε Πρύτανίν τε. καὶ νῦ κ' ἔτι πλέονας Λυκίων κτάνε δίοις Ὄδυσσεὺς, εἰ μή ἂρ ὡξὺ νόησε μέγας κορυφαίολος Ἐκτωρ. ἐβ' δὲ διὰ προμαίχων κεκορυθμένος αἴθοτε χαλκῶν, δείμα φέρον Δαναοῖς· χάρη δ' ἁρμοῖ οἱ προσόντι Σαρτηφνῶν Δίος νίος, ἐπος δ' ὀλοφυδὼν ἐπετέ. "Προμιθή, μὴ δὴ με ἄκωρ Δαναοίσιν εἰάσης κεύσαι, ἀλλ' ἐπάμυνον· ἐπείτα με καὶ οἶποι αἰῶν ἐν πόλει ὑμετέρη, ἐπει οὐκ ἂρ ἐμέλλον ἐγώ γε νοστίσας αἰκόιδε φίλην ἐς πατρίδα γαῖαν εὐφρανεῖ άλόχολο τε φίλην καὶ νῆττιον νίον." 670. μαίμης Ἡ. 671. μεμμίριζε ΛQ Vr. b. 672. ἄκωκει ΜΟΤ Lips. 1 674. οὔδ' ἂρ: οὔ γὰρ R. 676. τρέπε PR Mosc. 2. 678. τ' ἄλοιον PR. 684. ὅ: δὲ JNO. 686. ἰμετέρηι ΜΟΤ. | | οὔδ' ἂρ' QS: οὔκ ἄν R. 666. ἐπιβαίνη, stand on his feet, cf. μ 434 οὔτε ακτρίζει πολὺν ἐμπέδον οὖν' ἐπιβαίνη. The phrase, however, is a curious one, and Nauck and others are perhaps right in rejecting the line as a gloss. 667. ἀμφιεύοντες, dealing with him, lit. 'handling him'; they had too much to do with the work of carrying and protecting him. Cf. on Z 321. 668. τῷπάλινων. contriving, a variant of Odysseus' regular epithet παλινός, and so K 231. The sense wretched is post-Homeric. 669. μαίμης here evidently indicates violent rushing, as 661; cf. θ 418 μαίμης ἱππ. 673. τῶν πλεόνων Λυκίων: see H. G. § 261, 'the article marks contrast, but not definition, or should take the lives of more Lykians instead. Here oi πλέονες does not mean 'the greater number' but 'a greater number,' in contrast to the person mentioned.' But it must be admitted that Heyne's ὥσε καὶ or Nauck's γ' ετι sound more Homeric; cf. 679, K 506. 678. This line is taken verbatim by Virgil Aen. ix. 764, Ovid Met. xiii. 258. 683. For the constr. χαρῆν οἱ see Ψ 556, Β 219, κ 419, and with a participle Ψ 594, Ω 763. The acc. is found in Θ 378. On account of Φίτος Bentley interchanged Δίος νίος and προσόντι. 685. κείσατα: the long a in this α in άτις is perhaps excused by the strong diacrusis at the end of the first foot. Cf. A 532, B 57, H. G. § 389. But van L. reads καίσας, ἀτάρ μοι, Brandreth κείσας, ἀλλ'
or fato, τὸν δ᾽ οὗ τι προσέφη κορυφαίολος "Εκτωρ, ἀλλὰ παρῆξεν λελιμένος ὅφρα τάχιστα ὤσαιτ' 'Αργείων, πολέον δ᾽ ἀπὸ θυμὸν ἔλυστο. οἱ μὲν ἀρ᾽ ἀντίδεου Σαρπῆδώνα δίοι ἐταίροι εἶχαν ὑπ᾽ αἰγυπτοῦ Δίως περικαλλὲς φορμὰς. ἐκ δ᾽ ἄρα οἱ μηνὶς ἄρα μείλινον ὅσε θύραξ ἱφθαμος Πέλαγος, ὡς οἱ φίλοι, ἤνεν ἐταῖρος: τὸν δ᾽ ἐλπὶς ψυχή, κατὰ δ᾽ ὀφθαλμῶν κέχυτ᾽ ἄχλυς. αὐτὸς δ᾽ ἀμπυνύθη, περὶ δὲ πνοιῆς Βορέαν ἕωρει ἐπιπνείουσα κακῶς κεκαφῆτα θυμὸν.

'Αργείον δ᾽ ὑπ᾽ "Ἀρην καὶ "Εκτωρ χαλκοκορνστῇ ὠστὲ ποτὲ προτρέποντο μελανών ἐπὶ νηὸν ὠστὲ ποτ᾽ ἀντεφέροντο μάχης, ἀλλ᾽ αἰέν οπίσων χαίζοντι, ὥς ἐπίθυτον μετὰ Τρώασσιν "Ἀρηα. ἐνθὰ τίνα πρῶτον, τίνα δ᾽ ὡστοῦν ἐξεναρίζειν Εκτώρ τε Πρώμοι πάϊς καὶ χάλκεος "Ἀρης; ἀντίδεου 'Εὐθραίην, ἐπὶ δὲ πλῆξεπτον 'Ορέστην,
707. ὑπέρβιοι (γρ. ὑπέρβιοι) \(\text{I0} \) : ὑπέρβιον \(\text{U} \) supr. 708. Ὕλη: ὤδη \(\text{Zen.} \)

711. τοῦς: τὸν \(\text{M.} \) 718. ὃς: δὲ \(\text{M.} \) \| \(\text{κόδωμες} \ \text{P.} \) 720. ἐπιστομένη \(\text{O.} \) \| ἐντευκὴς \(\text{LMNORS} \) ἐντευκὴς \(\text{P.} \) 721. \(\text{ἐπών N.} \)

706. Αἰτωλῶν \(\text{Fow.} \) Bentley; but see note on B 750.

707. αἰλολομίτης: see App. B and note on \(\Delta 489. \)

708. \(\text{Tάμη} \) with \(\delta \) also \(\text{H} 221, \) but \(\delta \) in B 509; \(\text{Z} \) ζονδοδ. \(\text{Tάμη,} \) but the name of the Boeotian town was certainly Hyle; a Lydian \(\text{Tάμη} \) is mentioned in \(\text{Τ 385.} \) \(\text{μεμιλω} \) \(\text{E} \) \(\text{γων} \) \(\text{with gen. only here and N 297,} \) 469. The use may be classed with those mentioned in \(\text{H. G.} \ \text{§ 151 c, d.} \) So \(\text{Aisch,} \) \(\text{Sept.} 178 \text{μέ]σεδθε} \) \(\theta \) \(\text{ε\[ρων} \) \(\text{όμων.} \) But the application of the verb to the person who feels the care, not to the thing which causes it, is rare; hence \(\text{Nauck μεριφω} \) (= \(\text{μεριφώ} \)).

709. \(\text{κεκλωμένος,} \) \(\text{ον} \) \(\text{the shore of,} \) \(\text{cf.}\) \(\text{Ο 710 \πότως} \) \(\text{κεκλωμένος.} \) \(\text{II 68 \[ρημίν} \) \(\text{διάλεγος} \) \(\text{κεκλωμένος.} \) The word seems properly to be used of land \(\text{d} \) \(\text{ο\[ρίζω} \) \(\text{the water's edge,} \) \(\text{δ} \) \(\text{608, ν} \) \(\text{255} \) \(\text{δ\[κεθ'} \) \(\text{κέδ'} \) \(\text{δικλωμένος.} \) The Kephissian lake seems to be the Kopais as in \(\text{Pind. P.} \ \text{xii.} 27; \) see \(\text{Pansan. ix.} 9, 5. \)

710. \(\text{διαίων} \) here evidently has the purely local sense \(\text{t} \) \(\text{eritory; for which see on B 547.} \)

711. \(\text{δίων} \) here evidently has the purely local sense \(\text{t} \) \(\text{eritory; for which see on B 547.} \) For the following episode as a whole see Introduction to the book. It contains a large number of lines which occur elsewhere. 753-4 seem to be borrowed, not very appropriately, from \(\text{A 498-9,} \) and, as von \(\text{Christ} \) has remarked, \(\text{721} \) from \(\text{N 107.} \) So also \(\text{719-21} \) \(= \) \(\text{Ο 381-3,} \) \(\text{733-7} \) \(= \) \(\text{Θ 384-8,} \) \(\text{745-52} \) \(= \) \(\text{Θ 389-96.} \) It can hardly be said positively that either passage is older than the other, so far as the evidence of borrowing goes; but the general character of \(\text{Θ} \) would lead us to believe that the lines are originally in place here. Again \(\text{711-2} \) \(= \) \(\text{Η 17-18,} \) \(\text{713} = \) \(\text{Δ 49,} \) \(\text{714} = \) \(\text{B B 157,} \) \(\text{716} = \) \(\text{B 113,} \) \(\text{738} \) cf. \(\text{B 45,} \) \(\text{743}=\text{Δ} 41, \) \(\text{769}=\text{Θ} 46, \) \(\text{775-6} \) cf. \(\text{368-9,} \) \(\text{782-3} = \) \(\text{Η 256-7,} \) \(\text{787} = \) \(\text{Θ 228.} \) This is certainly a suspicious proportion of borrowed lines; but on the other hand the style of the passage is spirited, and does not show any weakness of imagination.

715. For the use of the accusative with \(\text{ὑποτεθείαι} \) cf. \(\text{B 286, ν} \) \(\text{483;} \) and see \(\text{H. G.} \ \text{§ 136 (3).} \) \(\text{Tόν} \) is here demonstrative, \(\text{that.} \) We do not hear elsewhere of any such promise made by the goddesses to Menelaus. It is probably from the story of the Judgment of Paris.

722. For a general account of the Homeric chariot see Ω 266 ff. The body of the car was very light, and when not in use was taken to pieces and put upon a stand; see Ω 441 ἄρματα δ' ἐμ βωμοῖς ὑπελεία, κατὰ λέον πετάσαται. Hence the first thing to be done in making it ready was to put on the wheels, as is done here. For *οίχες* most ms. read *οίχες*, a false form for *οίχσα.*

723. *χάλκεα*: so ms.; Bentley conj. *χάλκει*, but the hiatus is perhaps legitimate after the first foot. The normal number of spokes in the early Greek monuments, as well as in the Assyrian and Egyptian, is six or four; but eight are found in the archaic sarcophagus from Klazomenai published in *J. H. S.* vol. iv. In any case, as Eust. remarks, the largest number possible would be attributed to the divine chariot, for it has all the parts made of metal which in the human car were of wood, even *straps* of gold and silver instead of leather. For *οϊκάμμα* Cobet reads *οἰκόκνημα*, but *οἰκτα*-is the commoner form from Hesiod (Opp. 425) onwards.

725. *ἐπισωσσύρι*, τίτε, from *σωσσύρι*, another name for the felloe, according to Pollux; cf. *εὐσωσσύρι* Ω 578. But here as elsewhere there is a well-attested variant *οἰσωσσύρι*, which would point to a der. from *οἰσια*. 726. *περίδρομος* is used here in a slightly different sense from 728, though we can translate both by "running round." Here it evidently means "rotating," while in 728 it means "surrounding." Hesych. *περιδρόμοι* περι-

φερεῖς, στρογγύλοι, no doubt applies to 726, but does not give so good a sense: ἀμφότεροι, on both sides of the car. 727. *δύναται*, here in the narrower sense of the placement of the chariot on which the riders stood. (Hence the breastwork which surrounded it in front and at both sides is called ἐπίταξαι, K 475; *ὀξα*, which is always used in the plural, implies the whole complex body of the chariot, including axle, pole, etc.). This platform is composed of straps strained tight, and interwoven, which formed a springy surface such as would save the charioteer from the jolting of rough ground. This device is known to have been employed in Egyptian chariots, and gives a simple explanation of the phrase ἐντετάται which has puzzled commentators (cf. also K 263, τ 577, ύ 201 ἐν δ' ἐκκάσα ἕμαστα βοῖς, to form a springy bed). See Wilkinson *Ancient Egyptians* i. p. 227, *J. H. S.* v. 192.

728. *δοιαν*; apparently because the ὁπετὶ ran symmetrically round the car, forming a handle behind on both sides. There is no reason to suppose that there were two rails one above the other.

729. *πέλειν*: the transition from the descriptive to the narrative tense is made one step earlier than we should have expected. Hence Bentley conj. *πέλει*. But, as Hentze has remarked, the imperfect is justified by the fact that the pole was not an immovable part of the chariot, but was put in when the chariot was made ready; so that the word really belongs to the narration, not to the description. *πέλειν* is not simply ἔπι, but means 'stood out.'

730. *ὁρᾶς*: for the details of the
process by which the yoke was attached to the pole see Ω 265–80.

734. έανον, πλαιτ, as elsewhere when it is used as an adj, with à: it is not to be confused with the substantive Φειογάριοι (Γ 335, etc.) garment, and should perhaps be written ἐαφος, as it may be derived from ἕα, in the sense of 'yielding.' (See Buttmann Lexil. s. v.)

736. Athené dresses entirely in man's attire, and lays aside the long woollen peplos for the linen chiton which fitted closer to the body and was thus more suitable for active exertion. (Reichel p. 107 objects that the 'Doric' peplos could have been girt up, and that Athené is constantly represented in art as wearing it with an armour. He concludes that she must here be conceived as wearing a prae-Dorian dress such as the flounced Mykenaean skirt. But this inference does not seem justifiable.) Zen. rejected 734–6 here as borrowed from Θ 385–7; Ar. maintained the converse.

738. For the ογγις see note on Β 447. 739–42. The whole of this passage, with 744, is open to the gravest doubt. It bears a most suspicious resemblance to the unquestionably late account of Agamemnon's panoply in Α 1–40; note particularly the recurrence of the vague phrase Διός τήρασ in Α 1. It is impossible to suppose that the author had any clear idea of what he was describing. 740. έπιστρεφόμεναι, if we are guided by Α 36, ought to be used of the central figure, which is 'set on as a crown' (cf. Σ 458); but that from all analogy can only have been the Gorgoneion, as it is in fact in Α. It is impossible to imagine that, as the words imply, φόβος is an allegorical figure depicted as a circular ring round the edge of the shield. At best it might be supposed that φόβος and the other personified spirits of battle in 740 (for which see Α 440) are disposed in a circular row round the άφαλός: if this is meant, the change from περί to ἐν in 740 is a most unhappy method of expression. It is equally impossible to understand the description of the helmet—see note on 744 below. And finally, the lateness of the lines is proved by Furtwangler's demonstration (Roser. Lee. i. col. 1703) that the Gorgon head is unknown to Greek art before the 7th century B.C. Porphyrion discusses the Gorgon head on Β 447, and shows that the difficulty of the passage was felt in early days: φωτός Ἀραστέλης, δή μὴ ποτέ ἐν τῇ αστίᾳ οὐκ αὕτην ἔχε τον κεφαλήν τῆς Γοργώνος, ὡσπερ οὐδὲ τὴν ἔριν οὐδὲ τὴν κρισάσσεσα Ιοκήν, ἀλλὰ τὸ ἐκ τῆς Γοργώνος γέγραμεν τοῖς εὐφώσις πάθος καταπληκτικόν, i.e. the shield did not bear any figures, but carried dismay as though it were the Gorgon's head itself (see Schrader Porphy. 1. p. 44 note). So also Eust. on Α 653. The Gorgoneion was probably in its origin a device meant to terrify the enemy, like the hideous faces which Chinese warriors carry on their shields. From this it came in more civilized times to be regarded merely as an ἀποτρόπαιον or charm to avert the evil eye and other dangers.
ἐν δὲ τε Γοργείης κεφαλῆς δεινοῖ πελώρων
dεινῆς τε σμερνυν τε, Δίως τέρας αἰγιλοχοῖον.
κρατὶ δ’ ἐπὶ ἀμφίφαλον κυνέργαθον θέτο τετραφάληρον
χρυσέιῃ, ἐκατόν πολίων πρυλέεσσ’ ἄραρυάν,
ἐν δ’ ὀχλα ψλόγεα τοσὶ βῆστε, λάζετο δ’ ἔγχος
βριθὺ μέγα στιβαρῶν, τοῖς δάμνουσι στίχας ἀνδρῶν
ηρώων, τοῖςιν τε κτόσεται ὃρμισπάτηρ.
"Ηρη δὲ μάστυγι θεὸς ἐπεμαίετ’ ἄρ’ ἔππονις:
αὐτόμαται δὲ πύλαι μίκον οὐρανόν, ὡς ἔχον Ῡ’ Ὀμαι,
τῆς ἐπιτετραπταί μέγας οὐρανοῦ Θελυμπός τε,
ημέν ἀνακλίναι πυκνοῦν νέφος ἥδ’ ἐπιθέταιναι.”

744. πολίων Λ (supr. ε) OU: πολέων Ω. 745. Βήσατο Ο. 746. ἀδικνησι
Ar. ΑΗΤ. 747. οἰ(ν)τ σε Ar. (Schol. T) ΡΟ: τοι(ν)τ σε ΙΗΟ. || ὀμβρισπάτρῃ
CΙQ. 749. αὐτόμαται Q Par. c e g, East.: αὐτόματι Par. d. 750. ταῖς G:
τὸς κ’ Η.

743. ἀμφίφαλον, τετραφάληρον: see App. B.
744. The sense of this line is anything but clear, and it must share the
suspicion attaching to 739-42 above. ἄραρυάν has been explained ‘fitting
the warriors of a hundred cities,’ i.e. big enough for a hundred armies to wear.
But this is too absurdly grotesque for Homer. The alternative is to make it
= fitted with, i.e. adorned with representations of the warriors of a hundred
cities. Some think that this implies a battle-scene between two armies and
their allies on a vast and supernatural scale, as a battle-scene was depicted by
Pheidias on the shield of his Athene Parthenos. But that was a Gigantomachia
in which Athene took a prominent part; nothing of the sort is indicated here, nor does ἄραρυά seem
a likely word to express the metallic adornment of the Homeric age, which
consisted of inlaid work. With the ἰδὼν ἐκατόν θυσάνοις ἄραρυά Σ 181, the πᾶς
πέργυος ἄραρυά Ω 737, and the ἀπέργυ ὑπερτερψὶ ἄραρυά ἢ 70, the case is
evidently different, though they shew that ἄραρυά can mean ‘provided with.’ Here
we can only conceive the figures as riveted on. πρυλέες is itself a word of doubtful
origin and meaning: it recurs Λ 49, M 77, Ω 517, Φ 90, and may mean either
footmen, as opposed to ἵππες, or champions. It is possibly connected with πρῶς, the Cretan word for the
war-dance, and may therefore have once meant champions who danced in front
of the army to provoke the enemy.

Enstathios and others have seen a further allusion to the hundred cities of Crete;
and the line may therefore be one of the passages which seem to have a special
connexion with that island. See on Ξ 590. Zeus was of course the tutelary
god of Crete; and if we suppose that Athene takes his helmet as well as his
chiton and aegis, the idea may be that he bears as his blazon chieftains
representing the subject cities of his island. All this is mere conjecture, with no
Homeric analogy to support it.

745. φλόγεα: this adj. recurs only in the parallel Θ 389; it probably means
sparking like fire with the bright metal. Homeric gods do not go, like the Semitic,
with flames of fire about them.
746. Ar. read δάμνησι: but the subjunctive is out of place in a direct
statement as to the use of the spear; in other words we have here a particular
statement, although the present implies iteration, not a general statement as in
a simile, or as in the next line, where the subj. κτόσεται implies ‘with whom
does she wroth.’
749. Observe the freedom of the imagery by which the gate, though
said to be a cloud in 751, is made to
creak.

750. ἐπιτετραπταί: so MSS.; ἐπιτε
tέφασαν Bergk; from Athenaeus (iv. 134, which is only a parody, not a quotation); but the singular is quite
defensible, as οὐρανός and Θελυμπός if not identical are at least closely connected.
For the construction of the following inm. see H. G. § 284 (1).
753. ἀπὸ δὲ ἱτημιώτων κεντρηνεκέας ἔχον ἱπποὺς. εὗρον δὲ Κρονίωνα θεῶν ἀτέρ ἦμενον ἄλλων ἀκροτάτης κορμῷ τολύθριδος Οὐλύμπιον. ἐνθ’ ἑπτὰς στήματα θεᾶ λευκόλενος Ἡρῆ. Ζήν’ ὑπατον Κρονίων ἐξεῖρετο καὶ προσέπετε· "Ζεῦ πάτερ, οὐ νεμεσίζη "Ἀρη τάδε καρτερὰ ἔργα; ὡσσίτιον τε καὶ οἶνον ἀπόλλεσε λαὸν Ἀχαϊῶν μάψ, ἀτάρ οὐ κατὰ κόσμον, ἐμοὶ δ’ ἁχος, οἱ δὲ ἐκήλω τέρτιωσε Κυπρίς τε καὶ ἄργυροτόξος Ἀπόλλων ἀφρονα τοῦτον ἀνέντες, ὦς οὐ τίνα οἴδε θεμίστα. Ζεῦ πάτερ, ἥτις τί μοι κεχολόσεαι, αἱ κεν Ὅρη λυγρῶς πεπληγνία μάχης ἐξ ἀπόδίωμαι;"

755. τὴν δ’ ἀπαμείβουσιν προσέφη νεφεληγερέτα Ζεῦς· "ἀγρεῖ μιὰν ὧν ἐποροσὸν Ἀθραίνην ἀγελείνην,

756. ἡ εἰμάστατ’ εἰσθε κακῆς ὀδύνησι πελάξειν." ὄς ἐφατ’, οὐδ’ ἀπτίθησε θεᾶ λευκόλενος Ἡρῆ,

760. μάστιξεν δ’ ἱπποὺς· τῶ δ’ οὐκ ἀέκοντε πετέσθην.

752. ΚΕΝΤΡΗΝΕΚΕΑΣ only here (= Θ 396), apparently enduring the good. But in all similar compounds (διφηκός, πατρίκης, δοξαρρέκτης) the -αρρ- conveys the idea of touching. This can hardly be introduced here without violence (within range of the good ?). For the κέντρον see note on Ψ 387.

753-4 = A 498-9. It seems clear that the poet who borrowed the lines regarded the summit of Olympos as a half-way stage between heaven and earth. If so, he departed from the oldest Homeric tradition, which made the earthly mountain Olympus, and not any aerial region, the dwelling of the gods; see note on Ο 25. Ar. tried to put him right by explaining ἀκροτάτης to mean ‘on a very high peak,’ not ‘on the topmost summit’; but this is surely a cruel kindness.

754. ΠΟΛΥΣΙΕΡΑΔΟΣ (also A 499, Θ 3), according to Scholze (Q. E. 95) rocky from δειπάς, νοεῖ, not conn. with δειπη, νοεῖ. So also Pind. O. viii. 52. In Attic δειπάς is familiar, and never takes the form δειπας as it would if related to δειπη (see Jebb on Soph. Phil. 491).

757. For the acc. ἐργα after νεμεσίζην, i.e. νεμεσίζη(ας), see H. G. § 136. 3. Both "Ἀρη" and "Ἀρπα" are late forms for the older "Ἀρπᾶ" (Ἀρπη) ; the latter is found again only δ’ 276, the former Φ 431 (?).

758. ΟΧΟΩΙΑΛΙΩΝ, only here; the latter Epics have τοιοῦτος. Cf. μεσοταίριν in Kallimachos, and ὑστάρως by ὑστάρως.

759. See B 214. οὐδ’ δ’ ἁχος either an accus. expressing the result, or, perhaps more simply, a nom. to which we may supply ἔστι, ἐκήλω, ironical.

761. ἈΝΕΝΤΕΣ, settling on like a dog at the quarry.

765. ἈΡΠΕΙ: see on A 526. For the interj. use we may compare Fr. tiens. The plur. occurs in ν 149. No form of the verb except the imper. occurs in H.
770. ἑρωεῖδες: an adj. almost confined to the οἴδ., especially as an epithet of the sea; sometimes of ἄντρον or σπῆς, and once of πέτρα, μ. 233, where it clearly means ‘the rock so distant as to be like mist.’ When used of the sea it seems to express the vague colour of the distant water, which the haze of distance almost melts into the semblance of the sky. So here, ‘so far as a man sees in the haze of distance,’ i.e. up to the utmost limit of human vision. As to construction, it is simplest to regard as adverbial, ‘as far as a man has misty vision.’

772. ὑψηχέεις is generally taken to mean loud-speaking, cf. Virgil’s frenuit alta. But this is very doubtful: the sense high is not the same as loud (ἐφαγόρας and ψηφαμένης are obviously different), and ἤχος had a F. It is highly probable that the quotation in Longinus preserves the original, ὑφαί-χεες, though the mistake must be very old. Evidently in some prototype the ν was accidentally omitted, and the variants ὑψαχέες, ὑψαχέες record further steps in the corruption. Schol. B and El. Maj. both give ὑψαχέες as one explanation of ψηφαχέες. Cf. ὑφαί-χεες and ὑψοῖ δὲ κάρπῳ ἤχει Ζ. 509. The word recurs only in Ψ 27, q.v.

774. Simoeis is mentioned again in Δ 474–8, Τ 53 by itself, and is distinguished from Skunandros in Ζ 4, Μ 22, Φ 307. Of these the latter are almost certainly of late origin, while in the first what is probably the old reading omits all mention of Simoeis. There is therefore very strong reason for supposing that there was only one river named in the original legend; Simoeis may possibly, as Hercher thinks, be another name of the Scamander preserved by tradition. If the two are different, the only stream which can be identified with the Simoeis is apparently the pitiful brook of the Dumbrek-Su, which runs from E. to W. on the N. side of Hisarlik, and does not join the Mendere at all. It entirely ceases to run in summer (Schliemann). On the σχῆμα Ἀλκαμάκων, by which the plural (or, as here, dual) verb goes with the first of two nominatives, instead of following both, Aristonikos remarks τοῦτο τῷ ἔθει πε-πλέονακη καὶ Ἀλκαμά. διὸ καὶ κατείπται Ἀλκαμάκων, οὐχ δὲ αὐτῷ πρῶτος ἔχετο ἄλλ᾽ ὧ τῶν τούτων ἔθει πεπλέοναχ. He quotes other instances from Τ 138, κ. 513, § 216. There is, however, no instance of it in the extant fragments of Alkman. See also Findar F. iv. 179 with the commentators.

776. poulûn is of course a feminine, as in Κ 27 παλευ ἐπὶ ψηφον (q.v.); so μ. 369 ἔδεικνυσαν, and θυλαὶ generally. ἄθροι is never masculine in Η. H. C. § 114. 4.

777. Οὐ ἀνβροσίαν see note on Β 19.

778. All mss. give οἱ δὲ, but τῶν δὲ is found quoted three times by scholiasts (Soph. El. 977, O. C. 1676; Eur. Aic. 902); there can be little doubt therefore that this rare feminine form is the original, and was excluded because unfamiliar. So in Θ 378, 455 we have
feminine duals identical in form, and often with masculine sense; and also Hes. Oph. 198-9. The word ἵσματα does not seem to recur (before Kallimachos) except in Ημ. Αρ. 114 βάλ δὲ (Iris and Eileithyia) ποισ τρίφωμεν πελέασαν ὅμαθ ὅρμων, which is the passage quoted by Aristophanes Αρ. 575 ἵμαν δὲ γ' ὁ μερεὶς ἔφασι' ἵκελαι εἶναι τρίφωμεν πελέασαν. There is perhaps a touch of the humour which is so often associated with the gods of Homer in the vivid comparison of the short and quick yet would-b-stately steps of the two goddesses to the strutting of a pigeon, so unlike a hero μακρὰ βίβας. But the word ὅμα, a verbal subst., from root *μαν, is vague enough to enable those who think this unidiographic to translate the flight of doves; cf. schol. τὴν ὁμήρη καὶ τὴν πτώσιν.

752. The el in λείοςειν is wrong. Hence Brandreth conj. λείοςειν ("Fil•se•w")—and so afterwards Nauck. λαι and λιον are found (Α 239, 480 etc.), and λειον is quoted by El. Mag. from Kallimachos.

755. Stentor is never named again by Homer, and there seems to have been no consistent tradition about him. Some called him a Greek herald; Schol. A says τῶς αὐτῶν Ὑθριάκα φασιν, ὦρμι ὑπὲρ μεγαλοφωνίας ἑρέαστα αναφερθήσαι, αὐτῶν δὲ εἰρεῖν καὶ τῆς διὰ κόχλου γραφήν (sic: Schol. B μυχάνσει, the device of the speaking-trumpet; this is the rationalizing explanation). τῶς δὲ Ἀρκάδα φαιν ἐναι τῶν Στέντωρα, καὶ ἐν τῶι κατάλογοι πλάττοντο περὶ αὐτῶι στίχοιν. ἐν ται δὲ ὅμα ὅριοι of στίχοιν (sc. 726) διὰ τὴν ὑπερβολήν, χαλκοκοφωνος is not elsewhere found; but compare B 490, Σ 222 ὅπα χάλκεων. The Stentorian voice was proverbial in the time of Aristotle; see the well-known passage in the Pol. vii. 4. For other instances of the superhuman power of gods see 859, Σ 148. 757. For ελέγχεια see note on Δ 242, and cf. also B 235, Α 314. αἰδώς is a nominative used interjectionally, apparently as a sort of imperative, ἄδων ἔτων ἔτως ἔτως, and equivalent to ἄδωθθεν' ἐν ὑμώ, Ο 561, 661. The regular meaning of the word is of course sense of honour, 'recognition of the just rebukes of men'; it is not used in the sense of διέγνως like αἰχέων or αἰσχύνη, either in Homer or later Greek. The phrase recurs in Θ 228, Ν 95, Ο 502, Π 422; and in a slightly varying form Ρ 336 αἰδῶς μὲν τὸν ἵμαν γ'. 'Πλων εἰςαφαβήσαι, where we must take it to mean 'this is a thing to arouse a feeling of reprove,' just as we say 'it is a shame to do so and so,' meaning a thing to be ashamed of. εἴδος ἄθρωτοι, like Γ 39 εἴδος ἄριστο (there is a variant ἄριστοι here).

759. Aristarchos held that the Darданian gate was the same as the Skaian. Of course the question is insoluble; but see note on B 899. The name recurs again in X 194.
οὐχικεσκον· κείνου γάρ ἐδείδεισαι ὅβριμον ἔχος·


νῦν δὲ ἐκάς πόλιοι κούλης ἐπὶ νησὶ μιχονται·


ὁς εἰπούσι οὕτων μένος καὶ θυμὸν ἐκάστον.

Τυδείδη δ' ἐπώρουσε θεὰ γλαυκότητι Ἀθηνήν·


eὗρε δὲ τῶν γε ἀνακτα παρ᾽ ἅπτοσιν καὶ ὥρισθαι ἔλκους ἀναψύχοντα, τὸ μιν βάλε Πάνδαρος ἴδιβ.


ιδρός γάρ μιν ἠτείρειν ὑπὸ πλατέως τελαμώνων ἀσπίδως εὐκύκλου· τῶν τείρετο, κάμινε δὲ χεῖρα, ἀν δ' ἱσχών τελαμώνα κελανεφθὲς αἰμ' ὑπομόρφην.


ἵπτειον δὲ θεὰ χυγοῦ ἤφατο φώνησεν τε·


"ἡ ὀλύνην οἱ παῖδα ἐοικότα γεινατο τυδεύς.


Τυδεύς τοι μικρὸν μὲν ἐνν ἐδει συναντάμενῃ,


καὶ ρῦ ὀτέ πέρ μιν ἐγὼ πολεμίζειν οὐκ ἐκάσκον.


790. Ὠιξεκεκον Cant. || ὅμβριμων CGJ. 791. δὲ ἐκάς Zen. Aph. Ω: δ' ἐκάς DC Lips.: δ' ἐκαθεν Ar. GHR. || κοίλας G. 792. εἰπὼν Η1. 793. τυδείδην NS. 794. τόν γε: τόνδε J0: τόν τε Η. 797. εὐκύκλου ἢ ἄμφιβοτὴς Enst. || τείρετο Ar. Ω: τρίβετο (A supr.) CDGHMT Vr. b'm, Mosc. I 2, Par. b e g2 h k. || χείρα: χερσί D. 798. ὁν τ' Vr. a. || ἀχών Vr. c, Mosc. 3. || ἀπειόρωνυ DHMRST. 799. γυνοῦ θεὰ RT. 801. μικρός: γρ. ὕμμικος J. 802. πολεμίζεσθαι Η.

791. Νῦν δὲ ἐκάς is of course right, as ἐκάς had F. But from a scholion by Didymos on Η 107 it appears that Zen. and Aph. read νῦν δὲ ἐκάς, Αρ. νῦν δ' ἐκαθεν: a clear proof that Aristarchos did not always know what was the best tradition, or else deliberately rejected it from preconceived notions. The expression κοίλας ἐπὶ νησὶ is not appropriate here, as it is in Η 107, where the Greeks have actually been driven back to the camp. It is evident that the line, which cannot be omitted, has been carelessly borrowed here.

793. ἐπώρουσε, sprung to his side, cf. ψ 314 ὑπνος ἐπ., and P 481 ἄρμ᾽ ἐποροφάς. Elsewhere it always indicates a hostile onslaught.

795. It might have been supposed that Athenes had healed the wound in 122, but there is no explicit inconsistence between that passage and the present. See Η 528; when a god miraculously heals a wound we are told so at length. Many critics, however, have made this supposed 'contradiction' a fulcrum for breaking up this book. For the double acc. after ἐκάς cf. 361, 0 405, 0 121.

796. There is evidently no θάρης καὶ καλών here—not only but the linen tunic which is of too little importance to be mentioned. The shield hangs on the left side, so the 'broad baldric' goes over the right shoulder.

797. τώι naturally refers to ἱδρώς, not to τελαμώνος, the phrase being a restatement of ἱδρώς μιν ἠτείρειν.

801. μικρός recurs in H. only γ 296, σμικρός Ρ 757, the Epic word being τυφός.

802. There is considerable doubt as to the punctuation of this passage. Fasi takes 805 as a parenthesis, the apodosis beginning with αὐτάρ, 806. Similarly Monro regards it as epexegetic of the preceding. Ameis less probably takes καὶ ρῦ ὀτέ περ... ἐπαυφάσσει as a general protasis, which is superseded and forgotten in favour of the special case introduced by the second protasis, ὀτέ τε... Καλειδώς, 805 thus forming the apodosis. Heyne would reject 805 altogether as an interpolation suggested by Δ 396. I strongly suspect that the fault lies in 802, and that καὶ ρῦ ὀτέ περ has supplanted an original ἄλλοτε γὰρ, wrongly taken to represent ἄΛ οτέ γὰρ, where ἄΛΛΑ... γὰρ would obviously need correction. For ἄΛΛΟΤΕ = once upon a time see Δ 590, T 90, 167.
808. Said to have been added by Zen. (Σημάδιος ὑποτάσσει Αν.), and not to have been found at all in the cdl. of Ar. (Did.). || οἱ ὀμ. Ο.: τοι CT Vr. c, Mosc. 3: Ὑ. G. || ἐρώ DOPS.  809. ὑ.: Ὑ. H.  810. ἐγ.: γρ. σοι Harl. a.  811. ἀλλα 


808. Εκπαιδεποιεῖν, make display; see B 450. Νόσφιν Ἀχαίων is the same as μοῦνδος ἐν in Δ 388.

809. According to Aristonikos this line was inserted here by Zen, but omitted by Ar. on the just ground that Athene is here emphasizing her restraint, not her support, of Tydeus; the interpolation destroys the effect of the following line. But there is no trace of omission in the ms.; the statement about Zen. only means that he did not like Ar. reject it as borrowed from Δ 390 (q.v.). ἐπιτάρροοος; a word which has never been explained. The ancients took it to be ἐπιτάρροος, "πλεονασμον τοῦ ταρ," and it is obvious that in sense it is identical. Lykophron's τάρροος is doubtless a learned figment. Outside Homer and the Orphic Hymns ἐπιτάρροοος is found only in an oracle in Herod. i. 66, in the sense conqueror.

818. To avoid the synizesis or contraction σὸν (σὸν) . ἐφετέρων van L. reads σὺν . ἐφετέρῳ ὑπ., remarking that μεμηματα takes the acc. in Ζ 222, 1 527. (La R. attributes this reading to 'Schoe. Ζ 129,' apparently in error.)

819. ἀντικρ.: see on 130.  821. λάχνη in local sense, the battle-field. πόλεμος is never used in this way. ἄνα should be ἄνα, as it immediately
follows its case; but Ar. refused to be consistent, on the ground that the word would thus be liable to confusion with the vocative of ἄνας and the imperative ἄσα = arist. In Δ 290 he wrote διὰ, not διὰ, for a similar reason. The whole theory of accentuation is full of irregularities, which in many cases no doubt represented a genuine usage, but were a subject of helpless groping after principles among the Alexandrian grammarians. See H. G. § 180.

287. τὸ γε, for that matter; cf. ρ 401 μὴ τοιὸν μητέρ: ἔχειν ἑκεῖ τὸ γε μητέρ τιν' ἄλλον. But it looks almost as if the line were a reminiscence of Σ 342 μήτε θεόν τὸ γε δειδίθη μητέρ τιν' ἄδρων δύνασθαι, where the τὸ is probably governed by δύνασθαι.

386. σκεύην: it is natural to supply πληγῇ, cf. M 192 αὐτοσκεύη. This, however, does not cover forms like ἀντιβαίνει, ἀντιφαίνει, ἀντικάτωσ, and many in ὀφη, for which see H. G. § 110.

388. ἄλλαπρόσαλλον, double-faced, one thing to one person, another to another. This treachery of Ares is again alluded to in Φ 413 οὖνεικ Ἀχαϊῶν καλόπετος, ἀπήδρα τροποι ἵππεοίς ἄμφοις, but no other trace of it occurs in Homer. τυκτόν is another ἅπαξ λεγόμενον in this sense; it apparently means "finished, wrought out," i.e. complete: cf. Ψ 741 ἀπετυχθέν = volf wrougntō; so τυκτόν βέβαιον M 105, and in the sense of "artificially made" δ 627, ρ 169, 296. Van Herwerden's στείχων (cf. k 113, λ 502) is needless.

389. τούτων: see B 393. οὖνεικ, pledged himself; cf. on Σ 191.

390. τὸν δὲ may be masc., sc. Ἀχαϊῶν: but perhaps it is rather more Homeric to take it as neuter, "those promises."
In the document, the text appears to be a continuous passage in Greek, discussing various linguistic and literary topics. The text includes references to ancient authors, mythical figures, and historical contexts. The page number is 251, and the text seems to be discussing the etymology and usage of words such as νεβέλλα, αἰθέρη, and νυών. The context suggests a detailed examination of these terms within their grammatical and literary frameworks.

The text also references other works, such as the Iliad and the Odyssey, indicating a scholarly approach to understanding the language and its implications in ancient literature.

The passage includes references to various scholarly works and authors, such as Aristophanes, Pherekydes, and Homer, among others. The text appears to be part of a larger discussion on the usage and meanings of specific Greek words and phrases, possibly within a linguistic or literary context.

The overall tone of the text is scholarly and academic, focusing on the precision and accuracy of language use in ancient Greek literature.
δεύτερος αὐθ’ ὀρμᾶτο βοήν ἀγάθος Διομίδης ἐγγεί ἤρχεται: ἐπέρεισε δὲ Παλλᾶς 'Ἄθηνη νειατον ἐς κενεών, ὥς ζωνυκότευκτο μῦρην: τῇ ῥᾷ μιν οὔτα τυχών, διὰ δὲ χρώα καλὸν ἐδαφεῖν, ἐκ δὲ δόρῳ σπάσει ἀυτῆς. ὦ δ’ ἐβραχεῖ χάλκεος 'Αρης, ὁσοῦν τ’ ἐννέαχλοι ἐπιαχοῖ οὐ δεκάχλοι ἀνέρες ἐν πολέμω, ἔριδα ἑξώνυγοντες 'Αρησ. τοὺς δ’ ἄρ’ ὑπὸ τρόμος εἶλεν 'Ἀχαιοὺς τε Τρώας τε δείσαντας· τόσον ἐβραχ’ 'Αρης ἄτος πολέμου.

οὐ δ’ ἐκ νεφέων ἐρεβεννηθαίναι ὑπὲρ καύματος εξ ἀνώμου δυσαέος ὁρυγάνων, τοῖοις Τυδείδη Διομίδει χάλκεος 'Αρης φαίνεθ’ ὡμοὶ νεφέσσιν ἴδον εἰς οὐραῖον εὐρύν. καρπαλλόμενος δ’ ἠκανε θεῶν ἔδος, αἰτῶν "Ολυμπον, πάρ δὲ Δί Κρονίων καθέξετο θυμὸν ἀχεῦν, δεῖξεν δ’ ἄμβροτον αἷμα καταρρέον εξ ὁπείλῆς, καὶ ρ’ ὀλοφυρόμενος ἐπεκ περεύεται προσφύη ὁπείλης.

“Σε νύταρ, ὦ νεμεσίζηρι ὅρων τάδε καρτερά ἔργα;"


851 says of ὑπὸ there ῥετὶ ἀτι ὅτι ὑπὸ, ἦν τρόπησι αὐτῶν λαθῶν. "Αρε’ 'underhand’ stroke is met by Athene in a similar way. With the reading of Α there is no serious ground of objection against the line in itself.

855. ὡτι κατά τά κόλα μέρα ἐγόνωντο τῶν μυρῶν: καὶ ἐστὶ διδακαλικός τό τόπος (i.e. ‘this is the locus classicus’). For the nature of the μύρη see App. B. For μύρην of MSS. Ar. read μύρης: both cases appear to be equally Homeric; see K 77, Σ 181.

860. This hyperbolical distich recurs in Σ 148-9. The reading χείλος apparently attributed to Ar. by Schol. T on Σ 148 is not of course from χείλος as absurdly explained; χείλος is the old Attic and Ionic form on inscriptions, so the diphthong may be right here. For the last half of 861 compare B 381, Σ 448, 275. The metaphorical use of the word "Ἄρης (861) in this particular context is curious.

863 is suspected by Nauck; the suspicion is confirmed by the omission in Q. Though there is no serious ground of objection against the line in itself.

865. καύματος εξ’ after hot weather; so scholia. Cf. Herod. i. 87 ὡτὶ δὲ ἀνάπηρα τε καὶ γερμαίς πυρόμεσι σφαλαμέας ἐξατίκη κέρεα. It is hardly possible to get any good sense if we join εξ’ with ἀνάπηρα. It is not easy to say what the phenomenon meant may be; perhaps a whirlwind of dust raised by the scirocco. Others take it to be a thunder-cloud ‘standing out to the eye from the other clouds.’ Or it may simply mean ‘a black darkness (newky uær) coming from (i.e. caused by) clouds’ of a thunderstorm.


871. Ἐ' C. Brandreth, rightly no doubt. Cf. k 265.

872. See 757. 873-4 seem to be
initiated from 383–4. They are rejected by Bekker and others, as being wide of the aim of the rest of the speech.

876. ἀνίκουλα: so mss.; but there is little doubt, as Clemm has shewn, that the word, which is not found elsewhere, is only an itatic mistake for ἀδίκουλα, ἀνίκωτα, from θάνατος; hence the commoner contracted form ἀνίκολος.

878. ἀδικίμεος, are subject, Π 183, λ 622. For the change of person cf. H 160, P 250.

879. προτιθάλας: the mid. is not found again till Ap. Rhod. (iv. 1046) and Oppian. It is commonly explained attack; a sense found in the act, and προσβάλη. But, as Moura remarks, this is rather too strong for the context; a more suitable sense is θον πραγματον λαγον αὐτη. The mid. βάλλωμαι is constantly thus used of the mind in H., cf. ἐπι-βάλλωμαι ά' 68, βάλλεθαι εἰς νηυ, μετά φρεσκον and προσβάλλεν δοματα, δῶμιν in Attic (e.g. Eur. Med. 860), with no sense of violence.

880. For ἀνίκης the vulg. gives ἀνίκης, which is wrong, as the accent would only suit the imperfect; but a thematic ἀνίκης has the support of the 3rd person, B 752 προκει, K 121 μεθει. (cf. τιθει Ν 792, α. 192, διδοι, διδο). These are clearly due to invasion of the thematic forms by analogy; an invasion which in these particular words was finally repulsed, though it overwhelmed many others. As the mss. are of no authority in a matter such as this, it is impossible now to say whether the 2nd person succumbed like the 3rd, the metre here giving no help. See H. G. § 18. But the thematic forms are so rare that they should not be multiplied without necessity. οὐτῶς explained by Schol. B μάρτω, i.e. without the intervention of a mother; and so Hes. Thogn. 921 οὐτῶς δ' έκ κεφαλή γλαυκώτισα γένεσ& 'Aθηνης. The legend of the birth of Athené from the head of Zeus is found also in Προπ. Ap. 314, 323, but not elsewhere in H., unless it be in the obscure title προτογένεσα (see on Δ 515); and the word here need mean no more than 'thou thyself' 'didst beget (emphatically); σὲ τέκες above (876) is also ambiguous. άδικόλος, δεσποτικάς, as τύρ B 455. (Welcker explains 'secretly born,' as without a mother. But see 897.)

886. nekýdæcæcæ, άπ. λεγόμενα. Cf. Ο 118 κείσθαι ὁμοι νεκράσας μεθ' αἰματι καὶ κοινάσαι, and Π 661 εν νεκρών ἄγραφε: see also note on 397. Ares, being immortal, seems a little confused between his two alternatives; the contrast to
false analogy of ὀράς for ὀράεις through the stage ὀράειος, etc. οὐκ ἐνεικτόν, unyielding, indomitable, as Θ 32, etc.

893. σουῳδή, as B 99, etc.

894. ἐνεκεϊχειν, a purely metrical form for ἐνεϊκτόν, which could not otherwise be used. The word (from ἐν-ικμα) is ἐπ᾽ ἄλλην, H. but occurs in Hes. Theog. 494 and Hymn. Cyrl. 30, and is much affected by Ap. Rhod.

895. The variant βάστερα is probably a mere fiction to avoid hiatus, formed on the analogy of the common term, as of the 2nd sing. (H. 6, § 5). The two last words of the line apparently mean 'lower than the sons of Uranos,' i.e. the Titans imprisoned in Tartaros, as in O 225 αἱ πέρ ἐνετραπόν ἐσσ᾿ θεοὶ, Κρόνος ἀμφὶ ἵππης. This, however, is quite unlike the Homeric use of the word ὁμαίνω, and may be another mark of later date; the Titan myths, like those relating to Kronos, seem only to have become part of the acknowledged belief of the Greek nation at large in post-Homeric times. If we take ὁμαίνω in its usual sense, we must either translate lower than the heavenly gods, or accept Zen.'s reading ἐνετραπός, lowest of the heavenly gods: either of which interpretations makes the passage intolerably weak. For the threat itself compare O 13–16; and for the Titans O 479,
of φαίτο, καὶ Παιμόυν ἅνωγειν ῥήσασθαι,
tω ἔπει Παιμόν ἄθυμηφατα φάρμακα πάσσεν.
[ἡκέστατ' οὐ μὲν γὰρ τι καταθνήτος γ' ἐτέτυκτον]
ὡς ἔπει ὁπός γάλα λευκὸν ἐπειγόμενον συνεπηξεν
ὑγρὸν ἕως, μαλὰ δ' ὁκα περιτρέφεται κυκώντω, ἡρα
ἀρα καρπαλύμως ῥήσατο θόρυβον Ἀρην.
τόν ἔν Ἡμη λούσεν, χαρέντα δὲ εἴματα ἐσσε
παρ δὲ Δίῳ Κρονίων καθέζετο κυδὲί γαίων.
αὶ δ' αὐτὸς πρὸς δόμα Δῶς μεγάλου νέοντο,
"Ἡρη τ' Ἀργείν καὶ Ἀλλακομνητ' Ἀθηνή,
παύσασο βροτολογόν "Αρη' ἀνδροκτασίων.

899. ἄνωγειν ACTU: ἄνωγε Ω; ἄνωγεν D: ἄνωγεν and ἄνωγε Eust.
900. φάρμακ' ἐπακακον T. || πάκακον GJMNQRSU2 Harl. a2 (paccen Harl. a1) Vr. A. || ἒπακακον πάκακον 1. Ar., which shows that he did not read 901. 
901 om. CDIP(TT (added in marg. by Rhosos) Lips. Vr. a. 1. Harl. a1, et ἅλλων ὁ στίχος οὐκ ἔφημα Λ. || κατὰ οἰνήτων Τμ. Vr. b: κατά οἰνήτων Vr. a. 
902. λευκὸς Mosc. 2. || ἐπιγεώτως DGS (T.supr., man. rec. ?) Mosc. 1 2. 
903. περιτρέφεται Herod. (Par. d supr.) Ap. Lex. Eust.: περιτρέφεται Ω. 

Ξ 279, Hesiod Theog. 720. The form ἔφερτεν for the later πέφερτον (cf. ἐφερθείᾳ by νείπτῃ) occurs only here and O 225, and in Asch. Cho. 286.

901 is evidently interpolated here from 402; several of the MSS. which contain it nevertheless read πάσσεν in 900 with a quite intolerable asyndeton.

902, ἄποκ, fig-juice used to curdle milk for cheese, the ἱὸς φελεθράμενος of the Romans (Heyne quotes Columella R. K. vii. 8. 1, Varro ii. 11. 4, Pliny xvi. 38). The juice of 'lady's bedstraw' (Galium verum) was used for the same purpose in Cheshire and other parts of England at the beginning of this century (Nokes and Queries, Sept. 21, 1889), but is now superseded by calf's rennet, which was also employed by the Greeks (πιτεία, τάμας). ἐπιγεώτως might quite well be taken as a passive, ἐπιγεώται; but the common Homeric use of the participle is rather in favour of taking it as a nidal, ἐπιγεώται to curdle (cf. ξ. 388 ἐπιγεώτημεν ἀφρώδες, Ψ 119, λ 339); the point of the smile lies in the speed of the process, so that the repetition of the same idea in μᾶχ' ἀκα in the next line is excusable.

903. περιτρέφεται, curdles, μεθος, περι-
περιτρέφεται, which is obviously inferior,
cf. ξ. 477 σακέσσαζε περιτρέφετο κρύσταλλος,
where also several MSS. give περιτρέφετο,
though it is meaningless. So 246 ἠμεν μὲν ἄρθῃσεν λευκὸν γάλακτος. The idea evidently is that Paeon miraculously turned the flowing blood to sound and solid flesh.

905. Οὐ this line Ar. remarked ὅτι παρθενοὶ τὸ λάον (it is always the maidens who give the bath) ὅτι οἰκὸς ἔστα ἄρα ὧφι Πραξικώτις αὐτὴν γεγαμεθήνη, ὡς ἐν τοῖς ἦθησιμοις ὑμῖν ἐν ὁδεύσεις (viz. λ. 603); a characteristic specimen of the great critic's acumen, though the argument is not in itself convincing to a choricist.

906. This line was marked by Ar. with 'asterisk and obolos,' the former implying that it occurs elsewhere (viz. A. 405, where see note), the latter that it is wrongly inserted here. The reason for the latter decision is that κύδείς γαίων
is out of place on an occasion where Ares has so little to be proud of.

909. The vulg. Ἀρην is not a Homeric form. See on Φ 112, and cf. 757 above.
INTRODUCTION

It has been pointed out in the Introduction to E that the two books are so closely connected that they must be treated on as one. Z 1 is only intelligible in immediate connexion with what precedes, and in fact forms the conclusion of the sentence in E 907-9. It is likely, indeed, that the name Διομήδους ἄριστεα as used by Herodotos only extended as far as 311, where the repeated δις clearly indicates that a break was made in recitation. But this can have been only for convenience; the subsequent narrative is no less closely connected with the whole position as described in E.

After a series of single combats, "battle-vignettes" as they have been called (1-72), we come to the scene on which the subsequent action turns, the sending of Hector to Troy by Helenos. The ancient critics took objection to the employment on this errand of the chief Trojan warrior in the crisis of the battle; but, of course, the subsequent narrative is more than abundant justification for this trilling violation of probability. The pause while Hector is going home is skilfully filled up by the scene between Glaukos and Diomedes; with the exception of one point, to which we shall return, all that follows is so perfect in narration as well as in conception as to call for no criticism; admiration is enough. But the colloquy between Glaukos and Diomedes has, of old time, been a source of much questioning. Like the duel of Sarpedon and Tlepolemos in the last book, it is not again alluded to in the Iliad; it is an entirely independent episode, which can be omitted without leaving a perceptible gap. We have, in fact, a remarkable scholion of Aristonikos, (yx ἀπλή) δέτι μετατιθēσαι τινὰ ἄλλαχῶς ταύτην τὴν στέπαν. Unfortunately we are not told who these critics were, nor to what place or on what grounds they transposed the colloquy. It is highly probable that we have merely the record of an opinion that it ought to come before the words of Athene in E 124-32, and the subsequent victories of Diomedes over the gods; for with those words and acts the words of Diomedes in Z 123-43 are in crying contradiction—a contradiction perhaps the most patent in the Iliad, and one which can in no way be palliated. It is, indeed, highly probable that the scene stood in the original Diomedeia before that had been enlarged by the intervention of the gods; but that any authentic tradition of a rearrangement existed in the days of Aristarchos is to the last degree improbable. In any case, the opening speech of Diomedes seems to have been enlarged by the addition of 130-40, betrayed by the repetition of 129 in 141. The opportunity for improving
the occasion was too good to be lost by some pious revivalist; the Bacchic worship was unknown to the Achaian heroes. It must be noted that the famous line 146 is quoted by Simonides—whether of Keos or of Amorgos we do not know for certain. If, as Bergk thinks, it is the latter, it is by far the oldest extant quotation from Homer. The line is there attributed to a Χίος ἄργυρος.

The remaining point to which it is necessary to call attention is the conversation between Hector and Paris in 326-41. We have not heard of Paris since the duel, at the end of Π. He was there left in his chamber, and there again he is found; so far all fits. But it is strange that Hector makes no allusion to the duel. Instead of treating Paris as a beaten man, Hector speaks to him about the indignation he is supposed to feel against the Trojans; to which Paris replies that he is holding aloof more in sorrow than in anger. The deictic τόδε which Hector applies to the supposed anger seems clearly to imply some definite and immediately present cause for it; but such there certainly is not as the Iliad now stands. But, as Erhardt has pointed out, we shall in the next book come upon such a cause, the proposal entertained in the Trojan assembly to give up Helen and her treasure to the Greeks. That scene (H 345-78) is now in a passage which shews every sign of lateness and patch-work; it is hard to believe that the proposal to surrender Helen did not once stand in some place before this book, and that Paris is not alluding to such an event. This, of course, is mere conjecture; but some such explanation is certainly needed.
"Εκτόρος καὶ ’Ανδρομάχης ὠμιλία.

Τρώων δ’ οἰώθη καὶ ’Αχαίων φύλωτις αἰώνι
τολλά δ’ ἄρ’ ἔνθα καὶ ἕνθ’ ἱθὺς μάχη πεδίου,
ἀλλήλων ἰδύνομένων χαλκήρεα δώρα,
μεσσηγύς Σιμόεντος ἱδὲ Σάνθου ῥοῶν.

2. δ’ ἄρ’; γὰρ Ἡ. II Ἐνεάς Η. Α. DMNOS. 3. Ἱσονότων Σ. 4. μεσσητῆς
ποταμοῦ Σκαμάνδρου καὶ στομαλώμης Αρ. (see note infra).

1. οἰώθη, was left to itself by the departure of the gods, after the events of the last book. Cf. Λ 401.

2. Note the suspicious trochaic caesura in the 4th foot. πεδίον, along the plain, as usual; not a partitive gen. after ἔνθα.

ioūen is the regular word for 'charging,' Δ 507, Λ 552, etc., the parallel form οἰώνειν being used for the transitive. The mid. οἰώνευθα recurs only ε 270, χ 8.

ἰσονότων is gen. abs., the subject being easily supplied from the first line; ἄλληλῶν is doubtless the gen. usual after verbs of aiming (H. G. § 151 c), and is not in agreement with the participle. Cf. Ν 499.

4. The reading of this line is one of the most puzzling problems in Homeric textual criticism. The mss., as will be seen, are unanimous for μεσσητῆς Σιμόεντος ἱδὲ Σάνθου ῥοῶν. But Aristonikos says (ἡ διπλή) ὅτι ἐν τοῖς ἀρχαιοῖς ἐγέρραπτε μεσσηγύς ποταμοῦ Σκαμάνδρου καὶ στομαλώμης. δι’ ὅσ’ καὶ ἐν τοῖς ὑπομνήσας φέρεται. ἔστερον δὲ περιπετεῶν ἐγράφε (sc. ὁ Ἀρίσταρχος) μεσσηγύς Σιμόεντος ἱδὲ Σάνθου ῥοῶν.

τοῖς γάρ περὶ τοῦ ναιστάθμου τούτου ἡ γραφή συμφέρει, πρὸς οὖς μάχων (sc. ἵνα versus illa lectione retenta' Lehrs). Further, Schol. T says πρότερον ἐγέρραπτο μεσσηγύς ποταμοῦ Σκαμάνδρου καὶ στομαλώμης. ἔστερον δὲ Ἀρίσταρχος ταύτῃ τῆν λέξιν (sc. the present vulgate) εὐρών ἐπέκρινεν. Χαίρε δὲ γράφει μεσσηγύς ποταμοῦ Σκαμάνδρου καὶ Σιμόεντος. I.e. Αρ. at first preferred the reading μ. ποτ. Σκ. καὶ στομαλώμης, and adopted it in his 'notes,' but afterwards changed his mind and introduced the text, presumably, into the second or both of his editions; the ground for the change being that the vulg. better agreed with his view of the topography of the Greek camp, on which, as we know, he wrote a special dissertation. Now the consensus of our mss. makes it practically certain that their reading was also that of Ar.'s vulgate. What then is the meaning of ἐν τοῖς ἀρχαιοῖς? The phrase does not recur in the existing scholia of Did. or Αν. We find indeed ἐνοι τῶν ἀρχαιῶν quoted by Αν. as an authority on Σ 214.

But the preposition ἐν (not παρά) forbids us to take the adi. as masc. here; the only substantive we can supply is ἀριστέρας. But then we are landed in the absurdity of supposing that Ar. was in possession of a whole class of mss., which could be described as 'ancient' in comparison with his ordinary vulgate; and yet that he paid so little attention to them that they are never again named. (The alternative supposition, that the 'ancient mss.' were in fact the vulgate, and that Ar. by his own authority succeeded in introducing a
new reading into the vulgate after his time, is so absolutely opposed to the general evidence of the documents that it need not be seriously considered.) Hence various attempts have been made to emend the words εν τοις ἀρχαῖοις: e.g. εν τοις 'Ἀρατάρχειος Λεχρ., εν τῇ προτέρα τῶν Ἀρατάρχειων Σενέγεβους. But a much less drastic change will do all that is needed. I have little doubt that the correct reading is εν τοις ἀρχαίας, sc. ἐκδόσεων. The 'early editions' are in fact mentioned in this way by Did., on I 657, στις επιστάταις εν τῇ ετέρᾳ τῶν Ἀρατάρχων λείψαντες, καὶ εἰς πολλὰς τῶν ἀρχαίων. Whether or no these editions included those of Zen. and Aph. we naturally cannot say; but it is clear that there was an authority in favour of the variant, which Aristarchos so highly regarded that for a time he preferred the variant to the vulgate, just as he did in I 657. And we, who are not troubled with his doubts as to the naval camp, may well agree with him as to the intrinsic superiority of the reading which names the στομαλίμνη. This 'estuary' is not again mentioned, but modern evidence shews that such an estuary must have existed at the mouth of the Dumbrek Su (Schliemann Hios p. 84); it is extremely unlikely to have been invented, but the unfamiliar word ran every risk of being supplanted by the more familiar Simoeis, though we have had reason to suppose that this river was not recognized in the oldest form of the Trojan tradition (see on E 774). The word στομαλίμνη is used by Strabo (xili. 595) of this particular estuary, and more generally of the delta of the Rhone. Theokritos has the form στομαλίμνων. But the regular late Epic form (Ἀρ. Rhod., Nonnus, Columb) is στόμα λίμνης: see Platt in J. P. xix. 38.


15. γιάρ: δέ Ι. | ἐκπάν: ἐκὶ ΗΝ. 16. τόν γε: τόν γε Α.

17. άπηρετόν G e corv. 19. ύφινιόχος [GHHNOSIT]: ὑπ' ἡμίοχος Ω. || τῷ ὅ:' τῷ Ἡ: τῷ Π' G.
Δρήσκον δ' Ευρύάλος καὶ ’Οφελίτων εξενάριζε·
βη δ' μετ' Αίσθητον καὶ Πήδασον, οὐς ποτε νύμφη
νήπις 'Αβαρβαρέα τέκνα ἀμύμοιι Βουκολιών.
Βουκολίων δ' ἦν νίου ἀγανοῦ Λαμεδέοντος
προσβύτατος γενέσι, σκότοιν δὲ ἐ γενιτό μήτηρ:
τοιμαίων δ' ἐπ' ἄνεσιν μήγι φιλότητι καὶ εὐνή,
ἡ δ' ὑποκυναμένη διδυμάνε γενιτό πατίδε.
καὶ μὲν τῶν ὑπέλυσε μάνοι καὶ φαίδιμα γυνί
Μηκιστημάδης καὶ ἀπ' ἄμοιν τεύχε ἐνύλα.

’Αστύλων δ' ἄρ' ἐπεφέου μενεπτόλεμος Πολυποίτης.
Πιδύτην δ' Ὀδυσέας Περκώσιον εξενάρξεν
ἐγχεῖ χαλκείων, Τεύκρος δ' Ἀρετάονα δίων.
’Αντιλόχος δ' Ἀθηναίον ἐνήρω δουρὶ 
φαείνοι 
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ναῖε δ' Ἀκατόνοντος ἐνυβίταιο παρ' ὁχασ
Πήδασον αὐτεινήν. Φύλακον δ' ἔλευ Λήτος ἡρωσ
φεύγουν'. Εὐμύτυλος δ' Μελανθίους εξενάρξείν.

20. ὁδηγόν τ' Ἡ. 21. οἱ δὲ ἄλλοι ἱστοροῖ (οἱ περὶ Ἀρισταρχοῦ Β') τῶν
πηδασων, τήρεξον (νήρεξον Β') καλοῦσα Schol. Τ. 22. θαρβαρέαν Ν. 27.
Vr. a: τηρύτην Vr. α'. || περκώσιον Lips. 31. εξενάρξεις: τεύχει J. || ὁ ἐπτάονα
Τ (supr. διχως καὶ ἐπτάονα) U Lips. Vr. b' and ap. Schol. A. Rust. 32. αὐθηνρσ
35. φύλακων: κεχρίον Herod.

ὁτι γ'ναι τραφέντες ἐνεδεικτότα, which is obviously inappropriate, as there is no
barring in question at all.

21. Αἰτημος and Πηδασως are both
local place-names, see 35 below and B
825, etc. Here they are evidently to be
regarded as personal eponyms of the
river and town, as their semi-divine
parentage shows, in spite of the obvious
anachronism thus introduced into 35.
22. Νηθις, νειαν: here and Σ 444, T
384, all in A. Minor, like the Γυναὶ
Λημνη as mother in B 865, q.v. In r 104,
356 the form is νηαδες. For nymphs
in general see T 8-9. The name
Ἀβαρβαραῖν looks as though it might be
conn. with βραβος, nav, and mean
pelletia.

23. It appears that Bukolion was
Priam's elder brother, though the name
is not known in the genealogy of Σ 236.
But all the names in this passage are
merely invented for the nonce, and are
not to be taken as containing tradition.

24. σκότον, by a secret amour=II
The schol. compare Eur. Alc. 989 (!)
sκότον παιδεὶς οὐν, and Phoen. 345 ἐγὼ
δ' οὗτο σε πυκνὸς ἀνύφα φώς νύμφων ἐν
γάμοιον. μάθη, sc. Bukolion.

34. ναῖε δὲ: Ζεν. θς ναῖε, acc. to Απ.,
who accuses the reading of 'caecophony.'
On N 172 the same difference is noted,
and the charge becomes one of false
quantity; but the text of the schol.
gives ναῖε. Now ναῖε from root νας, to
dwell, would be just as possible by the
side of παῖο, as is ναῖε to flow (for ναῖοι)
by the side of ναῖο, i 222, in the same
sense: cf. also δέρα by δέρα. It is
therefore possible that Zen. may have
found an old reading δς ναῖε, representing
an original δς ναε, and defended it on the
analogy of ξειας, οξος (ω-), etc.

35. For this Πηδασως in the Troad
ef. Φ 87, Τ 92. Strabo calls it as if
the Leleges opposite Lesbos,
and another legend identifies it with
"'Ἀδρηστὸν δ' ἀρ' ἐπείτα βοήν ἀγαθὸς Μενέλαος ἵππω γὰρ ὁ ἀτυχομένῳ πεδίῳ, ὄξω ἐν βλαφθέντε μυρικίνῳ, ἀγκύλῳ ἀρμα ἁξαντ' ἐν πρῶτῳ ρυμῷ αὐτῶ μὲν ἐβήθην πρὸς πόλει, ἢ περ οἱ ἄλλοι ἀτυχομενοι φοβέοντο, αὐτὸς δ' ἐκ δίφρου παρὰ τροχῶν ἐξεκυλίσθη πρηνής ἐν κοινίσισιν ἐπὶ στόμα. πάρ δὲ οἱ ἐστὶ Ἀτρέιδης Μενέλαος ἔχον δολιχόσκιον ἔγχος. "'Αδρηστὸν δ' ἀρ' ἐπείτα λαβὼν ἔλλασσετο γούνων. "ζώγγει, Ἀτρέος νίε, σὺ δ' ἄξια δέξαι ἄπωνα. πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμῆλα κεῖται, χαλκὸς τε χρυσὸς τε πολύκυμητὸς τε σίδηρος· τῶν κέν τοι χαρίσατο πατήρ ἀπερείατ' ἄπωνα, εἰ κεν ἐμὲ ζῶν πετύθοιτ' ἐπὶ νῆσον Ἀχαιῶν." ὅς φάτο, τῶι δ' ἀρα θυμὸν εἰν στήθεσιν ἐπείθε. καὶ δή μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆες Ἀχαιῶν δώσειν ὦι θείους καταξέμενοι. ἄλλ' Ἀγαμέμνων ἀντίος ἤλθε θέων, καὶ ὀμοκλήσας ἐτος νῆδα·

37. ἔπειτα: ἐπείθε U. 39. ἄρκυλον: καμπύλων Q Vr. b ('e glossa').
40. ἁζαν' Vr. b. 41. οἵπερ N Vr. a. 42. ἔσευκλίσεων II. 46. ἀφρέως QN. 49. κείσατι G. 49. τῶi O. || Kέν: καὶ DJN. 50. αὑτά Lips. (?): εὶ Kέν J.
54. ἀντίος Ar. Ω: ἀντίον Zen. Q Vr. a b, King's, Par. a1 d f j.

Adramytium. More recently it has been identified with Assos. It is not recorded in the Catalogue. A town of the same name in Messene is mentioned in I. 152, and there was a Πηθάσα near Halikarnassos.

38. ἀτυχομένῳ πεδίῳ as Σ 7.
39. ἅλασφέντε, entangled, cf. Η 271, Π 331, Ψ 571. ἄρκυλον, like καμβύλων Ε 231, is only once used of the chariot. It doubtless indicates the curved form of the front.

40. ἐν πρώτῳ ρυμῷ probably means the end of the pole where the yoke was fastened, also called ἀκρός E 729; cf. Η 371, Ω 272.
45. δ' ἀρ': δὲ F' conj. Brandreth.
49. Ἅργον with λάβων, as A 407.
50. ζώγγει, take me alive. In E 698 the meaning is quite different. The last syllable remains long because of the pause at the end of the first foot. Brandr. conj. ζώγγει μ'. The form δεκαί is doubtful; δέξα(α) av L.
47. ἐν πατρός. sc. ἄρματι Ζ 378, Ω 309, 482, etc. The rather awkward ἀφνειοῦ πατρός indicates that the passage is borrowed from Α 132 and not vice versa: 'Ἀντιμέχοι ὄρμως there is natural.
48. πολυκύμητος, implements wrought with much labour. The working of iron was a difficult matter in early days, especially as by primitive methods of smelting it would be obtained not in the pure malleable condition, but combined with a certain amount of carbon, making it more like cast-iron, hard and brittle.
51. ἔπειθε, endeavoured to persuade (observe the different sense of the aor. in 61). The variant ὅραε is less appropriate; for, as La R. points out, the appeal is not to Menelaos' emotions, but to his reason. The line recurs several times, always with ὅραε (B 112, Γ 395, Δ 208, Α 804, Ν 468, ρ 150). See, however, X 78.
53. καταξέμενος is of course aor., not fut.; see Γ 120.
54. ἀντίος: so Ar.; Zen. ἀντίον. In other passages Ar. seems to have pre-
ferro the adverbial, Zen. the adjectival form. There is little or no ground of choice (La R. H. T. p. 193).

57. The note of interrogation after Τρώων is shewn to be Aristarchean by the remark of Herodotian that the ἢ is διαπορητικός, interrogative. On the whole it is more Homeric to have two consecutive questions in a case like this than a question followed by an indignant exclamation: Ξ 265, Ο 245, π 124, ρ 376 (Hentze). ἀρίστα is not an adv, but subject to πετοῖται, for the impersonal ποιεῖται των κακῶν is not Homeric.

59. φέρει: opt. by attraction, as usual in sentences expressing a wish. The use of κόμρος to signify 'babe' is quite unique; it elsewhere connotes rather a man in the prime of life. Död. thinks it means 'of noble blood,' but this weakens the sentiment quite intolerably. If, as we should suppose, it means 'male child,' we must regard the opt. as expressing a hope, not a command; unless Agamemnon's fury makes him quite unreasoning.

62. αἰώνα: there are very few cases in the poems of a moral judgment of the poet upon the acts of his characters. Against the present one we may set the κακά φερεῖ μισέτο ἔργα of the human sacrifice in Ψ 178, αἰώνα does not in fact imply an absolute moral standard (cf. on 162), beyond what is implied in 

68. ἐπιβαλλόμενος, throwing himself upon the spoil, half in a physical, half in a metaphorical sense. For the gen. Ames compares χ 310 'Οδυσσής ἐπέσομένος. The word occurs in later Greek, e.g. Aristot. Pol. i. 9. 16 τῶν εὖ χην ἐπίβαλε with the purely mental sense 'desire eagerly'; like Α 173 ἐπέσευσα. Cf. the use of ἐφείμα, desire

71. κυλίστε, a potential or rather permissive (Μ. and T. § 69) fut. with double acc. (τά, sc. ἑναρα),
ος ειτεν οφτυνε μενος και θυμων εκμουτ. 
ενθα κεν αντε Τροις αρηηιβηλων υπ' Αχαιων
Ιλιον εισανεβησαν αναλκεισι ιδαιεντε, 
ei μη αρ' Λινειαι τε καλ' Εκτορι ειτε παρατας
Πριαμιδης Έλενος, οιωνοτο'λων ικρ' άριστος:
"Λινειαι τε καλ' Εκτορι, ετει πουνος υμι μαλιστα
Τρωων καλ Αυκιων έγκεκληται, ουνεκ' άριστοι
παςων επ' ιθων εστε μαχησθαι τε φρονειν τε,
στηι αυτου, και λαιω ερυκακητε προ τυλων
πανη ηποικωμενοι, πριν αυτ' εν χερη γηναικων
φευγοντας πεσεεων, δηιοισι δε χαρμα γενεσθαι.
ανταρ ετει κε φαλαγγας εποτρυνητον υπασς,
ημεις μεν Δαυαισι ταχησομεθ' αυθι μενοντε,
και μιαλε τειρομενοι περ' αναγαηα γαρ επειγεν.
"Εκτορι, αταρ συ πολινδε μετερχεο, ειτε δ' ετειτα
μητηρ αρδ' και εμι' η δε εξωνογουα γεραιας
νην Αθηηαις γηλακωτηδος εν πολει άκρη,
οξιαπα κλιηδι θυρας ιεροτο δομου,
πεπλουν ος οι δοκεει χαριηστατος ηδε μεγυστο

72. οφτυνε TU Lips.1 Vr. a. 74. άναλκησα ΑΙΟQR. || δαμάντες Ρ1. 76. 'Αμαίωνος οι 'Αρστάρχεων προφερεται κα ταυτη την γραφην μάντις τ' οιωνοπόλος
tε. έργον δε το σαφες ειτεν' διο διχως (i.e. it must be recorded as a variant) Did.
82. δηιοισι τε DQ. 84. 'μαχησομεθ' (sic) et hic nonnulli' Heyne. 86. αταρ
JTU. || μετερχεο U: μετειογεν Vr. a, Eust. 87. δε: δε Mor. Bar. || καυναυσα
κληδια Q supr. || ιεροτο: στεφαο το Mosc. 2.

73. The situation seems to change rather suddenly here; the words of Helenos in 96-101 would naturally follow some such account of Diomedes' exploits as we have had in E rather than the detached combats of the last 72 lines, in which he has appeared only as one among many Greek heroes. All these combats are evidently such as must have formed the stock-in-trade of the Epic poet for use wherever needed. They may have been inserted here to form a transition from the episode of the wounding of Ares. 73-4 = P 319-20. 

74. noted, as Π 61. Schol. B for once shews a touch of humour: ξαν οδη το της ειςαρμηνευν ο πατηρ.
79. ιουν: cf. 3 434 οια μαλιστα πεποιθε 
παςων επ' ιθων, for every enterprise, 
lit. 'going.'
82. nececien: see note on B 175. Here it is clearly served by the tumultuous rout of the vanquished, who by a bitter sarcasm are said to take refuge in their wives' arms.
83. οεπι κε with aor. subj. = fut. 
exaten, as Λ 191, Ψ 10, ι 150.
85. οταρ ευ: for the order of cf. 429, π 190.
88. κηνον, sc. to the temple. Cf. K 
195 δοκ ακλατο λοβην; Η. Μ. § 140. 4. 
Schol. T remarks περασεοι αο δου (88-9), 
and Brandreth and van L would reject 
89, on the ground that the contracted 
αξασα for αξε, is not Homeric, that 
κηνος in H. means holt, not key, and that 
it is for Theano the priestess, not for 
Hekabe, to open the temple; cf. 298. 
The lines are not repeated by Hector, 
cf. 270.
90. δε all MSS. and Herodian; most 
edd. write δ after Bentley on account of the Φ of Fow, and there can be little doubt that this is right. δ must of
course be taken as the same as the more, as to the relative article; see note on E 338. The mention of the peplos carries our thoughts to the Panathenaic festival at Athens. But the idea of propitiating deities by clothing their images with costly robes is not only one of the most natural and universal of primitive cults, but survives in full force to the present day in many parts even of Western Europe. (References will be found in Frazier, Paus. ii. p. 574.) It was particularly appropriate to the goddess who presided over feminine handiwork, including weaving, cf. E 735. It is therefore needless to seek for Athenian inspiration in the present passage. Compare Pausan. iii. 16. 2 υφάλωσει δὲ κατά ἐτος ἀι γυναῖκες τῶν Ἀπόλλων χειμῶν τῷ ἐν Ἀμφώλιασ, and v. 10. 2 διὰ πέμπτου δὲ υφάλωσε λέον τῷ Ἡμιν πέπλον αἱ ἐκκαίδεκα γυναῖκες (in Olympia).

The appeal to Athens is made not because she is a special guardian of Troy, but because she is recognized as the protector and strength of Diomedes; only through her can his valour be abated. The title of ἐρωτιπτόλος (305) is general. In virtue of her warlike nature she is the guardian of citadels, where her temple stands.

92. The words ἐνι γούνας seem to imply a seated image; that is, a rude wooden ξυλον such as survived in many Greek temples to historic times. Later legend connected such an image, the Palladium, with the fate of Troy. In view of the objection that such Palladia were always standing, not sitting, figures, Schol. 2 after explaining ἐνι as = παπα, which is obviously wrong, quotes the authority of Strabo—who says (xiii. 601) that ancient sitting images of Athens were found in Phoknia, Massalia, Rome, Chios, and several other places. Mr. Ramsay has found such archaic sitting figures in Phrygia (J. H. S. iii. 43). This is the only allusion to a cult-state in H. Compare P 514 άθων ἐνι γούνας κείται. θείναι: the only instance in H. of the infin. for imper. in the 3rd person with its subject in the nom. (γ 87); as they are so distant from one another, it may be questioned if we ought not to assume an anacoluthon; i.e. that when the poet began with ἣ he was thinking of continuing with τίτω. Cf. on Γ 285, H 79.

94. Σισικ according to the old expl. from ἑρωτιπτός, 'one year old.' The word occurs only in this connexion (cf. K 292 = γ 382), so that the meaning can only be guessed. The same is the case with ἀκέτας, which recurs only 275, 309, and is commonly explained un-touched by the good, as if ἀ-κέτας (κεντέα). But there is no excuse of necessity for the lengthening of the ἄ, nor sufficient parallel for the change to τήν (see App. D).

96. For ἐν Κεν Ar. read ἦς κεν, just as in τ 83 he read ἦς πας for μη πως, where it was preceded by another μη. As Hentze on τ 83 points out, he seems to have done this in both cases in order to bring the second clause into logical subordination, sacrificing the vigorous but less formal parataxis given by the repetition of the particles.

98. Ahrens, with some ms. support, would omit the r' as a needless stop-gap.
102. ὃς φάτο Ἡ. 104. πάλλων: πολλῶν ὧν. 105. μαχέσσεωι Par. g. h: μαχέεσσαι East. 106. ἐπαντίων Ἡ.Π. 107. ὑπογράφησαν S. 109. ἀλεξί-

κάτα TU. || μετελεύθης Ἰ. 111. τηλεκλητοῖς Γ.Ἰ.Ν.Ο.Σ. (supr. e) Lips. Vr. c, Mosc. I 3. || τρόως και λύκοι καὶ ἀράχανι αὐξώμενῃ Ἡ.Π. 112. μινέεσσαν Vr. a. || ἀνέρες ἔστε ὁοι καὶ ἀμύνετον ἄστε' λάβην Z. 113. ὃφρα κ' and ὃ' ἀν Λ. ὄξως: ὃφρα Vr. a.: ὃ' ἀν Ω. || ποτὶ PQS.

101. For οὐδὲ τίς οἱ and ἰδοφαρίζεισ most edd. now read ὁ τίς οἱ and ἰδι-

φαρίζεις (cf. Φ 357, 411, 488) after Bentley on account of the double neglect of the digamma. It must, however, be confessed that the former change at all events is not satisfactory (οὐδὲ τίς ἀρ Βrandrorth).

104. See note on E 495.

109. ὃς ἐλέεται ἀντί τοῦ οὕτως ἐλέεται Νικανόρ; ὃς for ὁτι οὕτως as it is usually expressed. The construction is the same in Π 17 (Ἡ. G. p. 239), ἐλέεδεισεν and ἐλέεδεισαν above should, as elsewhere, be ἐλέεσθαι: see on Α 539.

112. Zen. read this line ἀνέρες ἔστε οὖν καὶ ἀμύνετον ἄστε' λάβην. It certainly seems more probable that this should have been altered into the regular formula than νομίζων. Of course for ἀμύνετον we must read ἀμύνετα. This will have been changed, in order to avoid the apparent hiatus, by those who believed that the dual could be used for the plural. For θοὸς used in this way cf. Π 422.

114. The word ὑπολευτίς does not recur in Homer, but the βουλή was an integral part of the heroic polity. The members of it are usually called γεράντες (see on B 53, Δ 259), and in the case of the Trojans ὑπογέραντες, Π 149, cf. Χ 119. They are, however, not mentioned in the sequel.

117. For the construction of the Homeric shield see Ἄρρ. B. The hides of which the body was formed were turned up at the outer edge of the shield to form a rim, and so prevent any friction against the edge of the metal facing. This rim is the ὄμυνε. Hector walks with his shield hanging—probably at his back—by the τελαίων, ἀμφὶ, on both sides, i. e. above and below (rather than τοιαύτης & Πνεῦμα does not imply,
I A Λ O C Z (VI)

Γλαύκος δ’ Ἰππολόχοιο πάῖς καὶ Τυδέος νῦν ἐς μέσον ἀμφοτέρους συνίτην μεμαθώτε μάχεσθαι. οί δ’ ὅτε δὴ σχέδου ἦσαν ἐπὶ ἀλλήλοις ἰόντες, τὸν πρότερον προσεύητε βοὴν ἀγαθὸς Διομήδης: "τίς δὲ σὺ ἐσσι, φέριστε, καταθνητῶν ἀνδρῶν; οὗ μὲν γὰρ ποτ’ ὄπωτα μάχη ἐνί κυδιανέρη τὸ πρῶτον ἀτάρ μὲν νῦν γε πολὺ προβέβηκασ ἀπάντων σῶι θάρσει, ὃ τ’ ἐμὸν δολιχόσκιον ἐγχος ἐμείνας. δυστήνων δὲ τε παῖδες ἔμοι μείνε ἀντίοσιν. εἰ δὲ τις ἀθανάτων γε κατ’ οὐρανοῦ εἰλήλουθας, οὐκ ἂν ἐγὼ γε θεοίν ἐποιρανοίσαι μαχοίην. οὐδὲ γὰρ οὐδὲ Δραίαντος νῦν κρατερὸς Λυκόεργος δὴν ἦν, ὃς μαθείν ἐποιρανοίσαι ἐρίζεν, ὃς ποτε μανιμοένου Διωνύσιο τιθῆνας


as some have thought, that there was more than one ἄντε, any more than πρῶτος μνῆμος (40) implies more than one pole.

120. ἀμφοτέρων, the two armies. But the variant ἀμφοτέρω is perhaps better.
129. For the inconsistency between this line and E see Introd.

130. There can be little doubt that the following passage, like the few others where Dionysos is mentioned in H. (Ξ 325, Λ 325, cf. 6 74), dates from the very latest part of the Epic period. Dionysos is an absolute stronger to the Homeric pantheon. The legend of Lykoergos is one of a series which tell of the introduction of the orgiastic worship of Dionysos, the opposition it encountered, and the punishment inflicted on those who withheld it. The cult was of the nature of a mystic and spiritual revival, and passed into Greece from Thrace. In the present passage it is at home, for Lykoergos was king of the Edones, Soph. Aul. 955. This great religious movement spread over Greece apparently in the 7th cent. From its nature it cannot but have aroused the bitterest antagonism among the established authorities. It is highly probable that it absorbed, and in form was coloured by, more or less related popular village customs springing from a primitive nature and vegetation worship (Barker in J. H. S. xiv. 244 sqq.), but that in this more spiritual form it was essentially foreign there can be little doubt (see Rolhe Psyche 299 ff., and passion). Other forms of the legend occur in Thebes (Penteus), Patrae (Paus. vii. 18. 3), Orchomenos (Minyadae), Argos (Proitidae). Of the forms Λυκόεργος and Λυκόεργος, the latter is defended by van L. on the ground that it is derived from the verb Φέργεν (ανερχομαι) not from Φέργειν. But cf. έκδεργος. The ordinary 'Epic dicastis' would account for -ος- but not for -εις-. In the oracle in Herod. i. 65 the balance of authority seems to be for -εις-.

131. δαίν δηραίος E 407; for the use of eιαi with adverbs see A 416.

132. τιθήνα: this title recalls the maenads of later Dionysos-worship. It appears to have had a peculiar mystic significance, from the words of Soph. (C. 1050 ποτίναι σεμά τιθηροῦνται τῆι θρασυκώτιν. The maenads, typified the nymphs who nursed Dionysos at his birth, Hymn. Hom. xxvi. The word maevas occurs once in H., in a simile—Ν 460.
133. **Nysa**: the sacred mountain of Nysa was an integral part of the Dionysos legend, and was no doubt brought into etymological connexion with the name of the god. It is a mystic, not a geographical name. Schol. A says it stood for a mountain in Boiotia, Thrace, Arabia, India, and Naxos, a city in Karia and the Caucasus, and an island in the Nile (so *Hymn. Hom.* i. 8); it evidently went wherever the Bacchic cult was established.

134. **Eucea** is another word whose exact meaning can hardly be ascertained. It would naturally mean the thyrsus, and the scholium explain it of various other objects of mystic significance: oí mēns τῶν κλάδων, oí dē ἀμπέλους, oí dē τῶν ἁρέων, τούτων τάς Βακχικάς ὀράκας, ἀ ἑστὶ Δωρισιακὰ μαντήρια. Ἔνως δὲ πάντα κοινώς τά πρῶτον τὴν τελέην. (This sense of ὀράς is not mentioned by L. and S.) The same may be said of **Boullūkēs**, which does not again occur in Homer, and is explained either as οὐκοῦν or πολε-αυς, in which sense later writers use it. It may possibly have some mystical connexion with πάρος as a name of Dionysos. Note how mss. drop into the familiar contraction Λυκούργου when possible. Read of course ἀνδροφόνου Ἀνδρέγου.

136. This line recalls the similar adventure of Hephaistos in ΢ 398, and is probably copied thence; here Thetis is of no significance.

138. **Thetis**, a doubtful expression; either the uttermost bounds, like τῆς θανάτου: or the bonds, lit. ropes (cf. μ 51, 162). See on II 102. For the assonance ἀκονν...ακον βcf. E 440 φραξί...χάγιον.

146. This famous comparison has been as much imitated and quoted as any in H. Of imitations the earliest is in Φ 464, the most famous perhaps that of Ar. *Aesch. 685*. For the first quotation, that of Simonides, see Bergk *P. L.* 3 p. 1146; the passage is preserved in Stobaeus. Clemens Alex. (Strom. vi. 739) says that Homer plagiarized it from *Musasios,* quoting as the original of that mythical poet δε β' αἰτω καὶ φῶλα φέει ξείδωρος ἄρωρα. ἄλλα μὲν εἰ μελισσην ἀπορφινεί, ἄλλα δὲ φέει.
148. As the text stands ἔαρος δε is added paratactically, when the season of spring succeeds. But Aph.'s reading ὄρη is at least equally good, and they succeed one another in the season of spring, cf. B 468 δεσά τε φύλα καὶ ἀνάθεα γίνεται ὄρη.

149. φύει seems to be intrans., though there is no other instance of such a use in Homer, and it appears specially harsh after the transitive in the preceding line. Moschos and Theokritos both use φύει as intrans., perhaps in imitation of this passage. It is of course possible to translate 'brings forth children,' but this to a certain extent destroys the symmetry of the comparison. In any case the idea is the same: 'one generation is in full vigour while another is dying out.' Brandreth conj. φέουσ', cf. ταῦτα ἀνάγορα παῦτα φάτωσι.

150. Nikanor would punctuate after ἐθέλεις, making δαίμοναι an imper. But it is much better to take the words together; if an apodosis is required, it is given by ἔττει in 152. For a similar ambiguity cf. Φ 487, ι 80. ταῦτα as usual = 'what you speak of.' 150–1 = Τ 213–4.

151. This line was rejected by Bentley, rightly no doubt, as intended to supply an object to εἶδόμεν, which, however, is regularly used in this phrase without one, but only in Ὀδ., α 174, δ 645, etc. The line is condemned by the neglected F of Φιάσων.

152. Ἐφύρη was a common city-name; three or four different towns are called by it in Η. (see M. and R. on α 259). According to the tradition it is here applied to Corinth; Ar. remarks that Η. uses the later Κάρυδος in his own person (Β 570, Ν 661) but gives the elder Εφύρη to his characters. But it is probable that the identification is merely due to the localization of the Bellerophon myth at Corinth, which is fully established for Pindar (O. xiii.). Certainly the description μυχών Ἀργεός hardly suits that town; it should properly mean a city 'in a nook of Argos,' among the hills surrounding an Argive plain; and so it is used in γ 263 of Mykenai with complete accuracy. It can be applied to Corinth only by taking Ἀργεός in the widest sense, 'in a corner of Peloponnesos'; cf. B 257, Π 75, etc., and Pind. Ν. vi. 27 μυχών Ἑλλάδος ἀπάσις (where, however, see Fennell).

But then this will hardly suit 224 Ἀργείς μέσωσι, where the word is used in the narrower sense. It seems necessary to conclude that the home of the myth was originally in some forgotten Ephyre among the hills of 'Argos,' and was only later transferred to Corinth. Furthermore, it is open to question whether this Argos was not the Thessalian Argos, rather than the Peloponnesian. It is noteworthy in this connexion that according to Strabo (ix. 442) the 'Εφύρη of Ν 301 were the ancient inhabitants of the Thessalian Kranion, which sufficiently suits the description, being on the edge of the plain of Larissa (the "Pelasgian Argos") and near the Enipeus (see note on 154 below). The Ephyre of Β 659 and the Οδ. lay in W. Greece—Thesprotia or Elis—and it is not in question here; see on Α 740.


154. Αἰολίδος, a name the meaning of which we cannot explain. In λ 237 it is given to Kretheus, where the genealogical connexion with the Enipeus
carries us to the SW. portion of the Thessalian plain, called Αἰολίς before the invasion of the Thessalians (Herod. vii. 176). In the Hesiodean ἁ οἰα (frag. 27) Siyphos is already made the son of the eponymous of the Αἰολεῖς, and this agrees with the Αἰολικος origin of the Corinthians (Koravios ... ὀνομ Αἰολικὴ Thuk. iv. 42). But the fragments of tradition about the Αἰολικος name are so complex that it seems impossible to disentangle any historic thread, or to feel any confidence as to the way in which the legend presented itself to the author of this passage.

155. It will be observed that the act. and mid. of τίκτω are used indifferently to the father; so also of the mother, e.g. B 728 and 742.

157. According to the legend given by the scholia, Bellerophon, who was originally called Ιππώνος, got his name from slaying one Βέλλερος, a prince in Corinth. Being exiled for blood-guiltiness he came to Argos (or Tiryns) to seek purification from King Proitos. But this of course is not Homeric, the whole conception of purification being later. In fact, with the single exception of the name Ιππώνος, it is merely made up from the story itself to explain how Bellerophon, a Corinthian, is found with the Tirynthian Proitos.

158. This anticipates the sequel, the following 160 reverting to the reason of Bellerophon's expulsion, τέ (160) being virtually = γάρ. ρ.; F Brandreth, van L.

159. This line, which was condemned by P. Knight, has all the appearance of a gloss, meant to explain that the δῆμος from which B. was expelled was not Corinth, as might naturally be supposed by those who did not know that the kingdom of Proitos was Tiryns in Argolis. Α'ργείων; best taken in apposition with άνίμου, not gen. after φέρτερος, when the rest of the line means 'for the Argives it was who were the subjects of Proitos.' It may also be translated 'Z. had brought B. under his (Proitos') sceptre,' which gives an even better sense; but as Monro remarks is less consistent with the use of σκῆτρον, which implies rather the normal sway of a king over his subjects than accidental authority over an exile from a foreign country.

160. Α'ντεια, called Σθενέβας in the later legend. άνίμα is used also of Κλυταιμνήρ, in a purely formal sense implying no moral approval, γ 266; cf. Β. 352. So Aigisthos is άνίμων, a 29. Επεμήνατο, had mad desire for; Ar. Vesp. 744. The story is one which is familiar in various forms, as one of the most widely spread subjects of romance. Joseph and Hippolytos recall two of the best-known instances of it.

162. ἄγαθα φρονέντα, for he was noble-hearted. The phrase recalls the use of γενάκοιν in E 253; the quality of the high-born, of the man who has the sense of honour due to race, is the foundation of γαθός throughout later Greek, and in this case the word approaches nearly to our 'good,' with its connotation of an absolute standard of moral virtue, in phrases like 'a good man,' 'a good deed.'
so that the inquiry itself would be a mark of suspicion. So at the court of Alkinoos Odysseus is not formally asked his name till the second day of his sojourn (7 550), and even simpler questions are not put to him on the first day till he has been entertained (π 238).

178. ζήω is slightly different from the σήματα of 168, and signifies the tessera hospitalis as a whole, apart from the marks which determined its significance. φέροιτο: the use of the middle is unusual, but clearly means ’brought for his own behoof.’ To take it as a pass. would be entirely un-Homeric.

179. άμαιμάκετος is one of the many obscure epithets of Homer; cf. Π 328. It is used again of the mast of a ship in a storm, ε 311. The old interpretation was ἄμαιμός. It is perhaps a reduplicated form from μακρός, ‘very tall’ (Monro).

180. εἰγών ρένος, according to the legend in Hesiod the offspring of Typhon and Echidna. Cf. note on I 538 δῶν γένος.

181. This line is remarkable as being the only case where Homer formally recognizes the mixed monsters which play such a prominent part in later Greek mythology. Even here he makes no mention of the winged horse Pegasos, who is an integral portion of the legend in Pindar (Ol. xiii.), unless a reference to him be found in θέων τερασσαί, which may mean anything (cf. Δ 398). But the mixed type is to be traced back to the primitive ’Mykenaean’ gims called ’island-stones,’ where various animals are found thus joined, one seeming to grow out of the back of another. This represents probably only a clumsy attempt of the engraver to indicate one as behind the other. The myth may possibly have arisen from the attempt to explain such pictures (see Milchhöfer, Anf. d. Kunst pp. 81 ff.). There is therefore no reason for doubting the antiquity of 181-2. The couplet recurs in Hes. Theog. 323-4. Editors of Hesiod appear generally to regard it as interpolated from the Iliad, editors of the Iliad as interpolated from Hesiod. Possibly it may come from a third source, now lost.

182. δείνον, adv. terribly, as δ 406 πικρῶν ἀποτείνεσσαί αἶλὸς πολυβελός ὁδῷς. Consistently with this line it is always the goat’s head which spits fire in graphic representations.

184. Σολύμωοι: cf. ε 283. Herod. i. 173 identifies them with the Milyai, the original inhabitants of Lykia; according to Strabo (pp. 21, 630) and Pliny (H. N. v. 27) this would seem to have been the general name for the Semitic inhabitants of Southern Asia Minor, the Milyai, Kaball, and Pisidians being subordinate divisions. It is a natural inference from the passage in the Odyssey that they had been driven to the mountains by the invading Lykians (who, acc. to Herod., came from Crete), and were in a state of chronic feud with them. According to Tacitus (Hist. v. 2) some made them the ancestors of the Jews: Solymos, curavitibus Homeri celebratum gentem, conditae urbi Hierosolidam nomen e suo fecisse.
it is not in relation with anything else. Mono
Moro takes it to mean 'from he, among
Ameis' explanation, 'Bellerophon like
Lykurgos,' (140) is too far-fetched, and
'Porphyrios' 'like his children' is open
to the obvious and fatal objection that
the anger of the gods against his
children does not precede but follows.
Again, as the passage stands, τὴν δὲ in
205 is too far separated from its ante-
cedent in 198. If 200–2 followed 205
there would be no further difficulty.

205. Χρυσήνος is used only here of
Artemis, θ 285 of Ares (in Soph. O. C.
693 of Aphrodite, and of Hades in
Pindar, according to Pausanias ix. 23.
4). But neither Artemis nor Ares (except
in E 356) is ever represented by Homer
as driving a chariot. We can only say of
this, as of so many divine epithets,
that the exact significance is doubtful.
Χρυσάνθος used of Apollo and Κλεο-
πωλος of Hades (E 509, 654) are similar
problems. For Artemis as the bringer
of sudden death to women cf. 428, T 59,
λ 172, 189, etc. The Lykian system of
descent was through the mother (Herod.
i. 173); hence Sarpedon as son of the
daughter inherits the kingdom, not
Glaunks.

208. This famous line recurs in Λ
784.

211 = T 241. The lineage of Glaunks
was no doubt an important tenet among
the Asiatic Ionians, some of whom,
according to Herod. i. 147, had taken
his descendants to be their kings.

213. For επί becker conj. επ., cf. Λ
378; but the words may mean only that
he grounded his spear; cf. on K 153,
Ψ 876.

216. The legend was that Oineus brought up his grandson Diomedes after the early death of Tydeus before Thebes (see Δ 378, 409). He is mentioned also B 611, and in connexion with the story of Meleager I 535.

219. On staining with purple (crimson) cf. Δ 141. The material of the belt is of course leather.

220. ἀμφικύπελλον, Λ 534.

221. μιν, neut., cf. κ 212, (p 268). The line naturally means ‘I still preserve it as an heirloom.’

222. Τυδέα: this use of the acc. with μεμηναι is very unusual in Η.; cf. I 527 τόδε ἐργον, 122 τάδε πάντα, and perhaps Ψ 361 (Ἀρ. δρόμου, μ.σσ. δρόμου), where the analogy is far from complete. Heyne suggests that there may be a pause after Τυδέα, ‘as for T.’ Diomedes means to explain how the friendship of Bellerophon with Oineus can be called πατριώτες. Schol. T remarks trenchantly, but not without cause, άποτοι οἱ δίοι στίχοι. They seem to be a sufficiently prosaic explanation of the omission of Tydeus’ name.

225. τὸν, sc. of the Lykians, a rather obscure relation; cf. however Θ 481, ὁ 228 ἄλλων δήμων. Note the variant τῶν.

226. It seems that Ar. read ἐγέχει δ’ ἀλλήλων, explaining ἀλέωμενα by φειδώμεθα to account for its governing a genitive. But there is no trace of such a construction in Η., though the verb is common enough; we are therefore bound to acquiesce in the reading of the text. άι διήλου, in the throng as well as on an occasion like the present εν προφάσιοι.

228. εὖς γέ: Bekker reads τέ. But the two ideas are not to be divided; the thought really is, ‘whom god permits me to catch.’ The γέ emphasizes the touch of modesty, which is consistent with 129.

229. For the forms δύναι and γάωσιν see Η. G. § 81 and van L. Euch, p. 303, where the former is doubted; while for the latter Brandreth and van L. emend γαώσιν δ’ ξείνα.
233. Cf. B 341, § 286, for the clasping of hands in token of a pledge.

236. For prices calculated in oxen, as a mere measure of value, cf. note on σ 507, and B 449, § 79, § 703-5, a 431, x 57. We are not told what the τεύχεα of gold were. The word seems not to include the body armour in Γ 89, § 301; possibly it may mean only shields. In Ο 193-5 Neslor has a golden shield, Diomedes a τάραξις made by Hephaistos (not that of Glaukos).

This almost burlesque ending to one of the most delightful episodes in Homer has greatly exercised critics. Nothing else in the Iliad or Odyssey can be compared with it, unless it be the evident satisfaction with which κρινοφόρος is regarded (e.g. ν 231 sqq.). On the other hand, generosity between ξένους is repeatedly spoken of in terms which show that the poet fully entered into the chivalrous liberality of the heroic age. There is no ground whatever for rejecting these three lines as some have wished to do. They were Homeric in the eyes of Plato (Symph. 219 a) and Aristotle (Eth. Ν. v. 9, 7), nor have we any reason for believing that before that time it was possible to treat the Homeric poems with obvious levity. We seem therefore to have an outbreak of conscious and deliberate humour, which is only so far isolated that it appears among men and not, as elsewhere, among the gods.

237. For the oak-tree at the Skaian gate cf. I 354, A 170, and note on E 693. The two former passages do not exhibit the variant πιγρον for φιγρον which is found here; it is therefore best to acquiesce in the text, though the ‘wall’ (πιγρος) certainly seems a more natural adjunct to the gate than the tree.

239. εὑρώμεναι παιδας, sc. ‘asking about their sons,’ the so-called schema Homericum; so Κ 416, Ω 390. What the exact meaning of έται is we cannot say. The word occasionally occurs in later Greek in the sense townsman; e.g. in the treaty between Argos and Sparta, Thuk. v. 70 τοις δέ έται κατά πάρα δέκα, and in the well-known Elean inser., Collitz 1149, 9 αιτε Φατος αιτε τελεστά <ς> αιτε δάμως, in this case opposed to official as in Aisch. Synn. 247. This well enough suits all cases in Η., where, however, the connotation is rather fellow-townsman: Η 295 έται καί έταιρος, Ι 464 έται καί άνεροι, ΙΙ 456 (= 674) καστροντι τε έται τε (and so η 273), δ 16 γείτονες ήδε έται, and see δ 3 with Μ. and R.’s note. Etymologically the word is evidently akin to έταιρος.

241. For κιδος εφιππο see B 15. έπεινες does not seem very appropriate; hence the old variant, πάνι μαθεί πανα, mentioned by Aristonikos. Diintzer on this ground rejects the line. The athetes might, with Paley, be extended to 240; the couplet was possibly added.
by a rhapsode who considered that the husbands ought to be named among the objects of anxiety.

242. For the Homeric house in general see App. C. It would seem that the chambers of the sons ἐν αὐτῶι, in the house itself, are contrasted with those of the sons-in-law which are ἐνδοθεῖν αὐλῖς, but outside the body of the house, on the opposite side (ἐπαρρίας). It is remarkable that the accommodation of the great palace at Tiryns appears to have been extended by the addition of chambers ἐνδοθεῖν αὐλῖς, along the eastern αἴθωσα (Dörpfeld in Schliemann's Tiryns p. 239).

It has been suggested that the Trojans were in the stage of domestic economy which is known in modern India as the 'common house' system, where a 'joint undivided family' is kept together as a single unit, at least so long as a common ancestor is alive. Such a family, however, regularly includes only the sons and unmarried daughters; so that we can see a reason why here the sons only are in the house, while the married daughters, perhaps by a special favour, are accommodated with lodgings outside the actual ὀίκος.

245. It will be seen that here and in 249 iss. are divided between πλακίον and πληγίον, as in many passages between (ἐν)αὐτίον and ᾧς. It is impossible to choose between them; the doubt goes back to Alexandrian times. The same is the case with παρὰ αἰθωσεὶ and παρὰ μνηστικός in 246 and 250.

248. τέρεσις is explained by the scholiasts as ὑπερώος, as though built on the roof. But this is hardly likely in the case of chambers ἐνδοθεῖν αὐλῖς, where there was no roof. More probably it means 'provided with roofs' to sleep upon, according to the custom of eastern countries; this would imply that they were on a scale of proper magnificence. The word seems to recur in Greek only in a fragment of Empedokles from the Herculeanum papyri, which does not explain much—τὸ δ' οὖν' ἢ τε Ἄδων τέρεσις ὀίκος αἰς ἔννοιοι τέρτων ἐν, κτλ. We can only conclude that the word must express something particularly splendid.


252. Λαοδίκην ἐκάτοικα can only mean bringing in Laodike with her; but there is no significance in such a description, and the pointless mention of a κώφον πρὸσωπον has naturally given great offence to commentators. Moreover without this line it would be more
natural to suppose that his mother came out of the house to meet him. Hence Ar. wrote ἐς ἄγωσα, and explained πρὸς Αὐδίκην παρειποκένη, comparing H 312 εἰς Ἀγαμέμνονα for εἰς used with a person. But for the intrans. use of ἄγων he seems to have brought no authoritative, nor is any to be found in Homer, except the very doubtful ἔξαγαγότει in H 336. The line looks like an adaptation of Π 124, meant to supply a reason for Hekabe being out of doors. The last half is formal; no surprise need be felt that it is equally applied to Kassandra in N 365.

255. Hekabe answers her own question. Some have taken this and the next line interrogatively, but οὐ μάλα is never used in this way; it always expresses a strong asseveration. Δυσκόμωμει: cf. τ 260 Pene-lope's κακόλουν οἷν ὀροματήτην, and M 116 μάρα ὁμώμυνοι.

256. Van Herwerden's conj. μαρω-μούσος is tempting; an object for the verb is wanting, and the tendency to make an adj. agree with the nearest subst. was no doubt as strong with ancient as with modern copyists.

257. Of course ἔλοστα goes with εἶναι, and ἐς ἄκροις πόλεως with ἀνα-σχείν. For the temples on the citadel see E 416; the existence of one to Zeus there perhaps follows from X 172. The prayer is actually made to Athene, for the reason given in the note to 99, and explained by Hector in 277.

258. ὁφρὰ κα... ἐνεικοῖο, a fut. ex-æstium, 'till I have brought.' H. G. § 257.

260. The ms. evidence gives us our choice between δὲ καῦτος, δὲ κ' (ai) αὐτός, and δὲ κ' (ε) αὐτός. La Roche discusses the question of crasis in Homer H. U. pp. 283-7, and decides in favour of the first. Crasis in Homer is established, as far as the Alexandrian text is concerned, by οὐκέτα Ὁ 390, ἀυτός ἔ 396, ἄριστος τάλα οὐκεία τούτον, etc.; and though κε in the present passage is possible, yet και gives a better sense. In N 784, 7 255, § 252, καί alone seems to be admissible. Cf. also Β 238 κ' ἱματί. It is not improbable that in all these cases, however, the αι is really elided, as not infrequently in verbal forms; so we find σα and μα for σοι and μοι (Α 170). The instances of crasis are then reduced to a very small number; for ἄριστος the metre always allows ὁ ἄριστος, for ἀυτός we may read αὐτός or αἰτος, for οὐκέτα ὁ ἑμώ, or better, with Brandreth, ἑμώς. See H. G. § 377, and note on E 393-400.

261. μέγα is probably an adverb = μεγάλω, rather than a proleptic use of the adj. ζώστε μέγα εἶναι. Cf. ρ 489 μέγα πένθος ἀξέε. Forσπωρ ' Spurius? ' Nauck after van Herwerden. The line is certainly rather that in this place; and τύχη elsewhere is always the first word in the line. This emphatic form of σό occurs in the IIiad only (6 times). The grammarians call τόνη and τέχνη Doric forms. H. is curious that mod. Greek has recurred to very similar emphatic forms, εἵνα, εἶνα, for με, σε.
263. τὸν δ' ἡμείσθεν ἐπειτα μέγας κορυφαίολος "Εκτορ.

265. ΜΕΝΕΟΣ Ar. Plato Crat. 415 a, Ω:

266. ἈΝΩΠΟΙΑΝ Ζ. Α., ἈΝΩΠΟΙΑΝ Ζ. Β.

270. ΡΕΑΙΑΣ: ἐφ. ΡΕΑΙΑΣ Α., καθ. ΡΕΑΙΑΣ Α., καθ. ΡΕΑΙΑΣ Α.


265. The printed vulg. puts a comma before and a δ' after ΜΕΝΕΟΣ against overwhelming authority, including that of Ar. and Plato (Crat. 415 a ἡμείσθαν, ὃ δ' ὑπόθεν, ὃ τοις ἀντικείμενος, μή μ' ἀπογυνώσης μένεος). In Χ 282, however, μένεος ἄλλος τε must go together. Hector was on the level of the present day in his appreciation of the disadvantage of stimulants during severe fatigue. The simple γενόμενον is used in the literal sense to beon in Θ 402, and the metaphorical το 'νεκάνεν by Hippocrates. The appropriateness of the expression here is obvious. 266. ἈΝΩΠΟΙΑΝ Ζ. Α., ἈΝΩΠΟΙΑΝ Ζ. Β.; cf. note on ἐντολής Ζ. Β. 267. ΕΚΕΙ, apparently hand-offerings in the general sense; Homer makes no mention of incense properly so called, nor would that suit the compound θυσκός. (It is, however, possible that in Σ 172 ἐκεῖαν τῷ ἐξ ἐνθομωμένον ἦν a scented oil may be meant.) The word recurs I 499, o 261, in the latter case as a correlative to θύων. Cf. Lehrs Ar. p. 83, and the commentators on ε 60. 271–8. See 90–7. 281. ὅς κέ οί: so vulg., the variant καὶ being only graphical. But κε is absolutely inconsistent with the direct expression of a wish. The words can only mean 'In that (or some) case the earth would swallow him up,' i.e. in the ordinary derived sense, 'that the earth might swallow him up,' expressing a purpose. This gives no satisfactory sense. The use of τοῖς ὀν in later Greek (ο 195 τοῖς κε) to express a wish is entirely different; for there the speaker represents himself as asking 'in what case would a thing happen?' His desire that it should happen is shewn.
only in the anxiety with which he seeks for its conditions, and hence depends entirely on the interrogative form of the sentence. In short, it necessarily implies some conditioning circumstances, whereas a necessity which excludes them. It seems therefore inevitable that we should read 6 with Bekker. A similar question arises on 545, where ευκαρπoν apparently expresses a wish, but Lange shows that it is really a conditional pro- tasis, E1 pp. 192-4 (particularly note 16), and H. G. § 300. For ταίξενoι cf. Δ 182. αὐξη, on the spot, E 296, etc.

284. "Αίδος ἐξεσθενον ἕλαμμα ἕλαμμα: for ἕλαμμα in the I. always takes the acc. after it; and Ἀδωνις is a person, not a place, cf. A 3, 71. But see note on Ω 367.

285. There are three readings of this line: (1) that of the text after Zen.; (2) φερέν ἄτερ πον, A and Ar.; (3) the vulgate φερέν ἄτερπου. Of these (3) constructs, but the form ἄτερπου is barbarous. Heyne has remarked that it is not found in the Lexica of Apoll. and Hesych. The Homeric form is ἄτερπου. (2) was explained by Aristarchos as follows: ἄτερπου ἐκπλήσσει τῆς κακοπαιδίας καὶ χωρίς αὐθεν· εἷναι δὲ ἀγοράκειτε γραφώναι ἄτερπου, i.e., 'I should deem that (being) apart (ποι tôn) from lamentation I had forgotten it in my heart.' But for the authority of Ar. such an elucidation would probably not have been listened to for a moment. It can hardly be called Greek, much less Homeric. The only resource is to adopt the reading (1); it must be admitted that it has all the appearance of a conjecture, and can only be approved in comparison with absolute nonsense.

There is no explanation of how the nonsense came to be the vulgate. Various emendations have been pro- posed: φερέν πέρ πον or δῆπτον Bentley, φερέν ἄτερ πον Nauck, ἄτερπου bilder Platt (which does not suit the use of ἄτερπου elsewhere, = distressing). On the whole we can only say that the problem is unsolved. The whole end of the speech, from 281, has something strange about it in sentiment as well as expression, and doubts must go further than the word ἄτερπου.

288. κατεβάζεται should naturally imply coming down from the upper storey; but that explanation will not suit Ω 191 or 3 337, and even here we have no hint that Hekabe has first gone up. The treasure-chamber is in the midst of the house, and presumably had no windows; kata- may possibly imply going from light into darkness, much as we speak of 'plunging into the depths of a wood' without any thought of a literal descent.

With 288-95 cf. p. 99-108 where several lines are nearly identical (288 = Ω 99, 289 = Ω 105, 293-5 = Ω 106-8). From Ω 104 the variant ἐν δὲ εἰς οίκον ἰοῦσα παράστατο φωρωμοῖον, which does not suit here, as Hekabe is already in the οίκος (286). KMOENAN: Г 352.

289. ἐνο έκαν οι (so Ar. accented against the rule, to show that οι is not the article) offends against the F and normal position of Φαξ (H. G. p. 337); van Gendt's ἐνα Φ(α) έκαν is doubtless right. In Ω 105 one MS. actually reads ἐνα οίς έκαν. Bentley's conj. παρότοκλια saves the Φ of Φάρα, and has the support of one MS.; but the adj. goes better with πέπλοι. cf. η 96-7 ἐνο ένι πέπλοι λεπτοι
280 Ἡricula Z (vi)

Σιδωνίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδής

ηγασε Σιδωνίθεν, ἐπιτιθέω εὐρέα πόντον,

τὴν ὄδον ἦν Ἐλένην περ ἀνήγαγεν εὐπατέρειαν.

τῶν ἐν ἄειραμένη Ἐκάβη φέρε δόρον Αθήνης,

ὅς κάλλιστος ἐνν ποικίλμασιν ἦδέ μέγιστος,

ὕστηρ δ' ὡς ἀπέλαμπεν· ἔκειστο δὲ νείατος ἄλλων.

βή δ' ἕνων, πολλὰ δὲ μετεσπεύνον γεραιάι.

αἰ δ' ὅτε νήαν ἦκανον Αθήνης ἐν πόλει ἄκρην,

τῆς θύρας οὔξε Θεον καλλιπάρμιος,

Κίσσας, ἀλοχὸς Ἀντίνωρος ἱπποδάμιοι·

τὴν γὰρ Τρῶις ἔθηκαν Ἀθηναίης ἱέρειαν.

αἰ δ' ὰλλωνῆι πάσαι Ἀθήνης χεῖρας ἀνέσχον·

ἣ δ' ἀρά πέτλων ἐλοῦσα Θεανό καλλιπάρμιος

θήκεν Ἀθηναίης ἐπὶ γούνασιν ἤμικόμοι,

εὐχομένη δ' ἦρατο Δίος κούρην μεγάλου.

"πότιν' Ἀθηναίης, ἐρυσίπτολοι, δία θεῶν,

ἀξον δ' ἐγ' ἧχος Διομήδεως, ἦδε καὶ αὐτῶι.

290. τὰς: ὡς Q Ambr. Strabo i. 41. 293. ἀειρομένη Μ: ἀραμένη R.

296. πολλαὶ τε Η. 297. αἱ δ': ἀλλ' Τ, τφκ Lips. || ὅτε δυ DPRT. || ἀθηναῖς

DCJQRT. 298. τάκι: τοῖς Ρ: τάς τε Ε. 300. γὰρ: καί Η. 301. χεῖρας ἀνέσχον ἂινής Ν.

305. ἐρυσίπτολοι U: ἄμεινον ῥυσίπτολον Schol. A.

ἐωνης βεβλητο, ἔρα γιναικών. Hence

van L. suggests that the line originally ran like ο 105 παμποικίας, ἀθ' κατεν αὐτῆ. Lines 289–92 are cited by

Herodotus ii. 116, together with 3 227–

30, 351–2, as evidence that Homer

followed the old tradition of the journey

of Paris and Helen to Egypt related in

(Herod.) 113–5, and was therefore not

the author of the Kypria, which brought

the fugitives to Troy on the third day

from Sparta—the oldest piece of Homeric

criticism in existence, and perfectly

correct, if this passage always stood as

at present. He quotes the lines as being

ἐν Διομήδεως ἄρατην, a title now con-

fined to E, but quite appropriate to

the present passage, as down to 310

Diomedes is still the chief terror of the

Trojans. The reading of the ἀς of

Herodotus agrees with the vulgate, which

was no doubt fully established in his

time.

290. For τὰς Welcker conj. τοῖς, which
gives a much more likely sense.
The change may be due to the neighbour-

hood of the fem. substantive.

For the handicrafts of Sidon see on Ψ 743.

292. τὴν ὄδον, as § 165: Η. Η. § 136. 1. ἀνήγαγεν, properly took away to sea,
cf. Γ 48, and κατέλειψ, to return home.

For the anomalous εὐπατέρειαν we should
doubtless read ἤπτατεραν, see note on Η

41.

295. νείατος ἄλλων: for this idiomatic

use of the superl. see Α 505 ἄκυροφατός ἄλλως:

and for νείατος, Ε 539.

298. For this Theneo cf. Ε 70, Λ 224.
The later legend made her the sister of

Hekabe, see note on Η 718. From 300

it would appear that her post was as

much a civic as a religious appointment.

303 = 92, 308–10 = 93–5.

305. No doubt the remark of the

scholia as to the superior merits of

the form ρυσίπτολος is right. The vulg.
is evidently due to the analogy of ἐρω-

αρκατες Ο 354, Η 370; but that is from

Ῥεφάδος ἄραρω, a distinct verb from ῥόμας,

ῥώμαι to protect (see on Λ 216), which

has υ in the signific forms with but few

exceptions. ρυσίπτολος occurs in Αἰσχ.

Syl. 129. 306–7 are imitated by

Virgil Aen. xi. 483 ff.

306. P. Knight read ἕγχος δή Φάζον,

to avoid δη kept long before a vowel.
A better argument for the change would be that in no other place has έχος the first syll. in itsy (van L.).

311. άδεταίτα ὅτι πρὸς οὐδὲν τό ἑπιφάνεια (concluding remark) καὶ οὐκ εἰδωμένοι· κατὰ μὲν γὰρ τὸ ἑπαντῖν τὸ Ἱερόν ἐπιβεβαιώκατα κατανεῖν (i.e. apparently it contradicts the promise of Ζεύς in Λ.), καὶ έξῆς δ' ἐπιλυμένων έσ' αἱ μὲν β' έγκυοτα σάββων γίνεται περίσσος οἱ στιχοι· γελαια δὲ καὶ ἡ ανανέωσα Ἀθηνὰ Schol. Α (Ἀριστοκλῆς). It is hard to believe that such remarks come from Αρ., who can hardly have forgotten the fact that ἀνανέως is repeatedly used metaphorically by Homer to signify a refusal. It would seem that the word here was taken to mean that the statue itself moved its head (cf. Virg. Λευ. i. 482 δίψα σῷος οὐκός αὔερσα τενθεῖν). The gesture of raising the chin to signify 'Νο' is still universal in modern Greece. The line, it is true, may be spared, and the δ' at the beginning of two consecutive lines is certainly a stumbling-block (but cf. P. 121). But it seems clear that this, as a convenient break, was regarded as the ending of the Δευτέρος ἀριστελα, and 312 as the first line of a new rhapsody; cf. X 515, Ψ. 1. With 311 compare II 250, and still more B 413, P. 303, which show that the ἐπιφάνεια is not unusual as the schol. says.

316. It looks at first sight as though άθωμα here meant only the great hall as opposed to the sleeping-rooms. But the word is of general signification, and includes the women's apartments in X 442, ρ 541, σ 314 (see App. C). It is more reasonable to regard it as meaning the building as opposed to the αἰών, and thus including the θάλαμος as a part. The latter is particularly named because it is the scene of the following incident. 318–20 = O 493–5. Ar. thought them more appropriate in Ω, Zen. here.

319. It is impossible to say whether we ought to read έχ' ἐνδεκάπηνυς with μας, or έχεν δεκάπηνυς with some of the old commentators. Either length seems unwieldy to us, but in O 678 Αἰας uses a pike of twice the length, and Χενοφόν (Ἀναμ. iv. 7. 16) incidentally mentions that the spears of the Χαλυβοες were 15 cubits long. The old explanation of the πόρκις is no doubt correct, ὁ κρίως ό σφεξάων τῷ σίδηρῳ πρὸς τό ἥφαν τοῦ δάρατος. Dr. Schleemann found at Χισσάρλικ spear-heads with flat bases and holes for nails, by which they were fastened into a slit in the shaft. This necessarily implies the use of some sort of ferrule to prevent the wood from splitting, probably a 'lashings' of wire. Cf. note on X 162. πάροικος, before ἦλθεν as he went; cf. τ. 437 ἐμὸν θέλος ὥσπερ πάροικον.
321. ἐποντά, handling. The simple ἐπτά occurs only here; the compounds have acquired more or less metaphorical senses, which may nearly all be brought under the cognate ideas of treating or managing. The aor. is, with very few exceptions, only found in ἐπτασίσιν, μάρασιν ἤμαρ and similar phrases, where it has the sense of joining, i.e. reaching, an end (cf. French toucher à sa fin), J. P. xiv. 231 ff. Owing to the ordinary view that ἀμφεθέν περεύσαν etc., mean 'to busy one's self about' a thing, critics have found a needless difficulty in the absence of the preposition here: Bekker has even conjectured περὶ κάλυμα for περικάλυμα. Curiously enough, the next line is the only place where the simple ἐπάνα is found, though the compound ἀμφαφάν is common in Homer, and ἐπαφάν is Attic. Both verbs are closely connected in sense as in origin; the 'dandy.' Paris is turning over and admiring his fine armour with the same affection which Odyssens shows to his old bow, φ 393 τῶν ἐνώπιον πάσσαν ἀμα-
στροφῶν; in τ 586 τῶν ἀμφαφάνωσας means 'handling the bow' with the intention of using it.

322. The comma after ἑώρηκα is approved by Nikanor, and is undoubtedly right; the two participles need a conjunction, as they are obviously co-ordinate, φ 204 being an isolated and harsh exception. It is not necessary to do more than mention the curious variant τῶς ἄφωντα which is found in D and explained by Schol. T to mean making bright. But the line has all the appearance of an addition designed to bring in mention of the ἄφων; the passage reads better without it.

324. The constr. κελέων τῶν τί is elsewhere found in H. only where the accus. is a neuter pronoun, e.g. ρ 193 τὰ γε δὴ νοσώντι κελέως. The simple dat. of the person is, however, common enough, and the addition of the acc. to express the content of the verb is quite in accordance with the use of that case. Cf. note on Γ 259.

326. οὐ . . . καλά: see II. G. § 136 and compare Ο 400 οὐ καλά συνοικίζεται πτόλε-
μονε. The mention of the χόλος has caused critics great trouble, as Paris' absence from battle would seem to be sufficiently accounted for by his defeat at the hands of Menelaos. It has been supposed that Hector speaks ironically, in suggesting that Paris has some cause of offence against the Trojans; but Paris himself seems to take the remark seriously (335), and the irony is too veiled for the Epic style. There is a possible alternative, to take χόλον as meaning 'the anger of the Trojans against you,' such as is exemplified in Γ 56, 454, of which we should suppose Paris to be conscious. This suits the answer of Paris in 335 better, as νέμεσι is commonly used of the indignation shown by others; e.g. β 136 νέμεσι δέ μοι εἰς ἀνθρώπων ἐστεταί, χ 40 ἀνθρώπων νέμεσι, cf. Ν 122 εἰ φρενὶ βιάθε ἐκαστος αἰῶν καὶ νέμεσιν. On the other hand, it leaves τόνδε without its proper deictic force; this must imply that some particular manifestation of Trojan resentment was immediately present to Hector and Paris. In fact, as Erhardt says, the colloquy must have been originally composed for a form of the story in which Η 315–79 or some similar scene preceded instead of following it (see Introd.).
329. ἀμφιδεδής: σὺ δ’ ἀν μαχαίσαι καὶ ἄλλοι, εἰ τινὰ που μεθείντα ἱδοις στυγηροῦ τολέμοιο.

330. ἀλλὰ ἁνα, μὴ τάχα ἀστυ πυρὸς δήμῳ θέρηται.

331. τὸν δ’ αὐτὲ προσέπετεν Ἀλέξανδρος θεοευδής.

332. "Εκτωρ, ἐπεὶ με κατ’ αἰσίου ἐνείκεσας οὐδ’ ὑπέρ αἰσαν τούνεκα τι ἐρέω, σὺ δε σύνθεο καὶ μεν ἄκουνον.

333. οὐ τοι ἐγὼ Τρώων τόσον χόλων οὐδὲ νεμέσι ήμην ἐν θαλάμωι, ἔθελον δ’ ἄχει προτραπέσθαι.

334. νῦν δὲ με παρεπιπού’ ἄλοχος μαλακοὶ ἐπέσειν ὀρμῆσ’ ἐς τόλεμον, δοκεῖ εἰ δε μοι οὐδὲ καὶ αὐτῶι λαίοι ἐσσεθαί νίκη δ’ ἐπαμεἰβεται ἄνδρας.

335. ἀλλ’ ἄγη νῦν ἐπίμεινον, ἀρήμα τεύχεα δῦν’ ἡ ἑθ’, ἐγὼ δὲ μέτειμι, κιχύσεθαι δὲ σ’ οἶμον.

336. οὐς ςάτο, τὸν δ’ οὐ τι προσέφη κορυθαίολος "Εκτωρ.

337. τὸν δ’ Ἔλενη μύθοις προστήμα μεπελχίσου.

338. "ἀδερ ἐμεῖο κυνὸς κακομηχαίου ὁκροοέσης, ὦς μ’ ὀψέν ἤματι τοῦ ὅτε με πρώτον τέκε μῆτηρ ὀιχεσθαί προφέρουσα κακῇ ἀνέμοιο θύελλα.


329. μαχαίσαι, full out with, as E 755, Ι 32, etc.

330. πυρὸς οἰρήται, as Λ 667, and in a different sense ρ 23. For the use of the gen. cf. Η. Ο, § 151 ε. 333 = Π 59. The colon at the end of the line is recommended by Lehrs’ (Ar.2 p. 58 η). ἐπεί is often thus used without a regular apodosis, see Π 59, N 65, γ 103, χ 187, ρ 236 (compare the exactly similar use of γαρ to introduce a sentence), and the use of τούνεκα to mark an apodosis is extremely doubtful; see note on Π 400. Hence there is good ground for van L’s suggestion that 334 is an addition made up from Α 76, q.v.

336. προτραπέοσαι, to yield myself up to anguish (at my defeat, or at the hostility of the Trojans): an isolated use of the word.

337. This may be a reference to Π 432, but the application is not very exact.

338. ἐπαμεῖβεται ἄνδρας, shifts over warriors, i.e. goes first to one, then to another. For this use of ἀμεῖβεται cf. Ο 684 θράσισκον ἄλλοιτ’ ἄλλοι ἀμεῖβεται, a 375 ἀμεῖβομεν ακτα αἰώνοις. For the sentiment cf. Π 410, Σ 309. Here again we might suspect interpolation of a whole line with the intention of introducing a reference to Π. There is, however, no case in H. of δοκεῖν without an infin., in the sense to seem good.

344. For κακομηχαίου ὁκροοέσσεις Payne Knight rightly restored κακο-μηχαύνοι κρυόσεσσα, ὁκροοέσσα is a νοῦ νικῆλι recurring only in Π 64, which admits of the same correction. The form was no doubt suggested by the totally unrelated ὀκροες, jagged. For κρυόσεις in this metaphorical sense cf. E 740, Ι 2, and we may perhaps compare T 325 βργεδαρ’ Ἔλενη.

346. Compare ν 61–82, where the ἄρπουα, the personified storm-winds, carry off the daughters of Pandareos. So also a 241, § 371.
The orthography is more respectable than a mere error in transcription, and preserves a genuine Aiolic form. The natural tendency of error would be towards conformity with the Attic ὑφέλλω. But A 686, 698 are the only places where this has actually prevailed.

351. ἤδη: indic. as 348. Cf. note on E 326. νέωεις here evidently means ‘the righteous indignation felt by men.’ For αἰχεῖα = reproaches see 524, Ἰ 242.

353. ἐπαυρέσσεσθαι, reap the fruits; see A 410. For τῷ van Herwerden would read τοῖς, cf. N 733, O 16.

355. For the metaphorical use of ἀμφιβάθηκεν cf. θ 541 ἄχος φρένας ἀμφιβάθηκεν, and in a different sense Α 37.

365. ἀμφιβάθηκε: see note on Γ 100, and Ο 28.

368. ἀδικω: cf. θ 550 ὡς ἤδη καὶ ἐσομίηναι ἄδικα, and ω 200, of Klytai-mnestra, στυγγρὴ δὲ τῷ ἄδικῷ ἑσσετ' ἐτ' ἄνθρωποι: Theokr. xii. 11 ἐπεσομένους δὲ γεγομένα πᾶσαν ἄδικα. The phrase ἐσομίηναι ἄδικα occurs also Theognis 251, in a good sense, in which signification the adj., a ἄστα λεγόμενον in Ἰν., is found often in later Greek, e.g. Ἰομ. Αρ. 299 ἀδίκου ἐμενεις αἰεὶ.

361. For this use of ὑφ' where we should rather have expected the infin. (as Ι 42, 398) cf. Α 133, Δ 465, E 690. It is hardly likely that ἐπίστασθαι is used without the object expressed (in Α 173 φεύγειν is to be supplied), in which case ὑφ' might indicate a purpose.
365. οἰκόνδε ἑλεύσομαι Ο: οἰκον ά' ἑλεύσομαι G (supr. e over ά) JMH (not Harl. a) NQRT Vr. b: οἰκον'd ἑσελύσομαι Ο. || ὁρ' άν M Par. a f. || ἵσωμεν

364. ἐπείδ' ἵκανε δόμους εὖ ναιετάοντας, 370  οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάρωισιν, ἄλλ' ἤ ἦν παιδὶ καὶ ἀμφιπόλωι ἐντέπλωι πύργῳ ἐσφασίως γραμμάτα τε μυρομένη τε. "Εκτορ οὖσ' οὐκ ἔθετο ἀμύμονα τέτμεν ἄκοιτων, ἐστὶν ἐπ' οὐδον ἔνων, μετὰ δὲ ἀδομήσειν ἐπετεύν. "εἰ οὖς ἀγέ μοι, διωγαί, νιμερτέα μυθήσασθε: τῇ ἐβῇ Ἀνδρομάχην λευκώλενον ἐκ μεγάρωισιν; ἤ ἔτη ἐς γαλῶν ἦ εἰνατέρων ἐντέπλων, ἦ ἐς Ἀθηναίης ἐξοικετᾶτο, ἐνθά περ ἄλλαι Τροιαι ἐντόλκαμοι δεενήθ' θεόν ἰλάσκονται;"

"Εκτορ οὖς ἀδί ότιρητ οἰκήμη πρὸς μύθον ἐπετεύν. 380

τὸν οὖ 'αὐτ' ὀτιρηθ' ὀτιρῆ ἱπρός μύθον ἐπετεύν. "Εκτορ, ἐπεὶ μιλ' ἀνογας ἀληθέα μυθήσασθαί, 385  οὔτε πῃ ἐς γαλῶν οὔτ' εἰνατέρων ἐντέπλων οὔτ' ἐς Ἀθηναίης ἐξοικετᾶτο, ἐνθά περ ἄλλαι Τροιαι ἐντόλκαμοι δεενήθ' θεόν ἰλάσκονται, ἄλλ' ἐπὶ πύργων ἐβῇ μέγαν 'Ἰλίου, οὔνεκ' ἄκοιτε 390  τείρεσθαι Τροίας, μέγα δὲ κράτος εἶναι 'Ἀχαίων.

365. The vulg. οἰκόνδε ἑσελύσομαι, as Ahrens remarked, is obviously an attempt to avoid the hiatus, which in the principal caesura is quite legitimate. τ' in 307 is similarly intruded.

376. αἵ' ἄρε, used in addressing several persons and followed by plural, as B 331, 437, Γ 441, Ο 18, etc. So in Attic, Aisch. Pers. 140, Einw. 307, etc.

378. γαλῶν, εἰνατέρων, her husband's sisters or his brothers' wives, glories and inamrices.

386. The neglect of the ἄ of Φιλίου is comparatively rare (see, however, E 204, Ἡ 345, Σ 270, Φ 128, where the remedy is not obvious). Here Brandreth conj. Φιλον μέγαν. Heyne suggests that 386-7 are a later variant of 388-9; but επεξεργάζεσσαν and μαζουμᾶν need some explanation. Van L. points out that the name 'Ἰλίου itself seems rather out of place, and suggests that the original may have been μεγά νηπιᾶς. It must be remembered, however, that πύργων means rather fortification than tower (see on Δ 334), and in any case the phrase is no stranger than the "Tower of London."
388. ἀφικόμενος, apparently in perf. sense; cf. Σ 43, § 150, v 328.
389. μακαλοῦνθος: cf. X 460, also of Andromache, μακαλοῦνθος.
390. ἢ πα with the subject expressed as here is rare; the only other cases are γ 337, χ 292, X 77. In the second clause after ἢ πα καὶ, however, the subject is commonly named, e.g. L 528.
392. εὔτε is used asymmetrically as always when the clause which it introduces stands first in the sentence; see Ameis and M., and ῥ. on γ 393.
393. τίνι δὲ: the printed vulg. τῇ γὰρ seems to be a conj. of Chalkondylas.
394. πολυδούρως recurs only in this phrase, X 88, ω 294. Hesych. πολλὰ λαμβάνεται δόθηκεν, πολύφερτος, πολύφιλος, and Schol. Α πολλὰ ἔδοθε πάρα τού ἀνδρος λαμβάνεσθαι. The ἔδοθα were originally (see on Ι 146) given not to the bride, but to her father, but of course the word may mean that she earned her parents large gifts, cf. Σ 593 αὐρατίακες. Or again δόθηκε might indicate the gifts which human nature would prompt the suitor to offer when, as in Homeric days, woman had begun to assert her independence, and the ἔδοθα were no more than a relic of the already extinct custom of the actual purchase of wives. But it does not seem quite natural to describe a wife as 'having had many wedding presents made to her.' Others compare it with ἵπτομαι (351 above) in the sense of 'generous,' 'open-handed,' which is perhaps preferable.
396. Ἡτίων seems to be attracted to the case of the following relative; see H. G. § 271, where K 416, Σ 75, 371, are quoted; Bekker, Η. G. l. 314, adds others, e.g. θ 74, Λ 122. Thus Bentley's Ἡτίων δ' ναιε is not necessary. A similar epanalepsis in a different case is to be found in a 50–1—
vνσαι ἐν ἀμφιράτη, δότι τίνι φιλόλος ἐστιν ἁλάσσας, νήσος ἐκδιδόμενα, θεὰ δὲ ἐν δῶματα ναιεί.
For Ἡτίων cf. also Λ 366, X 479, Ψ 827.
397. The site of Thebe is fixed by the later name Θήβας πεδίων, given to the plain of Adranytteteion, Herod. vii. 42, etc. See notes on Α 37, 366. No mountain called Plakos could be traced in Strabo's day. Whatever the tribal connexions of these Κιλικες may have been, it is clear that they had no local connexion with Kilikia. They are named only here and 415. Compare the Λυκία of Pandaros, Ε 165.
398. εἴη ἡ 'Ἐκτορ: this use of the dative seems to be a case of the 'true' dat. passing into the 'dative of the agent.' It is analogous to the dat. after διαφέρειν, etc. (cf. Π 301). For εἰηνεῖ have to wife cf. Π 126.
παίδ' ἐπὶ κόλπῳ ἔχουσ' ἀυταλάφρονα, νῆπιον αὐτώς,
'Εκτοριδην ἀγαπητῖν, ἀλήγκιον ἀστέρι καλοί,
τῶν ᾧ 'Εκτωρ καλέσσακε Σκαμάνδριον, αὐτάρ οἱ ἄλλοι
'Αστυνάκτ': οἴος γὰρ ἔρυτος Ἰλιον 'Εκτωρ.
ἡ τοῦ ὁ μὲν μείδησεν ἱδὼν ἐς παιδά σιωπήν.
ἐν τ' ἀρα οἱ φῦ χειρι, ἐπος τ' ἐφατ' ἐκ τ' ὄμομαξ'-
"δαιμόνε, φίλει σε τὸ σῶν μένους, οὐδ' ἔλειαρεσ
παιδά τε νηπίαχον καὶ ἐμ' ἄμμορον, ἥ τάχα χόρη
σεῦ ἑσομαι: τάχα γὰρ σε κατακατανεύον τ' Αχαιοί
πάντες ἑφορμήθεντες' ἐμοὶ δὲ κε κέρδοιν εἰη
σεῦ ἀφαμαρτούση χθόνα δύμειαν: οὐ γὰρ ἔτ' ἄλλην

400. ἐπί: ἐνι GPR. || κόλπον CHNOST, γρ. Harl. a. 402. ὑ' om. DGU.

402-3. These lines look like an interpolation intended to bring in the name of Astyanax, so well known from the Cyclic poems (cf. Pausan. x. 25. 9), but probably not Homeric. Compare X 506, the only other passage where the name occurs in Homer. Plato commented on the name in reference to X 506, but ignores this passage; Cratyl. 392 εἶπεν ἃν οἷς ὁμορός τὸ παιδί τὸ τοῦ 'Εκτορος ὑπὸ τῶν Τριών ἠφίλε καλεῖσθαι λατανάκτα, Σκαμάνδριον δὲ δήλω ὡς ὑπὸ τῶν γιγαντίων: and 396 ἐν ὃ γὰρ ἅπας καὶ ὣς ἐκτόρ σχέδον 
τε παῖς καὶ ἐποκάτοικο, οὐ γὰρ ἐν τῶν ἁπας ἦν
καὶ ἐκτὸς δῆτον ἐστὶ παῖς. The idea evidently is that Astyanax is called by a name which, by which way, of compliment, refers to the father, as Enryssakès has his name from the broad shield of Aias, Telemachus because Odysseus was fighting far away in his boyhood, Megapenthes from Menelaos' grief at the loss of Helen, Nestor's son Peisistratos from his father's oratory, Perseus' daughter Gorgophone from her father's exploit (Paus. ii. 21. 7). It follows that Fánaξ, which is explained by ἐφέστα, conveyed less the idea of kingkly sway, which Hector did not possess, than of the protection which chieftains bestowed on their realm (I 396 ἀριστήρας οἱ τε πολικέραρα μυτον, Ε 542 ἀριστήρα δίκαιος τε καὶ σθενεῖ ὁι. Cf. also E 472-3, ὑ 499, 729-30). Thus the ἄναξ ἄρδρον is much the same as the ποιῶν λαόν. This sense of Fánaξ has also been defended by Angermann on etymological grounds (so T. D. Seymour in C. R. iii. 339).

407. δαιμόνιον: for the meaning of this word, which is here really untranslatable, see on A 561.

408. ἄμμορον; cf. X 485 δυσάμμοροι: here and Ω 775 τίνες γράφοντος ἐμὸν 
μόρον, οὐκ εἰ (Ariston.). In u 76 we have the curious phrase μοῖραν τ' ἄμμορον τε καταχνητὸν ἀνάρθρωον, which apparently means 'that which fate does and does not bestow,' i.e. both good and ill fortune. Thus ἄμμορος means 'deprived of moira,' the just due of mankind, and hence ill-fated, opposed to μοιρηγενής Γ 182 (q.v.). In Ω 349-εἰ 275 it simply means 'not partaking of.'

409. κατακτάνωνοιν: Cobet, M. C. p. 330, denounces this form (which recurs Ω 481, Ω 309) as a barbarism, due to a false analogy with forms like κατέκτα, κατέκτανον, κατέκτανην: he is probably right in restoring κατακτάνωνοιν.

411. ἀφαμαρτούση, losing, as X 505. χοῦνα δύμειαι like 19 γαῖαν ἑδύτην.
belongs rather to the time when the body was buried than when, as among Homeric and later Greeks, it was destroyed by burning. Thus the casual mention of arms and burning together, here and in λ, seems to indicate an irrational survival among newer customs of an older practice, which in the time of Thucydides (i. 8) had actually come to be considered Karian, i.e. barbarian. The same is the case with the burning of garments as a funeral rite (X 512).

419. The elm was regarded as a funereal tree, we are told, διὰ τὸ ἀκαρπον, like willows and poplars in the Od. (κ 510). Hence Virgil’s ulmus oricus, ingenia, the roosting-place of Dreams at the entrance of Orcus (Aen. vi. 288). The cypress has no such association in H. (it is mentioned only ε 64, ρ 340).

420. For the mountain nymphs cf. ὑ 105, μ 132 (where they are daughters of the Sun), i. 154 (κοίται Δίός as here), Ἰππος, I. v. 257 νύμφαι ἄρακτα. 422. The masc. (mucc.) ὃς occurs only here in H., but it is a genuine Greek form, attested by the Gortynian inscr. The fem. ἀς is found also in Thessalian and Lesbian (Collitz 345, 22; 214, 12). The origin of the forms is doubtful; some connect them with ὀῖος. See note on E 603.
μητέρα δ’, ἦ βασίλευεν ὑπὸ Πλάκων ὕλησθη, 
τὴν ἐπεὶ ἄρ δεῦρ’ ἦμαρ’ ἀμ’ ἄλλοις κτείστεσσιν, ἄψ ὦ γε τὴν ἀπέλυε Λαβῶν ἀπερείσι’ ἀποινα, 
πατρὸς ὦ ἐν μεγάροι Βάλ’ Ἀρτεμίς ιοξείαρ ἐκτορ, ἀτάρ σὺ μοι ἔσοι πατὴρ καὶ πότινα μήτηρ 
 iotaκ ὑδὲ κασίγνητος, σὺ δὲ μοι θαλερὸς παρακούσης:

"Εκτορ, ἀνάρ σὺ μοι ἔσοι πατήρ καὶ πότινα μήτηρ ὑδὲ κασίγνητος, σὺ δὲ μοι θαλερὸς παρακούσης:"

"ἀλλ’ ἀγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν’ ἐπὶ πύργωι, 
μὴ παῖδ’ ὁφρακόνθι θήμις χήρην τε γυναίκα, 
λαδὸν δὲ στήσων παρ’ ἔρμεν, ένθα μίλιστα 
ἀμβατὸς ἔστω πόλις καὶ ἐπίδρομον ἐπέλευ τείχος:" 

τρίες γὰρ τὴν γ’ ἐλθόντες ἐπειρήσανθ’ οἱ ἄριστοι 
ἀμφ’ Λαυτε δύο καὶ ἀγακλύτων ἰδομενία 
ηδ’ ἀμφ’ Ἀτρείδας καὶ Τυδέως ἀλκίμων νῦν, 
ἡ ποῦ τίς σφὶν εἴσπει θεοπροφίαν ἐν εἴδος, 
ἡ νυ καὶ αὐτῶν θυμός ἐποτρύνει καὶ ἀνώγει,"

"τὴν δ’ αὐτὴ προσεέπει μέγα κορυφαίολος Ἕκτορ." 

440

426. τὴν ἅρ’ ἑπει Μοσ. 1. || κτείστοι(c) Ν. DRU. || Βάλ’: Βάλετ’

429. αὐτάρ Ω. 430. παράδοκος GMP (supp. Ν) U. 432. οἰείς

CCJLMS Lips.; ΡΗ(ι)υ(ι)ς(ι)ς(ι)ς Αρ. Ω. 433–9 ἀθ’ Αρ. 434. ἀμβάτη Καλλιστράτος.

435. τῇ ι’ τῇ ι’ ΠΤ ΗΡ Ηραλ. β δ, Par. b e h k; να, καὶ δὰ τὸ θ καὶ δὰ τὸ θ Ἀρ. 

|| ἐπειρήκαστό ὦ ἄριστοι Μοσ. I. || ΄τρείδα  Αρ., acc. τὸ Ιλίων ἰπ’ Did, 

438. τίς: τὶ ΑΜΩΤ Βρ. ε. || ἐσχοπορικάς ΑΡ. ναρ. a: ἐσχοπορικάς DIPQ 

Lips. (Ηραλ. α’ I): ἐσχοπορικάς R. 439. ἐν ἐνίοι ἦ νυ καὶ αὐτοῦς Schol. Α.


428. πατρός, her father’s. Βάλ’ ‘Ἀρ-

τεμίς; cf. 205.

429–32 were attested by Αρ. on the grounds (1) that it is not fitting that Andromache should act like a rival commander (ἀντιπατραγέων) to Ηεκτορ; (2) that it is not true that the wall is represented as specially accessible at this spot; nor are the enemy now near the walls. A modern reader will probably feel with more force the objection that we are presented with an anticlimax after the noble outburst of the preceding lines. But perhaps this is not a more valid criticism than the reasons of Αρ. There was a legend—which of course may have grown out of these words—that when Apollo and Poseidon built the walls of Troy the mortal Αιάκος helped them at this point of the circuit; see ΠΤ. Ο. viii. 31–46, where Αρ. says to Αιάκος Πάρμανος ἀμφ’ τειάτ’, ἠρώτ’ εἰργασίας ἐλάσκετα. This is the ἐσχοπορικά referred to in 438. For the ἐφινεσ as a landmark see Α. 167, X 145; it stood in the plain outside the wall, so that this line seems inconsistent with the preceding αὐτῶν μίμν’ ἐπὶ πύργωι, an argument for the interpolation of the passage. It is probable that the events referred to were related in the Κιψρία; the epitoine, after telling of an embassy to the Τροιανοῖς, goes on οὐ δὲ οὐχ ὑπήκουσαν ἑκέντοι, ἐνταῦθα δὴ τειχομαχώντοι. It is curious, however, that Αχιλλεύς should not be named among the leaders. The Ηιοῦδ allows no place for such an attack since the quarrel. For another allusion to earlier events see Ι 352.
"... και ἐμοὶ τάδε πάντα μέλει, γύναι· ἄλλα μάλ' αἰνοῦς αἴδεομαι Τρόας καὶ Τρωίδας ἡλεκεπτέπλους, αἰ κε κακός ὄς νόσφιν ἀλυσκάζω πολέμοιο· οὐδὲ μεθὺς ἀνωγεί, ἐπεὶ μάθον ἔμμεναι ἐσθός αἰεὶ καὶ πρῶτοισι μετὰ Τρόαςσι μέγαθεθαί, ἄρνηκενος πατρός τε μέγα κλέος ἦδ' ἐμόν αὐτοῦ. εὖ γὰρ τῶδε οὔτα κατὰ φρένα καὶ κατὰ θυμόν. ἔσσεται ἦμαρ ὦτ' ἀν ποτ' ὀλῶθη Ἤδης ἰρή καὶ Πράμος καὶ Λαὸς ἐνυμμέλῳ Πρίμοιο. ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, οὔτ' αὐτῆς Ἐκάβης οὔτε Πρίμοιο αὐστάτος οὔτε κασταγνώτοις, οἱ κεν πολέες τε καὶ ἐσθλοί ἐν κοινίσιμοι πέσοιεν ὑπ' ἀνδράς δυσμενεσσών, ὀσσον σεί', ὡτε κέν τις Ἀχαίων χαλκοχιτῶν διακρυόςεθαν ἄγγατα, ἐλεύθερον ἦμαρ ἀποίσας.

καὶ κεν ἐν Ἀργείε ένουσα πρὸς ἄλλης ἑστον ὑφαίνης, καὶ κεν ὑδῷ φορέης Μεστηνίδος ἢ Ττερεύς


441. ὅτι πρὸς τὴν λέγονσαν "ἀλλ' ἄγε νῦν ἔλαμε" καὶ "νῦ πάιδρ ἄρφανῶν θεῖσ" ἵκιοι ἀπέστησκαν· ὃ δὲ διάσκευσθηστής ἐπιλαβήθη, Ἀν.; ὡς the reference in Hector's words is to 431–2, and has been disturbed by the interpolation of 433–9—an argument hardly borne out by the facts. But this sense seems to be derived from some tradition of an ‘arrangement’ of the whole text.)

442. So X 105, under similar circumstances. ἐλκεπελπέων: for the form of the compound see H. G. § 124 e, 126. 2. ὑδότε ως ὑν. ἄνωγεν. ὁταίς, like ὡς ἄνω, 'forbids.'

446. Hector’s only object is honour, as he despairs of final success. ἄρνυμένος: A 159. 447–9 = A 163–5, q.v.

453. The opt. nέοισεν throws into the background the fate of all but Andromache, which by the subj. ἄγνηται is emphasized as a fact vividly foreseen. υφαίνας and φορέας which most edd. read in 456–7 would present less vividly the secondary consequences; but the whole tone of the passage seems to call for the prophetic subj. here, carried on as it is in εἵρησαν. Bekker first adopted it in his text. On this point ms. authority counts for nothing.

455. H. uses ἐλεύθερος only in this phrase (Π 831, Τ 193) and ἐλεύθερος, inf. 523. Cf. δώλον ἦμαρ 463, and many phrases in which ἦμαρ is used to express a state.

456. πρὸς ἄλλης, at the bidding of another woman. For this use cf. A 259 (H. G. § 208).

457. There was no uniform tradition in later Greece as to the position of these fountains. Messeis was variously assigned to Messenia, to the Laconian Therapnce (Paus. iii. 20. 1), and to 'Argos.' The context clearly shews that both fountains are in Argos ; the
probability seems to be that the Thessalian Argos is meant, for the best tradition, that of Pindar, places Hyperes near Phere (P. iv. 125 ἐγώς ἐν βάροις ἑρμίδα ληπτών). So also Strabo iv. 439; but in 432 he says that both fountains, Hyperes and Messes, were shown near Pharsalia. In the Catalogue (B 734, q.v.) Τέρσα is near Ormenion. However the disjunctive ῥ makes it just possible to take Argos in the widest sense, of Greece generally, and to locate Messes in the Peloponnese. Ar. remarks that in obedience to this line οἱ νεώτεροι (tragedians, etc.) regularly introduce the captive Andromache as bearing water. This is done by Eur. Andr. 166 εἴκρυσκόματο πείχων χερί, σπείρουσαν 'Αχαλκαίον δρόσαν. 459. The subj. here is a future tinged with emotion; hence its use in threats (H. 6, § 275) to which a gloomy prophecy such as this is closely akin. Cf. also M. and T. 284.

463. Αὐράμεν is added exopexegetically, 'such a husband for saving thee from slavery,' cf. 1. 60 ἡμιν δ' οὖ νῦ τι τοιό ἀμώνεμεν. See also O 254.

465. γ' ἔτη, though it has been defended, does not give so good a sense as γέ τι πνεύσαι with the gen. of the thing seems here to mean not, as usual, 'hear the news of,' but 'hear' directly; otherwise the phrase is intolerably weak. Hentze compares O 224, where, however, the more usual meaning is admissible. Another case will be found in the phrase πυθέα αὐγελίσιν, to hear news, which occurs P 611, 685, Σ 19. For ο' ἐλκνομοί ποικλ. Coni. τε κλαυθμόνιον, which, however, is not an improvement; ὁδίς and ἐλκνομοί go together by hendiadys. ἐλκνα is regularly used of captive women, with at least a suggestion of ravishment; cf. X 62, 63, Λ 580.
"Zeû ἀλλοι τε θεοί, ὡστε δὴ καὶ τοίνυν γενέσθαι παιδ ἑμῶν, ὡσ καὶ ἐγὼ περ, ἀριστερεῖα Τρῶεσσιν, ὃδε βίην τ' ἄγαθον καὶ Ἡλίου ἤφι ἀνύσσειν· καὶ ποτὲ τις εἶπο 'πατρός γ' ὃδε πολλῶν ἀμείνουν' ἐκ πολέμου ἀνύσσει. φέροι δ' ἐναρα βροτεύετα κτείνας ἤδην ἀνέδρα, χαρείη δὲ φρένα µήτηρ." ὡς εἰπὼν ἀλάχοιο φίλης ἐν χεραῖν ἑθηκε παιδ ἑν οὐν. ἡ δ' ἀρα µὴν κνηδεῖ δεξατο κολπων δακρύσσον γελάσασα· πόσως δ' ἀλήσε νυσας, χερὶ τε µὲν κατέρρεξαν, ἐπος τ' ἐφατ' ἐκ τ' ὅνωμαζε· "δαιμονιη, µὴ µοι τι λήν ἀκαίξει θυμώδι." 480


478. For Ἡλίου Bentley conj. λαοῖ. Brandreth Faäte, in order to give a F to τρι. But it is remarkable that ἢφι, unlike the other forms from the stem ἦφι, never absolutely requires the F, and in five other passages does not admit it (B 720, Δ 257, E 606, M 367, Α 284; see note on Γ 375). It is therefore best to leave the text. Perhaps the line may be interpolated, as Heyne suggests, in allusion to the name Astyanax. It is added asyndetically, so that τε... καὶ ἐνραίον τιµᾷ and co-ordinating ἢφι ἄγαθον to ἀνύσσει, as though for ἀνύσσει, a rather harsh anacoluthon. The discrepancy in the ms. as to the position of τε suggests that it would be better to omit the particle altogether.

479. εἶποι, not εἶπως, is doubtless the right reading, as Dawes pointed out, for several reasons. (1) Schol. A (Nikanor) on the line μνὲ τὸ ἐξη, καὶ ποτὲ τις εἶποι ἐκ πολέμου ἀνύσσει: therefore εἶποι must have been the reading of Ar. The same words are quoted in Schol. A on Ν 352. (2) Out of 120 passages where πατρὸς occurs in H. the α is nowhere else short. (3) The confident prediction expressed by the subj. (cf. 459) is quite out of place among the optatives of the prayer. The mistake no doubt arose from a reminiscence of 459. τ' ὃδε, the reading of Ar., is also clearly superior to δ' ὃδε. 480. ἀνύσσατα appears to be governed by εἶπω in the sense 'say of him as he returns'; but this construction seems to be quite unusual. The possible alternative is to translate 'say to him'; though this is hardly sufficiently supported by the passages quoted, M 60 (=210, N 725), Ρ 237, 334, 651, T 375, ψ 91. In all of these εἰπε stands immediately with its object. We may, however, compare τ 334 πολλαί τε µὲν ἐσθλὸν ἔστων: from which we may explain the clause here "πατρός... ἀμείνους" as a sort of object-clause expressing the content of the verb like ἐσθλοῦν. So we have ἔως εἰπεν τινα, to speak well of a person, a 302, and πεπνευμένα βέλτις βασιλεια Ι. 58 (see note). These lines cannot fail to recall the famous prayer in Soph. Αγ. 550— ὄ παλ, γένει πατρός εὐτυχέστερος, τα δ' ἄλλα ὄριοι, καὶ γένει' ἀν οὐ κακὸς and its imitation by Virgil in Aen. xii. 435.

483. Κνῶδεῖ, fragrant, only here (and Πηνια. Ωερ. 13 ι), cf. κνωίως Γ 382. 484. δακρύσσει γελάσσα, smiling through her tears, a deservedly famous phrase, but hardly like the oldest Epic style. Cf. Χεν. Ηηλ. vii. 2. 9 κλωτ-γελοϊς εἶχε πάντας. 486. Brandreth notes that with the exception of Τ 529 the Α of λήν is always
long in the IIiad, even in thesis, unless preceded by τε (the exceptions in Od. are δ 371, ν 243, π 243, ψ 175). The shortening of the vowel evidently began only towards the end of the Epic period. The τε can always be found. For the tone of remonstrance and reproach in δαυμονιν see on 407, Α 501.

487. ὑπὲρ αἰσχον: see B 155. 'Αἰδο προίσει: Α 3.

488. For the use of the middle perfect participle see X 219, ε 455; in α 18 πεφυγαίον ἦν ἄδικον the gen. implies escape from troubles in which the sufferer was actually involved; the accus. implies complete avoidance (v. Nitzsch on α 18). For the periphrastic perf. cf. Ψ 343 πεφυγαίον εἶναι, and in the active Ρ 873.

489. τὰ πρῶτα, once for all, see Α 235. 490–3 recur with slight variations in α 356–9, φ 356–3; and for the last line and a half cf. also Τ 137, λ 352–3. The present context is that which they suit best (see scholia on α 356), and if there has been any copying it is from here. Imitations will be found in Aisch, Sept. 200, Eur. Heracleid. 711. τὰς αὐτὰς, not τὰ σαυτῆς, in accordance with the canon of Αr. that the compound reflexive pronouns are not found in Η. The elision of the α of σα is, however, not very natural, and no doubt Payne Knight's conj. τὲ αὐτὴς is right; see on Α 185.

492. ἐποίχεσθαι, properly of weaving only; cf. Α 31. But the word came to be used vaguely, of 'going about' one's work as we say. Cf. ν 34 διώρων ἐποίχεσθαι, ρ 227, ς 363 ἐργον.

493. For πάνιν, ἐμοὶ δὲ μάλιστα Hoffmann conj. πάνιν, μᾶλιστα δ' ἐμοί, which is probably right; as it not only admits the F of Φιλιά, but brings the phrase into agreement with the similar passages, X 422, α 359, λ 353, φ 353, ψ 61 (μάλιστα δ', cf. Bentley).

500. ῥόδον, an anomalous form, perhaps an aor. from the noun γῶν: so possibly ἀνεξάρτητα to get ready, from δόλων, and ἄρμενο γόνω ναινω, from θηρίως: cf. κτύπε by κτυπέω Θ 75; see H. ἕ. § 32. 3. Cf. also the pf. part. περεύεσθε, from φεύω, and other possible instances, ib. § 26. 5. Others regard it as a mistaken form for γόνως (γόνως) which occurs κ 567. Brandreth reads γόνων, and so Fick, who compares γέλαν in a lyric fragment (Bergk P. L. fr. antesp. 77).
505. 

506. akostýcac: oi de akostýcac Schol. A. ||

507. deöv, de G. ||

508. βασιλεύοντας: 'Αντιπάτρησις Ἀμαρτάρχου Λευκ. ||

509. αἰσχρόν: Βολιφόρον σφετερίζον ἱππῶν.


The simile thus becomes smoother, but the dislocation is not adequately explained.

The swing of the dactylic verse has been universally recognized as harmonizing with the horse's gallop, like Virgil's quadrupedante pedrem solidaque unguula campus. The effect depends not only on the rhythm, but partly on the nasal consonants and the ρ. It is dangerous to lay too great stress, however, on the rhythm; Mr. Nicholson has pointed out that the two passages in which all Homer shew the largest consecutive number of purely dactylic lines (five) occur in the description of Patroklos' funeral! (Π 135-9, 166-70). Our habit of neglecting quantity and attending only to stress misleads us into reading dactyls into 'triple' time instead of 'common' time, instead of καλωσορίζον. Hence a dactylic hexameter is to us a galloping rhythm—to the Greek it was rather a stately marching rhythm. The so-called 'cyclic' dactyl of the lyric poets is of course in triple time, but it is not epic.

513. ἡλέκτωρ.
καγχάλων, ταχέες δὲ πόδες φέρον, αἰθή δ᾿ ἐπειτα 'Εκτόρα διον ἔτετμεν ἀδέλφεων, εὕτ' ἀρ ἐμέλλεν εὖ τρέφεσθ' ἐκ χῶρης ὅθι ἦ σάριζε γυναικὶ. 515
tιν πρότερος προσέετεν 'Ἀλέξανδρος θεοειδὴς: "ἡθεὶ, ἡ μιλα δὴ σε καὶ ἐστίμων κατερκῶ ἰδῆς· οὐδ᾽ ἦλθον ἐναίσιμοι, ὡς ἐκέλευεν."
tὸν δ᾿ ἀπαμείβομεν προσέφη κορυθαίολος 'Εκτόρ: ".readString()" 520
"εἰμινβ, οὐκ αὖ τίς τοι ἁμήρ, ὅς ἐναίσιμος εἰη, ἔργον ἀτιμήσει μάχης, ἐπεὶ ἀλκιμός ἐσσι· ἀλλὰ ἐκὼν μἐθης τε καὶ οὐκ ἐθέλεις: τὸ δ᾿ ἐμὸν κήρ ἀψηταὶ εὖ θυμοὶ, ὅθ' ὑπὲρ σέθεν αἰσχὲ ἀκούον πρὸς Τρώων, οἱ ἐχοσι πολὼν πόνον εἰτέκα σειό. 525
ἀλλ᾽ ἵομεν· τὰ δ᾽ ὁπίσαθεν ἀρεσσόμεθ᾽, αἰ κέ ποθι Ζεὺς δωὴν ἐπουρανίοις θεοῖς αἰειγενέτησι
cρητήρα στήσασθαι εὐθεόρον ἐν μεγάρωιν, ἐκ Τρώης ἐξάσατας ἐυκηνίμιας 'Αχαίοις:"


it as a synonym of fire, ἥλκτορ τε χόνω τε καὶ ὀφρώις ἥδε θάλασσα. 514. καγχάλων must mean 'laughing with self-satisfaction'; so K 565, ὕ, 59. But in Γ 43 it means 'scolling' (in later Greek καχάξω; Lat. euchenus).
516. ὁπείτης cf. Χ 127.
518. ἦ μάλα δὴ: Paris exaggerates an imaginary accusation by way of 'fishing for a compliment'; a most vivid touch, which is partly lost if we put a note of interrogation at the end (cf. Sch., Λ ὅ πενιακῶς καί θυκῶς).
519. ἐναίσιος both here and in 521 can be expressed by the Lat. iustus (here into tenuore). The connecting link is the idea of 'proper measure'; cf. ὑπὲρ ἀνας, and note on Λ 418.
522. ἐρον, what you effect in battle; cf. Δ 470, 539.
523. τὸ is of course not the article, but the accusative representing the following object-clause. On the expression κῆρ ἐν οὐσίῳ Hertze remarks that it virtually means 'my heart within me.' The Homeric man half personifies his own thoughts as something distinct from him; hence such phrases as τὴν μοι ταῦτα φίλοι διέλειται θυμὸς; εἶπε πρὸς ὅν μεγαληγορεῖ θυμὸς: compare the expression, 'I commune with my heart.' So in Arabic нafs, 'spirit,' is used for 'self' in all senses. It is wrong to compare more or less rhetorical phrases like 'in my heart of hearts.' μειής or μεθείς, see note on Ε 880.
524. ἄκοιῳ must here be substantive, as Α 80, etc., if we write ὅδε = ὅτε. But δ ὅθ᾽ as a rel. = δι᾽ τε would be defensible, and then ἀκούον would be indic.
525. τὰ δὲ, the rest, i.e. the hard words he has had to speak to Paris, now and previously. ἀρεσσόμεθα, I will make up for; exactly as Δ 362.
526. στέσασοι, set up as the centre of a banquet where the freeing of Troy should be celebrated by libations to the gods. Cf. Ι 292 κρήτηρα καθίσα. For the middle Paley compares Theokr. vili. 150 κρήτηρ᾽ Ἱπαλλήλη γέρων ἐστάσατο Χείρων. ἐλεύθερων, only here in H. joined to another word than ἵμαρ (see 455). The origin of the word, and therefore its exact meaning here, are doubtful, though a vague phrase like 'bowl of deliverance' is near enough.
529. ἐλάσαντας, accurs. because the part is to be taken closely with the infin. στήσασθαι, 'in honour of the driving away.' The dat. would mean 'to set up the bowl, after having driven away.' See H. G. § 240.
INTRODUCTION

The seventh book falls naturally into the two parts indicated by the Greek title. After a short introduction (1–54), which by various awkwardnesses betrays itself as a transitional passage added to join Z to the following narrative, the single combat of Aias and Hector occupies more than half the rest (55–322), and is then followed by a distinct section which relates the burning of the dead and the building of the wall round the Greek camp. The two parts must be treated separately, as each has its own difficulties.

The first part may be fairly counted among the best pieces of the Iliad. The casting of the lots is a highly spirited and picturesque scene, and the dialogue between Hector and Aias is admirably characteristic of the two heroes; it is only in the words of Menelaos (see note on 98) that we find anything at variance with the general tone of the epos. It is hardly likely that any doubts would have been suggested as to the genuineness of this part but for the existence of Book III. But if we take it in connexion with that book, the inconsistency of the two is striking. It is in itself somewhat surprising that two duels should be fought on the same day; but when we remember the very remarkable manner in which the first had ended, by an unpardonable violation of a truce made with all possible solemnities, and then find that the second is entered upon by the two parties without apology or reproach, the difficulty is one which can hardly be explained. Nor can it be smoothed over by the excuse of artistic propriety; for no canon of art will justify what we have before us; a duel which is proposed as a decisive ordeal, designed to finish the war, is succeeded at the distance of a few hours by another which is a mere trial of prowess, entered upon ἔριθος, as is expressly declared. This surely approaches near to the limits of an anticlimax. And the sense of inconsistency with the third book is infinitely heightened by the fact that we do find in our text a brief allusion in Hector's words, 69–72, to the violation of the oaths. If this discreditable incident had been absolutely ignored, it might have been possible to explain the fact by saying that the third book, though in the chronological sequence only a few hours distant, is, in fact, to a hearer separated by a much longer interval, so that the whole of the first episode might have been considered to have served its purpose and been forgotten. Hector's almost cynical allusion seems as if designed to exclude this possibility, and to bring the incongruity into the most glaring light.

In any case, then, we must undoubtedly begin by cutting out these lines, while at the same time it may be remarked that there is in the MSS. what
may be a valuable hint to shew that they were not originally to be found here; for in line 73 the reading of all the MSS. is ἵμεν μὲν γὰρ, for which editors have accepted the reading of Aristarchos, ἵμεν δὲ ἐν γὰρ. It hardly needs pointing out that the δὲ is required only if 69–72 stand in the text, while if they be cut out the speech runs on quite naturally with μὲν γὰρ in 73.

We have, in fact, two parallel and independent duel-episodes which have been strung into the continuous story by no more than this bare and simple reference; a naive device which has at least the advantage of giving us good reason to believe that neither of the two has been seriously tampered with. It is evident that the diaskenast relied chiefly upon the length of the intervening episode to soften the incongruity which is evident to the analytical reader.

It will be seen that this duel is, unlike that of Menelaos and Paris, well suited to the story of the Menis. As more than one allusion shews (113, 226), it is the absence of Achilles which emboldens Hector to give the challenge, and makes the Greeks hesitate to accept it. And though the subjects are so similar, neither account seems to have borrowed from the other. It is impossible to say that either is the older; but as they stand in the Menis, it is Π, not Η, which is the intruder.

We now pass to the second part of the book, lines 323–482, where the difficulties are of a more serious nature. Controversy has long raged round the building of the wall by the Greeks in the tenth year of the siege. Thucydides (i. 11) seems to make the fortification date from the landing in Troas, and the words of Ζ 31–2 imply that the wall was built when the ships were first drawn up on the land. It has been argued that, though the wall may, according to the tradition, have been built at the time of the first landing, yet it might with poetical propriety be brought in at this point of a poem which designs to give a complete picture of the siege in the space of a few weeks; just as Priam may thus be defended for not knowing by sight the Greek heroes before the Teichoscopy (see introduction to Π). But if poetical propriety is to be made the standard, we should look for some more obvious motive for the selection of this point for the first building. The Greeks have met with no reverses; their victories so far have been unchequered; and if it be replied that the absence of Achilles would be enough to make them anxious as to their position, it is strange that there should be no allusion to such a feeling in the speech of Nestor, from which it could hardly be absent if the poet had it in his mind. Further, the whole description of the building is very hurried and even obscure, little resembling the style in which an event of importance to the future of the story is generally told.

We shall, in fact, see when we come to the later books that there has been a fusion on a large scale of two different versions of the Iliad—an older form in which the camp was unfortified, a later in which it was surrounded by a wall and moat. Hitherto the fighting has been entirely in the open plain, so that no inconsistency on this ground has been felt. But in Θ we have an attack on the camp belonging to the poem which has the walls. The imminence of this makes some preparation necessary, and hence the present passage, a perfunctory and shame-faced makeshift. No doubt pieces of older poetry are incorporated in it. We have already
(Introduction to Z) seen reason to suppose that the scene in the assembly (345–65) is out of place here. As Erhardt has well pointed out, the allusions to the breach of the oaths in 352, 402, 411, as well as the words of Hector in Z 326, alike indicate that the proposal to surrender Helen is really the sequel of the other duel, and came originally somewhere between the end of T and the beginning of H. Nor is there any reason to doubt that we have old material in the truce, the burial of the dead, and the market-scene at the end of the book—all of them would suit any point of the war. The curious scene in Olympos (442–64) is closely related to the opening lines of M—another instance of a dual version, though in this case both alternatives seem late. In fact all the second part of the book is like a mosaic of fragments not too skilfully worked together. One result is an obscurity in the chronology (see on 381) not to be paralleled in Homer.
"Εκτόρος καὶ Αἰαντός μονομαχία. νεκρών ἀναίρεσις.

ὡς εἰπὼν πυλέων ἐξέσωτο ψαΐδimos Ἔκτωρ, τῶν δ’ ἀμ’ Ἀλεξάνδρος κ’ ἱδελφεός: ἐν δ’ ἄρα θυμῶν ἀμφότεροι μέμασαι πολεμίζειν ἢδὲ μάχεσθαι. ὡς δὲ θεὸς ναυτήσιν ἐξεδομένοισιν ἐδωκεν οὖρον, ἐπεὶ κε κάμωσιν εὐξέστησι εὐλήτησι πόντου ἔλαύνοντες, καμάτωι δ᾽ ὑπὸ γυμνα λένυται, ὡς ἀρα τῷ Τρώσεσιν ἐξεδομένοισι φαυνήν.

ἔνθ᾽ ἔλετην ὁ μὲν νῦν Ἀρηθόοιο ἄνακτος, Ἀρνήι ναιείσαντα Μενέάθην, ὃν κορυνηίτις γείνατ' Ἀρηθόοια καὶ Φυλομέδουσα βοώπις.

"Εκτωρ δ’ Ἡίονα βαλ’ ἐγχει ὑξυόεντι αὐχέν’ ὑπὸ στεφάνης ἐνυχάλκου, λύσε δὲ γυμνα.

Γλαύκος δ’ Ἰππολάχωιο παῖς, Λυκίων ἁγός ἀνδρῶν,


1. πυλέων: Bentley conj. πύλεως or ἡ πυλέων, as the gen. plur. fem. in -ῶν is almost always counted as a single syllable. The only exceptions appear to be Μ 340 καὶ πυλέως and Φ 191 ἐκτὸς θυρεων. He should, however, have rather suggested πύλεως, as πύλεως is not found in Η. except as a variant or in two passages, Α 168, Τ 52. In any case -ῶν for -ῶν is suspicious. Fick conj. πύργων.

4-6. A very similar comparison will be found in ψ 233 ff. The point lies in the part. ἐκδομένοισιν. For ἐπεὶ κε κάμωσι (5) cf. on Α 168.

6. πόντων ἔλαυνοντες: here only. Compare the Odyssean ἀλα τέπτειν.

9. For the title κορυνήτις see line 138, and for the difficulties involved in the legend, 149.

10. θοώμιξ is used of a mortal as in Π 144, where see the note.

12. στεφάνη seems to be merely one of the numerous synonyms for the helmet: see Κ 30 ὑπ’ στέφανῃ κεφαλῆς ἄφες θῆκατο χαλκίῳ. It can hardly mean any special part, as here it covers the neck, while in Α 96 it goes over the forehead. There is no archaeological evidence of anything that can be called the ‘brim’ of the helmet. For other senses of στεφάνη see Ν 138, Σ 597.
I. Εφύνον βάλε δουρὶ κατὰ κρατερὴν ύσμίνην  
Δεξιάδην, ἵππων ἐπιαλμένων ὁκεαίων,
δόμων: ὦ δ' ἔξ ἵππων χαμάδες πέσε, λύντο δὲ γυνα.
τοὺς δ' ὕπ τοὺς ἐνύσης θεὰ γαλακτωτὶς Λιθηνή.
'Αργείους ἀλέκοντας ἐνὶ κρατερὴν ύσμίνην,
βὴ ῥὰ κατ' Οὐλυμποίου καρνίων ἀξίσα
'Ιλιον εἰς ἵερνη. τῇ δ' ἀντίως ὄρνυτ' Ἀπόλλων
Περγάμου ἔκκατιδων, Τρώωσι δὲ θουλέτῳ νίκην.
ἀλλήλου δὲ τῷ γε συναντέσθην παρὰ φηγοῦ
τιν τρόποις προσεέπτεν ἀναξ Διὸς ὄιος Ἀπόλλων,
"τίπτε σὺ δ' αὐ μεμανία, Δίδω γύγατερ μεγαλοίο,
ηθῆς ἀτ' Οὐλυμποίου, μέγασ δὲ σε θυμος ἀνίκην;
"ἡ ἓνα δὴ Δαιαοσί μάχης ἐτεραλκέα νίκην
δώεις, ἐπεὶ οὐ τί Τρώας ἀπολλημένους ἐλεάρεις;

17. τούς: τὸν ΛΠ (supr. ouc). 18. ἀλέκοντα Ι. (p. ras.). || ἀνὰ κρατερὴν
διὸς ιδιός: ἐκάρπος U. 24. εὐάρχηρ CQ. 25. οὐλυμποίοι: οὐλυμποῦ
τέ G. 27. οὐ τί: οὕτω ῥ.  

15. ἐπιάλμενων: compare E 46; the
aor. part. here is a reason against regarding ἐπιαλμένων there as a future; it
may only mean, 'just mounted' on his chariot.
For the hiatus before -αλ- see
on A 532.

17. The Argives appear to be routed
after their success in E with very little
trouble; but this is no doubt in order to
avoid the monotony of fighting, and
something of the sort is required after the
pomp with which the arrival of
Hector and Paris has been described.
The apotheosis of Diomedes, having been
fully developed, is now dropped.
The turning of the battle—which here has
no great effect upon the story— is told in
a condensed form; 17-18 = E 711-12,
19 = B 167; 21, cf. Δ 508.

21. ἐκκατιδῶν: P. Knight ἐκκατιδῶν.
22. φητῶι, the oak-tree near the
Skenian gate, see on E 693, Z 237, and L
60 below.

24. δ': probably for δ; see Λ 310, 540.

25. οὐμὸς ἄμηκεν: this phrase, which
is peculiar to the Iliad, occurs only here
and Φ 395 without an infinitive expressing
the aim. The passage in Φ
seems to be a reminiscence of the present
lines.

26. The epithet ἐτεραλκής occurs
only with νίκη, except in O 738, where

we have ἐτεραλκέα δήμων. The idea in
all cases seems to be 'a victory giving
mght to the other side,' i.e. turning the
tide of battle, ὅταν οἱ νικῶτες νικῶται,
ὅταν οἱ πρώτων νικῆσαν τινὸς ἡμῶν
SchoL. A; in O the δήμος is a reserve
to change the tide of war. It is easy to
see how from this meaning is derived
the use of ἐτεραλκῆς in later Greek
(Herod.) in the sense of αἰσχρὸς προμῆθη,
a battle where the tide keeps turning.
This, however, cannot be deduced from
either of the alternatives which have
been proposed—(1) decisive victory,
giving might to one only of the two
parties; (2) victory of other strength, i.e.
won by divine interference (Monro; in O 738 'a people to gain fresh help
from'). We may compare for the sense
of ἐτερος in composition Aisch. Supp. 403
Ζοὸς ἐτεροφυτῆς; ἐτερόφυτος = ambiguous,
uneven,' and the only other com-
pound of ἐτερος in Homer (in a late passage
however) Λ 308 ἐτερομέρος, 'changing
from day to day.' Compare also Aisch.
Pers. 950.

27. It is practically a matter of in-
difference whether a note of interrogation
is put at the end of the line, or after
δώεις, or not at all. For δώεις, ἐνεὶ
Brandreth reads δῶμει, and so van L.
But see on A 129, H. G. § 81.
301  δι’ εἰ μοί τι πέθοιο, τό κεν πολὺ κέρδιον εἴη·
νῦν μὲν πάνωμεν πόλεμον καὶ διηστίτα
σήμερον· ὑστερον αὖτε μαχήσοντι, εἰς ὦ κε τέκμωρ
\'Πλίον εὖροσίν, ἔπει διὸ φίλου ἐπλετο θυμῶν
ὕμων ἄθαντίσμε, διαπραθέειν τόδε ἀστὶν·

τὸν δ’ αὖτε προσεέπτε θεά ἡλαυκώπις Ἀθήνη·
``δὸν ἐστώ, ἐκάρηρι· τὰ γὰρ φρονέουσα καὶ αὐτῷ
ἡθον ἀπ’ Οὐλύμπεοι μετὰ Τρόας καὶ Ἀχιλλῶν.

35  ἀλλ’ ἅγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἄνδρον·

τὴν δ’ αὖτε προσεόπτεν ἀναξ Δίὸς υἱὸς Ἀπόλλων.
``Εκτορος ὄρσωμεν κρατερῶν μένος ἵπποδάμοιο,

30. τέκμωρ, properly a thing established; hence, as in A 526, the determination, settling of a resolve; or, as here, a fixed goal, a limit of destiny. This is illustrated by τέκμαρτα, 1. 70 below, 'Zeus settles an appointed time, against which you are to take Troy or yourselves be vanquished.' Hence, as Buttman remarks, comes the later sense of 'foretelling by a sign;' for one who foretells an event by personal divine knowledge, like Kirke (κ 563, λ 112), 'appoints,' 'destines it to mortals;' to a god the two are identical. In N 20 Poseidon ἄκτε τέκμωρ, Ἀγας, i.e. 'the goal which he had set for his journey;' II 472 τοῦ εἴφετο τέκμωρ, 'attained the end at which he aimed.' The only question which can arise on the present passage is whether τέκμωρ means 'the limit set by fate for Ilios,' or 'the goal set for themselves by the Greeks with regard to Ilios.' Amelus, on the analogy of Π 472, accepts the latter interpretation. There, however, the verb is εἴφετο in the middle, which makes some difference (v. however § 374), while here it is in the active: and the similarity of L 70 seems decisive in favour of the former: 'let them fight on' (the fut. gives the sense 'for all I care'), 'till they find out by experience the limit set by fate for Ilios.' So I 48, 418.

36. For fut. indic. with μέμονα see also B 514, M 193, 200, 218, Ξ 89, Ο 105, Φ 482, ι 522, ω 395; with μεπαλαίνον Φ 176, ἐφορμάσθαι φ 399. The constr. seems to depend on the idea of hope conveyed by the verb. In several cases, however, the aor. or pres. infin., the more usual constr., occurs as a variant, and van L would restore it everywhere. Here it is easy to write καταπάυσεμεν. So in 29, which is the line referred to here, Mulvany (C. R. x. 27) would write παῦμεν, as the ω does not belong to the aor. subj. For the frequent confusion of pres., aor., and fut. infin. see note on Π 28, II. C. § 283.

39. For the non-Homeric ἐν Heyne and Brandreth read εἰ. But κε or ὦ seem to be never omitted in this common constr. ὦ is probably only a mark of the late origin of this transitional passage. Cf. also X 419, οἴοιον οἴοιο, which recurs l. 226, is, with αἰῶθεν αἰῶς, 97, a phrase peculiar to this book, and hard to explain. Of αἰῶθεν αἰῶς we can only say that it is a case of emphasis produced by the familiar resource of reduplication, as in μεγάς μεγαλοστὶ, δύναν δύνασεστον: no one has succeeded in explaining why the local suffix -θεν, with its very definite signification, should be used for the purpose. In αἰῶθεν οἴος the meaning seems to be 'man to man,' and the repetition will then have a ground beyond mere emphasis. Bentley suggested οἴοιο, Döderlein oίοιο (with μαχήσαται), and either of these would make the phrase a little more intelligible. The closest analogy is perhaps to be found in αἰῶτος ἕρα ἀϊτοι, ἀϊτος καθ' ἀϊτων. Phrases
like B 75 ἄλλοσ ἄλλος have only a superficial resemblance, as in them each word has its distinct and separate meaning.

41. ἀγασσώμενοι, either admiring his chivalry, or jealous of their honour (cf. Ψ 639 ἀγασσάμενοι περὶ κύρους—a doubtful line, however), grudging him the advantage. Observe the change of mood in ἐπάρσειαν, these two lines being added independently, and expressing the remotest result. ἀγασσώμενοι is ἄπ. λεγ. for the regular ἐνκυψάμεις. The old Epic graves were probably not of metal at all (App. B). Schulze points out that the early Epic poets always thus change εἰς into καλλι- or the like when they want a long syll., rather than write ἕι-, which is strictly reserved for compounds which could not otherwise be used at all. Compare εὐπλάκαμος, εὐπλάκαμος, εὐπλάκεα beside καλλιπλάκαμος, καλλίδραμος, καλλίτραχα, but ἥδεμος, ἥδεμεα. (So also ἥδεμεα, which we should read with L. Meyer in Z 292 for the false form ἥδεματερέα: cf. ἦ δ’ ἑσπατέρεα φιλογέλος τε παρθένος in a fragment of Menander.) Thus the change of εἰς- into καλλι- sacrifices archaeology to metrical purism.

44. θωμοί, i.e. not by the outer ear, but by his power as a soothsayer. Z 76.

48. For a wish expressed by the (potential) optative in a question cf. Δ 93.

53. This line was athenized by Ar. on the ground that Helenos had understood the counsel of the gods only διὰ τῆς μαντείας. This is a frivolous objection; prophets have always been accustomed themselves to describe the divine admonitions as a voice speaking to them, even when the outer world gives a different name to the communication. The previous line, though not rejected by Ar., is open to far graver objection. For it corresponds to nothing in the words of Athenæus or Apollo above, and seems quite inconsistent with Hector’s words in 77, to say nothing of his behaviour in 216.

54-6=Γ 76-8. The joy of Hector is rather less appropriate here than in Γ.
There can be no doubt that the gods are supposed by the poet to take the forms of birds. Some have understood ἔοικότες to mean ‘after the manner,’ not ‘in the likeness,’ of birds, a translation which might be supported by B 337. But there is certainly no gain of dignity in supposing the gods to sit in human form at the top of a high tree. A similar transformation of Athene into a swallow takes place in χ 240, and cf. also Σ 259 where Sleep sits in a tree ὡνθείς ἐπιεικὴς ἐναλίγειας κτλ. Other similar passages are a 319, γ 371, ε 51, 337, Ο 236, in some of which there seems to be implied the form of a bird, in others the comparison is only to the bird's flight. ἀερυνιός is a poetical name which seems to include both eagles and vultures, for the αἰγυπτιός eats live birds (P 460, χ 302) as well as carrion. The name is commonly taken to be for αἰγυπτιός, goat-vulture, cf. Lämmergerie. But Thompson (Glossary, s.v.) suggests that the αἰ, which is very common in bird-names, contains an element akin to αἰ-είς, Skt. αἰ-ες (cf. ἀετός), and that γόν is a shortened or derived form.

This is presumably the oak of 22, though the question is not quite clear.

59. There can be no doubt that the gods are supposed by the poet to take the forms of birds. Some have understood ἔοικότες to mean ‘after the manner,’ not ‘in the likeness,’ of birds, a translation which might be supported by B 337. But there is certainly no gain of dignity in supposing the gods to sit in human form at the top of a high tree. A similar transformation of Athene into a swallow takes place in χ 240, and cf. also Σ 259 where Sleep sits in a tree ὡνθείς ἐπιεικὴς ἐναλίγειας κτλ. Other similar passages are a 319, γ 371, ε 51, 337, Ο 236, in some of which there seems to be implied the form of a bird, in others the comparison is only to the bird's flight. ἀερυνιός is a poetical name which seems to include both eagles and vultures, for the αἰγυπτιός eats live birds (P 460, χ 302) as well as carrion. The name is commonly taken to be for αἰγυπτιός, goat-vulture, cf. Lämmergerie. But Thompson (Glossary, s.v.) suggests that the αἰ, which is very common in bird-names, contains an element akin to αἰ-είς, Skt. αἰ-ες (cf. ἀετός), and that γόν is a shortened or derived form.

60. ἐφ': έν Bar. Mor. 61. ΠΟΙΝΟΙ: Πάνθη Par. ε (γρ. πυκναί). 62. ΠΕΨΡΚΤΙΑΙ: γρ. ΒΕΒΡΙΟΙΑΙ A (cf. Δ 289). 63. ΜΕΛΑΝΗς Σ supr.: ΜΕΛΑΙΝΕΙ 60. || ΠΟΝΤΟΝ Ar. CG Lips. Vr. c, Par. h (and supr. T Harl. a, Par. a). || ΑΥΤΗ(ν) Ar. T Lips. Ven. B, Harl. a (p. ras.) b, Par. a^2 h: ΑΥΤΟΥ G Aristot. Probl. 23. 25 (and ἀλλα ap. Did.). 71. ἙΛΟΤΕ II. 63. φρίς (of course referring to ΠΕΨΡΚΤΙΑΙ above), lit. 'shudder,' the ripple before a rising wind. Cf. δ 402, Φ 126 φρίς μελαινα, and for the gen. ζΕΨΡΟΙΟΣ, Ψ 622 ὑπὸ φρικὸς Βορέω. The sparkling of the armour above the ranks is compared to the glancing of the ripple.

64. It will be seen that there are two main variants in this line, ΠΟΝΤΟΣ ὑπ’ ΑΥΤΗς and πῶτον ὑπ’ αὐτης. The former is supported by the analogy of μ 406 ἄχλυας ὑπὶ πῶτος ὑπ’ αὐτῆς. Ar. preferred the latter probably because verbs in ἀνω and ἀνωμ are almost always trans. in Η. But in Τ 42 κυδάων is almost trans. (in Σ 73 trans.), and ἵππως always, except in Ψ 258. But the formation of μελάνων from μελανος is in any case very unusual, and quite distinct from that of other verbs in ἀνω. The regular Homeric form is of course μελανόω. The Alexandrine (Δρ. Rhod., Kallim., Aratos) use the form μελανεῖν, which is, however, no better than μελάνειν. We can only suppose that the word is a coinage based on the false analogy of κυδάνεω beside κυδάνειν.

69-72. These lines are a patent interpolation designed to introduce a reference to Τ (see Introd. to this book). For τεκμαίρεται see note on 30.
other instance in Homer where a speaker alluding to himself by his own name adds a laudatory epithet is in Ω 22, where Zeus calls himself Ζην ἀποτροπατωρ. We may compare Virgil's Simia piaus Achilles.

76. ἐν ἀπόρατος: so A, as two words: cf. B 392 for the form ἀπόρατος. The other ms. give ἀκμάρπατος, which may be defended by the analogy of ἐπίρροις, ἐγκροίως, etc.; see Z 19. The sense is the same in either case.

77. ἀδόμαεια: for the infin. used for the imper. of the third person see on Π 255, Z 92; H. 6. § 241. 79-80 = X 342-3, where the infin. more naturally stands for the 2nd pers. imper. The couplet is perhaps borrowed here.

85. ταρχύσωι: cf. H 456, 674. The word is connected with τάρχος, and must therefore mean something more than simple burying. Helbig (H. E. 2) 55-6 suggests with great probability that it alludes to some process of partial mummification, such as seems to have been used on the bodies found at Mykene; most likely by the use of honey as a preservative. This was known in Babylon in early times (Herod. i. 198 ταφαὶ σφί ἐν μέλιτι), and was
the usual practice when Agesilaus the Spartan king died in Egypt. Compare the use of τάρχος in Herod. ix. 120 ὁ Πρωτοτάρχως... καὶ τάρχως καὶ τάρχος ἄνω (where, however, the word is chosen with special reference to fish). Of course in any case the word can only be a survival here from a past state of things, and means in no case the word 'perform the funeral rites'; for cremation appears to be the universal practice in Homer. Hellwig ingeniously suggests that the pots of honey placed on the bier in ΙΠ 170 are a similar survival in the ritual of the practice of embalming in honey.

For καὶ ποτέ τις εἶπε... (where τίς is arranged for the sake of metre) by ὃς ποτέ τις ἔρειν cf. Π. 450. For the difference between similar and future, which is hardly perceptible, see note on Α 262. It is well known that there are many ancient grave-mounds on the shore of the Hellespont (see Schliemann Illos); these no doubt suggested the speech of Hector.

94. ὁ τάρχος ὁ δὲ συν. is the regular complement of the formal line 92 in books Η–Ι, where the two go together six times; and so twice in the Odyssey (π. 155, ν. 321), but not elsewhere in Homer. Indeed the word ὁ τάρχος occurs eighteen times in these three books and the Odyssey, against three times in the rest of the Iliad (once each in Δ, Ρ, Φ).

95. The variant veice, attributed to the 'notes' of Ar., may stand, not for veicei, but for veicei or veikeia; but there can be little doubt that the latter is what Ar. meant. He took the word as acc. after ἄνειδίζων in the sense of revilings, cf. Π. 483 veicós ἄριστο, and Ι 448 φειγών veikeía πατρός. So also Τ 251. The dat. may be taken in the same way, which is of course easily deduced from the ordinary sense dispute, when the second party has not had his say. For the constr. of ἄνειδίζειν see note on Α 211.

96. See Β 235. This quotation from Thersites intensifies the singular contrast between the whole of the present address and the tone of courteous regret which is elsewhere so characteristic of the attitude of Meneleus towards the Greeks. For áινων γίνοι see on line 39.

99. The line is a curse, 'May you rot away to the elements of which you were made.' The man that man was formed out of water and clay, the 'clod of saturated earth cast by the Maker into human mould,' is very common; e.g. in Hesiod Οἰ. 61, when Zeus creates Pandora, he commands Hephaisatos
γαῖαν οὖν φόρεων: and the same idea occurs in the lines quoted by Schol. A from Xenophanes, which are to be read
πάντες γάρ γαῖας καὶ ὄθανος εἰκονομεθα' έκ γαῖας γάρ πάντα, καὶ εἰς γῆν πάντα τελευταί.

100. ἀκόριον, spiritless (from κήρ, heart); in Ε 812, 817, Ν 224 an epithet of δός, in Λ 392, Π 466, lifeless. In Od. ἀκόριον is a different word, haimless, ἀκλέες: neuter used adverbially. Some write ἀκλέες, as nom. plur. for ἀκλέες by 'hipharmesis' but there is no good authority for such a form in H., though it is not uncommon in Pindar.

101. τώιδε seems to be used like the dat. after μάχεσθαι, etc. But this is certainly harsh. Brandeth conj. τώι δ' ἐπ' ἐγώ.

102. The principal passages bearing on the difficult question of the sense of πείραρ are (1) Μ 51, 182, 179, Ἡμμ. Ἀρ. 129, where the word undoubtedly means ropes (or knots: so Schulze Τ. E. 109 ff.); cf. πείρασαν χ' 175, 192, to fasten, knot a rope; (2) a group of phrases which must be considered together, though the words used differ: Λ 336 κατά ἑα ἡμέραν ἐπάνωσε Κρονίων, Μ 436, Ο 413 ὦς μὲν τῶι ὦπ' ἐσά μάχη τέτατο πτόλεμου τε, Ν 558–60 τῶ δ' ἐράδος κρατερῆς καὶ ὀμοίου πτόλεμοι | πείραρ ἐπαλλάξαντεσ ἐπ' ἀμφοτέρωσι τάνυσαν | ἄρηστον τ' ἀλυτόν τε, Σ 359 αὐνάταην ἑράδα πτόλεμου τάνυσαν, Π 662 ἐράδο κρατερῶ ἐπάνωσε Κρονίων, Τ 101 ἦ δὲ θεώς περ | ένοι τένειν πτόλεμοι τέλοι: (3) numerous passages in which the word πείραρ is clearly used in an abstract sense, end, limit. Under this head we should naturally include Ζ 143, Τ 429 ὀλέθρον πείραρ' ἵσσαι, though the similar ὀλέθρον πείρατ' ἐφύπται Η 402, Μ 79, Χ 41 would naturally come under (2). Some (e.g. Döderlein and Schulze) hold that the word in (1) is completely distinct from that in (3), which is to be taken in an abstract sense also in Ν 359 and here, in the sense of the issues of strife and victory. The alternative theory is that πείραρ from the abstract sense of end has acquired the technical meaning rope's end, and that in the two last passages the metaphor is from this concrete sense, the ropes of strife and victory. In favour of the former view is the use of the abstract τέλος in Τ 101 and of the simple μάχη, ἐράδα in Α 356, Σ 359, Π 662. In favour of the latter is the use of the verb τάνυσα, the adjectives ἁρμοκτον, ἀλυτον in Ν 360, and the similar use of ἀρχ', first for rope's end, then for rope generally (see Herod. iv. 60, Eur. Ἱππ. 761, Diod. Sic. i. 104, Aet. Apost. x. 11). Apart from the use of πείραρ it seems necessary to admit the concrete metaphor by which the tide of battle is pulled backwards and forwards, not by the combatants themselves as in the game of 'Tug of War' which is commonly compared, but by the gods, who thus become 'wire-pullers' of the battle. This somewhat grossly corporeal conception, however, must be regarded solely as a figure of speech; the Homeric gods employ, in fact, more subtle powers, and it is a reversion to an earlier stage of thought when we find the Ephesians stretching a rope from the city walls to the temple of Artemis in order that the goddess may help the defenders (Herod. i. 26), and Polykrates dedicating Rheia to Apollo by binding it to Delos with a chain. The conclusion seems to be that the use of πείραρ in Ν 359 does convey, by an extension of the metaphor in τάνυσα, a distinct allusion to the meaning rope-end or knot; but that in every other case, including the present, the purely abstract sense issue, consumption, or the like, is possible, and on the whole preferable; though even thus the existence of the concrete sense will lend a certain colour. A full discussion of the question will be found in M. and R.'s note on μ 51.
GH. || χρεώ H Harl. a. 110. δὲ σχέδο Ar. (v. Ludwicb) ADTU Par. b: δ' ἐχεχεο GPR Par. (f supr.) h: δ' ἄντιβολο Q: δ' ἱέχεο Ω. 113. τούτωι γε:
tούτων τε Mosc. 1 (and γρ. Λ). 114. ἀντιβολήσαι: γρ. ἀντιμολήσαι Λ. ||
ὁνεπ QU. || ὁμιείω Ζen. 117. τ' om. DOT Par. e g, Harl. b, Vr. b e: τ' H
Par. k, Mosc. 1, and γρ. Λ. 119. πολέμου D.

104. The variant θανάτοιο τελευτή must be the origin of Virgil's Hic tibi mortis erat cruat (Aen. xii. 546).
108. For δεσιτερές . . χειρός Bentley would read δεσιτερής κεφα, on account of F étos: cf. Σ 137, Ω 671, a 121, σ 258.
109. This use of χρι with the gen. is elsewhere confined to the Odyssey. The form regularly used in this construction in the Ἰιος is χρεώ.
111. ἐε ἐρίδος generally to fight a match, lit. to fight a battle arising from mere rivalry; cf. δ' 343 ἐε ἐρίδος Φλουρίλεοι ἐπάλασεν ἁνάστας. But A 8 ἐρίδα ξένης μάχεσθαι is different (cf. 210).
113–4. We have no incident in the Ἰιος to which these lines can refer; indeed they contradict I 352. They can only be explained as a rhetorical exaggeration used at the moment for a special purpose. πολλῶν ὄμεινων:

βέλτιων δ' ἄν, φασιν, εἰρήτω Ὀμήρῳ "δ' περ μέγα φέρπτας ἐστων" Schol. Α (Did?) on the ground that the text is rather rude to Menelaos. We do not now who was the author of this criticism.

117. ἄδειας for ἄδειας contains two offences against metre (cf. Θ 423 ἄδειας). ἀπαφής and ἀτερής have been suggested, but the corruption is wholly improbable. 117–9 may well be a later addition made up of reminiscences of Τ 72–3 and E 409. The repetition ὁδιον . . ὁδιοτῆς occurs only here and 174; it is especially disagreeable in view of the fact that ὁδιοτῆς regularly means the general engagement, not a single combat. See on Π' 20. "For ρέων καυπτεῖν 'to take rest' cf. also e 453. The phrase is common in tragedy.

120–1 = Ζ 61–2, q.v.
When Gelon demanded the command of the Greek army from the embassy who had come to ask his help against the Persians, Sisygus the Spartan envoy replied, "I see you, but I do not understand your words." ... (supr. al)
it is clear that nothing short of the excision of 135 as copied from γ 292 with a reminiscence of δ 297 (von Christ), or a general assertion of an interpolator's incapacity, extended to the whole of Nestor's speech (Kochly), will obviate the inconsistency. The cicerones of Olympia identified one of the scenes on the chest of Kyphselos with this battle (Paus. v. 18. 6).

134. ἄγεις ὅρων: see on B 692.
135. This Lykoergos is included in the list of early Arkadian kings given by Pausanias (viii. 4. 10), who further mentions the 'narrow way' which was pointed out as the scene of the death of Areithoos, and was even adorned with his tomb (viii. 11. 4). This is no doubt, however, founded upon the Epic, rather than upon genuine local tradition. The στεινωτός ὅδος evidently implies a pass so narrow as not to allow the κοπηνήγημα room to swing his club. For the form Λυκόγεργος see on Z 130.
140. ὅδεις ἑρείκον: see note on A 144. No variant is recorded here.

It is clear that if the now aged Nestor took the armour in question in his early youth (153) from the man who had it from Lykoergos in his old age, the Areithoos from whom Lykoergos took it cannot by any reasonable chronology have left a son young enough to be fighting in the tenth year of the siege of Troy; yet in 1. 10 this would seem to be implied. Moreover the Areithoos of 1. 8 lived in Arne in Boeotia, whereas Areithoos here seems to be an Arkadian. The only way in which the two passages can be brought into harmony is by supposing that ὁδείς in I. 9 refers to 'King Areithoos' of the line above, so that 'Areithoos the Macedon-man' had a son, 'King Areithoos,' who, we must suppose, migrated from Arkadia to Boeotia; and that Menesthios is grandson of Areithoos I. and son of Areithoos II. This explanation is so forced as to drive us to the conclusion that the author of the present passage was as vague about his legendary history as about his geography. But difficulties
to the young, eyes open, breaths two, polyclithmos, polemikes,

150

have, do not, to the young, you, see, Aa, to the young, do not, to the young, to the young, eyes open, breaths two, polyclithmos, polemikes,  

155

do not, to the young, to the young, eyes open, breaths two, polyclithmos, polemikes,  

160

of this sort are familiar in the tales of Nestor's youthful exploits, all of which bear the mark of later work, introduced with no special applicability to the context, but rather with the intention of glorifying the ancestor of Peisistratos.  

165

of, i.e. in my own hardihood; see App. A. This is obviously better than the two ways in which άι can be taken as the pronoun of the third person: (1) to fight against his bravery; (2) in the courage of it, viz. of my spirit. No parallel can be adduced for either of these; for (1) the nearest is the use of βίος in the sense of 'a strong man,' for (2) the use of the quasi-personal epithet μεγαλήστωρ with θυμός. Zenod. is said to have read θάρει εώς, but to judge from his usual practice this is probably a mistake, and means that he explained θάρει άι to mean θάρει εώς. Compare the similar άι 126 πολύ προβέβηκας απάντων | άι θάρει.
πάντες ἀρ’ οἱ ἐθέλον πολεμίζειν ἦκατοι δίωι. 
τοὺς δ’ αὐτοὶ μετεέπεσε Γερμίνως ἑπτότα Νέστωρ:
"κλήρων νῦν πεπάλασθε διαμπερές, οἱ κε λάχανησιν:
οὗτος γὰρ δὴ ὄνησε εὐκυμίδας Ἀχαιόις,
καὶ δ’ αὐτός ὅλθν ὄνησεται, αἱ κε φύησιν
δῆν έκ πολέμου καὶ αὐτὴς δηισιτήτος."

ὁς ἐφαθ’, οἱ δ’ κλήρων έσημίναντο έκαστος,
ἐν δ’ ἐβαλον κυνῄς Ἀγαμέμνονος Ἀτρέδαυ.
λαοὶ δ’ ἀρήσαντο, βεοντὶ δὲ χείρας ἀνέσχον,
οὐδὲ δὲ τις εἰπεσκεν ἔνοιοι εἰς ὑφαινον εὑρών.
"Ζεῦ πάτερ, ἢ Αἰαντα λαχεῖν ἢ Τυδώς νῦν
ἡ αὐτὸν βασιλὺ πολυχρύσου Μυκῆνης."

ὁς ἀρ’ ἐφαν, πάλλεν δὲ Γερμίνως ἑπτότα Νέστωρ,
ἐκ δ’ ἐθορε κλήρως κυνῄς, ὅν ἀρ’ ἴηδελον αὐτοῖ,
Λιαντος. κήρυξ δὲ φέρων ἄν’ ὀμιλον ἀπάντηῃ
δεῖξι, εὐδεῖξα τάσιν ἀριστήσειν Ἀχαιοῖν.
οἱ δ’ οὐ μνώσκοντες ἀπηρίμαντο έκαστος.

170. ὁς Τις οὐκ ἔχει πολλάκις ἡμᾶς ἐπιτελεῖν ἀπάντησιν
οὐδὲ τό πολλάκις ἡμᾶς ἐπιτελεῖν ἀπάντησιν

170. αὐθεν C. 171. πεπάλασθε J : πεπάλασθε Ar. At: Harl. b, Par. h, Lips.: 
πεπάλασθε Τ (χ ἐν ras, c supr.): πεπάλασθε U1, πεπάλασθε U2 "οὐ τὸ ἐνιαυτὸν": 
πεπάλασθε Ω, | Δως κε Par. c g, and των Schol. L. 172. οὔτως DP, || ὀνικεῖν 
Vr. A. 174. πολέμου Ρ. 177. έθεις δὲ C (p. ras.) DOJ (γρ. Ἡθε) PRU: 
θεοί: ὅδε AST Vr. c, Ven. B: θεοῖν ὅδε Q: Ar. ἰχ. 179. λαχεῖν: 
τοιχίν Ρ. 180. Ιδαμενία Q (supr. βασιλῇ). 182. έκ δ’: καβδ’ H. || οὖν 
ρ’ C. || ἑσελον Ρ. 185. πεπάλασθα L || ἀπηρίμαντο Q. 186. δὴ τόν: 
δὴ ρ’ A: Ar. διχ. || ἀπάντησι: ἀχαιόν Q Vr. b.

171. πεπάλασθε is the only defensible form here, from πάλλωμι (in the sense of casting lots, Ω 191, Ω 400), cf. ἀπε- 
παλῶν. πεπάλασθε can only come from παλάσαν to spatter (e.g. Η 268), which has nothing to do with lots. πεπάλασθε 
is a voc nikill, no verb παλάσω being known—unless we are prepared to follow 
Ahrens in regarding it as a non-syntagm aor. in -α like εἶπα, ὄρικα. Similarly 
read πεπαλάσθαι in ε 331 for πεπαλάσθαι or πεπαλάσθαι. 
Ap. Rhod. (i. 328), however, read πεπαλάσθε. δὲ κε λαχανικ 
looks like the use of ὅς to introduce an indirect question. But this is again 
the all history and use of the pronoun; 
the sentence really means, not ‘draw 
lots to see who shall be chosen,’ but 
‘draw lots (for one man), and he shall 
be chosen.’ Practically of course the 
meaning is the same, as the idea of a 
question is inherent in the drawing of 
lots; but theoretically the distinction 
must be carefully observed. Cf. B 365,
where the exact sense is ‘be a man a 
coward or be he brave, thou shalt know 
him’ (Delbrück S. F. i. 41). 
177. See 1' 318 for the question of 
θεοί δὲ and θεοῖ, ὅδε. 
179. On the form of the prayer see 
B 413, Σ 285. 
184. εὐδεία: M 239. Some have seen 
in the use of the word an allusion to the 
sacred nature of an appeal by lot; 
but there is always a ‘lucky’ and an ‘un- 
lucky’ direction of circulation, even with 
the wine. The herald goes εὐδεία for 
luck. It is evident that the marking in 
175 did not imply any writing, as no one 
derstands any mark but his own. 
186-9. Observe the rapid changes of 
subject in these lines: Τικάνε, the herald; 
βάλε and ὑπερεχεῖς, Αλας; ἔμβαλεν, 
the herald; ἔνω, Αιας.
"ος μην ἐπιγράψας κινήσει βάλε, φαίνετος Αἰας, ἵ οὐ δέχετε Χεῖρ', ὦ δ' ἂρ' εἴμαλεν ἄγχι παραστάς, γρώ δὲ κλίρον σήμα ἰδών, γήρησε δὲ θυμώι. τὸν μὲν πάρ πόδ' εὼν χαμαίδις βάλε φωνήσεν τε:

"οι φίλοι, οὐ τοι κλήρος ἐμός, χαίρω δὲ καὶ αὐτὸς θυμόι, ἐπεὶ δοκεόι νικησέμεν Ἐκτορά διόν. ἀλλ' ἀγέτ, ὄφ' ἄν ἐγὼ πολεμήσα τεύχεα δῶ, τόφ' ύμεις εὐχέσθε Δι' Κρονίων ἀνάκτη συνή ἐβ' ὑμείων, ἑν μη Τρῶες γε πῦθονται, ἵ' κεὶ ἀμφαδίνη, ἐπεὶ οὐ τίνα δεῖδουν ἐμτής- οὐ γὰρ τὸς με βίνῃ γε ἐκὼν ἀκόντα δίνηται, οὔτε ιδρείη, ἐπεὶ οὔτε ἐμὲ νήδα γ' οὔτως ἐπομαι ἐν Σαλαμίνι γενέσθαι τε πραφέμεν τε."

187. ἐνι γράμμ. Μοσκ. 1 (γρ. ἐνι). || κυνῆν. Ρ. 188. ἱπτεί ὑπεσχέοι Η
(supr. ε over αι). || ἐβάλεν GSU. 189. ῥίμα κλήρου J. 191. οἱ τοι μὲν
κλήρος ἐμοὶ G. 193. δύναι Αρ. 195. γε πῦσονται: πνεῦσονται Βρ. c,
με). || γε ομ. ΤΥ Par. c. || ἐκών: ἐκών Αρ. (καί αἱ πλείως) Λ (γρ. ἐκών) Q5
(γρ. ἐκών) Χαρ. d, and γρ. U? 198. οὔτε ιδρείη: Αρ.: οὔτε μὲν ἱδρείη
Αρχ.: οὔτε τ' ἱδρείη Γ; οὔτε τ' ἱδρείη Ω. || ἀπώς H.

192. δοκέω, to think, with infin., seems to occur only here in Homer; but ο 352 shows the transitional stage, 'to seem to one's self.' δῶ, in the next line is of course an anorist.

195. ἐφ' ὑμείων, as T 255 ἐπ' αὐτῶν εἶναι στύηι. The idea seems to be, 'Do not let the Trojans hear your words, lest they may endeavour to counterfeit your petitions by prayers of their own'; this he immediately revokes by the καὶ in 196, virtually = ἔνας. There was a widely-spread primitive idea that every local or national god could be approached only by a particular form of words, which was therefore carefully concealed from an enemy. Thus the title by which the god of Rome was to be addressed was concealed, as a state secret of the highest importance. So the real pronunciation of Ἰ-ν-ν-ν-ν was kept secret by the Jews, Jehovah being only a conventional form for reading with the vowels of Αἰδον. It is said that the direction in the Prayer Book to read the Lord's Prayer 'with a loud voice' goes back to a period when this too was superstitiously regarded as a magical formula to be repeated silently, lest the enemies of Christianity might find it out. 195-9 were athetized by Zeno.

Aristophanes, and Ar. on the ground that 'they are not consistent with the character of Ains, and that he raises objections to himself (ἀθυσοφέρει ἐαυτῶι) absurdly'; a judgment which does not commend itself. It is certainly not inconsistent that a hero, after recommending a conventional precaution, should correct himself, and say that he has no need of such devices. (See, however, Wilamowitz H. U. p. 244.)

197. For ἐκών Ar. read αἰῶν: but ἐκών and ἀκώ is sometimes joined more from a desire of emphasizing the second than in strict logic; the phrase indeed may fairly be compared to αἰῶν ἀιῶν and αἰῶν αἰῶν. The collocation recurs in a somewhat different sense, Δ 43; cf. ε 156 οἶκ ἐκλόγον ἐκλύσητον, and γ 272, Aisch. Ψ, V, 19, etc., for somewhat similar reduplications. For the subj. δίται cf. the instances in H. G. § 276 a.

198. There is not much to choose between the text and the vulg. ἀπερίη, which would of course mean by any ignorance of mine. αὐτῶς, though poorly supported, is more Homeric (in the sense a mere dolt) than οὔτως.

199. τραφέων: intrans., see B 661. This is the only place in H., except the
of ἐφαθ', οἱ δ' εὐχὸντο Δι Κρονίων ἁνάκτι· ἀδὲ δὲ τις εἴπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν· "Ζεὺς πάτερ, Ἰδὴθεν μεδέων, κύδιστε μέγιστε, δῶς νίκην Λιαντί καὶ ἀγαλῶν εὐχὸς ἀρέσθαι· εἰ δὲ καὶ "Εκτορά πέρ φιλέως καὶ κίδει αὐτοῦ, ἢσην ἀμφοτέρουι βίην καὶ κῦδος ὑπασσον," ὦς ἀρ' ἔφαν, Λίας δὲ κορύσσετο νόροπι ἀλκὼι. αὐτὰρ ἐπεὶ δὴ πῶντα περὶ χρόν ἐσσατο τεύχη, σεῦϊτ ἐπείθι οἶνος τε πελώριος ἔρχεται Ἀρης, ὄσ τ' εἰστιν πτυχεμόνε μετ' ἀνέρας, οὐς τε Κρονίων θυμοβόρου ἔριδος μενεὶ ξυνήκηε μάχεσθαι. τοῖος ἀρ' Λίας ὀρτο πελώριος, ἔρκος Ἀχαίων, μειδίων βλοσυροίς προςώπασι, νέρθε δὲ ποσσίν ἦς μακρὰ βιβάς, κραδίων δολιχόσκοιν ἔγχος, τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰσόρωντε, Τρότας δὲ τρόμος αἰνός ὑπήλυθε γυὰν ἐκάστον, ἔκτορί τ' αὐτῶι θυμὸς ἐνι στήθεσι πάτασσεν· ἀλλ' οὐ πως ἐτὶ εἰχὲς ὑποτρέσαι οὗτ' ἀναδύναι ἄψ λαιὸν ἐς ὀμίλον, ἐπεὶ προκαλέσσατο χάρμηι.


disputed lines B 557–8, where Aias is brought into connexion with Salamis. This is sufficient to raise a suspicion against the last couplet of the speech, which may have been added to give Homeric support to a local tradition universally accepted in later times. The lines, however, are obviously alluded to by Πινταρ (N. ii. 13), καὶ μᾶρ οἱ Αλαμιμι γε θρήναι φώτα μαχανταν ψυχοτο, ἐν Τρόιᾳ μὲν ἐκ τοῖοτι ἄνους .

204. Note the position of ἐπεί, which seems to go closely with εἰ. Compare Ο 372, with note. καί is here more naturally taken as = also than as even, the regular sense when it is joined with ἐπεί. 207. The Attic contraction τεύχα (also Χ 322, ο 534?) is a rare form in Η. (perhaps τεύχυ of Mss. Λ 185 is the only other case); τεύχει ἐφεστο van Λ. In σάκας (Δ 113, ω -) the Mss. are as unanimously in favour of synizesis of -εα as they are here for contraction. See also Λ 282, O 144, Ω 7.

205. For the comparison cf. N 298–303. 212. Βλοσυροί, shaggy. Adam (in C. R. xiii. p. 10) argues that this sense suits all the Homeric passages (see Α 36, Ο 608). In Scut. Her. 147, 175, 191, 250, the sense, as in the equivalent horridus, has sunk to the derivative notion of hor Whence. So also in Aisch. Ἐνυ. 167, cf. Suppr. 583. In Plato (Rep. 535 B, Thea. 149 A) it is combined with γερναίοι, and the sense hence, seems to have passed into masculine, virile. In Ἀρ. Rhod. Η. 740 it may mean bristling (with trees). Προσώπα: so ἰο 192 προσώπατα; cf. ἔψιστα by ἄνθρωπος, Η. Ω. § 107. 2. ἐπεί, as opposed to the face. So we have πόδες καὶ κεφαὶ ἐπεί, ἐπεί. 217. The hiatus in ἐτι εἰχέν is very harsh. Brandreth (and later Fick) conj. ἐτι Φείκεν, there was no opportunity, from Φείκεν pres. of Φέοκα, Σ 520 οὐκ εἴσαι εἰκὸν λαχθαία, and Χ 321 δὴν εἴη εἰκὼ μάλατα. So also P 354.
220. **τεύχων**: τέκτων Cant. 221. **ΩΗ**: τινές οὗδα Strabo ix. 408.
232. πολέμου DJRU. 234 om. Δ.: ἄταν ὄμαρτοσέπει, Βούραϊε, ποίοι ἔανες (=N 821) JS Vr. A, Par. f (with text in margin).

219. The ‘tower-like’ shield of Ajax is his constant attribute; it is the favourite type of the coins of his island of Salamin, and his son Eurysakes is named from it. Cf. Λ 526. The form on the coins is that known as ‘Boeotian,’ but the description, ἣς τις πύργος, evidently refers to the oblong form of the Mykenaean shield; see App. B.

220. **χάλκεον ἐπαταξομένον**, explained in 223. The seven layers of hide were dried and sewn together (App. B i. 1); the layer of metal was nailed on the top of them. Observe the obvious allusion in Τυχίος... τεύχων, and cf. Ε 59 Τέκτων Ἀρμονίας; and for the use of κάμε, B 101.

221. **ΤΗΗ**: in Boeotia, B 500, where the first syllable is long (in orsi), E 708. It has been suggested that this may be the town of the same name in Cyprus; but Cyprus is almost entirely ignored in the Ἐπιος, see on E 330. The breastplate given by Kinyras (Λ 20) hardly bears on the question.

222. **αιόλον**, sparkling with the light upon the metal surface. This is the only tenable meaning of the word; Butt-
the old story, 'Messieurs les Anglais, tirez les premiers.' Similarly in Ψ 410 Poseidon, as the older and wiser, tells Apollo to take the first shot. This is why Hector feels himself treated like a child. Van L. objects to this explanation, however, that Hector does not release the offer of the first shot, and takes the phrase to mean simply, 'do not try to frighten me by big words.'


232. ΒΟΝ is unique. It has been supposed to be a contraction for βοηαν, but this is quite incredible, and is not supported by the analogy of βοσαντιι in Μ 337. It is the accusative of βος, which is twice used to mean 'an ox-hide,' in the sense of a shield simply (Μ 105 τυχήσας βοσαν, Μ 137 βόα αἰας, and cf. ταφρον above, 223). The exact form of the word is, however, doubtful. There was a variant βω for βος, but as the Homeric form must have been βοςα this does not deserve much consideration. Aristophanes read βων. We have some (very slight) testimony indicating that βων was a form in actual use, in Hesych., βωνας απσδα, Ἀρειος, and Priscian vi. 69 et Aeolis et Doris βων διαιτηροσβων: cf. Lat. bōs, and ΒΩ beside the Attic οων. Hinrichs (Hom. El. p. 98) thinks that βων may represent βοη-ν, but J. Schmidt has pointed out that it may be a very ancient form answering exactly to the Skt. yon, acc. of γων (see H. G. § 97). But it may be simply a mistake in transliterating the primitive ΒΟΝ (= βων) by those who thought that βων might be a contraction of βοηαν. Reichel remarks that only two evolutions were possible with the ponderous Mykenean shield; it might be sung either to the right, or for retreat; or to the left, so as to cover the breast. These two movements are expressed here. This is the meaning of Schol. B, which Heyne calls 'inept,' δεξια μην το φεγγεν, ἀρσετα δε δεκεν.

239. The sense of ταλαύρινον and the construction of το both admit of doubt, and hence several alternative explanations of this line have been offered. The common solution (that of Aristarchos) is that το is the relative agreeing in sense with βων, as though σκοι had been used instead, just as we have το following αἰχύς in Λ 238; cf. also Φ 167, μ ιν. Then ταλαυριον will mean 'of tough hide,' from ταλαος enduring, and the translation will be which is a sturdy warrior for me to fight with. The title of Ares, ταλαυριος ταλεματις (Ε 289, etc.), will then mean the warrior with shield of sturdy hide. This is perhaps possible in itself; but as the adjective recurs only in these phrases, it is hardly possible here to separate ταλ. from ταλεμιες. If these two then be joined, we may take το either as an acc., therefore it is in my power, or as a nominative representing the whole of the preceding sentence, that is to me. With the last alternative again we may either take ταλαυριον in the sense given above, that is to me (in my eyes) to fight as a warrior with shield of sturdy hide; or we may derive the adjective directly from root παλα, and divide it ταλα-παρος ταλαπαρος, 'shield-bearing'; 'that is what I call being a ταλαυριος ταλεματις, a warrior who can bear the shield.' Hector in fact claims the title of Ares. This best suits the form of ταλαυριον, cf. ταλαεργος, ταλεπανθη, φεραστια (Aisch.). ταλαυριον is then best taken as an acc. masc., not an adverbial neuter.

240. ἐπαίτια, to charge, as Σ 150 ἐπαίτισει κατὰ μόνων, Ψ 64 Ἐκτορ' ἐπαίτισεν. Fighting in the chariot is here opposed to σταῖτη, battle on foot.
241. μελέποσαίν Ἀρηῇ, to dance the war-dance to Ares. So when Meriones 'dodges' to avoid a spear, Aineias calls him ἄρχος, H 617. The allusion is evidently to the primitive war-dances in which all savage peoples delight, the warriors going through a whole battle-scene in dumb-show. Hector means, 'I can dance the war-dance not only in mimicry at a feast of Ares, but in grim reality on the battle-field.' The custom, as we know, survived till historical times in Greece, under the name of πυρεχή.

242. Hector breaks off, that he may not be suspected of talking only to gain time and spy out a weak spot. As Heuntze remarks, οὗ γὰρ . . . τῶξωμι is really a parenthesis between ἀλλὰ and the act of throwing, which forms a practical 'principal sentence.' Cf. Φ 487-9.

244. Part of the fight is told in the same words as the duel between Paris and Menelaos, but not in such a way as to suggest mere copying. 244 = Φ 355, 260-1 = Φ 356-60, 255-7 = Ε 782-3, 259-60 = Φ 345, 260-1 cf. Μ 404-5, 264-5 = Φ 103-4.

247. δία, in the sense of 'passing through and out of,' regularly takes the gen. (see H. G. § 216); here, where the idea 'out of' is not in place, it has the acc.

255. ἐκπαπασάμενο, i.e. out of the shields in which they were fixed. Some of the old critics seem to have held that ἔγχεια must here mean ἐξίφος, in order to give the participle its usual meaning, 'drawing' a sword. It was probably on this ground that Zenod. rejected 255-7 (and perhaps 258).
...
285. αὐτὸς: οὗτος P King’s Par. a d e g, Vr. b1, ὕψ Άλκιω A. || γέρα: ἀθέ G1:
286. εἶπερ GPR. 289. φέρτερός D1.
290. πανσώμενοι πόλεων καὶ θιότητα G (πολέμου) JT Harl. a (ἢ ως, as text), Par. h j and γρ. A. || πανσώμεσσα P Par. ε ῥ g.
291. δ’ αὐτὴ D. 292. ἐς ὦν. J.
293. αὐτό Ar. 294. εὐφράνθης GJ (ὁ). || ἀχαιόν GU (ὑ). 295. αὐτό Ar. || οἱ G: οἱ τε Q: οἱ τ’ D.
296. τρώας τ’ C. || τρώωδας PR.
297. δύονται: γρ. ὑπόνται (ὑπόνται Heyne) Schol. B: ἐν τοιαί δύονται Τ.

286. ἢ περ ἄν οὗτος, sc. ἀρξη. Brandreth conj. (ἀν) κεῖ περ, and so van L.

288. The combat has been εἰς ἔραδος only, a mere trial of skill. Thus Hector means, ‘Since you have proved yourself a match for me, we need go no further.’ This chivalrous acknowledgement of an enemy’s prowess is rare in Homer, and recalls rather the stories of mediaeval knighthood.

289. περὶ, exceedingly, or beyond, the gen. being ablative; see H. G. §§ 185, 186 (2).

290. πανσώμεσσα: rather πανώσμεσσα (Milvany C. B. x. 27).

291-2 are no doubt interpolated here from 377–8 where they are quite in place. ἐτέροικα evidently implies a general combat between the two armies, and is not consistent with the single combat, which is never put forward as intended to have any decisive result upon the course of the war. Nor is there, either before or afterwards, any suggestion that the duel is to be renewed. 293 also was justly athenized by Aristarchos, as a weak repetition from 282. The speech runs quite smoothly when the three lines are omitted.

294. ὡς κυ τε, as though a second clause with καὶ ἑως subordinate to ὄσι were to be added; instead of which we have in 296 an independent sentence with the int. in place of the subj.

295. Athetized by Ar. on the ground that by the special reference to ἔται (cf. Z 239) and ἕταιροι it unduly limits the more general πᾶντας Ἀχαίος and that the repetition is tautological. Neither ground is cogent.

296. μοι seems to be a dativus ethicus belonging to the whole sentence, on my account. εὐχόλιαιαι, with thanks-givings; so ν 357 εὐχώλωι. στὸν ἄγονα, the assemblage of the gods (exactly as Ἑ 378 θείον δυσκαλείται ἄγωνα), who are supposed to meet together to receive their worshippers, the ἄγωνα θεοὶ of Aisch. Μη 513 (cf. θείον πανάγερος Σεμ. 225). For this sense of ἄγων see note on O 428. This is clearly better than the possible divine assembly, i.e. assembly of worshippers of the gods, for ἄγων is hardly, if at all, applied to human beings, and even if it were the phrase would be a strange one. There is an obvious alternative, ‘they shall enter the assembly of the gods to pray to me as one of the gods.’ This is supported by the phrase used of Hector, ἄγων ὡς τετο ὄντω δήμω, cf.
also v. 231 σοι γὰρ ἐγώ τε εὑχομαι ὃς τε θεώ, Χ 394 ὡς Τρόις κατὰ ἄστι θεών ὡς εὐχέτων, Ησ. Θ. 91 (of the just king) εὐχέτων δὲ ἂν ἀγάμα θεῶν ὡς ἄσκομαι: but the absence of the ωs makes all the differences—the expression unqualified would be intolerably impious. A 761 πάτες δὲ εὐχέτωντο θεῶν Διὸ Νίστορι τ’ ἄρδων is closer, but here again ἄρδων is an essential qualification. The idea of worshippers actually entering among the gods, though primitive, was less familiar to later Greeks, and doubtless gave rise to the presumably conjectural θυσίατα (ἐυχέτωντα;) for δώσομαι mentioned by Schol. B. The εὐχέτων = to sacrifice to the gods is not a possible constr.

301. ἐρίδος πέρι, like εἰς ἔριδος (111), virtually for a match.


304. φέρων is pleonastic, as ἔχω, λαβῶν, ἄγων (Λ 488 etc.), and often in Trag. Instances are given in Kühner ii. p. 646.

305. άθικος, by the side of ἄθικε, marks the second gift as simultaneous with the first; see Η. G. § 71. 1. According to the later legends, both these gifts proved ill-omened to the recipients, Hector being dragged behind the chariot of Achilles by the belt of Aias, who in turn slew himself with the sword of Hector; for ἐκέρδων ἄθρωμα δώρα κοίλι ὀνήματα, Soph. Αν. 665, referring to this passage (cf. ibid. 1029).

310. ἀλήπτοντες represents an imp. perf. because they were in despair of his safety, not daring to believe that he was yet alive. ἀλήπτος occurs in ε 408, ἀλήπτος not before Ημπυ. Απ. 91, Cer. 219, so perhaps we should prefer the variant ἀλήπτοντες. The synizesis is suspicious. Herod. imitates the phrase (vii. 168) ἀλήπτοντες τοις Ἑλληνας ὑπερβαλέσθαι.

313. The following passage is made up, with slight adaptations, of lines
which occur in other passages of H.; it is merely a transition to the second portion of the book, which begins, properly speaking, at 327. 313=I 669, 314-5 = B 402-3, 316 = r 421, 317-320 = A 465-8, 321 = 4 437, 322 = A 102, 323=A 469, 323-6=1 92-5, 326 =A 73.

316. ἀμφί ἐπον, handled, 'treated' it (see on Z 321), i.e. cut off the superfluous parts, in order to make it ready for roasting. ἰδιέχευαν, divided into joints; μιστολλον, cut into slices.

tunthon upetprou neou, os k' onstea pavisin ékastos oikado' angh, oti' an avte neómeba patrida mian.

335
tumvoun de anmi πυρην éna xevomev ëxagapontes åkriton ek pediou. poti de avtou déiomov ôka pýrgouc ýfylous, eilap nηovn te kai auton, 
êv de autous pûlas poýsmou ev ōáravnias, ophra di' autanv òppnyasit' odo' eimw.

334-5 dhl. Ar. 336. tûmbôn t' Ar. Q Mosec. 1. | æmpli πυρήν : γρ. kai Æmfi- 
peri (Aph. cf. 436) Q. 339. eû : tuves γρ. ënt' A.

334-5 were attested by Ar. on the sufficient ground that the making of a common tomb was inconsistent with taking home the bones: a practice which we do not elsewhere find in the Homeric age, though it is alluded to by Alscb. Ag. 435-44. 334 is ludicrously feeble in expression; the natural meaning would be, "that every man may carry his own bones back." As it stands, we must take it to mean "that every man may take (somebody's) bones back to the children (of their owner)."

336. ëkatoqontec: a difficult expression. Ar. explained it "march ing out," a sense in which the word occurs in Xcn. and later Greek; for the Homeric use he compared êkagwasa (Z 252), explained to mean "entering in," but this is not satisfactory. êkagwv is used by Thuc. in the sense of 'extending' the circuit of a circumvalation (i. 93 o pérîboles êkagwv), but the word is more naturally used of 'drawing a line of walls than of 'raising a' mound. Perhaps the best explanation is bringing it (sc. the earth for it) from the plain. (It would be most natural to understand ' bringing the corpses out of the plain,' but this has already been mentioned in 332, and would evidently not 436.)

337. òkripon, commonly explained one for all alike. But the order of the words is against this; the word can hardly be anything but an adv. going closely with eiv pediou. Here again the explanation bringing the corpses indiscriminately would be most natural; if the object of ëxagapontes is 'the soil,' the meaning must be 'such material as first comes to hand,' not selecting the suitable stones as for a regular wall. The idea seems to have been to combine utility with piety by making the burial mound serve as part of the circuit of the walls (pirwv, see on 436 and A 334). The mound is, however, never mentioned afterwards as part of the works of defence. Note the weak auton, with the forbidden lengthening by position in the fourth thesis.

339. pûlas does not necessarily mean more than one gate, in which sense Ar. took it. But it is probable that the poet regarded the wall as having several gates; see note on M 175.

340. eîw is G. Hermann's reading, ms. (whose testimony on the point is perfectly indifferent) having eîn. This form of the subj. is found in Ì 17 metevo, and is possibly to be introduced in l 245, Σ 88, o 448 (for òphv), p 582. Of course eîn-w, the original form, could never give eîn: that can only be a late formation from a stem ë- abstracted from ëv, on the analogy eîw : òphv ;; òwia : òphv (Mulvany in C. L. x. 25), or a purely metrical lengthening due to the sixth arsis (Schulze, see App. D). The opt. is quite out of place after the principal tense, and there is no clear instance of it in H. In òp 243 òw ðhov after an imperative expresses a weík, and here the opt. is in place. In A 341 the reading is wrong. In òp 250 we may read ðlphv. In no other ease do we find the pure opt. in final sentences after principal tenses, and the opt. with òw and ëqw, though not uncommon, is entirely confined to the òdyssey. (See Weber Entwickelungsgesch. der Absichts- sätze pp. 43-5.) The fact seems to be that the form has been influenced by the opt. in 439, where it is necessary. Nestor's speech has been made up by expanding the actual account of the building in 435 ff.; all military wisdom has to be put into the mouth of the sage of Pylos, as usual. The refractory word eîw was turned into a subj. in the process
by the simple device of a false archaism. It is curious that there is another question between η and -η in this same line. ἰππαλαοι ας written must be an adj. = ἵππαλαος (6 607), but we should expect ἰππαλασιν as a subst. (cf. Α 672 ἱππαλασιν), and this reading is mentioned in the scholia breviora.

The ñ of ñe. . . ἐρυκάκοι; here, in the relative sentence with κε, the (potential) opt. is quite in order; see the numerous instances in Η. Α. §§ 304–6. Ίππαν in the sense of cavalry is of course Herodotean and Attic; there is no other instance of the use in Η. Τυρνεύν (1554), followed by subsequent editors, wrote Ίππον, with no authority but the text of the Roman ed. of Ειστι, thus concealing a valuable indication of the late date of Νειστορ’s speech. ἄμφικ ἐσώπα appears to mean surrounding the camp; but this sense of surrounding completely properly belongs only to περί: ἄμφικ and ἄμφος mean properly ‘on both sides’; then they came to signify ‘on different sides,’ and so can be used to indicate surrounding, not by a continuous line, but by individual points—a distinction corresponding to that between uniker and herum in German. Τεμπάρ ἄμφικ ἐξοντες in δ 340 seen, however, to show that ἄμφικ came ultimately to be identical with περί, though perhaps only at a late date. In Π 115 ἄμφος is clearly on both sides of each heap, not all around. Perhaps therefore we ought to take it to mean here apart from the wall; the trench is generally conceived as being some distance away from the wall itself, and ἐγγώθα shews at all events that they were not to be in immediate contact, like the modern moat with a rampart. On this question see note on Θ 215. The variant ἄμφος ἐσώπα would mean keeping them apart from the enemy.

Half of the following passage (344–405) is made up of lines found in other parts of the IIiad. 345. τετραχνία: see on Β 95; and for the assembly at the gates of Πριάμ’s palace, Β 785.

352. Ψευδειμένοι is not elsewhere found in Η, with an accusative. But the addition of ἄρχει has numerous analogies in the very free Homeric use of that case; e.g. Ι 115, Ο 33, etc.

353. This line was evidently added in
order to supply a verb to the phrase of
νυ 7ερίδιαν ἡμικ, which does not need
one. The clause ἤνα μὴ ἐξεισεῖν ὅσε
cannot be translated so as to make good
sense; it looks as though it were meant
for 'unless we do thus,' perhaps where
(= in the case where) we do not thus.
But for such a sense the Greek language
allows no support. Ar., while obelizing
the line, read ἐνθ' ἄν for ἐνα, which does
not help matters. ἐκτελέσθ' ἐτ κεν is
the only satisfactory variant.
357. φίλα, pleasing (not friendly).
358. ἀπόφρωμ, declare outright; cf. I
422, B 772.
366. "Ἀρεσκ, here in the general sense
of the Peloponnesos; Helen of course
had been brought from Sparta. οἶκοσεν,
from my own store. The Φ is neglected
as in Tlou above (345) and εἴπε (349); 
these are all signs of lateness. Of course
it is easy to omit ἤν.
371. There is no reason for this advice
here; the line is probably interpolated,
owing to the similarity of the preceding
line, from Σ 299, where it is appropriate,
as the Trojans are camping in the plain
near the Greek camp. ἐγρήγορος: see on
K 67.
375. καὶ δὲ τὸ δ: καὶ τὸδε Βρανδρεθ.
ἐπος, proposal, which, however, is ex-
pressed not in a direct form, but politely
as a supposition; as though 'make to
them this proposition; whether they will
be willing,' etc. It is not necessary
to supply any apodosis to αἱ κε.
παύσασθαι πολέμου δυσχέος, εἰς ὃ κε νεκρῶς κείμενα: ύστερον αὐτὲ μαχησόμεθ', εἰς ὃ κε δαίμον ἄμμε διακρίνη, δώη δ', ἐτέροια γε νίκην.

ὡς ἔφαν, ὁ δ' ἀρα τοῦ μάλα μὲν κλίον ἦδ' ἐπίθυντο. [δόρτον ἐπείθ' ἐύλυτο κατὰ στρατόν εἰν τελεέσσιν.] 380

ἡδὲν δ' Ἰδαῖος ἐβῇ κοιλᾶς ἐπὶ νῆας.

τοὺς δ' εὖρ' εἰν ἁγορῇ Δαναοῦς, θεράποντας 'Ἀρης, νη' πάρα προμνή Ἀγαμέμνονοι: αὐτάρ ὁ τοίοι στὰς ἐν μέσοισιν μετεφώνειν ἥπιατα κηρύξ:

"Ἀτρείδη τε καὶ ἄλλοι ἀριστήσες Παναχαιῶν,

ἡμώνει Πριαμός τε καὶ ἄλλοι Τρόωες ἀγανοί εἰπεν, αἳ κε περ ὑμὺν φίλοιν καὶ ἡδ' γένοιτο, μῦδον Ἀλεξάνδρου, τοῦ εὖνεα νεῖκος ὀρφωρε: κτίματα μὲν ὃς' Ἀλεξάνδρος κοίλησ ἐν νησίν ἡγάνετο Τροιν'—ὡς πρὶν ὀφελ' ἀπολέσαι—

πᾶντ' εθέλει δομέαν καὶ ἐτ' οἰκόθεν ἄλλ' ἐπιθείαιν κουριδίν ὃ' ἄλλοιν Μενελάον κυδαλίμου ὡςιν ὀούσιν ἐώσίν οἳ μὴν Τρόωες γε κέλονται,

καὶ δὲ τὸν ἧμώνεον εἰπέαν ἐπος, αἳ κ' ἐθέλητε

376. παύσασθαι: see on B 686.
379. Wrongly interpolated from ν. 298: here the phrase κατὰ στρ. ἐν τελεέσσιν is quite inappropriate; cf. 371.
381. ἡδέον, next day; the Trojan assembly must, like the Greek council, have been held late at night. From 421 it appears that Idaios came so early that he took the answer back to Troy before sunrise! But the want of clearness in marking the passage of the night is quite unlike the real Epic style. Why the Greeks are thus early in assembly it is impossible to say. Probably in the original context, when this episode followed Τ, they had sent the Trojans a formal demand for the surrender of Helen, and were assembled to receive the answer.

383. According to Α 806 it was the ship of Odysseus, not of Agamemnon, which marked the place of assembly. This is the μέσον στρατήγων of Soph. Aj. 721.
387. of ke ... γένοιτο is not part of the message, but apparently a courteous introduction by Idaios himself; Monro compares 'an it please you.'
393. ἰδίν, virtually 'although'; this clause shows how such a conjunctural sense may arise in simple particles introducing a paratactic clause, where the concessive quality is given only by the context. Τρόωες: Antenor seems to be regarded as the leader of a popular party. Cf. Π 149, 454.
394. For ἰδίνιον Spitzner and most subsequent edd. read ἰδίνιον. In form it must be the imperf. of a second- ary present ἵδινιο, like γεγωνέω by the side of γέγονα, of which, however, there is no further evidence, ἰδίον (386,
unlike we read ἱππωτεῖον with van L.) being pluper. to ἀνέγκυς. Bentley's ἱππωτα (as 157,8, etc.) is therefore preferable, as an aorist; see note on A 313 (καὶ τάδε μὲ ἱππωτα Brandreth). It may be observed that the change to the 3rd plur. is natural, in order to show that the subject is not the same as that of ὁ φίλος.

400. Ἀλέξάνδρου: ablative gen., from A.; cf. A 596.

401. τὸ here virtually = εἰ τῷ, as in Ἕρως 81 βλέποντος δὲ προφήγα, where see note. Numerous similar instances are quoted by Kühner ii. p. 945.

402. ὄλεφρου πέιρατα, issues of destruction; though the metaphor of the end of a rope is suggested by εὑρίσκει. See note on 102.

403. There is a slight pause after Νεκροίαν, as concerning the dead.

409. The sense seems to be there is no grudging concerning dead corpses, as to giving them the consolation of fire speedily. The last clause would in Attic be introduced by μὴ εἴπῃ. Monro (H. G. § 234 fin.) regards the infin. as 'equivalent in sense to the genitive depending on a noun'; 'there is no grudging about the appeasing.' It seems simpler to regard it as a case of epexegeisis, where the original dative sense of the infin, is still felt, 'for the appeasing by fire.' For φιλεῖν with gen. compare phrases like χαῖρεν εἰς, anger concerning his son; H. G. 147. 1. πυρός, as in τινὰς μελαχεῖν, πρῆβαι (B 415, q. v.), etc.

411. ὅρκια, the oath of truce. It is not clear why Agamemnon lifts his sceptre to all the gods, when only Zeus, the presiding deity of oaths, is named; see K 328, where the sceptre is again used as the instrument of the oath as in A 234. This is a place where some allusion to the breach of the previous truce in Δ would seem to be imperative, if the author of this passage knew of it.

412. τὸ as the article with σκύπτρον looks like a later use.
ἀφορρον δ' Ἰδαῖος ἐβη προτὶ Ἰλιόν ἵρην. οἱ δ' ἐκά τι εἶν ἅγορή Δρώες καὶ Δαρδανίωνες πάντες ὁμηγερές, ποτιδέμενοι ὀπτότ' ἅρ' ἔλθοι Ἰδαῖος· ὁ δ' ἅρ' ἤλθε καὶ ἄγεμεν, ἐτεροὶ δὲ μεθ' ὕλην. 'Ἀργεῖοι δὲ ἐτέρωθεν ἐνσέλμοιν ἀπὸ νηῶν ὀτρύνοντο νέκυς τ' ἁγέμεν, ἐτεροὶ δὲ μεθ' ὕλην. ἤέλιος μὲν ἐπείπτα νέον προσεβάλλεν ἄρούρας, εἰς ἀκαλαρρέταια βαθυρόρου Ὀκεανοῦ οὐρανοῦ εἰσαίνων· οἱ δ' ἣμετον ἀλλήλουσιν. ἔθεα διαγρύνων χαλεπῶς ἢν ἁίδρα ἐκαστον· ἀλλ' ὑδατὶ νίκοντες ἀπὸ βρότον αἰματόντα, δάκρυα θερμὰ χέοντες, ἀμαξῶν ἐπέδιεραν, οὐδ' εἰα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῆν

413. ποτὶ Q. 414. ἐν Q. 415. ὁμωγρεῖς L. ὑποτίδεμενοι D'U. ὑπόπτ' ἦν J (ὑπόπτ' ἄρ': ὑπόπταν G. ἐλεή R (ὑπὲρ.). 418. ἀμφοτέροι L (ὑπὲρ. on) Vt. e1 (U suppr.: ἀμφοτέρων Μόσ. 3. 419-20 om. Q'T King's. 419. ἐκαρτιύναιτο φάλαγγαις P (ὑπὲρ. ἐσχάλων ἀπὸ Νήσων). γρ. L. 420. ὀτρύνοντο Ar. Par. a1 b: ὀτρύνοντας Tm (to struck out): ὀτρύνοντος Harl. b, Par. a2 c2: ὀτρυνον DCJU Par. j: ὀτρυνον Ω. ὑκές Ar. Harl. b, Par. a2 b: νέκυς Ω. 424. χαλέπον CJQS (ὑπὲρ. οὲ) Vt. b. 427. οὐκ R. ὑπὲρ Q. ὑπὸ O: ἀλλὰ King's Par. a f k, ἐν ἄλλως Δ.

414. Δαρδανίωνες only here and Θ 154; it is of course a patronymic; cf. ὅπες Ἀχαῖοι.
415. ποτιδέμενοι: see note on B 794.
416. ἀπέειπε, declared, as I 309, 431, 96 Ped., and elsewhere; cf. ἀπόφημι in 362. In A 515 and other places it means ὀμφανά.
418. There is a slight change of construction in ἐτεροὶ δὲ μεθ' ὕλην, as though another ἐτεροὶ had introduced the preceding clause.
420. ὀτρύνοντο νέκυς: so Ar.; vulg. ὀτρυνον νέκιας, but the active ὀτρύνειν is always transitive. νέκυς: acc. pl. as ω 417; see H. O. § 100 for other instances, and note on Υ 180. But the line is probably added to supply the verb to 419, quite needlessly.
421-2 = 1 433-4. It may be observed that the lines appear to have been adopted in the (o)δηςy from this passage, not νῦς νεκυς, as the omission there of the clause ὀμφανὸν εἰσαίνων makes the second line very awkward. The words would naturally seem to indicate the opening of a fresh day (see note on 381 ὑπέπτων). But ὁντες (more correctly ὁντας) seems clearly to be contemporaneous with ὀτρύνοντα (and ὀτρύνοντο) above; and we cannot suppose that a whole day was filled with mere preparations for bringing in the dead.
422. ἀκαλαρρέταια occurs only here and τ 343. It is explained silently (which seem clearly to be contemporaneous with ὤμος ὁτας (and ὀτρύνοντο) above); and we cannot suppose that a whole day was filled with mere preparations for bringing in the dead.
424. χαλέπος ἦν: for the use of the adverb instead of the adj. with εἴπει see note on A 416, and H. O. § 162. 5 a. ἀλλὰ in the next line means 'but yet by washing them they could discern;' and so, etc. There is no reason to limit the shedding of tears to the Trojans, as some have done. Priam forbids them to cry aloud, which was the habit of a non-Greek people, see Ω 721; hence the silence of the Greeks does not need mention.

242. d'pp'np'neon, if correct, must be a reduplicated intensive of p'v.o', p'v.k. Payne Knight, however, conf. d'pp'np'neon, which is doubtful right; cf. 8 139, 163, 8 276. The same correction is required in a 147, p 51.

131-2 can hardly be considered genuine if 420 is to be condemned, as they are added from what precedes in precisely the same manner.

433. In the compound d'mphil'knh d'mphi seems to give the idea of doubtfulness, hesitation between two sides, just as in our 'twilight,' where twi- 'is used in the sense rather of "double" or "half." The ideas of double and half are liable to confusion; cf. A.S. twcoin, doubt, from the hovering between two opinions,’ Skeat Diet. s.v. This sense is common in later Greek compounds, d'mphil'gos, d'mphyrovi, etc., but there is no other instance in Homer. d'khn is evidently =hko. With this line another day must begin, but the mention of the night is even more imperatively demanded here than in 381.

434. t'p'peto, was awaked (t'g'f're). is an obvious blunder of transcription from t'p'petov = t'p'peto, gathered (t'g'f're). The same mistake has been made in 8 789, the converse apparently in v 123; cf. also 8 287.

435-40: see 336-41.

437. nup'rouc, ramparts, see on d 347. The d' was added (see above) when the word had acquired the later sense of towers, bastions. The gates would naturally be made in the walls, not the towers. Cf. also 337. (Platt in J. P. xvii. 130.)

443-64 were rejected as an interpolation by Zeh., Aphi. and Ar., on the ground that the same question arises in the beginning of 8 with no allusion to this passage. In fact we have here another case of two parallel and independent versions of the same theme brought into the narrative. One is as 'genuine' as the other; both are late. It must, however, be noted that out of the twenty-two lines the following appear more or less in other places: 413 = d 1, 445-6 (first halves) = 8 420-1, 449-50 = M 5-6, 451 = A 517, 455 = 8 201, v 110, 460 = B 110, 462 = M 31, 464 = 8 274, etc.; or nearly half.
...
αὐτής δ’ ἡμῶν μεγάλην φαμάθοις καλύψαι, ὡς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν."

οἰ δὲ τινὰτα πρὸς ἀλλήλους ἀγρέαν "

δούστο δ’ ἢλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, θυβόφεον δὲ κατὰ κλησίας καὶ δόρπον ἕλοντο, ἥμες δ’ ἐκ Λήμνου παρέστασαν ὄνων ἀγονσαὶ πολλαί, τάς προέκειν Ἰησοῦνίδης Ἕλληνος, τόν τ’ ἔτεχ’ Ἱππύλη ὑπ’ Ἰησοῦν τοιμένι λαῶν. ἡμέρας δ’ Ἀτρείδης Ἀγαμέμνονα καὶ Μενελαίοι δοκεῖν Ἰησοῦνίδης ἄγεμεν μέθυ, χίλια μέτρα, ἐκεῖν ἄρ’ οἰνίζοντο κάρη κομόωντες Ἀχαιοῖς, ἄλλοι μὲν χαλκῶι, ἄλλοι δ’ ἀίθωνι σιδήρωι, ἄλλοι δὲ ρίνοις, ἄλλοι δ’ αὐτήσι βόσσαι, ἄλλοι δ’ ἀνδραπόδεσσι τίθεντο δὲ δαίτα θάλειαι. 475

παννύχιοι μὲν ἐπειτὰ κάρη κομόωντες Ἀχαιοῖς
δαίνυτο, Τρώες δὲ κατὰ πτόλυν ἢδ' ἐπίκουροι·
παννύχιος δὲ σφιν κακὰ μῆδετο μητίετα Ζεὺς
σμερδαλέα κτυπέων. τοὺς δὲ χλωρόν δέος ἦμει,
οίνον δ' ἐκ δεπάων χαμάδις χέον, οὐδὲ τις ἔτη
πρὶν πιέειν, πρὶν λείψαι ὑπερμενεῖ Κρονίων.
κοιμήσαυτ' ἀρ' ἐπειτα καὶ ὑπνοῦ δῶρον ἐλυντο.

481. πιέμεναι (πινέμεναι Cobet) πρὶν λείψαι Ar. 482 om. Zen. (with Θ 1).

doubtful. Ar. also objected to the (fifth) repetition of ἄλλω.

478. There is no reason for confining φιν to the Greeks alone; Zen gives both sides alike ominous warning of the coming battles.

482. See I 713, r 427. δῶρον seems to mean ‘the gift (of the gods) consisting in sleep’; cf. τέλος θανάτου. Ovid Fasti iii. 185 translates by carpe-bat munera somni.
Θ

INTRODUCTION

The plan of this book is simple. Zeus, in accordance with the promise given to Thetis in Book I., forbids the gods to take any part in the war, in order that the Trojans may gain the upper hand. The Greeks are accordingly defeated, by means of a divine panic; and after a short rally, in which the archery of Teukros plays a chief part, are again driven back to the ships. Hera and Athene, attempting to go to their assistance, are stopped by command of Zeus, and Hector and the Trojans, flushed with success, bivouac on the plain, in full hopes of capturing the Greek camp next day. The narrative is clear and consistent with itself; the chief difficulties with regard to the book consist in the question of its position in the scheme of the poem as a whole.

The fact that, after the lapse of six books, we again recur to the position of affairs at the end of the first, led Grote to include Θ in his Achilleis as the immediate sequel to Α. There can be no doubt that the sequence is a possible one; but the objections to it are fatal. We shall see that a connexion between the end of Α and the beginning of the battle in Α is equally possible; and of Α and Θ it is clear that Α alone can be regarded as the original successor to Α.

The main characteristic of Θ is the extraordinary number of lines in it which recur in other parts of the Iliad. A very large portion of these are clearly borrowed; whole passages are centos made up from other places. This is notably the case with the arming of the goddesses, where sixteen lines in succession (381-96) are taken bodily from the similar passage in E. Similar cases are pointed out in the notes. So, again, from 28 to 72 every line except 33-7 and half of 51 occurs elsewhere; and in the whole book at least 175 whole lines, or nearly one third (allowing for repetitions of messages and other lines within Θ itself), are found again in the Iliad and Odyssey—sometimes with a slight difference. The repetitions of half-lines are still more numerous. Including these, it may be fairly said that not more than half of the book is really original. The only episode which is substantially independent is the little ἄρωτεια of Teukros in 266-329; and this has a parallel in Ο 436-83.

The action, too, is extremely hurried. The changes of battle succeed each other with astonishing rapidity, and are brought about, not as in other battle-scenes by the victories of heroes, but by a somewhat monotonous
interference on the part of Zeus. When in the end the Greeks have been driven headlong from the field, the fighting ceases with an abruptness which has earned the book the title of κόλος μάχη.1

This peculiar character is easily understood when we once recognise the fact that Θ is intended to serve only as a means for the introduction of I into the scheme of the Iliad. The latter book shews many signs of late composition. It was easily capable of separate recitation with the general background of a Greek reverse consequent upon the quarrel in Λ; but it could not well be inserted into a continuous narrative after the original Greek defeat in Λ, when the subsequent books had taken much the same form which they now have. Hence a special defeat was made for the purpose; and the fighting having been already described at quite sufficient length in other places, nothing remained but to use the same material over again, with the greatest possible brevity.

It is evident that the author of the book had the Diomedeia before him. Diomedes himself takes the leading part in the fighting, and for the last time. Except for a brief passage in Λ he henceforth retires into obscurity, and yields the first place to Αίας till the Myrmidons and Achilles reappear. His capture of the horses of Αίνειας in Ε is distinctly referred to in 105 ff. (=Ε 221 ff.). The curious opening scene, too, is only intelligible after the active interference of the gods in Ε. In the Menis itself, as has been pointed out in the Prolegomena, the gods take little or no part in the action; it was therefore needless to forbid them to intervene, till a new conception of their participation had made its way.

In spite of this apparent want of originality in the composition of the book, it has undoubtedly great spirit and movement. If such a fancy may be permitted, one might almost say that it is such a work as might be expected from the author of the Embassy in I; one who was a rhetorician of the highest order rather than an epic poet in the proper sense, trusting for effect rather to his speeches than his narrative, and depending to a certain extent upon intimate familiarity with the older poetry in order to produce so much of a story as was necessary to form a basis for his own splendid work. In any case we must not ascribe to him several passages of some length which, on any theory of the origin of the book, can hardly be considered as anything but poor interpolations; see 28-40, 184-212, 524-41.

1 Cf. Schol. Β ταύτῃ τὴν μαχωδίαν κολοθεμάχην καλεώσι. συντίμενε γὰρ τὴν διήγησιν, συν-αδιόμενος τοῖς Ἀχαιοῖς.
1 om. Zen., placing it after 52. 4. ὑπό: ἀμα S. 5. τε (after πάντες)

1. Zen., who omitted the last line of Η, placed this after 52. The council of the gods is thus placed earlier, and so brought into closer connexion with the omens of Η 478, but Zeus is made to take an all-night journey to Ida in 41–52. The whole introductory passage 1–52 may be a later insertion, and the reading of Zen. may indicate a variation in the text assigned to it.

The following lines are borrowed in 1–52, occasionally with small variations:
1 = Ω 695; 3 = Α 499; 5–6 = Τ 101–2; 10 cf. Α 519, Β 391, O 348; 11 = Ν 9; 28 = Π 95; 28–9 = I 693–4; 30–1 = α 44–5; (33–7 recur 464–8); 33–40 = Χ 182–4 (with Δ 356); 41–4 = Ν 23–6; 45 = Ε 366; 46 = Ε 769; 47 = Ε 283 (Hymn. Ven. 68); 48 cf. Θ 363; 50–1 cf. Ε 775–6; 51–2 cf. Α 81–2. Cf. also notes on 12 and 39 for other echoes.

3. The 'topmost peak' of Olympos is a suitable outlook for Zeus in Α 499, but hardly convenient for an assembly. The line is thoughtlessly copied; in Τ 10 the assembly properly takes place in the palace of Zeus.

4. ὑπό, simply there. It does not necessarily imply the idea of subjection, but is commonly used of any phenomenon following in connexion with another.

5. θείαι, a form which recurs, only in this particular phrase, in Θ 20, Θ 341. It seems to have a half comic effect; compare λείως.

7. τὸ τε anticipates ἀκαίρεσα, 'this, namely to thwart.' For the verb cf. Ο 467 μάχης ἐπὶ μηδεὶς κελπε δαιμόνων, and Θ 408 ἐνεκλαν.

10. The conjunction of the two participles ἔσθελοντα and ἔλεόντα is excessively awkward, and only explicable by the fact that 10 is adapted from Β 391 (cf.
The text is too fragmented and contains multiple errors to be accurately transcribed into plain text. It appears to be a page from a book or manuscript, written in Greek, with some numbers and symbols interspersed throughout. Without additional context or a clearer image, it is difficult to provide a meaningful transcription.
αὐτῆι κεν γναίη πάραθημερί έρωσαμέρι αὐτῆι τε θεωράζηι
σειρήν μέν κεν ἐπείτα περὶ ρίου Ὀυλώμπου
δησαίμην, τα δὲ κ’ αὐτέ μετήμορ πάντα τένωτο.
τόσον ἐγὼ περὶ τ’ ἐμὶ θεῶν περὶ τ’ ἐμὶ ἀνθρώπων’
ος ἐφαθ’ οἱ δ’ ἀρὰ πάντες ἕκιν ἐγένοντο σιωπῆι
μῦθον ἡγασσάμενοι, μάλα γὰρ κρατερῶς ἀγόρευσεν.
οὐδὲ δὴ δῆ μετέειπε θεὰ γλαυκώτις 'Αθηνήν’
‘ὅδ’ ὑπὲρτε μετέρει Κρονίδη, ὑπάτε κρειώνων,
ἐνν υν καὶ ἡμεῖς ἱμεν δ’ τοι θένους οὐκ ἐπιεικτόν.
ἀλλ’ ἐμπτης Δαναών ὀλοφυρόμεθ’ ἀἰχμήτων,
οἵ κεν δὴ κακῶν οἴτων ἀναπλῆκταις ὀλωνται.
ἀλλ’ ἦ τοι πολέμου μὲν ἀφεξόμεθ’, ὡς σὺ κελευεις,
βολὴν δ’ Ἀργείου ὑποθησόμεθ’, ἢ τις ὀνήσει,
ὡς μὴ πάντες ὀλωνταὶ ὀδυσσαμένου τεοῦ.’
τὴν δ’ ἐπιμεδίδησα τροσέφῃ νεφεληγερέτα Ζεὺς:
‘θάρσει, τριτογένεια, φίλον τέκος: οὐ νῦ τι θυμών
πρὸφρον μαθήματι, ἐθέλω δ’ τοι ἦπτος εἶναι.’
οὐς εἰτῶν υπ’ ὀχεσφί τιτύσκετο χαλκόσποδ’ ἔππω

24. ΤΕ: ΚΕΝ ΔΤ.  25-6 ἄδ. Ζεν.  28-40 ἄδ. Αρ.  28. ἄρα: ἄρ S.
29. ὀγκάσαμενοι: γρ. καὶ φρασσαμενοι ΑΤ. || ἀγόρευε(ν) ΔΙΠQRU (supr. c).
32. δ’ τοι: δτι GQR (U supr.).  34. οῖ: γρ. εἶ C μαν. ττε.  35. ὅς Αρ.
36. απιθανόν τ’ Ω. || ὀνήσει: γρ. ἀρίστη Par. e.  37 ἄδ. Αρ. (cf. 28), om. Ζεν. || ὀλονταί L. || ὀδυσσαμενοι
I. Βρ. b A.  39. ΝÚ ΤΙ: τοι G: ΝÚ ΤΟΙ ΤΡ.

24. For the use of the ‘comitative’ dative with ἀυτός see H. G. § 144. The object of ἐρούσαιν is ‘you.’
25-6 were attested by Zen. on the obvious ground that the earth could not be suspended to a peak of Olympos, which is a part of itself. It is clear that the poet of these lines has entirely lost the real Epic conception of Olympos as a mountain in Thessaly, and follows the later mythology which removed it from earth to heaven.
28. The following passage, down to 40, was attested by Aristarchos, on the grounds that it is wholly composed of lines from other places, and that it entirely destroys the effect of the masterful words of Zeus. Few will be disposed to doubt the validity of these reasons for condemnation. In the sequel Zeus unmistakably shews that his threats were seriously meant (307 ff.). The lines seem to have been added by some one who thought that excuse was needed for the moral support so freely given to the Greeks by Athene and Hera, e.g. 218, K 507, Α 438, O 668, P 552, etc.
32. ἐπιεικτόν: cf. E 892, and for ὀλον ἀναπλῆκαι Δ 170.
37. τεοτί is a quite impossible form, recurring only in the equally spurious line 468. Heyne proposed τεοτί for σείο, which may be defended on the analogy of τεός (τεός) for σός. So Αρ. Rhod. has εἶον (iv. 782), cf. εἶο read for εἶον by Ζεν. T 384. In a passage like this such a form can hardly be anything but a false archaism, and is not worth correcting.
39. τριτογένεια: see Δ 515. προφρον ἐμμῶν, in full earnest. ἐθέλω ... εἶναι recur in Hymn. Mor. 466. It will be seen that this couplet is evidently borrowed from X 184-5, where it is quite in place, as Zeus there makes a proposition which he has no intention of carrying out. Here he merely stultifies himself.
ἀκυπτέα, χρυσόγησιν ἐθείρησιν κομώντε, χρυσὸν δ' αὐτὸς ἐδωκε περὶ χροί, γέντο δ' ἵμασθλν χρυσείην ἐσπερικύν, ἐοὺ δ' ἐπεβῆσετο δίφρου. μαστίγιον δ' ἐράων τω δ' οὐκ ἀκοῦντε πετέσθην μεσανής γαίης τα καὶ οὐρανοῦ ἀστερόντος. Ἡδην δ' ἰκανον πολυπίδακα, μητέρα θηρῶν, Γάργαρον· ἐθά δ' οἱ τέμενος βωμός το θυῃεις. εἴθη ἔπενοις ἐστησε πατήρ ἁγρῶν το θεών τέ λύπας ἐξ ὀχέοιν, περὶ δ' ἥρα πουλίν ἔχεον· αὐτὸς δ' ἐν κορυφήσι καθέξετο κύδει γαίων, εἰσόρον Τρώων τε πόλιν καὶ νῆας Ἀκαιῶν.

οι δ' ἀρα δέητων ἐλύντο κάρη-κομώντες Ἀκαιῶν ῥύμφα κατὰ κλίσιας, ἄτο δ' αὐτοὺς θωρήσασοτο. Τρόες δ' αὐθ' ἐτέρωθεν ἄνα πτῶλιν ὀπλίζοντο, παυρότεροι, μέμασαν δὲ καὶ ὁς ὕψιν μάχεσθαι, χρειοὶ ἀναγκαία, πρὸ το παῖδων καὶ πρὸ το χρυσάκων. πάσαι δ' ὦφιμωτο πτῶλι, ἐκ δ' ἐσπευτο λάος, πεζοὶ θ' ἰππητεῖς το πόλου δ' ὄρμαγδος ὄρφειν.


43. χρυσόν: the panoply, like other divine gear, to the very manes of the horses, is made of the noblest metal (see E 729, etc.). ῥέντο, grasped, also X 241, Σ 476; a syncopated aor. apparently from a root γεμ, cf. Hesych. ἀπογεμα-άφελε, and γέμνον Κέπτραι και λαβέ και κάβιζε (ἐγεμος: σιλλαβή?). The old etymology from ἐκέιν (Feděw? with γ for F and ν as in Dor. ἤνει = ἤδει) is un-tenable.

47. Ἡδην . . Γάργαρον, a 'whole and part' figure, like θ 362 Κέπτραν . . εἰς Πάρων. Gargaros is one of the three peaks of Ida, cf. Σ 292; the others were Lekton (Σ 284) and, acc. to Kalimachos, Phalakre. For ἔμπετρα οἰρῶν cf. B 696, I 479, Λ 222.

51. κύδει ραῖων: A 405, E 906. 53-77. The borrowed lines in this passage are 58-9 = B 509-10; 60-5 = Δ 416-51; 66-7 = Λ 84-5 (66 = ε 56, 67 = Ο 319, Η 778); 68 = Η 777; 69-70 = X 209- 10; 71 = Γ 127; 72 cf. X 212. Only 53-7 and 74-7 are original.

53. The δείκνυν is here, as in B 381, T 171, in anticipation of a long day's fighting, taken before the start from the camp. It is properly the mid-day meal, see Λ 56, and only in later times took the place of δορφον, supper.

54. ἄνοι, rising up from, i.e. immediately after; a transition from the local to the temporal sense not elsewhere found in H., but common in later authors from Herod. on. αὐτοῦ seems to have the weak sense, it, but it may possibly mean from the very meal, i.e. without a moment's interval.

55. It may be noticed that ὀπλίζοθαι in Homer means to prepare in a general way, cf. Η 417, etc. The use of the verb as identical with θωράζοθαι seems to be a later specialization; besides the present passage it occurs in Homer only in ω 495, the latest part of all the poems.
So the use of δία to mean armour occurs only in K 254, 272, Σ 614, T 21.

66. ἵππον ἰμάρ: so κνέφος λεφών Λ 194, etc. See notes on A 366, Π 282.

67. ἵππετο, kept reaching the mark.

68. ἁμφιβεβήκει, stood with both feet upon the midst of heaven, as a warrior stands with both feet over a fallen comrade. Cf. δ 400, and in a different sense Σ 355.

69. ἐτίταινε, drew out at full length, so as to leave the scale-pans clear; ἔλλει (72), lifted off the ground. For the metaphor of the scales cf. Π 658, T 223, (perhaps Λ 509), Aisch. Ix. 346 δαίμων τις κατέφθειρε στρατόν, τάλαντα βρίσας οὐκ ἵσσορρως τόξῳ. The exact relation which this balancing of fates, and the general power of destiny, bear to the omnipotence of Zeus, is a question which has greatly exercised the minds of students. It is perhaps enough to say that such problems would have been perfectly unintelligible to the men of Homer’s time; in a primitive state of thought man does not seek for a rational consistency in his abstract ideas. Such conceptions of fate and of supreme divinity as he has, have in all probability been evolved in his mind by two quite different processes, and he sees no necessity to reconcile them. Indeed the weighing may be taken rather as a declaration by Zeus that the turning-point has come, than the seeking of a decision from any other power superior to himself. In all cases the result is a foregone conclusion; there is no uncertainty implied. The appeal to the scales recurs in the same words in X 209−10, when the death of Hector is at hand. In that passage it is in place, as the fates are really fatal; whereas here the only result of the ordeal is a temporary repulse of the Greeks, which before long is decisively reversed.

70. For the κήρες see note on B 302. The school of Ἀτ. here is an interesting proof that the consciousness of their ghostly origin long survived: ὃ δὲ Αἰ- σχύλος νομίσας λέγεσθαι (sc. κήρε) τὰς ψυχὰς ἐποίησε τὴν Ψυχοτασίαν, ἐν ἐς ἐστὶν ὁ Ζεὺς ἴστας ἐν τινὶ τουῷ τῷ Μέμφισι καὶ Ἀχιλλέως ψυχῆς. See further on X 210. 

ΤΑΝΝΗΛΕΤΟΣ occurs also in the parallel line X 219, and often in the Odyssey, always in the same phrase. The oldest derivation seems to be the best, παρατεταμένων ἐκεντός τῷ Ἀλκιβάδῳ, Hesych., bringing long ago, from παραταίρω and ἄγω. So also Δεσιλέγης. Τ 154, χ 235. See M. and R. on β 100.
ἐλκε δὲ μέσσα λαβὼν· ἰδέτε δ' αἴσιμον ἵμαρ Ἀχαίων.

οἱ δὲ Ἑλληνὶς ἄρα ἀρέσκοντο. Τρώων δὲ πρὸς οὐρανὸν εὐρύν ἄρεθν.

αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἐκτυτέ, δαιμόνιον δὲ ἤκε σέλας μετὰ λαίον Ἀχαίων· οἱ δὲ ἰδόντες

θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος ἐδει. 

ἔνθ' οὖρ' Ἰδομενέως τῇ μίμειν οὖρ' Ἀγαμέμνων,

ουτε δ' Ἀλάντες μενέτην, θεράποντες "Αρην·

Νέστωρ οίος ἔμμενε Γερήνη, οὐρος Ἀχαίων,

οὐ τι ἔκων, ἀλλ' ἤπτος ἐτείρετο, τόν βάλεν ἵοι

dios Ἀλέξανδρος, Ἐλενης τόσης ἡμικόμιο, ἀκρην κὰκ κορυφήν, οὕτε τα πρῶτα τρίχες ἦπτων

κρανίων ἐμπεφύσαι, μάλιστα δὲ καρύνσαν. 

ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἑγκέφαλον δῦ,

σων δ' ἤπτους ἐταραξε κυλινδόμενοι περὶ χαλκών.

οὐφ' ὁ γέρων ἤπτου παρηρίασ ἀπέταμε

73-4 Ἀρ. 73. πολυβοτείρην ΔΗΣΓΤ (-ΗΝ) Υ. 74. ἐζέσθην: ἐν εἰνοις ἐζεεεην Α Μοσ. I. 77. ἐλιθ.: ἱππι P, ἐν άλλον Α; cf. H 479. 78. οὐδ' ἀραι. R. 79. οὔτε: οὔδε ΑΡ, οὔτ (ομ. οὔ) Mor. || αἰαντε P (p. tas.) R Mor. Vr. A: οὔτ' αἰαντε δῶα C. 80. νέστωρ β' ΤΖΗΣ. 81. ἐτείρετο: ἐν
tοι τοι τῶν ὑπομιματῶν ἐδώματο Did, and so γρ. Τ. 83. άθι: ἱνα Aristot. de
Gen. Αν. v. 5. || τε ομ. C. 87. παρηρίας ΤΖΠ: παρηρίες Λ. || ἀνέπεσων
DGHRST Lips. Vr. b c Α, Μοσ. 3: ἀνέπτειλν Ι: ἀνεπέλειν Λ (ε ἐν τας, with a

supr., T.W.N.).

73-4. This couplet was athetized by Ἀρ., and seems quite indefensible. The
dual ἐζέσθην must be meant to stand for the plural; there is no reason why
Zea should have taken two fates for each side. Matters are not mended by
the alternative ἐξεθων mentioned by Schol. A. The lines seem to be a gloss
on 72. The sinking of the Achaeans' fates (or souls?) is evidently symbolical
of descent to Hades, X 213.

75. A free use of thunder and light-
ning is characteristic of this book; see
133, 170, 495.

78-183. We now come to a part where
borrowed lines are less frequent: 80 cf. Λ 840, Ο 370, etc.; 82 = Π 329; 98
passim in Οδ. and six times again in H.
95 cf. X 283; 99 cf. Ε 134; 105-7 = Ε 221-3; 112 = Α 516; 122 = Ο 452; 123 = Ε 296; 124 cf. Ρ 53 (121-5 are
repeated in 313-7); 120 = Α 310; 141 cf. Φ 576; 146 = Α 286; 147 = Ο 208, etc. 150 cf. Δ 182; 152 cf. Δ 370;
158-9 = Ο 569-90; 161 cf. Δ 257; 162 = Μ 311; 169 cf. Ε 671; 172 = Ζ 110; 173-4 = Λ 286-7 (and elsewhere); 182

cf. Σ 47; 183 cf. I 243. 81. Aristarchos, 'in some of the
commentaries,' read ἐδώματο, which
seems rather more appropriate to the
effect of an immediately fatal
wound. 83. πρώται, i.e. the beginning of the
mane.

84. καίριον: see Δ 185. 85. ἀνέπαλτο is a doubtful form; it
may be divided either ἀν-ἐπ-αλτο or ἀν-ἐπάλτο (πάλλομαι). The
former is best, as it is not clear that πάλλομαι can have any sense but that of
quivering. See note on Ο 645. The passage is twice
imitated by Virgil, Aen. x. 890 ff., xi
657 ff.

86. περὶ χαλκών, a bold phrase, 
writing about the point of the arrow.
Similar expressions occur in Ν 441, 570, Φ 577, Ψ 30, Λ 424, μ 395; but in
all of these the victim is pierced through the middle of the body, which makes
the expression more natural.

87. παρηρίας, the traces of the
παρφιαι or extra trace-horse, which is
mentioned by Homer only here and in I 152, cf. δ 300 πρεις ἵπποι καὶ δίφων.
92. ἴππος is here used in the general sense of rider in the chariot, not as
distinguishing the driver from the παραβάτης: so in Τ 401 ἴπποχα αἰσθάνεται the
fighter. From 121 we see that as a matter of fact Hector is not conceived as
driving his own chariot. So also P 427. It may be noticed that ὃς ἁπατή is an
epithet peculiarly appropriated to Hector; it is used eight times of him in Homer,
and only four times of all other heroes together.
93. μετὰ νῦτα βαλὼν, generally rendered turning thy back, a strange
use. It is perhaps allowable to under-
stand the shield as the direct object of
βαλὼν, throwing thy shield behind thy
back, as we know was actually done in
retreat, e.g. by Aias in Λ 545 ὁδίκον δὲ
σάκος βαλὼν ἐπάβαβλοι. The taunt in
95 thus gains in sarcastic bitterness,
'take very good care of your back.'
Platt in J. P. xviii. 131 would put a
comma after ὁδίκον, and the interroga-
tion after πώς. This is of course more
logical, but weaker. Davis and Bentley
both conj. βαλὼν σάκος, ὃς ἐν ὄμιλον μὴ
τις κτλ., chiefly on the ground that
the post-positive ὃς in comparisons is
ΦΩΣ. This, however, is not clear, and the
naming of the σάκος is not essential.
Such an expression as μετὰ νῦτα βαλὼν
describing a well-known manoeuvre might
easily pass into a technical phrase in
which it was needless to name the shield.
In X 233, however, the words of l. 95 are
used merely to express the inherent dis-
grace of a wound in the back; cf. also
N 239.
97. It was debated by the old critics
whether ἐκάκους meant that Odysseus
did not hearken, or only that he did not
hear what was said. The former was the
view of Aristarchos, but the latter is
supported by the fact that Homer never
represents any of the leading Greek heroes
as a downright coward. The compound
does not recur in H., and both senses
are found in Trag. Ημιλ. Οερ. 234 is
ambiguous. Platt, however (J. P. ut
supr.), aptly quotes Thuc. iv. 34 ἐνδὲ τῆς
μεῖζων βοίς τῶν πολεμιῶν τὰ ἐν αὐτοῖς
παραγγέλλωμεν οὐκ ἐπακούστε, which
shows it to be 'the correct term for
catching a word in the tumult of battle.'
The fact that the flight here is caused
by the act of Zens would hardly exonerate
Odysseus under the circumstances, as
Diomedes is able to resist the panic for
a while under the action of a special
incentive.
99. αὐτός, i.e. μένος, as B 233, Ν 729,
Ω 499. The phrase προμάχοις ἐμίχθη
seems out of place here, as it is regularly
used of a hero who comes forward from
the rear to take his place among the
champions of his own side; but now
there are no Greek προμάχοι at all, as
all have fled. The phrase is merely
copied from E 134.
καὶ μιν φονήσας ἔτεια πτερόνετα προσηνύδα·
"ὦ γέρον, ἥ μάλα δὴ σε νέοι τείρουσι μαχηταί,
σὺ δὲ βή λένυται, χαλεπὸν δὲ σε γῆρας ὀπαίζει·
ήπεδαίος δὲ νῦ τοι θεράπων, βραδεῖς δὲ τοι ἱπποι·
ἀλλὰ ἄγ' ἐμὸν ὁχέων ἐπιβρήσο, ὅφρα ἱδαι
οίοι Τρῶι οὐποί, ἐπιστάμενοι πεδίου
κραπτά μάλ' ἐνθα καὶ ἐνθὰ διωκέμεν ἢδε φέβεσθαι,
οὐς ποτ' ἀπ' Αἰνείαν ἐδίμην, μήστωρ φόβοιο.
τοῦτο μὲν θεράπονα κομεῖτων, τοῦτο δ' νὸι
Τρῶιν ἐφ' ἱπποδόμοις ἰδύνομεν, ὅφρα καὶ ἐκτὼρ
ἐσείται εἰ καὶ ἐμὸν ὀὰρ μαίνεται εἶν παλάμησιν."

|max

103. εἰ τε Ἡ. || ὀπάζειι Αἰ. Ω: ἐπίειει Ικιον: ἱκαίεν HST Vr. b, Mosc. 1, Harl. b, King's, Par. a b c 44 j k, and εν ἄλλοις A. 108 ἁθ. Λρ. || σιειειου ΛΡ, γρ. B: σιειειου D (ο μαν. 2). || μήκτορε Αἰ. Ω: μῆκτορα JPS Harl. a King's (supr. e), Par. (c supr.) e (supr. e) h j, Plato Lach. 191 b, τινὲς α��. Schol. Τ. τοι δὲ γράψατε μῆκτορα φόβοι πάνισ εφέλλοντες τῷ ὄρθῳ Εὐστ. See on E 272.

109. κακείτην ζεν. (A supr.) C (supr. ω) DHU Vr. b, Mosc. 1, Par. d e (p. ms.) g k: κακαίνην Παπ. δ. || τοιοῦ Παπ. δ. || κακαίνην GL. 110. ἰποδάμοιοτοι(ν) DGQRSTU. || ἱσύνουλε: ὀύνουλε G: σεύνουλε P: ὀγεσθεν U (ἐτείροιεν !).

111. εἰ: ἦ Λ (supr. e) (R) τ. 113. κακείτην Η: κακαίνην C5. 114. ἱφαιμος ADJR (!): γρ. ἱφαιμοι U: ἱφαιμοι Ω.

105. γιγας: ὀπάζει: see Λ 485. Here as elsewhere the tradition varies between ὀπάζει, ἐπίειει and ἱκαίεν.

108. 109. As usual τοῦτο refers to the person addressed (isto), τοῦτο to the speaker. 110. By the way, this use of a dual form to denote a plural is quite rare. See Curtius Vocab. ii5. 27, van L. Eneh. p. 295, H. G. §§ 5, 173. The form and contraction throw suspicion on the word, yet the want of analogy makes late coinage improbable.

111. For the use of the future instead of the subj. in final clauses see H. G. § 326. 3. For εἰ, which has by far the best ms. authority, most editors read ἢ. But this use of ἢ to introduce a single independent interrogation is not well supported. See H. G. § 338, note. 

114. ἱφαιμος Σαένελος, as Ψ 511. ἀράπηνορ: see on N 756.
Νέστορ δ' ἐν χείρεσιν ἱλβ' ὡνία σιγαλόεντα, μιαστήξεν δ' ὑππούσιν, τάχα δ' Ἐκτόρος ἀγχι γένοντο. τοῦ δ' ἱθὺς μεμακτός ἀκόντισεν Τυδέος νίψι· καὶ τοῦ μὲν ᾗ υἱόμαρτεν, ὁ δ' ἵμνῳχον θεράπιον, νίφων ὑπερηφάνου Θηβαίου Ἰμνήπηα, ὑπποὺν ἵμ' ἐξομα βαλέ στήθος παρὰ μαζών. ἤριτε δ' ἐξ οὐχέων, ὑπερώθησαν δὲ οἱ ὑπποί [ἀκόντιδες: τοῦ δ' αὐθὶ λύθη ψυχή τε μένος τε]. Ἐκτόρα δ' αἰνῶν ἄχος πύκασε φρένας ἵμνῳχιον· τού μὲν ἐπέτει εἰσάε, καὶ ἀχυμένως περ ἑταίρου, κείσθαι, ὁ δ' ἵμνῳχον μέθεπε τρασάν. οὐδ' ἄρ' ἐτι δὲν ὑππο δευνέσθης σιμάντοροι: αἴβα γὰρ εὖρεν Ἰπιτίδνυμ Ἀρχεπτόλεμον θρασύν, ὅν ῥα τὸν ὑππον ὄκτωδον ἐπέβησα, δίδου δὲ οἱ ἵμνα χεραίν.


116. ἤριτα κε λογίσος ἤνι καὶ ἀμήχανα ἐρίμα γένοντο, καὶ νῦ κε σήκαισθεν κατὰ Ἰλιον ἵμτε ἄρνεις, εἰ μὴ ἄρ' ἀξί νόσσε πατήρ ἄνδρον τε θεών τε. βροντής δ' ἄρα δεινὸν ἄμης' ἀργήτα κεραύνον, καὶ δὲ πρόσθ' ὑππον Διομήδεος ἴκε χαμάξε' δευνὴ δὲ φλόξ ὀρτο θεείον καιλομένουι.
tō δ᾽ ἵππω δείσαντε καταπτιτήτην ὑπ᾽ ὀχεσφί.  

Nεστόρα δ᾽ ἐκ χειρῶν φύγων ἱμία σιγάλοντα·  

dεῖσε δ᾽ ὦ γ᾽ ἐν θυμῷ, Διομήδεα δὲ προσέπειε.  

"Τυδείδης, ἥγε δ᾽ αὐτε φόβονδ᾽ ἔχε μνώνυχα ἱππον.  

ἡ οὖ γυνώσκεις ὁ τοῖς ἄδιδο σοι ἐπετ᾽ ἄλκη;  

νῦν μὲν γὰρ τοῦτοι Κρονίδης Ζεῦς κύδος ὀπάζει,  

σήμερον· ὑστερον αὐτε καὶ ἱμία, αἱ κ᾽ ἐδείλησι,  

dῶσει· ἄμηρ δέ κεν οὐ τι Διὸς νόν ἐφύσασται,  

οὐδὲ μᾶλΙ ἕφθιμος, ἐπεὶ ἡ πολύ φέρτερος ἐστί."  

tὸν δ᾽ ἡμεῖστε ἐπείπτα βοήν ἀγάθος Διομήδης.  

"ναν δὴ ταῦτα γε πάντα, γέρον, κατὰ μοίραν ἐειπτε.  

ἄλλα τὸ δ᾽ αἰνὼν ἄχος κραδίνη καὶ θυμὸν ἰκανε.  

"Ἐκτωρ γάρ ποτε φίσει ἐνὶ Τρώεσσον ἄγορευνων·  

Τυδείδης ὑπ᾽ ἐμείῳ φοβεύμενος ἴκτο νήμας.  

ὅς ποτε ἀπειλήσει· τότε μοι χάνοι εὐρεία χθών."  

tὸν δ᾽ ἡμεῖστε ἐπείπτα Γερήμος ἱππότα Νέστωρ.  

"ο μοι, Τυδέος νῦν δαβφρονος, οὐον ἐειπτε.  

eἰ περ γάρ σ᾽ Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φίσει,  

136. καταπτιτήθην Λ. || ὑπ᾽: ἐπ᾽ Ἰ. 137. φύτον Αρ. Ω: φύγε (Α su.pr.)  

DIJU Harl. d, Par. f j) (?) k. || σιγάλοντα: φοινίκοντα Q Harl. d, Par. e (γρ.  

σιγάλοντα), ἐν ἄλλω Λ (Α has σιγάλοντα ἐν παρ.). 138. ὦ Γ᾽ ἐν: ὦ γε DJU.  

139. δ᾽ αὐτε: νοῆι Ζεν. 140. ο τοι ΑΠΣΤΤU (su.pr. τι) Cant. Vr. a c,  

Lips.: οτί τοι J: ὦ τί Ω. 142. ὑστερον δ᾽ DIJU. 144. ἐπεὶ Η: οὐδ᾽ εἰ  

R. || φέρτατος PQR Eust. 146. Ναί: καὶ Ρ (ναὶ Ρμ.). || ἐπανάς GJL (su.pr. επανάς).  

147. τόδ᾽: τὸ γ᾽ G. 148. γάρ: δέ J (su.pr. γάρ): ὡ Eust. 149. τυδείδης  

δ᾽ ὍΤΟ. 150. χάνει J. 152. ἐπανάς CHJ. 153. ἐν ὀμ. Ρ: τε Ἡ.  

136. For the form καταπτιτήθην see B 312.  

139. φόβονδ᾽ ἔχε lit. 'drive towards flight.' Cf. E 252 φόβονδ᾽ ἄγρευνε, and  

Δ 263 πείδινδ᾽ ἔκιν.  

111. ὀπάζει is of course the causative form of ἐπεταί above, 'makes to accompany.'  

113. εἰρύσσαιτο: a singular use of this verb, obviously different from that in  

A 216 (see note there), where it means 'to obey, observe.' It appears to be  

rather analogous to B 859 ἐφάσατο κῆρα, warded off fate, here no man can  

ward the design of Zeus, the idea of watching (ob-serve-are) passing on the one hand  

into that of guarding a friend, on the other into that of guarding against a foe.  

φυλάσσα and φυλάζωσα and shew a similar divergence in sense, as the scholia note;  

though there the distinction is aided by the difference of voice. Cf. τ 463, where  

εἴρυσσαι = watch for in a hostile sense. The form εἴρυσσαι for ἐφάσατο is due to  

the analogy of the reduplicated εἴρυμαι and the similar aor. of ἐφάσα, watch,  

aided by metrical necessity.  

147. It is most natural to take τόδε as agreeing with ἄχος, 'this is the sore  

grief.' It is, however, possible to understand it as an accusative anticipating  

the content of the following clause, 'It is in respect of this that great grief  

comes upon me, namely, that,' etc. For this use of the pronoun cf. E 827 τὸ γε,  

and Z 523 τὸ ἄδε.  

148. The future φίςει is found in Homer only here and in 153.  

150. ἀπειλεῖς, here in the primitive sense, declare loudly, cf. Ψ 863, 872,  

and θ 338 ἀπειλήσας βγάρκονας εἶναι ἀρίστας. For the last half of the line  

see Δ 182.  

153. εἰ περ φίςει admits Diomedes's
view of Hector's action as right, though Hector will indeed say.

157. φύραδ' ἔτραπε, like φόβον' ἔχε above (139).

161. Hector loses no time in justifying the opinion of Nestor and Diomedes. For the chief seat and other marks of distinction see Δ 262, Η 321, Μ 310, with the two first passages.

163. ἄρα with τέτυσο, 'you are after all,' as often. ἄντι, lit. in the place of a woman, i.e. no better than one. It may also mean 'as good as,' i.e. no worse than, I 116, Φ 75, θ 546; it merely indicates equality.

164. ῥάννη, plaything, doll, puppet. The word recurs in Ζ 191, i 390, in the sense of eye-ball or pupill (so also Soph. Ο. Τ. 1277); and the cognate γλύφεα is found in Ω 192, meaning trinkets (compare τρίγλυφος Σ 183, a 298, with three drops, of earrings; Helbig, H. Ε. 271). The word seems to come from the root γαλ, and to mean 'something bright.' In the present passage it has been taken to mean girl by a process the inverse of that by which κόρη comes to mean the pupil of the eye. But it implies no more than 'you pretty toy.' οὐκ of course goes with ἐπίθεσε, not with ἐλεύθος.

166. δαίμονα δόσοι, I will deal thee fate, a strange expression, not elsewhere found. Cf. Ι 571 δόμεν πάνατον, and the phrase δαίμονα ἀσά. Ζεν. read πᾶτρον ἐφήσω, a more likely phrase, but to all appearance a mere conj.; cf. Δ 396 πᾶτρον ἐφήσε. Ar. and Aph. attested 164-6, partly on account of this, partly because they considered the lines 'poor and unsuited to the characters of the speakers.' Against this may be set Bergk's remark that the speech of Hector without these lines is very weak and jejune.

167. διάδοχα μεμβρίζεσθαι, followed by the statement of only one of the alternatives which present themselves, is exactly paralleled by our colloquial 'had half a mind to turn his horses and to fight.' See on Α 189, where the same phrase is found.
tris δ' ἀρ' ὑπ' Ἰδαίων ὀρέων κτύπη μητετα Ζεὺς
σῆμα τιθεὶς Τρώεσσι, μάχης ἐτεραλκέα νίκην.
"Εκτωρ δὲ Τρώεσσιν εκέκλετο μακρὸν ἀύσας;
"Τρώες καὶ Λύκιοι καὶ Δάρδανοι ἀγχυμαχηταί,
ἀνέφε ἐστε, φίλοι, μην ἄσσαθε δὲ θουρίδος ἅλκῃς·
gινώσκω δ' ὅτι μοι πρόφρον κατένευε Κρονίων
νίκην καὶ μέγα κόδος, ἀπάρ Δαιμονίτῃ γε πήμα·
nήπιοι, οὐ ἄρα δὴ τίδε τείχεα μηχανὸντο
ἀβλήχροι υπενώσωρα. τα δ' οὐ μένοι ἄμων ἔρυξεν·
ἵπποι δὲ μέα τάφρον ὑπερδορέοντα ὑρκτήν,
ἀλλ' ὅτε κεν δὴ νυσίν ἐπὶ γλαφυρῆσι γένομαι,
μηνμοσύνη τις ἕπειτα πυρὸς δῆτοι γενέσθω,
ὡς πυρὶ νῖσας ἐνυπηρήσω, κτεῖνω δὲ καὶ αὐτοῖς
[Ἀργείοις παρὰ νυσίν, ἄντυζομένους ὑπὸ καπνοῦ]."
ὅς εἰς ἐπούν ὑποσισίν εκέκλετο φώνησέν τε·


171. For the phrase μάχης ἐτεραλκέα

178. ἀμβλήχρι: E 337. οὐδενόσσαρα, not worth a thought; άτας λεγήμενον in Greek till Oppian. Döderl. takes it to mean rocking of nothing, impious, which may be right. Hess. explains οὐδενός φαντάσκω, guarding nothing; hence Brandreth conj. οὐδενόσσαρα (οὐδός = guard). For the almost unique composition of the word see H. G. §§ 124 f. The form in any case is not early, for οὐδενός is practically unknown to Homer, except in the form οὐδέν (the only exceptions are Χ 459, Χ 518; H. G. § 356).

181. ἀμφισυμφίν γεγένος, a sort of

183 is omitted by all the best MSS: it is merely intended to introduce Ἀργείος as a gloss on αὐτός.

184. The following passage down to 212 has given rise to many well-founded suspicions. For 185 see below. 186-90
are confused and absurd, even if we cut out 189; 192-7 are exaggerated, and do not agree with the rest of the Iliad. 198-211 are weak in themselves, contradict the introduction to this book, and have no bearing whatever on the story; 212 is a familiar sign of interpolation. 213 follows naturally after 182. The lines appearing in other places are only 184=ψ 442; 187=ο 395; 210-11 cf. τ 184-5; 212 passim. The passage is therefore substantially original.

185 was atexted by Ar. on the ground that H. knows nothing of four-horse chariots, and that the four names conflict with the dual ἀρτιερέων. It appears that some tried to evade the difficulty by taking ζωνες and ποδότατε as epithets, not as proper names, which is equally un-Homeric. There is apparently an allusion to a four-horse chariot in the late passage Λ 699, and in another π 81. The names of the horses are all copied from other places; see Η 149, ψ 295, ψ 216. There seems no good reason to reject this one line, which is of a piece with what follows. It is likely enough that the composer of the passage may have regarded dual and plural as interchangeable, like Ζευς; or he may have carelessly copied from some lost passage where only two horses were addressed. The speech would begin very badly without the opening line.

188. The constr. changes, as often; it begins as though ἐσθικεν alone were to follow, but the idea is expanded so that οὐρὸν has to come in a rather awkward apposition with κομίδην.

189. This line was atexted by Aph. and Ar. on the ground that it is absurd to make the horses drink wine. The line in this case will be a singularly unfortunate expedient on the part of an interpolator who was offended at Hector's being made to eat grain, as is the case if we omit it. οὐρὸς has to be ground before it can be the food of men, ο ν 109. The whole passage is too hopeless to be remedied by a single omission. The attention shown to the horses is paralleled in Η 281-2.

192. A famous shield of Nestor is as little known elsewhere to the Iliad as a divine breastplate of Diomedes. As the story now stands, the latter must have belonged to Glaukos, with whom Diomedes had exchanged armour, and could not have failed to obtain mention in Ζ 236; while there is no allusion to the former in the passage which refers to the arms which Nestor may be presumed to have taken from Ereuthalion, Η 146-55. Besides, the effect anticipated from the capture of these two pieces of armour seems quite disproportionate. Νόν in 192 is a mere metrical makeshift; for the phrase see θ 74. For the κανόνες of the shield see App. Β, i. 1.

196. See note on E 273. Except in this place Hector, far from hoping to see the Greeks embark, desires to prevent them by burning the ships; see 182, 217.

199. This line seems like a poor imitation of the famous Α 530. εἰσι for εἰς is found only in this phrase (also O 150) and εἰς θύρας (θ 325(?), ε 417, κ 310, μ 256). It is a purely metrical form, excused in the case of εἰς θύρας by absolute necessity; εἰς θύρας, however, is not impossible, so that Scholz regards εἰς here as a later imitation of εἰς θύρας (Q. E. 221).

200. ἀντίον ἡδα must here be taken to mean addressed; it is elsewhere used only of a reply to something previously said.

204. Βοῦλεο is generally taken as an imperative, but it may equally well be an imperfect, 'you used to wish them the victory.' Βοῦλεον as usual indicates preference of one of two things; while ἔκελοιμεν in the next line = 'make up our minds,' B 123.

206. Ζάν: a somewhat doubtful form. Ar. wrote Ζήν', assuming a synonyme with the following line. There are some other traces of this in Homer, but they are all very doubtful, and the short form Ζήν is defensible on analogy, though there is no direct evidence for it. It apparently represents the Skt. Dyām, as ἄβων represents yām, see H 238. Herodians attests also a nom. Ζῆς, which might have an accusative Ζήν on the analogy of nouns of the first declension. But the question is by no means certain; it is at least a curious coincidence that in every case where the form Ζήν occurs, the following word, at the beginning of the next line, should commence with a vowel (Ξ 265, Ω 331). See H. G. § 106 (2). Van L. Ench. p. 11 compares δὲ for δάμα at the end of a line (but see on Α 426), and the cases of elision at the end of the Virgilian hexameter, Georg. i. 295, Aen. vii. 168, and others.

207. This is quite inconsistent with the introduction to the book. Καθισμένος is virtually the principal verb, 'he would sit alone, to his vexation.' Αποπεινέε used to be explained either as ἀπόθυσε (undamned) τοῖς ἑκατον or καθιστημένη τοῖς ἑκατον, neither of which will do. As the word stands it is
better derived from root ἰατρ of ἰάττε, ἰατρίο, in the sense of 'hurting words about,' reckless in speech (so Mono.). But there is much plausibility in Wackernagel's suggestion ἀπτοτής (or perhaps rather ἀποτής), 'unmanageable, uncontrollable, in language.' Cf. the forms B 212 ἀμπτοτῆς, N 824 ἀμπτοτῆς; and for ἀπτός or ἀπτετος see on A 507. Tradition varies between ἰατρ- and ἰατρ.- 

213–65. The repeated lines here are 216 = A 500, T 201; 220 = N 167, 208; 221 cf. θ 84; 223–6 = A 5–9; 227 = Λ 275 etc.; 228 = E 757; 232 cf. β 431; 235 cf. 0 507, X 374; 242 cf. A 455; 244 = Ω 376; 245 = Ω 968; 246 cf. A 117; 247 = Ω 315; 252 = Σ 441; 258–9 = Α 447–8; 260 = E 294; 262–5 = H 164–7. 213. It seems impossible to get a good sense out of the text as it stands, and the few variants recorded do not materially help, with the exception of Zen.'s καὶ for ἰατρο, of which more below. There are two possible explanations of the ships filled by the Achaeans: (1) ships and wall may be regarded as close together, and the trench at a considerable distance off; the Greeks are driven behind the trench but not inside the wall. (2) Wall and trench are regarded as close together; the Greeks are driven inside both, and fill the space between them and the ships. Of these (2) is by far the most natural, and is what we should like to get; but (1) in one form or another is what the words seem to imply. While ἐκ signifies ὀριστικος from, and does not connote distance, ἰατρο distinctly implies ἀφ ἀνω, from the wall; so that whether we take ἰατρο as ἰατρικος or ἰατρικος with ἢκ, emphasis is laid upon the ἰατρικος of wall and trench. The same sense comes from Zen.'s καὶ for ἰατρο, for this makes ships and wall one unit, the trench the other. Now in some places the trench is clearly conceived as being at some little distance from the wall; see particularly Σ 215 στη δ' ἐπι τάφρον ἵων ἰω ἰατρικος. The interval between them is the station where the sentinels are posted in I and K. But we are nowhere led to believe that the distance is such as to afford a place d'armes for the whole Greek host; if the trench were virtually a separate first line of defence, we should look for more recognition of the fact in the long battles from M to O. This is the serious objection to Zen.'s καὶ. With the text we have the following alternative renderings: (a) the space between, beginning from the ships, the trench cut off at a distance from the wall. This is a clumsier way of expressing the same thing, and ἐκ ἰατρο seems entirely otiose. We cannot take ἐκ ἰατρο as outside the ships, i.e. in a space separated from them, for ἐκ, unlike ἰατρο, implies ἕκκατεια in Ι 130 is the nearest analogy: but that means 'in a space measured from the (range of) darts'. This would involve reading ἐκ τάφρον ἰατρο ἰω; (b) Take ἰατρο with the verb, and join τάφρον τάφρος, all that the most of the wall enclosed, starting from the ships. This gives the desired sense (2), but the order of the words is intolerably harsh. (c) We might take τάφρον not in the Homeric sense, wall, but in the later, tower; all that, starting from the ships, the trench, away from the tower, enclosed. This involves the entirely unsupported assumption that there is some definite tower (the common grave?) used as a landmark, and that the space enclosed is defined as being away from this. Apparently there is no alternative but conjecture. Mono suggests ἐπι τάφρον for ἰατρο, τάφρον τάφρον, the trench at the wall, i.e. 'the wall with the trench.' This gives the required sense; but still better would be ἐπι τάφρον, 'all the space that the trench enclosed, from ships to walls.' ἐπι with acc. is the regular word for expressing extension, as far as a limit, e.g. 224 γεγονομεν ἐπι κλασισ; and τάφρον is rather commoner than
πλήθεν ὁμός ἵππων τε καὶ ἀνδρῶν ἀσπιστών εἰλμένων: εἰλεὶ δὲ θοῦ ἀτάλαντος Ἀρηῷ Ἑκταρ Πριμιμήδης, ὅτε οἱ Ζεὺς κύδος ἔδωκε. καὶ νῦ κ’ ἐνέπτησεν πυρὶ κηλέω νῆας εἶσας, εἰ μὴ ἐπὶ φρέσι βῆκ' Ἀγαμέμνον τότινα Ἡρη αὐτῶι ποιητόντας θωὺ δὴ τρύναται Ἀχιλλοῦ. 

βῆ δ’ ἔσται παρὰ τε κλισίας καὶ νῆας Ἀχιλλοῦ πορφύρεον μέγα φάρος ἔχων ἐν χειρὶ παχείῃ, στῇ δ’ ἐπ’ Ὁδυσσόγος μεγακτήτει νηὶ μελαίῃ, ἦ ρ’ ἐν μεσσάτω ἐςκε γεγωνόμεν ἀμφοτέρωσε, [ὄμεν ἐπ’ Λιαντός κλισίας Τελεμωνιάδαιο ἦδ’ ἐπ’ Ἀχιλλῆσι, τοὶ β’ ἔσχατα νῆας εἶσας εἰρύσαν, ἴνορφῃ πίσυνι καὶ καίρτε χειρῶν·] ἦνεν δὲ διαπρύσιον Δαναοῖς γεγονός.

“αἰδῶς, Ἀργείῳ, καὶ ἐλέγχεα, εἰδὸς ἀγητῶι. πὴ ἤβαν εὐχωλιά, ὅτε δὴ φάμεν εἶναι ἀρίστωι,


πύργος when the fortification of the camp is spoken of as a whole. The loss of the final s of πύργος would easily lead to the change of ἐπὶ to ἀπὸ, ἐπὶ πύργῳ being meaningless. (ἐπὶ πύργῳ would of course be wrong, as a syllable long by position only cannot stand in the second half of the fourth foot.) The relative sentence δεινο... διέρης is the nom. to πλήθεν, τῶν anticipating ἵππων τε καὶ ἀνδρῶν.

221. It is not quite clear whether Agamemnon holds the mantle in his hands in order to be the freer, like Odysseus in B 183, or as a sort of flag, to call attention to what he is doing; perhaps both ideas may be intended. It may be noticed that purple does not seem to be a distinctively royal colour in Homer, see B 84, 6 115, etc. But it was the only colour with which the ancient could dye linen, the material of the luxurious φάρος (see on B 43, Ω 229), which is the apparel of the great alone.

222. μεγακτήτηι, with mighty hollow, capacious; so Φ 22, with mighty maw, and γ 158 of the sea with mighty deeps. Jordan proposes to derive the word from the ordinary sense of κῆπος, monster, explaining πύργος μεγακτήτηι, as teeming with great monsters, and μεγακτήτηι as ‘with a great monster’ at the prow; for it was a common practice to make the prow of the ship in the form of an animal’s head; see the Egyptian ship of about 1000 B.C. in Torr, Ancient Ships, p. 65 and fig. 6. The ‘ram’ in the form of a head, a pig’s for choice, is apparently post-Homeric; see Hellig H. E.2 p. 77. The phrase recurs in Λ 600.

223. μεσετῶι: a superlatival form recurring only in the parallel passage Λ 6 (whence a few MSS. have added 224-6). ἐγκονέας οὖ φυλόσ ἐντὶ φωνεῖν, ἀν ἀκοντῶν φήλεγοντες, Schol. Α. 223. ἑλέγχεα: see note on Δ 242.

224. εὐχωλιά, boastings, not in a bad sense, which is only given by κενάκητες. For the phrase πὴ ἤβαν cf. Ε 472, Ω 201. The following relative clause is evidently
imperfect, as there is a verb wanting either after ἄροτρον or ἄνθρωπος according as we punctuate. If we put a comma after ἄροτρον, we must assume an ellipse of ἄνθρωπος, as in our idiomatic ‘you boasted when in Lemnos.’ We may compare ὃς τετελεῖται followed by one verb only in Ω 42 (where see note), and ὃς ὅτε in similres without a verb. It is common enough for the substantive verb to be omitted in relative clauses (H. G. § 271), and an instance after a temporal adverb will be found in x 176 διότι ἐν νοῇ θοὶ βρωσίας τε πάσιν τε: but here the omission is harsh, because the subject of the verb is not expressed. Hence some join ὅτοι with ἄροτρον, and hold that there is an anacoluthon, the verb governing ὃς being forgotten after the interpolated relative clause. Bentley conj. ἄροτρον στιχ., van L. ἄροτρόν καί. Von Christ thinks that the confused construction indicates interpolation from the Kypriu, which may from the abstract have given some such story of a feast on the journey to Troy. But this is hardly probable. There is an evident allusion to the wines of Lemnos; see H 467. κενεαυγές, only here and in late imitators. The verb ἄνθρωπον does not reappear in H.

231 was attested by Aristarchos on the ground that beef does not tend to make men boastful.

232. For ἐπιστεύει μόνος see A 470.

234. κτίσεος is taken by Porphyrios to mean ἄνθρωπος (ἀπὸ τῶν ἐν τοῖς ἡγούτων ἰσταμένων εἰσφέρεται), ἐφεσκεν ἐκατόν αὐτῶν Ἥγεν ἀντισταθμὸν εἰναι ἐκατὸν καὶ διακόσιων. In this case we must read ἄνθρωπος (= ἄνθρωπος) in 233, cf. 163. This gives excellent sense and suits also the literal sense of ἄνθρωπος: but στήριγμα = ἂνθρωπος (trans.) is very rare in H., if found at all (T 247, X 350, Ω 232 are all more or less ambiguous), and the use of the mid. = ἂνθρωπος (intrans.) is apparently without a parallel in Greek. It is therefore best to write ἄνθρωπος (= ἂνθρωπος) with Herodians and accept the obvious would stand up to face.

235. Athetized by Ar. and Aph. on the ground that it quite spoils the rhetorical effect of the reproach; Agamemnon ought to say ‘we are no match even for the weakest Trojan.’ It has all the appearance of a gloss. ἦττον ἐν φθονῷ Ἀρισταρχὸς ἀνεξιδικτικῶς εἶπεν, εἰπὲν ἄκοπτο ἐγέραπτο Ἐκτορος, ὡς ὁ ἄκοπτος Ὀλυμπιός αὐτὸς ὅπλαιει, i.e. Ar. objected to some critic, who had proposed this emendation, that it weakened the force of Ag.’s objurgation to admit that Hector’s success was due to Zeus.

237. This throwing of the blame upon the ἄτη of Zeus is a favourite resource of Agamemnon; see T 91, et al. ἄκοπτο, like all other forms of the verb except the isolated ἄκοπτο T 91, 129, is best referred to ἀδέφας, nor. ἄκοπτο having an augmented form with ἄκοπτο and an unaugmented with ἄκοπτο, and, like other verbs of this class, a by-form ἄκοπτον k 68, ἄκοπτον I 537, though mss. and edd. mostly write the σ single. Of course in a book like the present there can be no great objection to the late contracted ἄκοπτο (cf. T 95, Χ 61).
The derivation and original sense of ἔρρειν are obscure. In Homer, as in Attic Greek, the verb is always used where the sense of going in misfortune, under a curse, and the like, is appropriate, if not necessary. Cf. I 364, Σ 421. The sense ‘on my ill-omened journey hither’ is obviously suitable here.


239. The derivation and original sense of ἐρρέων are obscure. In Homer, as in Attic Greek, the verb is always used where the sense of going in misfortune, under a curse, and the like, is appropriate, if not necessary. Cf. I 364, Σ 421. The sense ‘on my ill-omened journey hither’ is obviously suitable here.

to take up the fight. πρωτος: Tydeides, by a rather awkward change of subject.

261. After τὸν δὲ μετ’ we must supply a verb, ἔχων ἱππον, ἡλικὼν or the like, from 254. It is strange that Odysseus is not named here. Of all the heroes repeated from the preceding book the greater Aias is the only one who does anything at all.

266-334. It has been mentioned in the Introd. that the repeated lines in this ἀποστεία of Teukros are few. They are: 278 = Δ 255; 280 cf. H 46; 282 cf. Η 39; 280 cf. Α 212; 288 = Δ 35; 293 cf. O 315; 309 cf. O 458; (313-7 = 121-5); 320 = ψ 500; 321 = Ε 320; 331-4 = N 420-3 (see note on 331).

266. παίλινθον probably alludes to the form of the 'Seythian' bow, with a double curve, bent back in the middle to form a handle. Or it may mean simply elastic, springing back when bent.

267. This mode of fighting is characteristically oriental. In the Assyrian sculptures, especially in sieges, we often find a warrior with a large shield and spear accompanied by an archer who crouches down and shoots from under the shield. The same practice is also found, though rarely, on the old Greek vases, and is recorded in the verb ἰπποσταῖεν, to be shield-bearer, and its derivatives in Pindar, Herod., Euripides, etc.

270. The perf. opt. Βεβλάκικοι with the thematic form is very rare. Cf. Δ 35 ἰππο-βράδυς, (Φ 609 πεφύγει οὐ), Ημν. Αρ. 165 ἰδέα. But the iterative opt. on the whole seems best among all the other iterative forms; cf. ἐπεῖ έπείσεν in Ω 14, with similar surroundings, and ω 254 ἐπεὶ λόφαι ψάθοι τε. The indic. however, is defensible, especially in connexion with the aor. ὄλεσκεν, which shows that a single case is taken for the sake of illustration, the repetition being for the moment lost sight of. The Epic style always tends thus to drop the general in favour of the particular. It is needless to follow Bekker in writing ὄλεσκεν, with very faint ms. support. The clause ὁ μεν... ὄλεσκεν is interposed in such a way as to leave ἰππος as a nom. predicate till it is taken up again by ὁ in 271.
αύτάρ ὁ αὐτὸς ἢν, πάις ὦ ὕπο μητέρα, δῦσκεν εἰς Λίανθ'· ὁ δὲ μιν σάκει κρύπτασκε φαινοῦν.

ἐνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;

Ὁρσίλοχον μὲν πρῶτα καὶ Ὄρμενον ὡδ᾽ Ὄφελέστην Δαίτορα τὸ Χρομίων τε καὶ ἀντίθεουν Δυκαϊότην καὶ Πολυαιμοίδην Ἀμοτάονα καὶ Μελάνιππον.

[πάντας ἑπασσαυτέρους πέλασε χθονὶ πουλυβοτείρημ.]

τὸν δὲ ἰδὼν γηθήσαν ἀνάς ἄνδρων Ἀγαμέμνοι τόξον ἀπὸ κρατεροῦ Τρώων ὀλέκνοντα φίλαιγας· στῇ δὲ παρ᾽ αὐτοῦ ἢν καὶ μιν πρὸς μῦθον ἔεις·

"Τεῦκρε, φίλη κεφαλῆ, Τελαμώνε, κοίρανε λαών, Βαδίν οὕτως, αἳ κέν τε φῶς Δαναοὶς γένημα πατρί τε σῶι Τελαμώνι, ὁ σ᾽ ἑτρεφε τυθὸν ἢντα, καὶ σε νάδουν περ ἢντα κομίσατο ὅι ἐνί οἰκώ· τὸν καὶ τηλόθ' ἢντα ἐνκλείης ἐπίβησον.

σοὶ δ᾽ ἐγὼ ἐξερέω ὡς καὶ τετελεσμένον ἔσται· αἳ κέν μοι δόῃ Ζεὺς τ᾽ αἰγίοχος καὶ Ἀθήνη Ἰλίου ἐξαλατάξαι ἐνκτίμενον πτολεόθριον, πρῶτον τοι μετ᾽ ἐμε πρεσβυίον ἐν χερι θήσω,

271. αὐτικ. C. 274. ἡδὲ φολέστην Ἡ. 275. δαιτοπ. Ρ. || πολυφόντην Τ (cf. Δ 395). 276. ἄμω ὅπασα ΠΠΠ.Ο. and ap. Herod. and Enst. || ΜΕΛΑΝΙΠΠΟΝ:


272. κρύπτασκε is evidently a false form for κρύφασκε or κρύπτασκε. Cf. note on Ο 23 πάτανον.

277 is interpolated from M 194, Ι 418.

279. ἀπε, as Ω 605 τέφεν απ᾽ ἀργοναίοι βοῖοι.


282. φως, which generally means safety, success, here, by a slight zygon, includes the idea of glory to the father.

284. Athetized by Ar. and Aph., and entirely rejected by Zen., on the ground that the mention of Teukros' origin is out of place, and is of a nature rather to displease than to encourage. καλώσκατο, took up, is a slight hysteron protoron with ἑτρεφε. According to the common tradition, Teukros was the son of Telamon by Hesione, daughter of Laomedon, who had been captured by Herakles when he took Troy, and given to Telamon; whence the name Teukros. But in Ο 439 Alas speaks to Teukros as a whole brother (ὺπα φίλου τοκεῖν εἴτεμεν), and Teukros is repeatedly called the καστηγητός of Alas (see Μ 371 κας., καὶ δημαρ), a word which is commonly used of brothers uterine (see Δ 257, Ω 47). Ar. therefore thought that the legend of Hesione was not known to Homer and that Teukros was regarded as a legitimate son. But Polydorus is the καστήγητος of Hector (Τ 419), though by a different mother (Φ 91). The mother of Alas was Eiriboia.

285. ἐπιβίον: cf. B 234, Ψ 13, 52, Χ 424. So also Pind. Ι. i. 39 ἀρχαίας ἐπέβασε πάτους συγγενῆς εὐμερίας, Soph. Ο. Ο. 189 εὐδέβασι ἐπίβαινοις. The metaphor seems to be that of 'entering into the pale' of.

286. πρεσβύτον: here only in the
sense of 'prize to the first man'; (see note on Δ 50 πρεσβητήτις); compare Π 785 λαχτήριον, and the later προσεύματα, δευτεράων, etc.

290. εἰςραβάναι: for the opt. after the future cf. Π 342.

297. ἀναγράφοντας, with long verbs, here only. For γραλόν cf. Π 274, and cf. τρεγολόν Ε 393, Δ 507, χαλκολόν X 225, and note on Δ 151.

299. Hector is several times compared to a mad dog: I 239, 305, Ν 53. So λύσα of Achilles Φ 512.

304. έξ Αίοκλεο πος, as Αίκιώμης (or Αίκιώμης, as Zen., Aph., and Ar. wrote) of course goes with ὅποιους, taken as a wife from Α. The town is not elsewhere named, so we cannot say which form is right. Steph. Byz. identifies it with Οίσυμη, a Greek colony on the Thracian coast opposite Thasos.

305. Athenaios (xiv, 632 f.) quotes as an instance of a στίχος μετώπος (i.e. having a short syllable in place of a long one in either of the last two feet), καλὴ Κασσίπεια θεής δέμας ἐκουκία. This is commonly cited as a corruption of the present line; but there is nothing whatsoever to shew it. For all we know the line may come from some lost 'Homeric' poem.

306. η τ' ἐνι κόπω, i.e. εἰς τον. This is the simple explanation; though Lehrs considers it weak, and prefers to supply κάρῃ βάλει from the preceding clause, comparing Π 406, where άλκη has to be supplied after ως ὑπε τον φός. This famous simile is imitated by Virgil, Αen. ix. 436, άλκη μετοχος. This phrase is formed from the verb ὑπετείνα to take hold of, fasten on. The metaphor of vain attempt is still in force. Van Leeuwen remarks that the simile is not very appropriate, as, though the poppy-lad is turned down, the flower and fruit stand upright in spite of moisture. Virgil by omitting the κάρῃ has avoided this difficulty. 

\textbf{Note:} as a subst. = shower occurs only here, until Aristotle. Cf. δ 785 ἐν νοτίωσεν = ἐν ὑπετεῖν.
καρποὶ βριθομένη νότιμος τε ειαρνήμενοι· δός ετέρως ἠμισε κάρη πῆληκε βαρυθένει.

Τεῦκρος δ' ἄλλοιν ὦστόν ὑπὸ νευρήμιν ἐάλλεν Εκτορὸς ἀντικρύ, βαλέειν δὲ ε ἱετο θυρός.

310 ἄλλ' ὦ γε καὶ τόθ' ἀμαρτε· παρέσφηλεν γὰρ 'Ἀπώλλων· ἄλλ' Ἀρχεπτόλεμων, θρασὺν 'Εκτορὸς ἰμοχή, ἰέμενον πολέμῳ βάλε στῆθος παρὰ μαζὸν· ἵριτε δ' εὖ ὀχέων, ὑπερώπχαν δὲ οἱ ἱπποὶ ὄκυτοδέοι· τοῦ δ' αὖθι λάθη ψυχή τε μένος τε.

315 Εκτορὰ δ' ἁίνων ἄχος πύκασε φρένας ἴμιόχοιο· τὸν μὲν ἐπείτ' εἰσακε καὶ ἀγνήμενοι περ ἐταῖρον, Κεβριώνην δ' ἐκέλευσεν ἀδελφεὺς ἐγγὺς ἐντὰ ἱππῶν ἴν' ἐλείων· ὦ δ' ἀρ' οὐκ ἀπήλθεσιν ἄκουσας.

312 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφαινόντος σμερδαλέα ἱάγχων· ὦ δ' χερμάδιον λάβε χείρι, βῆ δ' ἱδὺς Τεῦκρου, βαλέειν δὲ ε ὕμης ἅνωτε ητ' τοι ὁ μὲν φαρέτρης εξεῖλετο πικρῶν ὦστόν, θῆκε δ' ἐπὶ νευρὴν· τὸν δ' αὖ κορυθαῖολος Ἐκτωρ αὐρέυντα παρ' ὤμοι, δὴι κλῆς ἀπόρεγει αὐχένα τε στῆθος τε, μάλιστα δὲ καίριον ἑστὶ, τῇ ρ' ἐπὶ οἱ μεμάδια βαλέν ωθοὶ δικράτωτ, ῥήξε δὲ οἱ νευρὴν' νάρκησε δε χείρ ἐπὶ καρποῖ,

307. εἰαρνύοιται JP. 309. νευρίμφιφιν ι. 311. καὶ τόστ' and τοῦ ἕιν

312. For Architeptolemos see 128, and for 313–7 see 121–5.

318. ἀδελφεύς, sc. of Hector, as Kebriones was a natural son of Priam, Π 738.

321. ὥ δὲ, as often, introduces a fresh act of the subject of the preceding clause; e.g. 302 above.

323. φαρέτρης: the shortening of the second syllable is Attic, not Homeric. Schulze conjects φαρέτρον in the analogy of φέρτρον. έξείλετο: in sense a pluperfect.

325. αὐερώντα: see Α 450. The word recurs in a similar sense Μ 261. παρ' ὦστον naturally goes with it in the sense ‘drawing the bow back to the shoulder’ but the following clause shews that it has to be taken also with βαλέν.

332. ἀπόερετα: cf. Χ 324 ἰ ἱκλῦδες ἀπ' ὦσῶν ἀυχέν' ἔχοσι, λαυκαίην, ἕνα τε ψυχῆς ἀκταστα δέλτρος. The expression is hardly so exact here, as the collar-bone cannot be said to hold asunder neck and breast in the same way as it holds apart neck and shoulder; still the meaning is clear.

326. For καρπόν see Δ 185. The phrase seems out of place when the wound which follows is not fatal.

328. νευρίν, according to the use of the word in Homer, must mean bow-string (cf. Ο 469), but the breaking of this seems such a subordinate matter
that we might rather have expected νεφον, the sinew of the arm. However, the breaking of the string puts an end to Teukros's prowess in Ο; so here it helps to bring the episode to a fitting close.

332. ἦποδύνατε, getting under him to bear him off, as P 717. 331-4=N 420-3. It will be seen from the note there that the passage is original here; for in N the word ἑπάνω (334) is copied, though obviously inapplicable to the corpse of Hypsenor. This is a strong ground for regarding this ἀφαίρεσις of Teukros as older than the rest of the book.

335-80. The repeated lines in this section are: 342=Λ 178; 343=Ο 1; 344-5 cf. Ο 2-3; 345-7=Ο 367-9; 351 =Τ 341; 352 cf. B 157; (354=34); 356 cf. E 175; 372=Ο 77; 376 cf. E 757; 379 cf. N 831; 380=N 832.

337. Θελωδίων: a word of unknown significance recurring only in the same phrase (Μ 42, etc.) and corruptly in Lidr.

338. Aνασκ ης: a word of unknown significance recurring only in the same phrase (Μ 42, etc.) and corruptly in Lidr.

339. ἐπίστασις: the more regular construction after τε καί would be a
participle co-ordinate with κεκλόμενον. Cf. Π. 50. Nikanor suggests that μεγάλ' may be a γραφικόν ἀμάρτημα for μέγα δ' (Λ for Δ).

348. There is no mention of Hector having again mounted his chariot since 320. This is one of the points in which the poems often shew a certain want of clearness. The idea is that it was the practice of each warrior to be accompanied by his chariot close at hand, and to mount or descend from time to time, according to the convenience of the moment. Warriors burdened with the ponderous ‘Mykenean' shield needed chariots chiefly to enable them to move from one point of the field to another, but preferred to fight on foot. Compare Caesar's description of the British tactics in B. G. iv. 33.

349. For οἷματα Aristarchos read οἵματα, 'τὰς ὀξὺς καὶ τὰ ὀξύματα,' which is far less appropriate here than in the other passage where the word occurs, Φ 252. In fact to Homer Gorgon was probably nothing more than a face. See Λ 36, and cf. Λ 225 κούφος ὀξύματ' ἔχων. For ἥ, which was read by Zen., mss. have ἥδε, which can hardly be right. Platt (J. P. xviii, 131) would write ἥ δὲ, on the ground that ἥδεν . . . ἥδε are merely the disjunctive ἥ + μὲν and ἄρα, and could therefore presumably be used as disjunctives. Of this, however, there is no other evidence.

355. κεκαθωσίουσα, from κόθωσι. It must not be confused with κεκάθωσο, ἀντιπόθ. Δ 497, Λ 334. ὑστάτιον πέρ, as we should say 'even at this eleventh hour.'

356. ῥαχί, rush, furious onset; elsewhere only of inanimate things (missiles, wind, fire).

358. ὀλέσσε, a proper opt., I wish he might lose. The ordinary phrase τοιοῦτον ὀλέσαι is enlarged by μένος, apparently with a consciousness of its etymological connexion with μαίνειν in 355, which is again alluded to in the μαίνεται of 360. On the other hand, there can be no such allusion in 261 πενθεόν ἀνέπωσεν. 

360. ὀλυμός: rather ἀμός, the crasis being non-Homer. (So Brandreth, and afterwards Nauck. See on Ζ 414.)

363. Eurysthenes is mentioned by name.
again in O 639, T 133; cf. also the late passage λ 621. There is no reason to suppose that the ἄξων, which are left indeterminate here, are the famous twelve; this number probably came from Eastern sources in post-Homeric times.

367. For the journey of Herakles to Hades to bring up Kerberos (who is not named in H.), see λ 623, E 397. He is first mentioned by name, as πεντηκοντακέφαλος, in Hesiod Theog. 311. πυλάρταο, ‘wanderer of the gate’ of the prison-house of the dead. On eic with the gen. see an interesting discussion by Meister Gr. Dial. ii. 298–301. He objects to the usual explanation by the ellipse of δῶμα that it does not account for δ 581 εις Ἀιδον ποταμον πάνταν νέας, or β 55 εἰς ἡμέρας, ρ 534, Ἰλιαν. Mor. 370, and suggests that the gen. is that of the point aimed at (H. G. § 151). With this εις could originally be used just as well as εἰς. In the case of εἰς, however, the use with the acc. prevailed when the primitive adverbial sense grew into the purely prepositional, so that a survival like εἰς 'Αιδον was felt as εἰς 'Αιδον δῶμα, and hence gave rise to other phrases such as εἰς 'Αιδον προφανεύμενος, sc. Eurystheus.

369. αὖν, headlong, perhaps in allusion to the cataract formed by the terrestrial Styx in Arkadia, which by its wild surroundings and dizzy precipice typified the river of hell. See the graphic description in Frazer Paus. iv. 250. 371–2 were atetized by Zen. and Ar. as superfluous here. See A 512. 373. ἐκείνοις ἄν, the day shall come when he will again call me his darling. See A 164, L 418.

378. The array of variants on this line (nowhere equalled in the Iliad) is
less formidable than it looks. The favourite προφανείας is naturally out of court, the short -as being unknown in Epic, though regular in Doric. Several MSS. seem to aim at νόν...προφανείας, but this is evidently a conjecture. Thus we are reduced to the choice between προφανέντες and προφανείς. Both are possible, but the former is preferable as being more likely to be changed, on account of the hiatus and perhaps the masc. form. The masc. dual used as feminine is of course common enough in Attic, and is supported here by πληγήνες in 455; cf. Hes. Ὀμ. 199 πρόθυμον αὐτῷ καὶ κέρασις (for Attic see Soph. O. C. 1675 with Jebb's note in Appendix). There remains the undoubted harsh constr. of the acc. after πράσσει: we have ἔδη θαλάσσαι; but N, 352 ἔχοντο γὰρ ταῖς ἄταλλοις is perhaps more to the point. There are several cases of similar constr. in Trag.: Soph. Λ. 136 σὲ μὲν εὖ πράσσειν ἐπίγαιον, Πhil. 1314, O. T. 936, Eur. HIPP. 1389 τῶν γὰρ εἰσβεβήθην θείον ὑπάρχοντας ἀκαθόρον. See H. G. § 245. Zen.'s ἔννοι ἄδυτον ἀκώντων would (with προφανέντες) make things smoother, but this again has all the look of a conjecture. For πτολεμαίον γεφυράς see Δ 371.

381-3 = E 719-21; 384-8 = E 733-7; 389-96 = E 745-52; where see notes. 355-7 were athetized here by Ar. and Aph., and omitted by Zen., as being out of place, because all these preparations lead to nothing, and Zenus is wearing his own panoply, see 43. So also were 390-1, as inappositely repeated from the fifth book. 397-468. The repeated verses are Καμιά (398 = 1 155; 401 = Α 212; 402-8 cf. 410-22); 420 = Ω 77; 410 = Ο 79; 423 = Α 210 etc.; 426-7 cf. B 156-7; 434 cf. 40; 435 = δ 42; 445-6 = Α 382-3; 455

380
"Irm δ' ὠφρυνε χρυσόπτερον ἀγγελέονταν:
"βάσκ' ήθι, 'Irm ταχεία, πάλιν τρέπε μηδ' ἐὰν ἄντιν ἔρχεται'. οὐ γὰρ καλὰ συννοισόμεθα πτόλεμόνδε.

οδὲ γὰρ ἑξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται γυνώσῳ μὲν σφωίν ὑφ' ἀρμασιν ὀκέας ἵππους, αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἀρματα ἄξω· οὐδὲ κεν ἐς δεκάτους περιστελλομένους ἐνιαυτοὺς ἔκει ἀπαλθήσεσθον ἀ κεν μάρπτησι κερανοῦς.

οφ' εἶδη γλαυκώτις ὅτ' ἄν ὅι πατρὶ μάχηται.

"Ηρη δ' οὐ τὸ τόσον νεμεσίζομαι οὐδὲ χολομαί· αἰεὶ γὰρ μοι ἐσωθεν ἐνικλαί ὁττί κεν ἕπτω·"

ὅς ἔφατ', ὁρτὸ δὲ 'Irm ἀελλόπος ἀγγελέοντα, [βῆ δὲ κατ' Ἰδαίων ὀρέον εἰς μακρὸν Ὀλυμπον].

399. τράπε ὁ, || ἄντα δ. 400. πόλεμών δε ΔΓΙ(ΚΩ)U. 401. τὸ δέ: ώς


cf. A 212; 456 cf. E 360; 457—62 = Δ 20—5; (463-5 cf. 32—4); 184 cf. A 511. 398. This is the only mention in Homer of a winged deity; the conception seems to have been introduced from the East in post-Homeric times. When Hermes wishes to fly he puts on the magic sandals—other gods drive their chariots. The epithet recurs only in Λ 185, Πηγε. ζ. 314 (also of Iris),

400. οὐ καλὰ συννοισόμεα, ἦν ἐς ὑμών not be well for ὑμᾶς to fight; cf. Z 326 οὐ μὲν καλὰ χέρων τὸν ἔνθε κενοίμωι.

402. Observe ὑπάρχον here in the third person, σφών in the second in 416; see Α 8.

404. ἐς δεκάτους ἐνιαυτοῦ seems to be a confusion between ἐς δεκα ἐνιαυτῶι and ἐς δέκατον ἐνιαυτῶι. Compare Asch. Sept. 125, where πάλας ἐβόμβασι stands to stand for εὕτε πάλας. The κεν with fut. indic. indicates that this sentence is a consequence of the former, then or so shall they not, etc.

405. ἔλκεα is no doubt here the accusative, shall they be healed of the wounds. If we take ἔλκεα as the subject, the use of the dual to mean 'the wounds of the two' is very harsh. Ar., however, seems to have understood it in this way, as he read in one of his editions ἀπαλθήσοντα, which Did. prefers. So also Hippocrates, who uses so many Epic expressions, says ἐπήν τὸ ἐλκοσ ἀλαίνεται. But the use of the accusative is quite Greek and simple, and is the same as that in the next phrase, καὶ κεν μάρπτησι, which compare E 795 ἐλκοσ τὸ μαν βαλε Πανθάρος ἦν. The sense is 'the wounds which the thunderbolt shall make by fastening upon them.' There is no other similar use of μάρπτω in Homer. For ἐλθόσας = he healed see E 417.

406. ἐδώκιν δ' ἂν μάχηται, that she may know when she is fighting, i.e. in our idiom 'that she may know what it is to fight' with her father. For this pregnant use of ἐδώκα to find the meaning of a thing, cf. Α 185, II 226. ὄφρα ἔδωκε Bentley, which comes to much the same.

407. Compare Z 335. ἐνικλάν., literally to break off, i.e. thwart, like διακέφαλι in 1. 8.

410. For δὲ κατ' Aristarchos read 5' εῖ, and for ἔκ εἰπ', on the ground that the prepositions κατ' and ἐς are only appropriate when used of a journey from Olympos to the lower earth, not of a passage from one mountain-top to another, ἀπ' ἵον ἐπ' ἵον. But the
whole line is interpolated here from O 79, as is shown by the μss. which omit it.

41. προθείτην, at the entrance to the gate, from which the goddesses are just issuing. The scholia remark on the speed of Iris, who, like Hera in O 80–3, is literally ‘as quick as thought.’

415. The ei of μss. cannot be made to give a really satisfactory sense. A writer (twice over) Άρης διὰ τοῦ ἦν ἥ τελεῖ περ, and again αἱ Ἀρσετίρηκον διὰ τοῦ ἦν, μὲ τελεῖ περ. This probably means, as is commonly understood, that he wrote ἐαυτὸς. But he may have meant ἡ, which was explained as ὡς in the phrase ἡ θέλεις ἐστίν, see Herod. in Schol. A ou B 73. This is defensible as an instrumental, cf. φή, λάθρη, πάντη, πὴ, etc. (Brugmann Gr. ii. p. 629).

419. Observe the return to the oratio recta; the construction of κεν with an infin. in oratio obliqua is found only once in Homer, see on I 684.

420–4 were athetized by Aristarchos, not without good reason, as they are quite unsuited to the character of Iris, who always appears as a mere messenger. Of course the case against 423–4 is much stronger than against the first three lines. The last couplet is quite in the spirit of the unmannerly rudeness of the gods in the Theomachy in Φ, and in sharp contrast with the courteous tone of Iris in O 200–4, where again she speaks on her own account.

423. αἰνώτατος, sc. ἑστάς. This was the reading of Ar., but the variant κολ (sc. νευμονέτας) for σὺ γ' would make the constr. simpler.
430. τὰ δὲ, contemptuously, 'those plans of his.' Cf. M 280. The combination of the possessive δὲ with the article is not common, occurring only eight times in the Iliad and six in the Odyssey. Here P. Knight reads ἔφα. Cf. notes on A 185, Z 490. δικαζέω, let him decide for them, as A 542.

433. For the position of the Horai as servants of the gods cf. 393 above. It is clear that when Poseidon performs a similar office for Zeus in 440 we cannot conclude that it is in virtue of his functions in later Greek mythology as ἵππος, for the Horai never possessed such an attribute, and as applied to Poseidon it seems to be post-Homeric, due probably to the fusion with him of a 'Pelasgian' horse-god. But Poseidon stands to his elder brother in the honourable position of ἵππος or squire for the moment: though it is strange that he should be upon Olympos without warning, see H 445.

434. The ἀμφότεροι κάπας reappear in Pind. O. xiii. 92 as the φάται Ζηρός ἄρχαία to which Pegasus is welcomed.

435. ἔνωσις: a much disputed word, recurring only in Ν 261, δ 42, χ 121, always with the same epithet, and always as a support against which something is leant. Various attempts have been made to identify it with some particular spot in the Homeric house—either the side walls of the entrance, a short passage leading from the street into the courtyard, or the front wall of the μέγαρον, at the side of the main door-way, facing the person who entered the courtyard from the street. But the word is better taken quite generally, inner walls or rather inner face of the walls. This suits the form of the word (cf. note on Ο 653 εἰσῳδα), and its use in all places. Here and δ 42 it means the inner face of the wall of the adai: in Ν and χ it is used of the walls of the μέγαρον itself. ναυαγώνωντα, because covered with polished stucco, like the walls at Tiryns, or perhaps with polished wood, cf. Ἡ 169 ὑπόρας φαεται.

439. θίσκη, ἄντρας: cf. α 162 εἰς μία διακομὴν, Ἡμεῖς, ix. 4 ἀρμά διώκει.

441. ἄμβολι, stands on which the upper part of the chariot was placed when the wheels were taken off. That this was habitually done is clear from Ε 722. So the mule-car has a detachable top, ὑπερτερφή (or περιβερθος) in Ο 190, λ 70. ἄμβοις is used again to mean the base of a statue in η 100, but these two appear to be the only passages in classical Greek where the word is used of anything but an altar. The variants ἄμβλωται, ἄμβλωσας both seem to have been taken to mean 'on the steps'.
443. πολεμίζετ' |GJLTU. 444. ἱκον Q. 445. μὲν οὖν: μέντον τινὲς
'Αργολικὸς καὶ Κριτικὸς οπ. Καμίνι. Μν. Πολ. iii. 42 and Eust. | οὖν: δὴ G, and
οπ. Ευστ. | καμέθυν Ζην. [8?]. | μᾶχειν ἀνὰ κυδιανιάραν Eust. 449. τοῖοι: 
κεν ΠΟΤ (κέ KEΠ): τὸ δὲ καὶ Ω. | ἔν ΚΕΝ ΔΣ: ἔπελεν J (ὑπρ. ἔτηται): ἔπελεν T
(εύ ΡΙΙ): ἔπεικε Ω: εὖ ἀλλακαὶ κεν τετελεσμένον ἔπελεν Α. 456. ἐκ om. G.
ἐκεῖνος S (οὐ) Cant. 458 om. Ο’ ΔΙ Σηπ. | α’ τ’: δ’ α’ γ’ τ’. 459. ητοι
ἀκένως ἡν ἀθηναίη H.

(ἀράβαθρα) of the palace. For the custom of covering up a chariot with a cloth when not in use cf. B 777, E 194. It is impossible to say whether λίτα, which is found besides only in the dative λίτα, is a masculine singular or neuter plural.

444. ἄμφις, apart from; as εὐ 352, π. 267. AR, however, less appropriately, took it to mean on either side of Zeus, as sitting in the two places of honour. This leaves οὖν without any particular force, and 458 evidently means that they were sulking apart from all the rest.

448. For καλέστων Zenodotos here read the Attic καλέστηρ. On these dual forms see Π. G. § 5. It is to be presumed that he also read ἐκεῖνος for ἐκεῖνον in 456, where Elmsley conj. ἐκεῖνον.

449. The reading of AR, τοῖον for τοῖοι, as Didymos remarks, ἐξει τῶν ἐμφασι, though we should rather have expected οὖν.

451. Naber's ἐπὲ for με is a decided improvement.

452. σφῶν: an unusual instance of the dative where we should have expected the accusative. The dat. of personal pronouns used as a possessive is generally confined to the enclitic forms.

455. οὖν ὡς, i.e. 'otherwise.' The ὁρ in the preceding clause, in which this one is anticipated by the word οὖς, expresses this, without the need of supplying any further ellipse beyond that which is implied in this very common use of ὁρ. For the use of παλιγεντε of females see 378 above.
σκυφομένη Δ' πατρί, χόλος δέ μιν ἄγριος ἤμεραι. 460
"Ηρης δ' οὐκ ἔχαδε στήδος χόλον, ἀλλὰ προσημῦδα.
'αἰνύτατε Κροῦνη, ποίον τοῦ μίθου ἔειπτες;
εὖ νυ καὶ ἡμεῖς ἤδεμον ὅ τοι σθένος οὐκ ἀλλαταδνόν.
ἀλλ' ἐμπὶς Δαναών ὀλοφυρόμεθ' αἰχμητιῶν,
οἶ κεν δὴ κακὸν οὗτον ἀναπλῆσαντες ὀλονται. 465
[ἀλλ' ἦ τοι πολέμοι μὲν ἄφεξόμεθ', εἰ σὺ κελευείς,
βουλὴν δ' Ἀργείων ὑποπηρόμεθ', ἢ τοις ὀνύσει,
ὡς μὴ πάντες ὀλονται δυσσαμένου τείοι.]

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεῦς;
"νοῦς δὴ καὶ μᾶλλον ὑπερμεία Κροῦνα
ὀφεια, αἱ κ' ἐθέλησθα, βοώπις πόντια "Ηρη,
ἄλλων Ἀργείων ποιούν στρατὸν αἰχμητιῶν,
οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος "Εκτωρ,
πρὶν ὅρθαι παρὰ ναῦσι ποδόκεα Πηλέουνα,
ἡματὶ τοῦ οὐ' ἀν οὶ μὲν ἐπὶ πρύμνησι μάχωνται,
στείνεις εἰν αἰνυτᾶτω, περὶ Πατρόκλου βανόντος,
ὅς γὰρ βέσφατον ἐστὶ. σέθεν δ' ἐγὼ οὐκ ἄλεγξίω
χωμομένης, οὐδ' εἰ κε τὰ νείατα πείραθ' ἵναι
gανής καὶ πόντου, ἔν 'Ιατετός τε Κρόνος τε

463. ὁ τοι: τοι L45: ἢ τοι P (ὁ τοι Ρm).
465. ἀλλοιταὶ U, || G Bar. add ἄνδρος ἅνδε ρυπὴι: ὃ δὲ μαίνεται
οὐκέτ' (οὐκ G) ἀνεκτός (=355).
466. 3 habent DνGHJQTm (Rhosos) Harl. a: om. Ω. 466. ei: ὡς QTm Harl. a.
470. ἡούς: ὁς Ζεν., || δὴ: μὲν δὴ G.
472. πολ. = κούμος πολὴν P. 473. πολέμου T, || ὑμβριος CDG: φαιμιος P.
474. δ' ΛΤ Vr. Δ: ὄροι P: ὄροις Ο. || παρὰ: κατὰ R. 475-6 ἀθ. Ar.
475. εἴπ: παρὰ D. || πρύμνοιοι Δ. 476. ἐν om. Q. || οινόντως: πεινόντως CS (and υρ P).

460. For οὕς Ζεν. read ἄς, which was rejected by Ar. as not Homeric; it has however, all the appearance of a genuine word of the old Achaian or proto-Epic dialect, representing αφας; cf. Άεοι, ἀφας or αἴως. Hesych. says it is Boiotian for ἄς ἀφαν. It can hardly have been invented by Ζεν., and it is with hesitation that I have not inserted it into the text, so as to get rid of the contracted ὄψις for ὁψις. But the second a has no exact analogy in Greek, though it appears to correspond to the Skt. wsh-a, 'early.' Brandreth reads ὅψεν καί.

471. For the phrase δεια, αἱ κ' ἐθέλησθα cf. Δ 353, etc.

475-6 were atested by Aristarchos, on the grounds that ἡματι τοῦ ought not to be used of an event which is to happen on the next day; that Achilles comes to the battle over Patroklos not εἰ τριμήνιοi, but at the trench outside the ships; that στείνος means a narrow place, not a strait; and finally, that the exact definition of the time is superfluous. None of these grounds except the first seems to be of weight. ἡματι τοῦ is used of the future only here and in X 359.

479. Ίατετος is named only here in Homer, while Kronos appears only as father of Zeus and Hera except in three
passages, Σ 263, 274, Ο 225. According to the later legend both were members of the Titan dynasty. This is not distinctly brought out anywhere in Homer, though it is implied in a comparison of this passage and Σ 279 with Σ 204. See also note on Ε 398. The whole question of these dynasties before Zeus, as they are presented in Homer, is too vague to admit of a certain solution; when we come to Hesiod we find that Greek belief has passed into quite another stage, that of harmonizing the incoherent and inconsistent legends, handed down probably from sources differing by wide distances both of race and place. For Tartaros see line 13. The meaning of Zeus may be either ‘You may banish yourself for ever, and I should not be sorry to lose you,’ or ‘You may try and raise a revolt in Tartaros, and I should not be afraid of your efforts.’ The word αλωμένη points rather to the former.

480. Τ'ερίων is a common name of the sun in Οτ., but recurs only in Τ 398 in Η. It is patronymic in form, but there is no legend to explain this; it may be simply ‘son of high heaven,’ cf. ουρανόμενος, and see Η. Ο. p. 112, note. Η. knows nothing of the legend (in Hes. and Hygin. xxxi.) which makes Helios son of Hyperion; this is evidently only a deduction from the form Τ'ερίωνις (μ. 176), a patronymic with double termination (see on Β 596). The line of Xenophanes, ἴδιος Π' οπερέμενος γαίάν τ' ἐπιδήκτων, is an early etymology.

483. Κοντερών (so Κ 508 κυνοτατος), a curious form, recurring three times in Οτ.; cf. βασιλεύτατος, etc., Η. Ο. § 122. For the application cf. 527, Α 159. 485. The narrative is now taken up from 349.

486. Αλκον: a bold but vivid metaphor, darkness being regarded as a mantle or cloth which is dragged over the earth by the departing sun.

488. τριλιθτος: the only other case in Homer of this intensification is τρι'- in composition is τρισμικάρες ε... δ' τρι' in the first Greek τριδύλως, τριμμελής Theokr. xv. 86, and numerous compounds with τριφσ. We have τολλιθτος in the same sense, ε 445.

489-565. The repeated lines are 491 = Κ 199; 493-5 = Η 318–20; 496 cf. Β 109; 497 = Η 456; 499 = Μ 115; 502 = Ι 65; (505-7 cf. 515-7); 516 = Τ 318; 539-1 = Σ 303-4; 539 cf. ε 136; 510-1 = Ν 827-8; 542 = Ξ 310; 543 = δ 39; [548 cf. Α 315]; [552 = Δ 47]; 557-8 = Η 299-300.

491. Εν κοσμώ, in a vacant space, as Ψ 61. Cf. ε 476 εν περεφαυσίαν. The whole line recurs in Κ 199. Ar. concluded that there had been no burying of the dead, and that therefore the passage in Η (421 ff.) describing it was not genuine, or rather had been already forgotten ἐν οὐκέτι γέγονεν νεκρῶν ἀνάλησιμον.
Iliadoc Θ (viii)

501. For ἐνι θριμίνι θαλάσσης Zen. read ἐνις Δίας ἔτραπετο φησι, as in K 45. The objection of Αγ., οὐ κατὰ Δίας προάσειν νῦν ἐγένετο, does not seem valid; Hector may well assume that Zeus has done for the sake of the Greeks what we are told that Hera did in Σ 239–42. For 502 cf. H 282.

503. For ἐφολίζεσθαι Zen. read ἐφολίζεσθαι ἐν γχαὶ δὲ τοῖς άκίνιοι, as Αγ. remarks (see on Α 507). It is, however, possible, that this may represent an old variant ἐφολίζεσθαι, altered for the sake of avoiding the hiatus.

505. ἄεις: the usual form of the aorist is that with the thematic vowel, not the a-stem. See H. G., § 41, Π 103, etc. But in 545 ms. tradition seems to be unanimous in favour of ἄεις.

506. οἰνίζεσθαι: see H. 472.

508. μέσφρ: only here in Η. except as a variant in τ 223 = ω 310 μέσφρ' ὅτε for ἔκ οὖν. The word was often used by the Alexandrine poets, Ap. Rhod., Kallimachus, etc.; they wrote the full form μέσφρα, but it may have been μέσφρα, with the ordinary termination -φα. The word is called Aeolic by the grammarians; the nearest well-attested analogies are Thess. μέσητος (Collitz 345, 13), Ark. μέστ' αν (1222, 30); Pamphylian μέσφα (1267, 28) is a mere guess.
There is no trace of the word meaning anything else than female, and the redundancy of the epithet seems to be a genuine instance of Epic *naiete*. The comparative form merely indicates opposition to the male *sex*; see *II. G.* § 122. Schol. A may be compared for a different and curious explanation.

524. It has been almost universally recognized that the concluding portion of this speech of Hector cannot have been composed as it stands, Ar. athetized 524–5, and 528 (this was omitted altogether by Zen.), and held that 535–7 and 538–41 were a double recension, repeating the same thought twice over (the recurrence of *άρνων*, 535 and 538, being particularly dis- pleasing). 540, which is found in the parallel passage, *N* 827, he seems not to have read here at all. Of the two recensions he preferred the second, as being more boastful, and therefore more in accordance with the character of Hector, while Zen. omitted the former (535–7) altogether. Against individual lines many objections can be raised. The use of *ώρη* is unique in Homer (see note on Δ 235); while the phrase *φιλάξωμεν ἴμμας αὐτοῦ* is doubtful Greek. Again, in 511 *ὑμερή ἑδε* must mean, not this
present day,' as it should, but 'the day of which I am speaking,' to-morrow. 527 is not consonant with Hector's intention, which is not to drive the Greeks away, but to prevent their escape. All these difficulties can be evaded if with Hentze we regard 524-9 and 538-41 as constituting the intruding version. This may have existed independently (though evidently of late origin) with the exception of 529, which must have been added to make the fusion possible. And this noun 526. ἐλπωμαι εὐχόμενος: so Zen.; Ar. εὐχόμαι εὐχόμενος, which violates the digamma of Εὐχόμενος. This, however, is not of much importance in a doubtful passage; and, as Hoffmann proposed, we might read εὐχόμαι Εὐχόμενος. Still it is better to adhere to that tradition which on the face of it is the more archaic. 527. κηρεσσιφόρητος, or as some read κηρεσσιφόρος; cf. ἄργοφόρος, δαίκτημένος, and note on A 74; the accents in P bear witness to the doubt). on the analogy of B 302, 834, should mean 'hurried away from life by fate,' and might well be used proleptically, 'doomed to death.' The following line, which was not read by Zen., gives a much less effective sense, and has all the appearance of a gloss. But the mere development of the idea of the compound is not in itself un-Homeric; compare 1 124 ἀδάφορος, αὐτίκα πασίν ἀρνότα. Other more or less similar instances will be found in E 63, 403, Λ 475, Μ 295, Ν 482, Ο 526, Π 143, Ρ 5, α 299, Β 65, γ 197. 529. Μιάς αὐτῶν, our position (Muro), but the phrase is a curious one. For ἐπὶ νυκτί cf. X 231, etc. 530. ὑπονόοις, at break of day, recurs 656, ρ 25, and in the repetitions of this line, Σ 277, 303. 535. For this line see H. G. § 294. 535. This has two objects, both ἀρετίν and the object clause ἐκ κατα. He shall learn (the value of) his courage, whether he will be able to abide my spee. Compare X 277 κήρωξ, ἐνδὰ μᾶλθ' ἀρετὴ διαίθεται ἀνήρ. There the compound has its full force, δια- implying distinction between different men; here it is otiose.
keίσται οὐνηθείς, πολέες δ’ ἀμφ’ αὐτὸν ἐταίρου, ἥλιον ἀνώντος ἐς αὐριόν. ἀι γὰρ ἐγὼν ὅς ἐγὼν ἀθάνατος καὶ ἀγρίμοις ἢματα πάντα, τιοῖμην δ’ ὃς τιεῖ Ἀθηναὶ καὶ Ἀπόλλων, ὃς νῦν ἡμέρη ἤδε κακὸν φέρει Ἀργείον.”

δὲ Ἐκτωρ ἀγόρευε, ἐπὶ δὲ Τρώες κελάδοσαι, οἱ δ’ ἅπευς μὲν λάσαν ὕπειρον ἅφησαν, δῆγαν δ’ ἰμάντοσι παρ’ ἄρμαισιν οἵσιν ἔσκασιν·

ἐκ πόλιος δ’ ἀξαντὸ βόας καὶ ἱφία μῆλα

καρπαλμοίω, οὖν δὲ μελιφρόνα οὐνίσχων

σίτον π’ ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο·

κινήσῃ δ’ ἐκ πεδίου ἀνεμοί φέρουν ὑφαραγόν εἰσο. οὐ δὲ μέγα φρονεότειν ἐπι τοπέλαιῳ γεφύρας

### 553. ἐπὶ

553. ἐπὶ: ἀνὰ Schol. T on I 88. ἐπί, ἐπί γε ψφύρης CJPSTU, and γρ. AR: γεφύρας Par. h: γεφύραι ἦ γεφύραι East.

553. 550-2 have no claim whatever to be in the text. For we all know the passage quoted in the Alcib. II may come from some other Homerius or Cyclic poem than the Iliad; if it ever stood in this place it is no longer than one of the many unauthorized additions of which we have evidence from quotations as well as in the recently discovered early papyri. 554 is an adaptation of A 315, B 306, suggested probably by the resemblance of 541 to A 317; a hasty bivouac on the plain is no time for a solemn sacrifice; and though κοινὴ is commonly used of the savour of the burnt offering, this is not always the case; see Φ 363, μ 369. So 551 is adapted from Ω 27; the hatred to Troy there attributed to Hera, Athene, and Poseidon is at variance with the whole spirit of the Iliad if ascribed to the gods at large; the destruction of Troy, in spite of the piety of its inhabitants, is always represented as distasteful to Zeus himself and to many other Olympians. 

553. The expression ἐπὶ ποτέλαμο

reφύρας (or γεφύρας) for battle-field is strange, as the phrase is elsewhere always used when a battle is actually going on, whereas here it must mean the place where battles were accustomed to be fought. The preposition ενί also is unique in this connexion; elsewhere it is always ἄνα, which Bekker and von Christ read here, from the schol. on I 88. 555. The obvious difficulty that stars are not visible ‘about the bright moon’ led to the extraordinary reading φαίει νῦν recorded by Est. It was taken to mean ‘about the moon new in light,’ i.e. the new moon; a worthy pendant to the theory that ἀστήθην in A 6 meant ‘about a woman.’ 557–8 were atehitized by Ar. and Aph., and omitted by Zen., as being wrongly introduced from II 299–300. There can be little doubt that this judgment is right, fine though the lines are in themselves; the repetition of ἄθρη is awkward, and the strong phrase ὑπερράθη is far more appropriate in the later passage, where the clouds are represented as being actually ‘burst open’ by a gust of wind, than here where the air is still. So also the aorist ἔφανεν implies a sudden glimpse through clouds. Here too the peaks and points are less in place than where the mountain to which they belong has been already mentioned. But patent though the plagiarism from II is, there is no reason to doubt that the lines have stood here from the first. They are not interpolated by a later hand, for if we cut them out the repetition of ἀστρα (555, 559) becomes painfully prominent. ὑπερράθη, from ὑπο-(not ὑπερ-)ῥήγμα. The sense seems to be ‘the ἄθρη (or serene sky above the clouds) is burst open from heaven.’ The ὑφανόμεν is the firmament in which the stars are; the rent takes place in the veil of clouds under the ἄθρη, so as to shew right through the ἄθρη up to the skies and stars beyond. Thus, instead of ‘from the heaven,’ it seems to us more natural to say ‘to the heaven’; but the difference is merely one of the point of view in imagination. The literal sense of ὑπο in ὑπερράθη is, in fact, upwards, i.e. on the sky side (see II. 6. § 201). 559. Note the thoroughly Greek touch by which the human element, the delight of the shepherd, is brought in to vivify the landscape. So also Δ 279. 560. For τόκκα there was a variant ὡς τά, because some critics thought that the comparison ought to be not with the number of the stars, when the comparatively small number of a thousand immediately follows, but with their brightness. 561. Πλίσοι πρό: see on Γ 3.
INTRODUCTION

The position of the ninth book in the economy of the Iliad is a point of cardinal importance in the Homeric question. The book stands apart from the main story, into which it has been intruded at a comparatively late period. The chief arguments for this belief have been stated by Grote in a masterly manner; and though some of them have been weakened by later criticisms (reference may be made particularly to Bergk, Hentze, Monro, and Lang), yet their general force is unshaken. The principal of them is the entire inconsistency of the offered restoration with the words of Achilles in Π 49–100. The whole tone of that speech excludes the idea that the restoration of Briseis had already been offered. This inconsistency is glaring in the case of phrases like Π 72 εἰ μοι κρείων Ἀγαμέμνων ἔπει τινες εἰδείη, 85–6 ὡς ἄν . . . οἱ περικαλλὰ κοῦροι ἄφι ἀπονάσσοσιν, ποτὲ δ' ἀγλαϊ δόρα πόρωσιν, and hardly less with such words as Π 60–1 ἀλλά τά μὲν προτετύχθαι ἐώσομεν, οὐδ' ἀρα πῶς ἢν ἀπερχέται κενολῶσθαι ἐνι φρεσίν. Compare again Α 609–10 νῦν ὦ ἔρι γονατ' ἐμ' στήσεσθαι Ἀχαῖων λυσσομένου, which are meaningless in the mouth of a man to whom humble supplication on behalf of the Achaians has been made only a few hours before.

The conclusion as to the later origin of the book is also borne out by its language and contents, though much less decisively than is the case with Κ, Ψ, and Ω. For the language, Mr. Monro has pointed out the following instances in which I agree with Κ, Ψ, and Ω, and the Odyssey, rather than the rest of the Iliad (see Η, Ι. index, Iliad, characteristics of particular books): the perf. in -κα from verbs in -ει (πεθαραγκαίς); ἔπι with acc. of extension over; ἐνί for μετά = among, with persons, and with abstract words (this is very characteristic of the present book, see 143, 285, 319, 378, 491); ἕκ = in consequence of; the use of the article in 342; ἄν with the first person of the opt., 417; ὡς τε with infin., 42; δεῖ for χρῆ, 327; ἄν with the infin., 684. The geography, too, is later than that of the Iliad, as is shewn by the mention of Egypt (382, though the line is probably interpolated), and Pytho with its temple of Apollo (405), and perhaps the extended use of the word Ἐλλάς (447, 478). The mention of εἰσφημήσατι (171) as the accompaniment of a religious rite is apparently an approximation to the later custom, and does not recur in Homer. The legend of the choice of Achilles between two destinies (410) is apparently inconsistent with the first book.
Further, we must take into consideration the fact that the fate of the ninth book is bound up with that of the eighth. Now it is precisely that part of Ω which describes the defeat of the Greeks and prepares the way for Π which we have found to be largely a cento from other parts of the poems, and destitute of claims to be an original work. The introduction to Π itself shews something of the same character. Still more does it resemble the opening of Β. Not only does Agamemnon speak in the same words as there —though here they are far more in harmony with the situation—but we have here something of the same difficulty about ἀγορά and βουλή. The general assembly is called only, it would seem, for the glory of Nestor; it is followed by the council which should naturally precede it, and the only practical measure proposed is the placing of sentinels, which is needed as an introduction to the Doloneia, but has nothing to do with this book. It seems likely that the opening scene took place originally in the council of the chiefs, and was only later expanded by the addition of 65–105 into two, assembly and council (see notes).

When once we are in Achilles' tent, however, the weakness of the connecting narrative is soon forgotten. Alike in the vivid description of the scene, in interplay of character and in glowing rhetoric, the book is unsurpassed in Homer, perhaps in literature.

Even Phoinix has become an integral part of the scene; and yet all the evidence goes to shew that he is an intruder. The abruptness of his introduction and the dual number used of the envoys alike point to this. But the episode has been amalgamated with extraordinary skill, though not without leaving clear traces of the joints.

The conclusion is that the book has grown by a process of accretion, beginning with an embassy of Aias and Odysseus only, then including Phoinix, and finally incorporating the story of Meleagros, apparently part of another epic, and in some ways unsuited to its context. In this form it may have formed part of an Iliad resembling but not identical with ours—more probably it was an independent composition assuming only the Greek defeat consequent on the Μύροι as a general background. At what point Ω was prefixed it is impossible to guess; the two books may possibly have been composed together, or Ω may be later work added as the desire to recite the Iliad as a continuous story gradually grew. But the expansion of the opening in order to pave the way for Κ seems clearly to belong to the final literary redaction. It is a matter of gratitude that the editor regarded the contradictions with Λ and Π, introduced by the incorporation, as of small importance—as indeed, from the artistic point of view, they are, though their scientific interest is high.
Iliad I

πρεσβεία πρὸς Ἀχιλλέα. λιταί.

δὲ οἱ μὲν Τρῶες φυλακάς ἔχον· αὐτὰρ Ἀχιλλέας θεσπεσίη ἔχε φύξα, φόβοι κρυόντος ἐταίρη, πένθει δὲ ἀπλήτωι βεβολήματο πάντες ἄριστοι. ὡς δ᾽ ἄνεμοι δύο πόντον ὄρινετον ἱχθυόντα, Βορεῖς καὶ Ζέφυροι, τώ τε Ῥήμηνθεν ἄντον, ἐλθόντ᾽ ἑξαπίνης· ἀμυνός δὲ τε κύμα κελαίων κορόηται, πολλῶν δὲ παρέξ ἀλὰ φύκος ἔχευν· ὡς ἐδαίζετο θυμὸς ἐνι στήθεσιν Ἀχιλλών.

3. βεβόλημα Ζεν.: βεβουλήματος S.
4. ἀνδείμων Αρπ.
5. Βορέας G:
6. ἔχευεν(ν) AT Αμβρ. Par. a e f (supr. an) g: ἔχευαν Ω: δεχός Αρ.

2. φύξα, Panic, the hand-maid of Bount. φώτα (φω-γά) and φόβοι both originally meant flight, and in H. the latter is almost (acc. to Ar. entirely) confined to this sense; while the former has partly, as here, developed the idea of terror (ἡ μετὰ δεξιᾶς φωγά) which in φόβοι ultimately became dominant. Cf. Φ 6 πεφαίστος. κρυόεις, lit. numbing, freezing; see Π 344.
3. βεβολήματο and βεβολημένος (I. 9 and κ 247) are, according to Ar., the forms always used of mental wounds, βεβολημένον being confined to the physical sense. Ζεν., however, read βεβλ. in all cases, and it is doubtful if the distinction has any real foundation. Cf. note on Π 660.
5. The poet evidently speaks as an inhabitant of Asia Minor or one of the islands near. This is not proved merely by his making the N. and W. winds blow from Thrace (see Monro in J. P. xiii. 258), but by his saying that they drive the sea-weed up along the shore. The idea seems to be that of a sudden ‘chopping’ squall, which the poet regards as two winds blowing at the same time, and compares with the conflicting doubts which agitate the Achaeans.
6. Βορέας: spondee as in Ψ 195 only; there are over twenty passages with the regular scansion. Curtius, G. Meyer, and others think that the ε was pronounced as a semi-vocalic j, Βορής: cf. στερός from στέρω, through στέρ-κάς. Or we may regard the first syll. as lengthened by the first arsis (see App. D), and -ερ as one syllable by synizesis. Most edd. read Βορρής, on the analogy of the purely Attic Boppás, which is, in fact, given by one group of Allen’s mess. (C. Ι. xiii. p. 111) and in a quotation. But whichever alternative we adopt, the scansion is evidence of late origin.
7. κοροῦσται, rises into crests, cf.
14. In the assembly shouting in his word, as a very special compound, he procured and proclaimed, not by metá, 'Arkheísan exéisen. However, evidence shows that the words, which Zen. omitted, is probably borrowed from II 3-4.

15. aitíacos: a word of unknown der. The old explanation was 'so steep as to be deserted even by the goats.' It recurs only in X 63, II 4.

17 = B 79. The form of address is suitable only for a council, not for an assembly of the whole army (cf. B 110). It looks as though 'ágorfí and ágorí in 11 and 13 had been substituted for boulid and bouvías.

18-25 = B 111-18, 26-3 = B 139-41, 29 = H 95, 31 = H 399, etc.
ΠΑΙΔΟΣ (IX)

ίλλ’ ἀγεθ’, ὃς ἀν ἐγὼ εἴπω, πειθόμεθα πάντες·
φεύγωμεν σὺν ἤμου φίλην ἢς πατρίδα γαῖαν,
οὐ γὰρ ἐπὶ Τροίην αἰρήσομεν εὐφράγιοι.

ὁς ἔφαθ’ οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοιτο σιωπῆ.
δὴ ταῖς ἄνω τετημότες νεῖς Αχαίων:

οὐφεὶ δὲ δὴ μετέειπε βοήν ἀγαθός Διομήδης;
‘’Ατρείδη, σοι πρῶτο μαχησόμαι ὑφράδεντοι,
ἡ θέμις ἐστὶν, ἀναξ, ἄγορήμι· σὺ δὲ μὴ τι χολοθῆς,
ἀλκὴν μέν μοι πρῶτον οὖνίον ἐν Δαναοί, φᾶς ἔμεν ἀπτόλεον καὶ ἀναλκίδι·
ταῦτα δὲ πάντα ἱσα’ Ἀργείων ἦμεν νέοι ἦδε γέρωντες,
σοι δὲ διάνδιξα δώκε Κρόνου πάις ἄγκυλομήτεο:
σκύπτροι μέν τοι δώκε τετημήσαι περὶ πάντων,
ἀλκὴν δ’ οὐ τοι δῶκεν, δ’ ὁ κράτος ἐστὶ μέγηστον.
δαμημοῦν’, οὕτω που μία ἐλεπει νίας Ἀχαίων

30. 26. ἐτῶν JQR. 30. τετημότες G. 32. μαχησόμαι Q: μαχαίομαι R.

30. ἄνωτοι (so best mss. and Schol, Α, not ἄνω) may always be a nom. plur. msc. except ψ 93, where it is used of one woman. Probably that passage induced Ar., perhaps rightly, to write ἄνω and regard the word as an adv. like ἄκπρο. It is commonly taken to be for ἀω-αροι, root αφ of αφω, αὐτή. But the ‘Attic declension’ is doubtful in H., and almost all forms can be easily removed from the text (van L. Enoch. § 62). The word recurs also in B 32, 5, 50, 1, 69, 3, 240, 4, 144, 71. Brandreth reads ἄραια. τετημότες is explanatory, ‘silent for grief.’

31. Observe the characteristic modesty of Diomedes. He will not speak till he is sure that no one else wishes to do so: Η 396, 1, 696, κ 219.
32. σοι πρῶτα implies that he regards all the others as guilty in a less degree of the same cowardice. μαχησόμαι, of verbal strife, as B 377, Z 329.
33. οὗτος ἐστίν, the ἄγορη being a place where freedom of speech was what we should call ‘privileged.’ But one would think that the βούλη rather than the ἄγορη was the place where a general
might rebuke his commander-in-chief. The order of words is unnatural, and the short form of the subj. χολωσεῖ (for -ης) suspicious. The line was apparently added when the council was turned into an assembly.

34. alludes to Δ 370 ff. ἄλκην has the emphatic place in rhetorical antithesis with ἄλκην in 39; ‘it was my valour thou didst make light of., and it is valour that Zeus denies thee.’ But as so often the thought grows as it is being uttered, and a fresh antithesis to ἄλκην is given by σκύπτρωι μὲν in 38. πρῶτος, you begin by blaming my valour, so now you cannot complain of my retort. The variant πρῶτος gives this sense yet more clearly, and is perhaps preferable.
37. διάνδιξα, ‘endows thee only by hales.’ The word recurs only in the phrase δαν κεφαλής, his mind was divided, A 159 etc.
39. δ’ τε, attracted to the gender of κράτος, valour which is the greatest sovereignty. Cf. ἡ δέμη ἐστίν, etc.
40. See Δ 561 for διαίον (‘verblender,’ Ameis). ἐλεπειν means simply suppose, see K 355.
41. τ' ὁμ. J. 42. τοὶ : τι Τ (supr. o) ΡΤ (supr. o). 43. ἄγχι θαλάσσης:

τινὲς ἀμφιδίσσαι Αν. 44 ἄδ. Λρ., om. Τε (added in margin by man. 1). ἔσονται ὁρ. 45. ἀλλ' ἄλλοι : ἄλλα μοι C. ἀλλ' ἄλλοι μὲν G. 46. δια-

πέροιοι : εὑπηρον ἔλωμεν G. | αὐτοὶ : οὗτοι Q. 49. γὰρ : δὲ J. 52. τοῖς δὲ καὶ μετέειπε γερήνιος Δμ. | μετεφώνησεν Παρ. Β. 53. πτολέμω

42. ὡς τε goes with ἐπέστησαι : we should expect the simple infinit. See note on Z 361, and cf. p 21, the only case in H. of ὡς τε in the sense 'so that' with infinit. Here Lehrs would read ἀπεφέσθαι (Ar. 157). But the idea of comparison given by ὡςτε is not entirely lost ; 'if thy heart is set, as though for going,' 44. Rejected by Λτ. as interpolated merely to supply a verb, which is not required, in the last clause of 43.

46. It is possible to take ei δὲ καὶ αὐτοῖς as a protasis, supplying φεύγων έτέλεσιν or the like from 42. See note on Α 136. But the analogy of 262 ei δὲ συ μου άκοινον is in favour of joining ei δὲ with φεύγων (et being exclamative as in ei δ' ἄγε), thus making νοὶ δὲ begin the apodosis ; but com, let them too fly . . yet will we, etc. See note on A 302.

47. Diomedes bitterly repeats Agamemnon's words, 1. 27.

57. ή μὴν καὶ: cf. B 291, 'yet I must admit that you are young,' an apology for the slight depreciation contained in the preceding clause. (Monro explains it as "'and yet you are but young," serving to heighten the qualified praise of the preceding sentence.' He regards the clause ἀπὸ οὗ... μὲν... as subordinate and parenthetical; whereas it really bears the whole emphasis, being thrown into strong contrast with what follows in 60 sqq.). εἶναι κε, potential opt., as far as years go, you might be my son, my youngest born.

58. For βάζειν with double acc., meaning to speak words to a person,' cf. ἐπός τε μὲν ἄτοιν ὑδά: see also note on Z 480, and perhaps II 207. But line 59 is generally rejected by modern critics, after Bekker, as weakly tautological, and arising from a double reading ἀπὸ πεπνυμένα βάζει and ἐπὶ κατὰ μορὰν ἔστει. 61. ἐξέσων is used as simply equivalent to a future. Cf. A 262, X 418. ἐξ implies fully, as opposed to οὗ τέλος ἐκείνο, cf. ἀποκητεῖν 309.

63-4. The couplet means banished from tribe and home and home; i.e. unworthy to share any of the relations which formed the base of primitive Indo-European society, the clan, household worship, typified by the fire on the hearth, and community of démosta or traditional law administered by the kings. The lines are quoted in Ar. Poë 1097 and expanded by Cicero Phil. xiii. 1; but it must be admitted that they are not very well in place here. They should naturally introduce the conclusive proposal which Nestor has promised—viz. the reparation to Achilles. This, however, is unaccountably postponed till 112. It would seem that in the original connexion, when the whole scene was in the council, 106 followed 64 with some such intervening words as 'therefore let us hasten to put an end to this civil discord; for we have had nothing but disaster since' (ἐξ ἔτη τοῦ καλ.). The speech has been split and divided between two scenes; in order to give Nestor credit as usual for military wisdom, he has to propose the appointment of the sentinels who will be needed in the next book. Εἰκεῖνος is a rare form for κεῖνος, recurring only A 653 in Iliad (all other places permit the immediate restoration of κεῖνος even where we are give κεῖνος), but more frequent in τρικ.; see van L. Euch. p. 267, La R. H. T. p. 247; τῷ ἐκείνον ὡς χρῆται ἡ παντής, εἰ μὴ ἀναγκασθῆ ῥὰ παρὰ μέτρον. ὅταν Ἁρισταρχος Schol. a 177.

64. Ὅκρυσκος, the κρυσκός of L. 2; but here, as in Z 344 (q.v.), we ought to read ἐπώμιον κρυσκόντα. ἐπώμιον is, of course, the emphatic word.

65. See II 282.

66. ἔκαστοι, scervally, each at his own post. Ar. read φυλακτήρας, when λέξασώσων will = let each (chief) choose (λέξει). The text must mean them to lie ὑπὸ, bivonae (λέξ). τ.Typedoς ἐκτός implies that the most is at some distance from the wall. See on O 213.
Iliadoc I (IX)


68. καῦροι, the young men opposed to τέροιν, 70. See note on A 114.

69. εἰ μὲν ὁρχεῖ, take thou the lead (the ‘initiative’ in modern phrase) for thou art the most royal of us, Cf. I. 392. A dinner was the usual means of consultation between the chiefs; e.g. in Od., η 189, ν 8, etc.; and compare γερόσιον ώνον, Δ 259, 348.

72. ἤματια, daily. Gladstone thinks that these remarks of Nestor’s allude to Achilles’s taunts of avarice against Aegamemnon in A. For the wine-ships cf. H 467.

73. ἐν δὲ γεροσίῳ τάδε. For the long ταῦτα in ὑποδεεῖν cf. App. D. A with Herodian (“ὡς ἀρχεῖ”) gives ὑποδεείσθαι, which is perhaps right, though there is probably no other instance of this suffix, unless in ἐξεῖν, which is no doubt a genitive. See Schulze Q. E. p. 293, who derives both from adjectival forms in -ῄον, from ὑποδεείς, ἐξία.
Hence things looked on the whole to be opposed to writing. It was recognised for the families on this account, a primitive form of our 'common law'; a recognized body of principles and customs which had grown up in practice, and on which the simple litigation of an early age could be settled. They were handed down traditionally in the governing families till they had attained a fixed form, and hence were regarded as definite things which Zeus entrusted to kings to protect from harm. The *ius praetorium* at Rome consisted of a body of such *dōma*re reduced to writing. The *skhēpptron* indicates the right, probably, of political action, the 'executive' as opposed to the 'judicial' function. Hence the use of the sceptre to delegate the right of speaking in the *άγορα*, *σφιχτώς*, for the *θαλός*. For *Βουλεύσις* after aor. see Α 158.

100. *πεπιρόμενοι* more than others should be required when speak thy thought and hearken, yet and fulfill even another man's advice (as well as thine own) whenever (or reading δ' τ' whatsoever) any man's mind bids him speak for good (for is  *άγορα* cf. Λ 789, Ψ 305); for whatsoever any doth begin will hinge on thee; i.e. do not be prejudiced against any advice because it is given by other people—the credit of carrying it out will revert to you. Cf. Λ 346 'Αλκιβιδας δ' εκ τοῦ δ' ἐχεῖται ἐργαν τε ἐποίει τε, and so ζ 197; *Ἡμιν. xxx. 6* σεβ' ἐχεῖται δοῦναι βίον ἢ' ἀφέλεσθαι.
κρήναι δὲ καὶ ἄλλωι, ὥς ἀν τινα θυμὸς ἀνώγημι 
ἐπείν εἰς ἄγαθον· σέο δ' ἔξεται ὅτι κεν ἀρχη. 
αὐτάρ ἐγὼν ἐρέω ὡς μοι δοκεῖ εἶναι ἄριστα. 
οὐ γὰρ τις νόν ἄλλος ἀμείνονα τοῦτο νοήσει, 
οἶνον ἐγὼ νόεω, ἦμεν πάλαι ἥδ' ἐτί καὶ νῦν, 
ἐξ' ἐτι τοῦ ὅτε, διογενεῖς, Βρυσίθβα κούρην 
χωμέριον Ὀξυλίδος ἔβης κλειστήθην ἀπούρας 
οὐ τι καθ' ἡμέρτων γε νόνων. μάλα γὰρ τοι ἐγὼ γε 
πόλλ' ἀπεμυθέμην· σὺ δὲ σῶι μεγαλύτεροι θυμῶι 
ἐξας ἄνδρα φέρστον, ὃν ἀθάνατοι περ ἔτισαν, 
ὕτιμσας· ἐλών ἀγάθων γέρας. ἄλλ' ἔτι καὶ νῦν 
φραζόμεσθ' ὡς κέν μιν ἀρεστάμενοι πεπειθόμεν 
δορώσει τ' ἀγανοίσιν ἐπέστι τ' μειλεχύσι." 

τὸν δ' αὐτὸ προσέεστεν ἀναξ ἄνδρών Ἀγαμέμνονοι: 
"ὁ γέρον, οὗ τι πεθόδος ἐμᾶς ἄτατα κατέλεξας. 
ἀσάμην, οὗτ' αὐτός ἀναίνομαι. ἀντί νυ πολλῶν 
λαών ἐστίν ἄνήρ ὁν τ' ἰεὺς κήρι φιλήση, 
ὡς νῦν τούτων ἔτει, δάμασε δὲ λαῶν Ἀχαϊῶν. 
ἄλλ' ἐπεί ἁσάμην φρεσι λεγαλέσησι πιθήσας,

101. ὁμών L. || ἀνώτεροι Vr. b: ἀνώται Crum. An. Par. iii. 235. 104. ἀλλον CHRU, γρ. Ar Harl. a || ἀμυλον Lips. || νοίσχ P: νοίσαι T. 105. ἔτοι τέρω Q. 106. διογενεῖς C (D supr.) T (supr. euc); διογενεὺς P: διογενοῦς 
Γ Vr. b: διογενεύς ο (γρ. C East. and Schol. AD). 109. ἀποθεώομαι P: γρ. ἀπεθεώουσιν Schol. L. 112. ἀρεσσόμενοι A supr. || πεπίσσανεν Ar. (A supr.) D: πεπίσαμεν ν. 116. ΝΤ: τε G. 117. φιλίκει C(G) (L supr.) Q Vr. b. 118. ἐπικε δλεσσε η (γρ. ἐπικε δασσάκε). 119. λευγάλειοι C(G) Q Cant. || After this line Διοσκορόης ὃ Ἰσοκράτος μαθητής added ἦ σίνῳ λευγάλειον ἢ μ' ἐβλάβαν πεσει αυτοί (Athen. i. 11; Est. places the line after T 137).

106. ἐς ἐν τοῦ ὅτε, ever since the time 
κελθ. the best ms. and scholia rend 
διογενεῖς (agreeing with Ὀξυλίδος); this 
can hardly be right, but in any case the 
order of the words is very harsh. 
Brandon's ὅτε χωμένος βρ. κ. διογενεῖς Ἀχ. 
is very attractive.

107. χωμέωνου, in spite of his death. 
Ἀχ. is genitive after κλίσιςιν. ἐβίς 
ἀπόρασ, much as we should say 'you 
went and took'; though Agamemnon 
did not literally go himself, but only in 
the person of his representatives, the 
heralds. See A 323, 356, T 89.

109. ἀπεθεώομαι, dismuded, A 254 
sqly. Al. ἐπεθεώθησιν. Neither compound 
recurs in H.

110. αὐτάνατοι περ. the very immortals. 
ἐτικαν, sc. by permitting the defeat of 
the Achaians at his request. Observe 
the strong contrast into which ἔτισαν 
and ἕτιμασα are brought by their 
position.

115. οὗ πεθοῦσι is in a sort of predicative 
apposition with ἀτάσι, or, if the 
phrase be considered more explanatory, 
the accus. is 'adverbial.' Cf. Δ 155 
ϑανατόν νῦ νι δρα' ἐταυνον, ν 297 ταύτα 
. ἀλληλείπε κατέλεξα. Thou speakest 
of my infatuation (so as to be) not a 
falsehood, i.e. thou truly relateth. So 
in mod. Greek τὸ λέγει (=λέγει) ψεύδατα, 
'what you say is lies.' For Agamemnon's 
ἀταγ see l. 18, and for ἀσάμην Θ 237. 
T 91. Erhardt's conj. καταλέξας is 
ingenious but not needed.

116. ὄντι, as good as, worth, many 
hosts. See on Θ 163.

119. λευγάλειος, sorry, wretched, a 
term of contempt (cf. β 61 λευγάλων τ')
like 

124. ἀδελφόροις (Q.) // ἄρωστο : ἄρωστο L. 127. δοκ' ἐμοὶ L: δόκ' ἐμοὶ P. // ἀνέκαντο (ΓΡ (Ἀνέκαντο Ὀν.) Q. Cant: ***καντο (Ἀνέκι ἐν τασ) R. 128. ἀδώμονας (ἱ. ὑδ. Ἀπ.) JQRS Harl. a, King's Par. a c d f g j. // ἐρία H. 129. εὐκτικόνεον G. // ἐξ ἑλώμην Zon. // πάναι ἐπὶ αἰῶν ἔνδοτος διαφανείᾳ. 131. ἦν ποτ' Lips. // ἀνεμόρον JU. 132. κούρη Αρ. [C] P Ven. B, Vr. b. // καὶ ἐπὶ: ἐπὶ δὲ Λρ. ἐσθήσατα καὶ οὐ δεδημεῖτο ἄλλῳ:) lit. 'lamentable,' λυγ-ρός, λυγ-ο. 120. ἄψω, ἐντολή ῥυτο ῥυτο; cf. πάλη ἐρέει 56. ἀφέσαι, to conciliate, satisfy him, as 112. 122. ἄρνος was explained (1) not meant for use, but only for ornament, ἀναθεματικός as opposed to ἐκπρομίστης, Ψ 702; (2) new, not yet discoloured by being put upon the fire. See Ψ 267 and 270, where the ἐτι (λεύκον ττ' αὐτοῦ) seems decisive in favour of the second explanation. For the value of the talent of gold cf. Ψ 262-9, where two are worth less than a λέβης, and note on Σ 507. 124. πιντός, strong, lit. compact, so ε 358 κόματι πηγῆ, and Γ 197 πηγει-λαλός. ἄδελφορος: see on H 453. 126. Not without doubt would that man be, and not unpossessed of powerful gold, that owned as much as my strong-footed horses won me in prizes. I.e. the mere prizes I have won in races would form a large fortune for any man. Ridgeway has shown (J.H.S. vi. 328) that ἄληθος comes from λῆθας, and has nothing to do with λῆθας, which means 'crop' or standing corn, not corn-land; several property in land is confined in the ㈮ to the τέμνοντος βασιλιῶν, while there are indications that the 'common-field' system still prevailed (see on M 421). ἄληθος and ἀκτιμών, // ἀντιμώνιον Πολλὰς Πολλὰς in E 618, are evidently to be explained from ληθοτι μεν γὰρ τε βότες .. Κτητοὶ δὲ τριτοδίοι in Ι 106: they represent the two primitive methods of acquiring wealth, plunder and trade, which in Homeric times flourished with equal rights. The insertion of 126 between τόσας and ὄσα is awkward; Bentley and P. Knight rejected the line on this ground. Brandreth adds that the final -ο of -ος is nowhere else found in ἠστι (9). 128. ἐπί εὐθύμ: more correctly ἐπίγα ἐδώσαρ, but there is nothing to show that, in a late book like this, the form with ἐπί was ever written. Cf. on A 365. 129. αὐτός, Achilles, who was himself their captor; Ag. will not name him (ταυτην 118, ι. 131, μν 142). 130. ἐκεῖνος, chose as my γέρας εκα-ρτετός. In this book the chief seems to asport the γέρας to himself, whereas in A it is the gift of the army; see 330-3 compared with A 162, 299, and Π 56. The imperf. ἐνίκον refers back to the time of the choice. 131. μετά, with them, i.e. in addition. See T 245. 132. There is little to choose between κοῦριν and κοῦρ: the latter is more logical, but the acc. is very natural after ἦρ.
μὴ ποτὲ τῆς ἑώνας ἐπισήμεναι ἢδὲ μητέραι, ἢ θέμις ἄνδρῶν πέλει, ἄνδρῶν ἢδὲ γυναικών.

πάντα μὲν αὐτίκα πάντα παρέστηστοι: εἰ δὲ κεν αὑτε ἄστυ μέγα Πριμώμοι θεοί δώσω' ἀλατύσαι,

νῦν ἄλις χρυσοῦ καὶ χαλκοῦ νησιάσθω εἰςελθὼν ὅτε κεν δατεύμεθα λήγει 'Ἄλκαιοι,

Τροίαδας δὲ γυναίκας έέικοσιν αὐτὸς ἐλέσθω, αὐτε 'Αργείην Ἐλένην καλλιστα ἕωσιν.

εἰ δὲ κεν Ἰαργος ἰκοιμῆθ᾽ 'Ἄλκαιοκ, οὔθαρ ἀροῦρης, γαμφρός κέν μου ἐν: τίσῳ δὲ κεν ἵππον Ὄρεστη, ὡς μοι τηλύγετος τρέφεται θαλήν ἐν πολλήν.

τρεῖς δὲ μοι εἰςι θύγατρες ἐνὶ μεγάρων ἑυπήκτωι, Χρυσόθεμες καὶ Λαοδίκη καὶ Ἰφιάνασσα

136. δῶς Bar. || ἐξαλατάσαναι G Bar. Vr. b. 137. χαλκοῦ καὶ χρυσοῦ C Harl. a, Vr. c, Mose. 3. 138. ἡχαίων H. 140. ΚΕ: ἐς JS. || ἐναι ἐπιστάσσονα τὴν γάρ ἀπ' αὑτε ἐγὼ δώσομεν εἰςαλατάσαναι Αν. 141. ἡχαίκον C: ἸΡΠΩΣ. 142. ΚΕΝ: ἐς Cant. || ἐς(ι) R Vr. b, Eust.: ἐς J: ἐς Ο. 144. οὐσατέρες CP Lips. || ἐνιμιστέρως(ι) CS.
τάων ἢν κ' ἑθήλμισι φίλην ἀνώεινον ἄγεσθω πρὸς οἴκον Πηλίος: ἐγὼ δ' ἐπὶ μειλία δώσῳ πολλὰ μάλις, ὡσ' οὐ πῶ τις ἐνὶ ἑπέδωκε θυγατρὶ. ἐπὶ δὲ οἱ δῶσῳ εὖ ναϊόμενα πτολέμαιρα, Καρδαμύλην Ἐνύπτην τε καὶ Ἰρήν ποιήσασαν, Φηρᾶς τε ξαθεάς ὡδ' Ἀριθεῖαν Βαθύλεμον, καλὴν τ' Ἀπειαν καὶ Πήδασον ἀμπελόσεσαν. πίσαι δ' ἐγγὺς ἄλος, νέαται Πύλον ἠμάθεοντος· ἐν δ' ἀνδρὲς ναίουσι πολύρρημες πολυβοῦται,


146. φίλην, his own; A 167. ἄνα- ἐσόν: no doubt a wrong form for ἄνα-ἐσῶν (Bentley), prob. by confusion with *άνα-ἐσω, from the simple ἔσω. In N 366 there is some slight ms. authority for ἄνα-ἐσον. — There is no doubt that the original and dominant meaning of the word ἔσω or ἔσων in H. is bride-price, a sun paid by the suitor to the parents of the bride; for, as Aristotle says of the primitive Greeks, τὰς γυναῖκας ἔσωντο παρ' ἀλλήλων (Pol. ii. 5). (See A 243, N 366, 381, II 178, Σ 593, X 472, θ 318.) This custom, almost universal in an early state of society when women are no longer seized by force, gave way in time to the dowry given by her parents to the bride. There was an intermediate stage, well attested for the Germans by Tacitus (Germ. 15), in which the ἔσωa are given to the bride by the husband, and may be increased by gifts from her parents: ἐσον μαρίλο οὐκ ἔσω, σαδ νοναρίσιους οὐκ. Intercurs parentes et progenitai, ac cumula probant . . In his nuncenum νον αὑτιτόρ, ἀλην ἐν τοίνυ ίνα ἐντημον αὐθιδίον εἰρ αὐτῆ. It seems that this is the stage indicated in the present passage (cf. also § 159). Agamemnon may of course mean 'instead of selling my daughter to him I will pay him to take her'; but the use of μείλια looks as though it were a technical term implying presents regularly given by the bride's father, as by Altes when marrying Laodice to Priam, X 51—a practice inconsistent, of course, with purchase pure and simple. In modern language Agamemnon says, 'he need not settle anything on my daughter (ἄνα- ἐσῶν), and I will give a greater dowry than was ever known.' In one or two late passages of the Od. (τ 278, β 197) the final stage, in which the ἔσωα are a dowry given by her parents to the bride, has been reached. (See an excellent discussion of the whole question in Cauer Grundfr. 157-97, and for a narrower view Cobet M. C. 239 ff.) The word μείλια does not recur before Ap. Rhod. and Kallimachos, who use it in the general sense of presents. Ar. read ἐπιμείλια on the analogy of ἐπισφέραν, but ἐπισθοκε in 148 is decisively in favour of taking ἐπισφῶν together, 'I will give in with her.'

150. None of these towns are mentioned in the Catalogue. Kardamyile (see Frazer Paus. iii. p. 401) still retains its name; for Pherai see E 523. The others were identified by Strabo and Pausanias with various towns in Messenia, but with no pretence at more than guess work. How the district comes to be at Agamemnon's disposal we are not told; it should naturally belong either to Menelaos, or, as the mention of Pylus—the evidently the Messenian—would lead us to suppose, to Nestor.

153. νέαται, the lowest, i.e. extreme, outermost towns of Pylus. So A 712, and see note on E 539. Ar. strangely took the word as a verb ναίσαι, as though from a non-existent νέαμ, which involves the necessity of joining ἄλος Πύλων, 'the sea of Pylus,' which is not a Homeric phrase. Of course the same objection applies to the variant νέαται.
xiasi AC.
158. òl'me'ntov: kauméntov Zen. Aph. 159. te: ge O: ti Mor. 2. ffron o Aristotleos óti énaiv ypyòdàsvov tois òunèv' épei ke lâdhici pèllos (lâdhincn èk'wv Nauev) éxei. oud' ònìcncn. ouk ejnai de ònìcncn Did.

155. ðò'tinàv, free gifts (perhaps not unlike the 'benevolences' of English history). ke goes with fut. indic. because the event spoken of is regarded as contingent upon Achilles' acceptance.

156. ùl'pa'ras telèoucvi òスポルタ, will fulfill his pleasant ordinances. For this use of ùl'pàros cf. ýpars ùl'paròv in Od., a happy old age, O. 136, 6 210, etc. Perhaps ùl'paràs should be taken predicatively, will bring his ordinances to prosperous fulfillment, i.e. afloat his-\-leaving ephròs ùl'paràs, Schol. A. Others explain will pay rich dues, ùl'paras fòròs telèoucvi: but it seems impossible to reconcile this with the very definite Homeric use of òSpo'rtàs.

158. ðò'ménto, let him be overcome. Ýdes I even yields neither to prayer nor violence (µòsò òcén yap òcánwv ou òcérn òv dàvov éraiv, Aisch. fr. Nido), for which every one he is most hostile to men of all ages. The te in 159 is gnomic or generalizing.

160. See 69, A 279. ùpòsthtov, sub-
mit himself, a unique use. The verb elsewhere always means undertake, promise.

161. ðènèh, in age; = ganeh'èvov, 58.

164. oukèti, no longer, i.e. your pre-
sents have passed the point at which they could be lightly esteemed (Ameis). But Nestor is really looking back to a time when Agamemnon was offering, not insufficient presents, but nothing at all. The expression he uses is very courteous, but shows which way his thoughts are running. òdò'cov rather òdòs: cf. on E 880; but òdòi l. 519, 6 257, 6 350, òdò'svba T. 270.

166. òpî'òymovai (fut. or perhaps rather
or subj., see on E 212), whonsoccer I choose, let them be persuaded to go. The step by which òpî-òymov gets the meaning of selection is that of passing in review, inspecting, a number of things; see B 294 tawv (pòvov) òpî'òymovà òv òcérn, so we say 'to look out' a thing. tòuc ouc=òeiv òv, with òe in apposition. This is, however, not the Homeric use of the relative à (H. G. § 292). But if we take it as a demonstrative, these men will I choose, and let them be persuaded, the àv is quite otiose. Hence van Herwerden conj. µèr for àr, Brandreth àr. Notice also the hiatus in òpî'òymovai. Brandreth writes òpî'òymovai, referring the word to òòv, òòsòma, of the same oyo
Addition. This, however, does not suit the Homeric δυσταμα nor explains προτισωμα with similar hiatus. ζωγρευποωμα van Herw.

168. It has been pointed out in the Introduction that Phoinix is evidently a late-comer into the story. He is introduced with surprising abruptness; no explanation is given of his presence in the council, where he never appears again; his proper place would seem, from the sequel, to be with Achilles. From 168 to 182 he is entirely ignored, except for a passing reference in 223—a line where he seems to be treated by Odysseus with singularly scant courtesy. The consistent use of the dual in speaking of the envoy in 182–88 naturally puzzled the ancient critics. Two explanations were offered—one, that the dual was identical in sense with the plural, a theory which is well known to have been held by Zenodotos; the other, that of Aristarchos, that Phoinix was not one of the envoys, but was sent beforehand to prepare for their coming afterwards (ἐπειτα 169). The former is naturally untenable (see on A 567, E 487); the latter, even if we admit that the departure of Phoinix could be passed over in silence, is refuted by the surprise with which Achilles receives the envoy (193). The only acceptable alternative is to regard the whole speech of Phoinix (432–462) as an episode taken from some different but doubtless similar context, and adapted to the original story, in which Aias and Odysseus were the only envoys, by some probably slight alterations of the text here, in 223 and 462. Here as elsewhere we have good reason to be grateful for the conservatism which has preserved us the original dual.

170. For Eurybates see A 327, B 184. Ar, remarked that of the two namesakes the herald of Odysseus must, for obvious diplomatic reasons, be the one meant here—which, as is more likely, the poet looked on Eurybates as a merely typical name for a herald. Of Odios we hear no more.

171. ἐφωμικαία, whether it means keep silence (σικετε λεγιν) or speak words of good omen, involves a ritual sense elsewhere unknown in H. ἐπειταπυμαται in A 22, 376 is quite different (assent).

173. εἰσαῦτα recurs as an adj. agreeable in σ 422 (the same line). There is no other instance of the perf. of αἴειν in H. Cf. however Φεοβοποὐαλα = πληνια in a Lokrian inscr. (Collitz 1478, 39). Ap. Rhod. is naturally fond of using έδεια.

174-7 = ϕ 270–3; 174-6 = γ 338-40; 175–6 = A 470–1. Here as usual the drinking is separate from the eating, and has a distinctly religious character.
δενδίλλων ἕς ἐκαστον, Ὄδυσση ἔδε μάλιστα, πειράν ὡς πεπίθουεν ἄμύμονα Πηλεώνα.

τὼ δ' βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης,

πολλὰ μᾶλ γενομένω γαιήξου ἐννοισισμάτων

ῥηθέων πεπιθεὶν μεγάλας φρένας Αιακίδαιο.

Μυριμδόνον δ' ἐπὶ τε κλισίας καὶ νήμας ἱκέσθην,

τὸν δ' εὖρον φρένα τερπόμενου φόρμιγγι λυγείμη,

καλὴ διαδάθη, ἐπὶ δ' ἀργύρους ἴγων ἦνε,

τὴν ἀρετὴ ἐξ ἐνάρων, τόλων Ἑτίλων ὀδέσσας·

τῇ δ' γε θυμὸν ἔστερπεν, ζέειδε δ' ἀρα κλάει ἀνδρών.

Πάτροκλος δὲ οἱ οἶοι ἐναυτίος ἠστο σιωπῆ, δέγκμενοι Αιακίδην, ὀπότε λίξειεν αἴδεων.

180. ὀδυσσεὰ Ῥ. 181. πειράν δ' (ὁ). 183. εὐχομένοι supra. 181. κλισίν ἄ. 185. κλισίν ἄ.; ἓντον CGT Harl. a (γρ. ἱκέσθην), and γρ. ἄ. 187. ἀργύρους των Ὀ. 189. ἄρα ᾧ τε: δέ ὁ. || κλάει ἄ. 190. ἐναυτίος ST. 191. δέγκμενοι: γρ. καὶ δέγκμενοι δία τοῦ χ. ἄ. || ἀπόταν ἄ. || ἀῖδεων Π.

180. θενδίλλων, διακόνεις τοῦ ὀφθαλμοῦ Σχ. ἄ.; a word recurring only in Ἀρ. Ῥόδ. and (acc. to the schol.) in Ὁσφ. The line is probably part of the Phoinix interpolation, as ἐκαστον (note the F neglected) strictly implies at least three. But metrical necessity may excuse the use of it for ἐκάτερον.

181. πειράν with ἐπέτελλε, epehecgetic of πολλά.

183. Poseidon is both chief patron of the Achaian cause, and lord of the element by which they are walking. ἐννοισίον, probably for ἐν-φοι-γαίνος, root Φοιν of ὥθος, Skt. vahī to smite; so ἐν-(F)-φοι-χάνος: either because Poseidon is the lord of earthquakes, or simply because the waves of the sea are for ever beating the land. ῥαῖος, perhaps originally suρ,-ρίνγιον ἀρχέω, regarded originally as floating the earth. But more probably it means simply πόλιττο τῆς ἀρχῆς, or floating the earth, cf. Soph. O. C. 1072. In Aisch. Supp. 816, Soph. O. T. 160 it comes to mean γενολογία of (a special) land, and is used of Zeus and Artemis, like πολυς, πολυπατὴς. It has been proposed to take it as meaning ὑφαίστημα λαοῦ. But in that case the γα cannot be explained, and the connection with ἐννοισίον forbids; for it is much more likely that a somewhat tautological expression should be used than that the stem γα should be habitually used in two adjacent words in two quite different senses. However, we must remember that with epithets of gods we are on especially doubtful ground, as we can never be sure that the Greeks attached any very definite meaning to hieratic words whose sense may even to them have been lost in antiquity.

184. μεγάλας, πονδῆ; so μεγάλητροι, 109.

186. This is the only case in the Ἡλιαδ where we find music among men; the concert in A 603 is heavenly. The exigencies of war may perhaps account for the fact that the Ἡλιαδ knows nothing of the ἀναδό, who are so prominent in Ὀδ. Cf. on B 595.

187. The cross-bar thereon was of silver. The ζυρόν was the bar, joining the two horns of the lyre, to which the strings were fastened by the pegs (φ 407 κόλλατες). The form ζυρόν was apparently preferred by the scholiasts, but is not strongly attested by the MSS., though not uncommon in later Greek. Cf. Ν 706, Λ 470, and particularly Ο 269.

188. The 'city of Ection' was Thebe, whereas Driseis had come, A 306.

189. κλέα, i.e. κλέα (a) (so P. Knight); fama, famous deeds, as 524, 6 73.

191. δέγκμενοι: see B 794. Αἰακίδην is taken prophetically from the rel. clause.
192. ηποτέρω, forward; an adverb, comp. of πρόσω, not a dual. It is particularly used of persons entering a house, cf. note on Σ 387.

194. The ἐως is generally omitted in this constr. of αὖθις in the (comitative) dative; but cf. Μ 112, Ξ 498, ν 118; H. G. § 114.

196. δεικνύωνος: see note on Δ 4.

197. This disjointed sentence is very natural in Achilles' great surprise, and it is probably useless to attempt to produce from it one connected logical whole. Two thoughts spring to his lips; first, sincere pleasure at a visit from his friends—from whom perhaps he has been separated for a fortnight; and next, gratified pride at what he sees is the object of their visit—a confession of their sore need for him (ἤ τι μάλα χρεώ). This latter he checks, with his native courtesy, the instant he has uttered it, and returns directly to his first expression, which he puts in a still stronger form, with a half excuse (ἐκσυνωμένοι περ) for his unpatriotic satisfaction at the disasters of the army.

Welcome: surely ye are dear friends that are here—the need must be very sore—or ye are the dearest to me of all the Achaeans even in my anger. It is possible, however, to take ἤ τι μάλα χρεώ as meaning 'I had sore need of such a visit from my dearest friends.' The variant ἤ μετέρων (or ἤ μετέρων δώ) gives a smoother sense, but for that very reason is probably only an ancient conjecture.

202. κασίμα, set up in the room (hardly 'on the table'); the Homeric tables were probably too small to take the general mixing-bowl). Cf. Ζ 528 κρητήρια στηθασίαν ἐν μεγάροις.

203. ζωρότερον: an old crux; the earliest commentary on it is that of Aristotle (PtoL. xxv.) οὗ τὸ ἱκέταρον ὦς οἰνόφρενος ἄλλα τὸ βάττον. Apparently he took it to mean 'in more lively fashion.' But he has all Greek usage against him; ἔφανε is used of strongly, wassailed wine from Empedokles downwards (ἐφάνε τὰ πῦρ κέκρητο quoted by Aristotle ibid.; so Herod. vi. 54 ἐπέαν ἄροτρον βούλουσι πείν. ἐπεικονίζετο λέγουσι, and numerous other cases in Lexx.; cf. also the discussions in Plut. Qu. Conv. v. 4, and Athen. x. 6, p. 423). The question is whether the word is connected with γά (ἢ), lively, or ἔφα, fervent (i.e. ἔφαντος). Both etymologies are tenable (see G. Meyer Gr. § 38, Schulze Q. E. p. 25, cf. Hesych.
No further text provided.
αὐτάρ ἐπεὶ ή’ ὁππῆσαι καὶ εἰν ἐλεοῦσιν ἔχεω, 215
Πάτροκλος μὲν σίτων ἔλων ἐπένεμε τραπεζή
καλοῖς ἐν καπέσωι, ἀτὰρ κρέα νείμεν Ἄχιλλεὺς.
αὐτὸς δ’ ἀντίθεν ἤξεν Ἄδρσσήγος θείῳ
tοῖχον τοῦ ἐτέρου, θεοῖς δὲ θύσαι ἀνώγει
Πάτροκλον ὅν ἑταίρον· ὃ δ’ ἐν πυρὶ βάλλε θυηλάς. 220
ο’ δ’ ἐπ’ οὐεὶαθ’ ἐσοίμα προκείμενα χείρας ἰαλλοῦ.
αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος ἢ ἐρων ἔντο,
νεός Ἀἰας Φοίνικι. νόσσε δὲ δίος Ὁδρσσεύς,
πλησάμενος δ’ οὔνοιο δὲπάσα δείδεκτ’ Ἄχιλλη·
‘χαῖρ’, Ἄχιλλεν· δαιτὸς μὲν ἐίσης οὐκ ἐπιδεύεις 225

215. ἑλεοῖν Bar. Mor. || ἔχεω: ἔχεων El. Mag. : ἐνκεν(ν) JPQR Par. e f
g k, and ἐν ἄλλαι λ: Ἀρ. ἕχεον.
216. ἐπέτεινε P. 217. σῶταρ G.J. 218. ἀντίςιος Ρ.Q. 220. πάτροκλος J. 221 om. Dr. 222. ἐς ἐρόν ἐντὸ: τίδε
ὑμῖν. 224. ἀγίλατι Η. || After this line add, καὶ ὦμ (τόνδε Σ) φωνήσας ἐνεα
πτερόεντα προσθῆκα H.JS. 225. ἐπιδεύεις Λ (γ’ρ. ε’ις): Ἄρισταρχὸς χωρὶς τοῦ σ
(ἐπιδεύει οἱ ἐπιδεύει;) Did.

removes it from the fire, salts it, and
puts it on again. That is curious too.
For the gen. with ἐπαίδευς compare H
126 ἀμαξέας ἐπάρας.
215. ἑλεοῖν, chargers of wood to
serve as dishes, see δ 432.
219. τοίχου τοῦ ἑτέρου, by the oppo-
site wall of the hut, in order to watch
his guest’s wants. The phrase recurs in
Ο 598, ψ 90. The local use of the gen.
is exceedingly bold; cf. however πεῖδον,
which is only partially similar, and one
or two other instances in H. G. § 149 (3).
The use of the article is
rather suspicious.
220. ὑμᾶλας: cf. Soph. El. 1423 where
the word has the general sense of sacri-
fice, and so Aristoph. Aves 1520. Here
it is generally explained, after Αρ., to
mean the ἄπορχαι, the portion of meat
given to the gods. Another interpreta-
tion is ἐνεάς, but see note on Ζ 270.
222. This line can hardly be more
than formal after the supper with
Aphanemnon. Hence ἀμένοιν εἶχεν ἃν, ἄν,
φοιν ἢ Ἄρισταρχος, <εἰ> ἐγγίρατο ’ας ἐπάραντο, ‘’ας ἐπάραντο, ’ιν’ δου
χαρῖσαν τις Ἀχιλλεὶς γείεναι μόνον καὶ μὴ εἰς κόρον θείειν καὶ πίνειν λέγονται. ἄλλα ὂμως ὑπὸ περιττής εἰλαξίαις οὐδὲν μετέλθηκεν, εἰ
πολλάκις οὕτως εὗρον φερομένην τὴν γραφήν (Did.).
This remarkable scholion would
not in itself give us a high opinion of
Ἀρ.’s tact or caution; but his critical
reputation fortunately rests on safer
grounds.

223. Why Odysseus should unceremo-
nomiously begin when Αἰας has signed
to Phoinix it would be hard to say,
were it not evident that the name of
Phoinix has been awkwardly dragged in
to remind us of his existence. It is
useless to guess what the original form
of the line may have been—perhaps
something like νεῖς’ Αἰας Ὁδρσση; ὃ δὲ
φρεάτιν ἢμε νοσσὰς πλησάμενος ὀνόμα κτλ.
(so van L., nearly), thus saving the F of
Φοῖνικο. δείδεκτο: Δ 4.
225. ἐπιδεύεις, sc. ἐπιμεν: but, to say
nothing of the contraction of -εις, the
omission of both subject and verb is
excessively harsh. Hence some would
adopt Αρ.’s reading ἐπίδεεα and explain
it as = then lookest (it should be ἐπίδεεα),
others ἐπιδεὔεις in the same sense (so
Platt J. P. xix. 41; the active is
defensible, see on Σ 100). This may
be supported if 226–7 are omitted; but
there is no ground for this, and the
mention of the huts of Aphanemnon
shews that Odysseus must be speaking
of the envos, not of Achilles. It is
perhaps possible to read ἐπιμεν or ἑμεῖν
for ἑμὲν as the ancient critics did; but
the position of the word is unnatural and
ἢ καὶ calls for ἑμὲν. There is some-
thing to be said for Fick’s ἐπιδεὔεις (also
Π 622), there is no lock, but no exactly
parallel use can be adduced. Τ 150
ἐνα μῆ τι ἕκα πρὸς ἐπιδεύεις ἔχομαι is really
different owing to the presence of the
pronoun; and in a phrase like οὗ τοι
adвес (l. 70). there is no discrepancy, a vague subject is easily supplied from what precedes. Here it has to be evolved from the inner consciousness, 'the state of things in general is not lacking' (see H. i. §§ 162 (5), 378 φ). Perhaps the simplest alternative of all is to read επίδεικτειν with Ar., but to take it as an impersonal verb, the Epic form of the Attic δει, so that the phrase is simply δαισὶν ολίγον δει. So far as the scholia go this may have been Ar.'s own explanation.

227. ἥνε καὶ, even as. I.e. it is not for food we have come. πάρα=πάρον, there is abundance, to our heart's desire, to feast on (δαισάθαι, ἐρεμ. etc.).

228. εἰπήρατοί: Bentley's εἰπήρατα is doubtless right, cf. E 429 ἠμερόνατα μετέχετο ἔργα γάμωκ.

229. For ἀλλὰ λίνη Brandreth reads λίνη δε, as the l. is regularly long (see on Z 486). πηλμα: accus. after ἐσορό πεδίωμεν being added without an object.

230. ἐν δοιχι, we are in doubt whether we shall save our ships, or whether they are lost. For the constr. compare K 173, O 502. cωσκελεῖν, a mixed aor., not a fut. The words mean the saving of the ships or their loss, ψαρία being first object, then subject. Compare β 230 for a similar change. As Monro well remarks (H. O. § 291), the use of the infinit. as an abstract noun, with no distinct reference to an agent, makes the harshness more apparent than real; there is no need for Bekker's ingenious conj. σφάσ (rather σφάς) ἔρημ, founded on Λ 117, O 246. δοιχι, here only, from διό 'two' for διφ-γεν: cf. δυ-δίωσ, Zievel, etc.

231. δύσεις ἄλκην, did they might; cf. Λ 164 etc. εἰπευμένου ἄλκην.

232. αὔλιν, bivouac, recurs in Χ 479 αὔλιν ἔσερεναι, go to roost, of birds. So Ημίθαι, Μεν. 71. Hence the later ἀλέξεθα, the regular military term for bivouac (Herod.).

235. And deem that we shall hold out no longer, but fall (back) upon our black ships; or that they will no longer be withheld, but will assault, etc. The phrase occurs several times, and generally with the same ambiguity. But B 175, Λ 311, Μ 126, are strongly in favour of the first interpretation; while here the absence of any mention of any subject (such as ἑπάν or Δάναοί) seems to require the second. So clearly also Ν 742; compare the use of πενεὼν ἐν = assault in Λ 325, O 624, Η 81, while the other sense, that of tumultuous rout, is found in Ζ 82. The form of σχεσσεῖσθαι will suit a passive or mid. sense equally well; the former is found in Ι 655, Ν 630, the latter in ἀφοβοφοῖσθαι, Π 104, 285.

236. Cf. Β 353 ἀστράπτων ἐνιάδες ἐναίσκομαι σήματα φαιν. 236 and 237 rime, an accident of which the Greeks do not seem to have been particularly conscious.
Iliadoc I (ix)

äléras oúdei theous: kratepér dè é lávsa dédunkev. 240
áratei dé tákhisth fakímenai hê diav:
stéutai ýápor uýou ópokóxéven ákra kýrmvba
aútás t' emprítseun malerou tovús, aútár 'Achais
 démástei pará týsin órínomévou úpto kápivoi.
Táut' aïwos dédikéa káta fpréna, m'h oi ápteilás
ekteleósou theoi, hêmén dé òi aízimou eiý
φbíthai én Tropi, ékás 'Argeous iπpobótoio.
áll' ána, eî múmenias te kai ófí per vías 'Achaión
teorméneous éronésbaí úpto Tropówv órümagdów.
autov tì metótpoi's óchós éssetai, oude tì múçhos
réxhhtnos kakou ést' ókous euíren. 250
allá toú prói prín
fri'zéven òptos Dapnaosin állezéseis kakou ñímar.
ó pépon, ñ mev soo ne pátir beneiellei Pýleus
hmati tòi óte s' ek Phínes 'Achámeinou pémpse.

241. ápokóxeine: kópsi P. || ápokórmvba Ú.
242. aútops ð' ð. || ém-
nprékei T: emplíkese Ar. || malerou puri S surp. 243. ápoxómeitous Q King's
Par. a f h, and ap. Ú. || kápvo ú. East. 245. dé dí aízimou: d' ékái-
mon ð. 246. phæiçai DGU: phæícei H. || phæícei en tropi ð: phæícei
en t. J. || ímpobatou H. 248. ùno: ún' ek Vs. || érwmadó Ú'CGHJR.
249. máór Schol. Pind. Ol. ii. 16. 250. kákou ést: te kákó S; kákou
oúr Schol. Pind. ibid. 251. állexísc(í)ç Æ (L surp.) QRSU: állexíscas H.
252. pépon: nósoi Vs. A.

241. stètai, has set himself, see Σ 191. kórwmá, apparently the same as 242. aútops ð' ð. || ém-
the áphlóstov (áphlístro), O 717, the 243. ápoxómeitous Q King's
tall ornamental projection in which the stern of the ship (drawn up landwards)
was run up. See the illustrations in Helbig 244. taúta refers to the following.
H. E.² p. 77, and quotations in Torr 245. éin, the opt. of the remotest
Ancient Ships p. 68. The idea seems to 246. phæiçai DGU: phæícei Ë
be that Hector will carry these off as 248. ùno: ún' ek Vs. || érwmadó Ú'CGHJR.
trophies, as was constantly done in later 249. máór Schol. Pind. Ol. ii. 16. 250. kákou ést: te kákó S; kákou
times. When the Argo runs through 251. állexísc(í)ç Æ (L surp.) QRSU: állexíscas H.
the Symplegades, áphlóstov paréfharan 252. pépon: nósoi Vs. A.
ákra kýrmvba (Ap. Rhod. ii. 691), extermin 242. púrpc: see B 415. malerou
heren inerpende cornubis (Val. Placc. 243. órínomévou, stirroil up like 349. iv. 691).
recurs in H. only T 316-û 375. The der. is 242. púrpc: see B 415. malerou
doubtful. recurs in H. only T 316-û 375. The der. is 244. taúta refers to the following.
doubtful. (m'h òi', iπpobóta). 245. éin, the opt. of the remotest 245. éin, the opt. of the remotest
consequence, as frequently. But Beek, 246. phæiçai DGU: phæícei Ë
writes éin, perhaps rightly; for this form 245. éin, the opt. of the remotest
may here be taken to 248. phæiçai DGU: phæícei Ë
mean either draw away or save (see on 242. púrpc: see B 415. malerou
A 216). The latter would be the more 243. órínomévou, stirroil up like
natural, but úno with gen. from under 244. taúta refers to the following.
suggests that the author of the line had 245. éin, the opt. of the remotest
the former in mind. The analogy of H 246. phæiçai DGU: phæícei Ë
36 suggests that in either case the verb 245. éin, the opt. of the remotest
is future. Heyne would read pósávta. 249. Nor is there any device (μνανή, 246. phæiçai DGU: phæícei Ë
means) to find the remedy, whences once 247. héin, the opt. of the remotest
the harm is done. It is indifferent 248. éin, the opt. of the remotest
whether we take réxhe, kákou as gen. 249. Nor is there any device (μνανή, 247. héin, the opt. of the remotest
absolute or as governed by állou. 250. kákou ést: te kákó S; kákou
There is perhaps a play on words in áchos, állou. 251. állexísc(í)ç Æ (L surp.) QRSU: állexíscas H.
Bekk. takes ést' to be for éstai, which 252. pépon: nósoi Vs. A.
makes more prominent the especial re- 240. áléras oúdei theous: kratepér dè é lávsa dédunkev.
‘τέκνον ἐμὸν, κάρτος μὲν Ἄνθιμαί τε καὶ Ἡρη δόσωσι’, αἱ κ’ ἐθέλωσι, σὺ δὲ μεγαλύτερα θυμὸν ἱσχεῖν ἐν στήθεσι: φιλοφροσύνη γὰρ ἀμείνουν· ληγέμεναι δὲ ἔριδος κακομυθᾶνον, ὄφρα σε μᾶλλον τίωσ’ Ἀργείων ἥμεν νέοι ἵδε γέρνουτε. 

ὅς ἔπετελ’ ὁ γέρων, σὺ δὲ λήθεαι. ἀλλ’ ἐτι καὶ νῦν παύε, ἔα δὲ χόλον θυμαλγέα· σοὶ δ’ Ἀγαμέμνον ἄξια δόρα δίδωσι μεταλήξαιντι χόλοιν.

εἰ δὲ σὺ μὲν μεν ἀκούσοιν, ἐγὼ δὲ κέ τοι καταλέξω ὅσα τὸν ἐν κλησίμων ὑπέσχετο δῷρ Ἀγαμέμνονι. ἔπτ’ ὑπόρους τρίτοδας, δέκα δὲ χρυσὸν τᾶλαντα, αἰδώνας δὲ λέβητας εἰδύνας, δώδεκα δ’ ὑπόσιν πηγοὺς ἀθλοφόρους, οἱ ἀέθλια ποσοὶν ἄροντο. οὐ κεν ἀλήθειον εἰπ’ ἄρρη ὁ τόσσο γένοιτο, οὐδὲ κεν ἀκτίμον ἐριτίμοιο χρυσοῖο, ὅσ’ Ἀγαμέμνονοι ὑποί ἀέθλια ποσοὶν ἄροντο. δῶσει δ’ ἐπτά γυναίκας ἵκουνο ἑργ’ εἰδύνας,

Ἀκαθὼρσας, ἃς, ὅτε Λέοβου εὐκτίμενην ἔλες αὐτός, ἐξέλεοθ’, αὐτὸ τότε κάλλει ἐνίκων φύλα γυναικῶν· τὰς μὲν τοι δῶσει, μετὰ δ’ ἐσσεται ἢν τὸτ’ ἐπηύρα, κούριν Βρισῆνος· καὶ ἐπὶ μέγαν ὀρκον ὀμεῖται μὴ ποτὲ τῆς εὐνύσ ἐπιβίθμεναι ἥδε μηρήμαι, ἢ θέμις ἐστίν, ἄναξ, ἡ τ’ ἄνδρον ἢ τ’ γυναικῶν. 

ταῦτα μὲν αὐτά καί τάντα παρέστεται· εἰ δὲ κεν αὐτὲ ἀστυ μέγα Πριμοῦ θεοί δῶσοι ἠλαπάξαι, νῆα ἄλι χρυσὸν καὶ χαλκοῦ ἰνῆσασθαι

255. δόσωσ’ ἸΩ (supr. ou). || δὲ: δὲ κόν Η. 256. ἰςχεὶν ἐν: ἰςχε ἐνι

256. ἰςχειν ἐν: ἰςχε ἐνι


257. ἀνωρέων, not strictly abstain, but cease from a quarrel when you have been drawn into it (as you assuredly will be at times). Heyne, followed by Bekker and others, rejects 257–8 as an interpolation ex post facto; for Pelens could not foresee the circumstances of the present quarrel. But as 256 gives the advice to ‘beware of entrance to a quarrel,’ so this couplet adds (unlike Polonius) ‘being in it—do not remain inexorable.’

261. ἀξία, equivalent to the insult.

262. εἰ δὲ with imperative, come now, see on I. 46.

264-99 =122-57 mutatis mutandis. Compare especially 276 with 134 for the improvement in the rhythm.
εἰσελθὼν, ὅτε κεν δατεώμεθα ληθά, 'Αχαιοί, 280. Τροιάδας δὲ γυναίκας ἐείκοσιν αὐτὸς ἔλεασθαί, αἱ κε μετ' 'Αργείην Ἐλένην καλλίσται ἔσων. εἰ δὲ κεν Ἀργος ἱκούμεθ' Ἀχαιικῶν, οὐδ' ἄροιρης, γαμβρός κέν οἱ ἔρις. τίσει δὲ σε ἵσον Ὀρέστῃ, ὃς οἱ τηλύγετος τρέφεται θαλήθη ἐν πολλή. 285 τρεῖς δὲ οἱ εἰσὶ θύγατρες εἰς μεγάρου ἐνπτήκτω, Χρυσόθεμι καὶ Δαοδίκη καὶ Ἰφιάννασσα· τάων ἦν κ' ἐθέλησαθα φίλην ἀνείδων ἄγεσθαι πρὸς οἰκόν Πηλίος. ὃ δ' αὖτ' ἐπὶ μείλια δώσει πολλὰ μάλ', ὅσον οὐ πὼ τις ἐμι ἐπέδωκε θυγατρί. ἐπτά δὲ τοι δώσει ἐν ναιόμενα πτολίθρα, Καρδαμύλην Ἐνύπτην τε καὶ Ἰριὴν ποιήσεσαν, Ψηφάς τε ᾿Ζαθέας ἰᾶ' ἂνθειαν βαρύλεμον, 285 καλὴν τ' Ἀπειδεαν καὶ Πηδάσου ἀμπελώσαν. πᾶσαι δ' ἔγγοι ἀλώς, νέατα Πύλου ἡμαθέντος· ἐν δ' ἀνδρὲς ναϊούντο πολλήρρητε πολυβωτά, οὗ κέ σε δωτινησὶ θεον ὅσ τιμήσουσι καὶ τοι ὅτι σκηντρο πεπαράσ τελέουν θέμιστας. 290 ταυτὰ κέ τοι τελέσει μεταλλήζαντε χόλων. εἰ δὲ τοι Ἀτρέδης μὲν ἀπήχθετο κηρόθι μᾶλλον, αὐτὸς καὶ τοῦ δώρα, σύ δ' ἄλλους περ Παναχαίους τειμονέων ἑλαίρη κατὰ στρατόν, οἳ σε θεον ὅσ τίσουσ'. η γάρ κέ σφι μάλα μέγα κύδος ἄροιο. νῦν γάρ χι ᾿Εκτόρ' Ἑλοῖς, ὑπὲι ἂν μάλα τοι σχέδου ἐλθοί


300. μᾶλλον, more than can be balanced by his apology. The μέν in protasis is answered by the ὅδε in apod., but the latter is, as so often, appended not to the ἄλλος which it really contrasts with Agamemnon, but to the personal pronoun, though no change of person is really implied. Cf. ὃ ὅδε in Δ 191.

303. σφι, in their eyes, a sort of locating, lit. "among them." Cf. on Δ 95. 304. Brandreth and van L. (really in order to get rid of ἀρ) urge that Odysseus ought to say 'Hector hows come nigh thee' in bivouacking by the ships. Hence Brandreth reads ἑπεὶ ἄρ μᾶλα (van L. ἑθοῦσα, ἑπεὶ μᾶλα or ἔοις ἑπεὶ ἄρ μᾶλα) τοι σχέδον ἤλθε. This, however,
λύσαιν ἔχουν ὁλοίν, ἐπεὶ οὐ τινὰ φήσιν ὁμοίων
οἱ ἔμειναι Δανάοι, οὐσ ἐνθάδε νησὶς ἐνεκαν."

tὸν δὲ ἀπαρεβόμενον προσέφη πόθας ὡκὺς Ἀχιλλεὺς:
"διογενὲς Λαερτιάδη, πολυμῦχαν Ὄδυσσευ,
χρὴ μὲν δὴ τὸν μόθον ἀπηλεγέως ἀποστείνω,
ἡ περ δὴ κρανέω τε καὶ ὄς τετελεσμένον ἐσται,
ὡς μὴ μοι τρῦζῃς παρηκμηνοι ἄλλοθεν ἄλλος.
ἐχθρὸς γάρ μοι κείνος ὁμός Ἀἴδαο πῦλησιν,
ὅς ἔτερον μὲν κεύθη ἐνὶ φρεστίν, ἄλλο δὲ εἰπη.
αὐτὰρ ἔσων ἑρῶ ὃς μοι δοκεῖ εἶναι ἀρίστατα.
οὖτ' ἐμὲ γ' Ἀτρειῶν Ἀγαμέμνονοι πεισέμεν οὐο
οὐτ' ἄλλους Δαναοὺς, ἔστε οὐκ ἄρα τις χάρις ἦν
μάρνασθαι δήμοςων ἐπ' ἀώδροσι νολεμεῖς αἰεῖ.
ἰς ἡ μοίρα μένοντι, καὶ εἰ μᾶλλα τὶς πολεμίζοι:
ἐν δὲ οὐ τιμή ἡμὲν κακὸς ἥδε καὶ ἐσθόλος·

305. ἔχοντι ΗΡ. 306. οἱ ἐμεναι: ἐμεναι T. 310. κρανέω: φρονεω
Ar. GHJ (P supr.) Q (R supr.) Lips. Par. j k, and γρ. C2. || ὀπέρ δὴ κρανέω τε
καὶ ὡς τελέσσων ὤτω Plato Ἡππ. Μιν. 365 a. || ἐσταὶ: ἐστὶ D. 311. παρη-
κοιμος A (γρ. παρηκοιμον). 312. ἐκείνος G. 313. κεύθης CF (P) QS Vr. b
A, Mosc. 3. || εἰπη: Βασί: East. : Βασί: Schol. Phil. 94. 314. ὡς καὶ
τετελεσμένον ἐστο CGJPQRTU Vr. b, Harl. a, Lips. Plato 1. l., γρ. A Par. a.
316. δαναοὺς: ἀχιλλος T. 317. δήοισιν ἐπι Ar. CGJQ: δήοισι μετ᾽ι.
318. πολεμίζεις DILRQU: πολεμίζεις A (supr. o) P.

does not really give so good a sense; Odysseus urges that Hector has lost his
head (τὸν ἄχον) at his unexpected
success, and now it may be that he will
meet Achilles. It is useless to attempt
the reduction of so late a book to the
oldest Epic norm.

309. ἀπαρεβόμενος: the old derivation
from ἄλεγχος seems right, without respect
of persons (or regard for consequences).
ἀποεινεῖν, speak outright, cf. B 772 ἀπο-
μωσίας. It generally means renounce or
forbid.

311. Τὸ γε γενικισματικά καὶ κοινωνικά
from this side and that. τρυγίστε
seems to be used properly of the ‘cooing’
of doves τρυγίστε (τρυγίστε).

312. This line recurs § 156 in a sadly
undistinguished context. ‘The gates of
death’ mean the dreaded entrance into
the world of shadows (see λ 491). The
passage is clearly alluded to in Soph.
Phil. 89.

313. ἐτερον is answered by ἄλλοι, cf. II.
472-3. The line is of course not aimed
at Odysseus, but is rather an excuse for
the freedom with which Achilles means
heits to speak; κείνος is opposed to the
cumulative ἔκκοιν (314).

316. Δαναοὺς, sc. ἐνεπεφεύρεον (ἐνε-
πεφεύρεον) alludes to Agamem-
non (see l. 332). From 316 to 333
the leading thought is that Agamemnon has
taken the spoils while leaving all the
work to Achilles, like A 163-71.

319. Ἓν, the same; see on E 603, Ν
422. The hiatus is indefensible, but it
is strange that μὲν, should shew it
without variation. Either Heyne's μὲν
or Brandruth's δὲ τ' ἦν supplies an easy
correction. The latter is preferable, cf.
A 174. The same question recurs in Φ
569.
kάθαν ὤμον ὁ τ' ἀεργός ἀνήρ ὁ τε πολλὰ ἐσργως. 320
οὐδὲ τὶ μοι περίκειται, ἐπεὶ πάθον ἀλγεα θυμοὶ
αἰεν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
ὡς δ' ὄρνις ἀπτήσει νεωσοῦσι προφέρησι
μάστακ, ἐπεὶ κε λάβησαι, κακός δ' τε οἱ πέλει αὐτῷ,
ὡς καὶ ἔγω πολλὰς μὲν ἄυπνους νύκτας ἱανων,
ἡματα δ' αἰματώντα διετρησαν πολεμίζων,
ἀνδράσι μαρνάμενος ὀάρων ἕνεκα σφετερών.
δοδεκά δι σὺν νησί πολείς ἀλάσταξ' ἅναρων,

[322. αἰεὶ Ο : αἰεὶ Ω. || πολεμίζειν Ar. Ω : πολεμίζων Par. c g, and ap. Did.
324. δὲ τὲ : δ' ἀρα Ar. GJTQT : δὲ Par. k. 327. ὀάρων Ar. Ω : ὀάρφω R1
c d g : δὲ J Harl. a, Vr. c, Par. h : μὲν Max. Tyr. : ῥάρ Plut. 541 b. || σὺν Vr.
c, Par. h, Estu.

320. This line, with the Attic use of the article to express a class, has all the appearance of a late gnomic interpolation. It has a specious resemblance to the preceding lines, but is no more than a pointless generality here, terribly weakening the speech. Achilles has no thought for anything but the conduct of Agamemnon, with which this commonplace has nothing whatever to do. Hence most edd. bracket it, Bekker condemning the preceding couplet also. Bentley's λάγχαν' for κάτωσι' is ingenious but most improbable. Ω 45 is a very similar instance of gnomic interpolation.

321. Nor doth there remain to me any profit because I suffered tribulation of soul, ever staking my life to fight.

322. παραβαλλόμενος like παρθένον, β 297, γ 741, c 255, Ἑπα. Αρ. 455, of the stake set down by the combatants to strive for. The idea of risking remained always attached to the verb, see note on Δ 6.

321. Some here read μάστακα, understanding the word to mean a monster, and so Theok. xiv. 39. This gives the simplest sense; but in δ 287, ψ 76, the only other passages where the word recurs in H., it means mouth; hence Ap. Lex. and others take it as a dat. μάστακα(τ) here, in her bill. So too Plut. de Prof. εἰν Βερ. 8 (ii. 50 Α) διὰ τοῦ στόχου (cf. de Am. Prolis li. 494); and this is perhaps best. An object to προφέρησι is easily supplied; it is in fact represented by the clause ἐπεὶ κε λάβησαι, which virtually = whatever she catches. κακός . . . αὐτῇ is the favourite touch added to a smile as a sort of parenthesis, and hence in a different constr. (indic. for subj.) δὲ τὲ are the particles regularly used for this purpose, and are therefore to be preferred to the δ' ἀρα of Ar.

325. ἱανων here evidently means pass the night, not sleep, and so τ 340-2. This seems to be a later development, see Scholze q. E. 71 ff.

327. As the line stands it is obscure and ambiguous. We must take ἄνδρας as meaning the Trojans, fighting the enemy for their women. ὀάρων must refer to Helen, but Achilles rhetorically generalises, saying 'this war is all about women,' while σφετερών contemptuously ignores the fact that Helen belongs to the Greeks. The other alternative, to take ἄνδρας as a dat. commodi, and refer it to the Areiadi, fighting for the benefit of husbands for their wives, is impossible in the face of constant use of the dat. with μάρασθαι etc. meaning 'to fight against.' Both of these interpretations ignore the use of σφετερών, a reflexive, not an anaphoric pronoun, their own. There can be little question that the right reading is μαρασμένος, battling against men (the Trojans) who are fighting for their wives; the Trojans are fighting to keep their wives just as much as the Areiadi; why should I be on one side rather than the other? μαρασμένος has no ms. support, but is printed in the second and third Aldine editions. Probably it is a mere printer's blunder, as it was removed in all sub-
sequent editions founded on the Aldine, Heyne was the first to point out its superiority. 329. φωι: supply ἀλατέα (the parenthetical use is not Homer's but is found in Ημία. Μερ. 549, Πινδ. Π. iii. 75). Six cities are named as having been taken by Achilles: Thebe (A 366), Lynnessos (B 691, T 296), Pedasos (T 92), Tenedos (A 625), Lesbos (I 129), Skyros (I 668). See note on A 125. 331. ἐξελώθην here seems to mean 'took from the cities,' not as usual 'chose as a γέφας εξαπέρτων,' the mention of which comes afterwards (334). 333. διὰ with διασάκετο, the smaller part he divided, but the greater he kept. 334. For ἄλλα Βέκκ. con. ἄσσα, ingeniously, and certainly to the advantage of logical clearness. But the text is defensible; πολλὰ is so much the uppermost idea in the speaker's mind that he naturally passes to his next theme, what is given to the rest, as though he had not just mentioned it; in fact he has introduced παύρα in 333 merely as a foil to the πολλα, and not for its own sake. There does not seem to be any particular distinction between ἀριστέας and Βασιλέας. 335. The punctuation of the text is that of Turnebus, Barnes, Clarke, Ernesti, P. Knight, and Brandreth, and has recently been supported by Caner. The sense is unimpeachable; 'why should he take my share (Brises)? He has a wife of his own, let him be content with her.' The usual punctuation places a comma after ἀλεξη, and a colon after θυμαρέα: 'he has taken and is keeping my wife—well then, let him have his joy of her.' This assumes that Achilles can call Brises an ἀλεξῆς. But that word is always used of a legitimate wife (cf. Εἰ 922 γνήσιοι εἰ ἀλεξῆς; opposed to δολας Π 409; a term of honour in A 546), and Achilles is thus not only inconsistent with his own words in 395 ff., but, what is more serious, he is false to his own dignity in even pretending rhetorically that he has married a captive. See further on Τ 208. οὐκάρεια: so ρ 199, 5 232: the a seems to be a relic of the old Epic, and has been supplanted by the regular Ionic γ in κ 362 θυράρες κερασάρα. 337. δεὶ for χρῆ, only here in H. The construction is late as well as the word. Bentley's τὶ δ' δεὶ is very likely right. 339. ἂν οὐκ, ironical: 'was it not for Helen's sake,' i.e. were we not brought hither on account of a stolen wife by one that is himself a wife-stealer? 342. τὸν αὐτοῦ, so ἀλεξῆς. A very rare use of the article in H. Cf. Ψ 315, 376, χ 221. τὸν has doubtless supplanted an earlier ἐφ (App. Δ). αὐτοῦ would be
ἐκ θυμοῦ φίλεον, δουρικτητήν περ ἐνυσαν.

νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἰλετο καὶ 

μή μεν πειράτω εὖ εἰδότος· οὐδὲ με πείσει.

ἀλλ', Ὀδυσσεί, σὺν σοι τε καὶ ἄλλοισιν βασιλεύσι

φραζέσθω νῦσσιν ἀλεξέμεναι δήμοι πῦρ.

ἡ μὲν δὴ μᾶλλα πολλὰ πονησάτο νόσφιν ἔμειο,

καὶ δὴ τείχος ἐδείμε καὶ ἣλασε τάφρον ἐπ' αὐτῶι

eὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπεξεν.

ἀλλ' οὖν ὅσ δύναται σθένος; Ὁκτοροι ἀνδροφόρῳ

ἵσχειν. ὃφρα δ' ἐγὼ μετ' Ἀχιλλίων πολέμιζον,

οὐκ ἐθέλεσκε μάχην ἀπὸ τεῖχεος ὄρνιμεν· Ἡκτορ,

ἀλλ' ἐστιν Ἐκμαῖος τε πύλας καὶ φήγου Ἰκάνεων

ἐκεῖ ποτ' οὖν ἔμμενε, μόνης δὲ μεν ἐκφυγεν ὄρμην.

νῦν δ', ἐπεὶ οὖν ἐθέλω πολέμιζεμεν· Ἡκτορὶ διώι,

αὐριον ἴρα Διή ῥέζας καὶ πάσι θεοῖς,

νῆρας ἐν νῆρας, ἐπὴν ἀλαδε προερύσσω,

ἄνθεαι, αὐ' ἐθέλησθα καὶ αὐ' κέν τοι τὰ μεμήλη,

ἥρν μᾶλ' Ἐλλήποιον ἐπ' ἤχυνόεντα πλεούσας

νῆρας ἐμᾶς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμάτως·

363. So in γ 180 the voyage from Tenedos to Argos takes four days. Paley quotes Theokr. xiii. 29, where three days are spent in going from Phthia to the Hellespont. The distance is little over 200 English miles in a straight line, and Lemnos and Poparethos lie conveniently for shelter at night; so that five miles an hour for fourteen hours a day would cover the distance. Even Homeric ships could probably manage this with a fair wind.

364. Ερυθρων, metà φθοράς παραγνωμένως Schol. A; see Θ 239.

365. Δόλον, se. other than what I have at home. The word Ερυθρων might seem to show that χαλκός (which elsewhere is either αίθροι ἴμαν or κόρων) is copper, not bronze. But Homeric colour-words are too vague for any such conclusions. We know from Schlemann's discoveries (see Schuchh. p. 209) that the pure metal and the alloy were both familiar in the Mykenaeian age; but χαλκός, like αἰθροί, has to stand for both. The different alloys, which in the objects discovered pass by gradual steps into pure copper, were all considered as varieties of the same metal. All metals, in fact, had to be classed as gold, silver, tin, iron or χαλκός. (Brass and bronze have only been distinguished in English since about 1735; see New English Dict.)

366. πολιός: the natural colour of iron is light grey, as is seen in the fracture.

367. The portion assigned him by lot, in common with the rest of the army, is bitterly contrasted by re with the γέφας he received as commander. ος δὲ περ ἔδωκεν: see on 331.

369. Observe the bitter emphasis with which Achilles repeatedly forces the name Ατρείδης into the most emphatic place. Il. 332, 339, 341, in significant contrast with Agamemnon himself, who never utters Achilles's name from 115 to 161.

370. Επικύζονται, ήρεν ἀπό εἰς. The next line is somewhat loosely added: 'I wish them to look upon him with disfavour', in case he may be expecting to outwit some other Danaan.' 373. κύνεος περ ἐκὼν: cf. A 225, Θ 486.

374. οὖνδε μέν: οὖν ἐτι Bentley, οὖν δὲ Heune. With the second clause we must supply some such verb as συμπρήξω by a slight zeugma.

375. Ἡλέκτορ, sinned against me: με belongs to both verbs, as δισεκράω regularly takes an accus. in Ἡ: Τ 265, 8 570, δ 378, ε 108, etc.
For 384. 

noTiN' e.g. 

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382. 

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Orchomenos 

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384.

386. 

orchomenon for όρχωμενον: 

ouδ' .. ήδ' ΓοQ 

(yp. Harl. a): 

ei δ' .. ήδ' J: 

εδ' .. ήδ' Ω. 

| δ' | εε: | εαα C. | 

| potinecetai | DTU 

| Harl. a: | potineketai 

| GP: | poti nteci 

| J. | 382. | οει: | 

| yp: | ήι A. | 

| en: | ένι: | 

| CjQR Cant. | 383. | έκατοντάπλασ. | 

| Π | ανι: | 

| έν P. | 

| | έκάστας Ar. AC Harl. d: | 

| έκάστης | HRST: | 

| έκάστης Par. b: | 

| έκάστηςι Arithmetic; | 

| DGJPQU Lips. Mosc. 3. | 384. | 

| ήεινεκσα | GP | (i'n res.) | Q. | 377. | 

| οι: | εο (εο) | ACJPS Harl. a, Lips. | 

| Vr. b: | εο Lips. | Vr. A: | 

| εοι R: | 

| e Μοsc. 3. | 378. | τινpositor | Éκκαρος East. | 

| 381. | ουδ' .. ουδ' | T Par. d h j k, Est. Strabo 

| ix. 414, γρ. Α (twice; in one place ἐρχομενὸν for ὄρχωμενον): | 

| ouδ' .. ήδ' ΓοQ 

| (yp. Harl. a): | 

| ei δ' .. ήδ' J: | 

| εδ' .. ήδ' Ω. | 

| δ' | εε: | εαα C. | potinecetai | 

| DTU | Harl. a: | potineketai 

| GP: | poti nteci | J. | 382. | οει: | 

| yp: | ήι A. | 

| en: | ένι: | 

| CjQR Cant. | 383. | έκατοντάπλασ. | 

| Π | ανι: | 

| έν P. | 

| | έκάστας Ar. AC Harl. d: | 

| έκάστης | HRST: | 

| έκάστης Par. b: | 

| έκάστηςι Arithmetic; | 

| DGJPQU Lips. Mosc. 3. | 384. | 

| ήεινεκσα | GP | (i'n res.) | Q. | 376. | 

| οι: | εο (εο) i.e. let him be content 

| with that he has already done. | Εκκάρος, 

| let him go unhindered to his fate, or | ‘out of my way,’’ contemptuously, as 

| we say ‘about his business.’ | 

| 377. | οи: dat. as Z 231 Γλαυκὼς φέρνας 

| εξῆς πρὸς Ζεὺς. | 

| The variant εὺ naturally 

| arose here because ἀε is separated from 

| the verb. | 

| 378. | καρός: a word of unknown origin, 

| and apparently not found again in Greek. | The most likely 

| explan. is that which 

| connects it with κέφω (cf. άκαρπός), a 

| chip, shaving. | Heyne ad loc. collects 

| the ancient interpretations, which 

| are all worthless; e.g. that it is the gen. 

| of κέφω and means ‘I hate him ὑπο death’ 

| (as Γ 454; hence van L. conj. τίω δέ ἐ 

| κέφω ἐν αἰσι, or that it means a 

| Κάριας—Κάρες Καπτάδοκες Κλίκεσ, τρία 

| κάπτα κάκιστα—which would need a long 

| a: τίω δέ Fe Καρός ἐν αἰσι Bentley. 

| Others read ἔκαρος and explained 

| φθέρος! For σίχι, lit. in the measure 

| of, cf. on Α 418. | 

| 379. | For the construction of this 

| sentence compare χ 61 sqq. These are the 

| only two passages where οὐδ' εὶ begins a 

| sentence; elsewhere it always takes up 

| a preceding negative clause. The 

| apodosis begins with l. 386. | 

| 381. | Orchomenos in Boiotia, B 511, 

| was the city of the Minyai (Α 284), who 

| were famed for their treasure and for the 

| house in which, according to tradition, 

| it was kept (see Pausan. ix. 38, with 

| Frazer’s note, and Schuchl. p. 299). 

| The form ἐρχομενὸν, which is possibly 

| indicated as a variant in Α, is that used 

| locally (see on B 511). The mention so 

| close together of Orchomenos and Thebes 

| makes it very clear that the Thebes 

| meant is that in Boiotia. 382-4 are a 

| most proxy interpolation, entirely out of 

| character with the rest of the speech. 

| They are evidently due to some person 

| with a dull chronological mind who 

| reflected that during the war with 

| Troy the Greek Thebes was lying waste 

| after the war of the Epigoni (cf. B 505). 

| He forgot, however, that Egypt is else 

| where unknown to the Ιημων, and borrowed 

| a line from δ 127 where it is quite 

| in place. (383-4 have been condemned 

| by almost all critics since Heyne; Dr. 

| Verrall was, I believe, the first to 

| point out that 382 must go with 

| them.) 

| 382. The synizesis of -ιας is excused perhaps 

| by the fact that the word could 

| not otherwise be used. Cf. B 537 Ιστι 

| οιιανα. 

| 383. έκάστας: supply πιλας from έκα 

| τόμπελα. The majority of ms. give 

| the singular; Ar. supported the plur. 

| on the ground that Ἡ always uses the 

| plural of a single gate—this in connexion 

| with his view that there was only one 

| gate to the Greek camp, see on M 120, 

| 310. δια distributive, 200 to each. 

| In a late interpolation we need not trouble 

| about the neglected F of έκάστας.
385. ψάμαθος το κόνις τε: ψεύδονται οἰνείροι. Schol. Theok. ix. 16. 386. πείχι S. 390. ἐλέεσω : ἐρέεσω G. 393. σώσι Αρίο, Schol. T on II 252. 394. οὖν : ὦν S. | το μάκκεται Αρ.: γαμέκκεται Ω. 395. πολλοὶ δ' Α'DJRU Mosc. 3. | ἀγάδες J : ἀγάδες C: ἀχαίδες GQ. 397 om. T. | add. Rhosos in marg. 399. θύματα J Mor. Harl. b d, Par. b g j k, Lm (T.W.L.), and ἄλλοι (Did.): θύματα Αρ. Ω. 386. The Homeric use of κεφ with fut. indic. being conceded, πείχι, or otherwise the practically identical πείση, with its positive affirmation, seems better suited to Achilles' mood than the opt. πείσεις'. Moreover the elision of -eis is very rare; compare note on T 101. On the other hand, οὐδέ κεν ὑδί λέξει in the obviously imitated passage χ 65 is too strong evidence even for being overruled. 387. ἀποδόουμαι λώβην, a condensed expression for 'pays me the price of the insult' (in humiliation, not presents). 388. See 146. γαμέσω, future. It is indifferent whether we put a colon or a comma after Ατρείδασ: in the former case we have an effective echo of the introductory οὖδέ εἰ of 379. 389. Βασιλεύτερος, bitterly ironical. Cf. Agamemnon's own words in 160. 390. σώσι: see on 121. εἰ γὰρ δὴ μὲ σώσι Brandreth, εἰ γὰρ κεν σώσι van L. 391. Whether Ar.'s το μάκκεται for γαμέκκεται is founded on ms. authority, or is a 'palmary conjecture,' we are not in a position to say. Its rightness is shewn by the rhythm, for it removes the forbidden trochaic caesura in the fourth foot. το gives the emphasis of contempt, 'as for a wife,' a tone which is already present in the ironical θην. μάκκεται is fut. of μάλωμα (later μάλωμα), will see, cf. Α 190 ἐπιμάστασαι. The simple verb recurs in ν 367, ξ 356 in rather different senses. γαμέκκεθαι in the sense 'get a wife (for a son)' would be unique; the mid. of course means 'to give (one's self or a daughter) in marriage.' 392. 'Ελλάδα in the restricted sense, a district near Phthia, see on 447. 393. ρύσται, prol. as ποικίλες λαών. Cf. note on Z 403. We should perhaps read πτολεμέρ' ἔρωςται, but the ν (also K 259) may be due to the influence of the parallel form ἐφα-, see on Α 216. 397. ἐσέλωμι: cf. Α 540. 398. ἐπέκεκτο, was set upon before sailing. 399. θύματα is preferable to the vulg. γάμας, because it goes closely with the infin. 'to marry and enjoy';
κτήμασι τέρπεσθαι τὰ γέρων ἔκτῆσατο Πηλεύς.

οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ᾽ ὡσα φασίν

'Ἡλιον ἔκτησαί, ἐν ναιάμενοι πτωλεῖρον,

το πρὸν ἐπ᾽ εἰρήνης, πρὶν ἐδείξαν υἷας 'Αχαίων,

οὐδ᾽ ὡσα λάννοι οὐδὲς ἀφίτορος ἐντὸς ἠερεῖ,

Φοίβου Ἀπόλλωνος, Πυθοὶ ἐν πετρήσουσι.

λήσται μὲν γὰρ τε βόες καὶ ἵππα μῆλα,

κτητῷ δὲ τρίποδες τε καὶ ἱππῶν ξανθὰ κάρηνα;

ἀνδρὸς δὲ ψυχῆ τὰλιν ἐδείξαν ὡτε λειστὴ

οὐθ᾽ ἐλετῆ, ἐπεὶ ἄρ κεν ἀμείβεται ἔρκος ὅδοινων.

μὴ τρίρ ῥέ τε μὲ φησί, θεᾶ Θέτις ἀργυρόπετα,

διάθαδας κήρας φερέμεν θανάτοι τέλοςδε.

ei μὲν κ᾽ αὐθὰ μένου ἤρων πῦλοι ἁμφιμάχομαι,


'a Dat. construed with the principal clause expresses something prior to the Inf. (either a condition or a reason),' H. G. § 240. The context already shews that the marrying is here the essential predicate, the enjoying being subordinate.

401. ἀντάξιος is used like a substantive, an equivalent, representing the whole of the next two clauses.

402. ἐκτίσται (Attic κεκτ.,) perf. in fin. here used to represent the plpf.; the direct constr. would be δόσα Πηλοῦ ἔκτηστο, 'used to possess.' For the wealth of Troy see Σ 288, Ω 543. The cautious guarding line 403 = X 156; it has probably been inserted here by the same hand to which we owe 382-4.

404. ὁφίτωρ, the archer, ἐκβιδὴν. Pytho, the later Delphi, is named Β 519, Χ 581, and the oracle of Apollo there Θ 80 (Λάρυν γόνυ). For the wealth which accumulated in temples and sacred precincts see Β 549, Ξ 203, γ 274, μ 346. The 'stone threshold' seems to imply a stone temple such as acc. to the Ἰουνι. Ap. 294 ff. was built by Trophonios and Agamedes when first Apollo came. But the words do not necessarily mean more than a treasure-house.

406. λήστητο, to be gained by forays in war; κτητῷ, by peaceful means. barter or gifts. See on 125.

407. For the pleonastic use of κάρηνα (as we talk of so many 'head of oxen,' though not of horses) cf. Λ 309, Ψ 260 βῶς τόθμα κάρηνα.

408. παλίν ἐλθεῖν, sc. ὡστε π. ἔλθ. λειτόν, a curious by-form of λιπιτή, cf. Attic λίδα, Hom. νέος by νεός. Heyne and others would read λιπιτή with η shortened by the following vowel. See van L. Ench. § 17, and cf. note on δῆος 1. 674.

409. ἐλετώ, a general word, of acquiring by any means; here answering to κτητῷ above. ἀμείβεται in sense pass over recurs in Η. only in the same phrase κ 328. So Ἡσ. Theog. 749, Ζ. 749, Λ. 749, Cho. 965, etc. ἐρκος δόδονων recurs only in the formal phrase πνεύμα se ἔπος φύγειν τ. 8. (Δ 350, Σ 83, and six times in Od.).

411. I.e. there are two fated ways by which I may pass through life; one (μεῖν, 412) short and glorious, the other (δε, 414) long and un honoured. We do not elsewhere find that Achilles has such a choice in his power; in Α 352 he claims that since his life must be short it ought to be glorious as well.

412. ἀμφιμάχομαι with accus. in local sense, as Σ 461, Η 73, Σ 208; also with gen. Ω 391, Η 496, Ψ 29; and dat. Η 526, 565.
οδετο μεν μοι νοστος, ατερ κλεος ωθουτον έσται· ει δε κεν οικαδ' ιωμι φιλην ες πατριδα γαιαν, οδετο μοι κλεος εσθλον, επι δηρον δε μοι αιων εσσται, ουδε κε μ' οικα τελος θανατοι κιςειν. και δ' αν τοις αλλοισιν εγω παραμυθησαιμνων οικαδ' υποπλειειν, επει ουκετι διετε τεκμορ Υλιον αιτινης· μαλα γαιρ εθεν ευρυστα Ζευς χειρα εην υπεροει, τεθαρσηκαι δε λαοι.

ολλ' υμεις μεν ιωτες ιριστησειν 'Αλχαιων αγγεληιν αποφασθε, το γαιρ γερας έστι γεροντων, ουφ' αλλην φραξονται ειν φρεσι μητιν' αμεινω, η κε σφιν νηις τε σοη και λαιδ 'Αλχαιων


413. οδετο, aor., perhaps as referring to the moment of choice: see, however, H.β. § 78. 1.
414. ιωμι is Nauck's conj. for ικωμι, which is found in all ms., and does not even receive a passing comment in the scholia. The line is occasionally quoted by the grammarians to prove that final -ωμι can be short before a consonant, in explanation of the fact that it counts as short for purposes of accentuation. Numerous emendations have been proposed; Hugo Grotius' ικωμι held the field for a long time, but it is a mere vox nikitai; the act. ικων is unknown to Greek, unless the very doubtful ικωντ (or ικωντ') of Pind. P. II. 36 be regarded as another case of it. The same objection applies to ικωμι introduced by Wolff and supported by a wrong report of the reading of A, now corrected by Allen. Others have corrected φιλην into ρημι (Bentley), ιων (Heyne), επρ (Brugmann). For the last, to be taken in the sense of (αιμ) οιων, see App. A. The obvious objection to it is that it would have been corrupted not into φιλην but into ρημι. There is no reason why ρημι or ιωμι should have been corrupted at all, unless it be by a reminiscence of the frequent repetition of the phrase φιλην ες πατριδα γαιαν (fifteen times in Πισα and thirteen in Ωλ.). On the whole Nauck's conj. ιωμι best fulfills the conditions; it is near to the ms., and the unfamiliarily ending -ωμι has almost invariably led to corruption (see on Α 549). We should, indeed, have expected ιωμι. But an intermediate ιωμαί is quite possible; cf. the error of Α εθελωμαι for εθελομι in the schol. on 397.
416. Athetized by Ar. and expunged by Zen. as a weak tautology, interpolated from the supposed necessity of giving a verb to the last clause of 415—a frequent source of interpolation.
418. δειε: a future with present form, see Χ 431 δελωμαί. Γε will never find (as Η 31 τεκμαρ 'Υλιον ευροην).
422. Declare openly my answer, for so to do is the privilege of counsellors, sc. to speak openly. αποφασει, like αποειφει 309.
424. For τε σοι Ναυκ reads σαοι, Brandreth τε σαω. This verb has got into great confusion in the ms. owing to wrong 'dieciasis' of contractions. But with the exception of ε 499 σωκων, an altogether later form (unless we read σαικων there), all can be reduced to σαων (with perhaps a non - thematic form σαωμα). σωκων (ε 430), σωκεκον (Θ 363) will be for σαων, σαδεκον under the influence of σαων. Similarly we can always read σαις for σως (except Χ 332). The original form σας is attested by the name Σαζουκλητας in a Cyprian inscr. The question is not certain, however: it is quite possible that there may really
have been, as Schulze thinks (Q, E. pp. 397 f.), two stems σω(F) and σα(F), giving rise between them to a third, οἵσι(F). He regards σώσι in 393 and ὁσὶ here as belonging to an aor. έσώσασιν. But in 393 σώσασι (i.e. σώσασι as Ἀριος read,) may equally be referred to a non-thermic σώσω following the analogy of δοςι, etc., and Brandreth's σώσι here might be defended as an analogical singular. See H. G. § 81, and cf. note on 681.

425. ἐτοίμω (possibly conn. with ἐτοι ϝρ, ἐτυγχαν., in sense 'really existing,' i.e. present, at hand) seems here to mean 'brought to reality,' i.e. successful, as we say 'realized.' Cf. Ξ 58, Σ 96, θ 334, the only other instances in H. except the often recurring οὐλαίου ἐτοίμω προκέιμενα.

426. I.e. the plan of sending this embassy to me. ἀποσυνικάντω: for the force of ἀπο- see on B 772.

431. ἀποεικόνισαν here may mean either spoke out as 309, or refused their offers as generally.

427. δ' οὖν, U. || δ' ἄμω παρ' αὐτῷ Harl. a.

428. ἔπωτο D. 431. ἀποεικόνισαν G: προσεικόνισαν H (supr. ἀπο). ἀπορεύεσθαι Q.


433. ἀναστρίβω, 'making his tears well up'; see note on A 481. So also beta. 381.

434. μετὰ φρεσκάνιαν, ποταμοῦν ἐδοκεῖ, made me thy companion, 'escort.' But the word is very awkward, especially as it is used in a different sense in the next line. eis θ' ἄμων, i.e. to be hearted, e.g. A 297.

435. ἄδιδων, 'making invisible,' destrouning. See on B 318.

437. ἄποιμων in passive sense, as often. ἀπό θ' ἄμων, ἀπό τοῦ ἄμων.

438. ἐνεμέρων = ποταμοῦν ἐδοκεῖ, made me thy companion, 'escort.' But the word is very awkward, especially as it is used in a different sense in the next line. eis θ' ἄμων, i.e. to be hearted, e.g. A 297.

440. ὀξιοειδὲ, levelling; see note on A 315. The correct form is of course either ὀξιοειδὲ or ὀξιοειδὲ, to either of which the variant πτολέμιο may point.

441. The τε is gnomic. Compare A 490 ἀγοράκην κυδάσινεραν. To avoid the syntheses van L. conj. ἀγοράκη for ἀγοράκων.
444. Repeated from 437, ἄν going with the verb, as there, and not with ὥς, which virtually = wherefore (lit. in which way, or rather, in that way), like the later ὡς.

446. γῆρας ἀποσύσας, having stripped off my old age from me, as though like a snake a man could cast his old skin and reappear fresh and young. γῆρας is used by Aristotle (II. A. v. 15. 6) to mean the slough or cast-off skin of a serpent.

447. An attempt to reconcile the different statements in Homer about Amynantor lands us in hopeless confusion. In K 266 we have an Ἀμύντωρ Ὀρμενίδης in Eleon, and in B 500 we find Eleon in Boiotia; but here Amynantor’s kingdom is Ἑλλάς. But according to the regular Homeric usage, Ἑλλάς is part of the kingdom of Pelus. We may assume perhaps that Amynantor was one of the ἀραστῆς of 396, a subordinate chieftain of Hellas, which with the neighbouring district of Phthia made up the kingdom of Pelus in SW. Thessaly. But then we have to reckon with the fact that Ormenos was an eponymus in Northern Thessaly, where we find Ὀρμένος (B 734); of this Ormenos Eurypylos, whose kingdom lay here, was the grandson according to the tradition. The statements in K seem to imply a complete transplantation southwards to Boiotia of the whole legend or genealogy, comparable to that which transferred Eurytys and Oechnia into Peleponnesos (B 595). The location in Phthia will then be an intermediate stage. (See also Bury in J. H. S. xv. 221-5.) Demetrias of Skepsis wanted to read here Ὀρμένον πολυμέλων, according to Strabo (ix. 438-9), instead of Ἑλλάδα καλλιγναία.

449. παλακίδος, on account of his comeliness; this causal genitive is common after χώσεθαι and similar verbs, and is here particularly natural in connexion with περί.

451. ὑγόνων is frequently thus used with verbs of praying; it is a pregnant construction, and we must supply λαξανον or the like from λαξάνον. See note on A 500.

452. προστίθηται: the force of the preposition is not quite certain. Perhaps it means ‘in preference to,’ ‘taking the advantage of’ my father.

453. The ‘bowlderizing’ of this passage by the insertion of ὄβ' (see above) is amusing; compare X 658. The patron of the emendation, Aristodemus of Nysa, was tutor to Pompey’s sons, and in his old age lectured the young Strabo. He had, however, more than one predecessor in the whitewashing of Phoönix, who was made out to be innocent by Euripides (see the fragments of his Φοίνικας). δίσεις, suspecting, A 561.
454. The Erinyes appear here in their proper function, as upholders of the moral order, and especially as avengers of sins against the family. But though the Erinyes are appealed to, Zeus of the underworld and Persephone carry out the curse; while below, 569 and 571, the exact converse occurs. As in the latter case the Ἐρινύες is distinctly spoken of as a person, not a curse in the abstract, it seems difficult not to identify it with the nether gods, so that Zeus and Persephone would be themselves the Ἐρινύες in so far as they were acting to maintain the right order of things. But the views of Erinyes in H. cannot be brought into complete harmony; in Ph. 412 an almost purely abstract conception seems to have been reached. We seem to have the whole development of the idea before us. Primitive man, to whom the shedding of tribal blood is horrible, has to call in supernatural powers to punish it; for this offence cannot be avenged by the next of kin. This first conception of a non-human retribution gradually grows into the lofty idea of a divine moral law ruling the world. See T. 418, and note on Γ 278.

455. ἐφέσεσθαι, from ἐθ, root of τε, = si(s)e(d-o), transitive, as π 413, that he might never seat upon his knees any dear son begotten of me: i.e. he prayed that I might be saved for ever childless. We should rather expect ἐμοῦ ἐκαίνειν, which is indeed a variant. οἶκος cannot here be ἐμοῦ ἐκαίνειν, as Phoinix himself is not the subject of the sentence.

457. Ζεὺς καταχθόνιος is a unique title in H., but we have Ζεὺς χίθρως in Hesiod, where he is coupled with Demeter, and Soph. O. C. 1606; and there was a cult of him in Corinth (Paus. ii. 2. 8) and Mykonos. Compare the phrases Ζεὺς ἄλλος and τὸν πολεμεωτάτον Ἰάμη τῶν κηκυκουτών, quoted from Aischylus. Ζεὺς χίθρως is a favourite name in the Orphic poems and Nonnos. The name seems to imply a different set of myths from that general in H.—a theogony in which one Zeus is the god of heaven, earth, and underworld alike, and is worshipped in all these different aspects (cf. Paus. loc. cit.), instead of being differentiated into three gods.

ἐπίστατη occurs only as an epithet of Persephone, and only in this book and κ and λ in Od. (also Hes. Theog. 708, 774). It is apparently = αἰνή, terrible, though some explained it as ἀνέποτα, be-praised, a hypocoristic epithet like ἄγαμος and ἄμηρ of the same goddess. 455-61 were first inserted into the text by Lederlin in the Amsterdam edition of 1707 (see Bergler’s preface). The statement that Ar. ‘took them out’ can only be true in the sense that they may very likely have been found in some of the editions current in the book-trade, such as the early papyri recently discovered, which were displaced under Alexandrine criticism by corrected copies of the old Attic vulgate. The lines are neither essential to nor inconsistent with the context. They are by no means un-Homeric in thought or expression. The reference to τονέλεα πολλ’ ἀνθρώπων reminds us of Z 351, and the general sentiment of i. 299 f.
Iliadoc I (IX)

462. On' emoi oukei taupan eritvet' en fressi thumos
patroς χωμενοι kata μεγара στροφασαι.
η μεν πολλα etai kai anevioi amphi' evites
autov lioseumei katerptovn en megairoi,
pollα de evia miλa kai eιλαποδας eλικας bovς
esfazo', pollai de stues thalēkontes aloiφη
etymevoi tanyvonto dia phlogos 'Hfaistou,
pollon δ' ek keraμow meθu πίνετο τοιο γέροντοσ.
einiuvhes de moi amφ' autow parα νυκτας λανον:
oi meν aneμiovevoi φυλακας εχουν, oude pot' esbhi
τυρ', eteron meν ει αιδουσι ευρεκες αυλης,
αλλα δ' ευ προδομωι, προσθενε ϑαλάμοιο θυρων.
αλλα' οtε δι' δεκατη moi epilmibhe νυξ ereβenei,
και τοτ' εγω ϑαλαμοιο υπας τυκινωρ αραφνιας
ρηξας ξεληθον, kai upērithron erkiou αυλης.

463. H men is the later kairo, lit.
t'true, that they kept me.'
465. autou, there where I was; with katerpetov.
466. eilapodas must mean volentes pedes, i.e. expressing the fact that 'each foot as it is set forward describes a segment of a circle, a movement made necessary by its being so slightly lifted. eilapiodes as an epithet of oxen thus forms a graphic contrast to the word aeriptodes applied to horses' (M. and R. on a 92).
Elikas was generally taken by the ancients to mean 'black' (see A 98). Ameis would refer it to root σελ-, 'shining, sleek' (see note ibid.), which is not improbable. The most usual explanation is that which must have been accepted by the author of the Ημιν. Δεει. (192)—not a bad authority in such a matter—bou'to, κεφασων ελκτας, i.e. with 'crumpled,' twisted horns. This best suits the sense of the root Feλικ-, but the omission of any explicit mention of horns is as strange as if we should speak of a 'crumpled cow.'
468 = Ψ 33. Were stretched to sing in the flame of Hephaistos.  

tanyvontos, sc. on long spits, see l. 213. eυθμενωι, in order to burn off the bristles and prepare them for cutting up. For φλος Ημ. cf. 71. P S스, and note on B 426. Phoenix's friends endeavour by these festivities to distract him from his thought of flight.

470. Taun, like soldiers on watch; see on 325. parα goes with the verb; it is not used by Homer as a preposition in temporal sense ('by nights,' Paley). 
einuvheces should be an adverb, formed, but not correctly, on the analogy of ειφατε, where the -es is part of the noun-stem -ete. (etua = etiφα, from ονμ-υ, Schulze Q. E. 107). It is, however, possible to make it a nom. pl., on the analogy of τραυος ηλθον, etc., where the adjective, however, is regularly used to express a point, not duration, of time. 
autou, my person, expressing the closeness of the watch.

472. For the explanation of these lines see App. C on the Homeric House.
ρέια, λαθῶν φυλακάς τ' ἀνδράς δεμώις τε γυναίκας.  


477. ρέια, διὰ τὸ τῆς νεότητος ἄνδρος, schol. This seems more Homeric than to take ρέια λαθῶν together.  

480. εἰς, into the house of. So Ψ 36, etc.  

482. τιλώρετων: see l. 143. The force of the word here is given by M. and R. (§ 11): 'a father's increasing fondness for an only son is described: he is the heir of (ἐϊὸν) large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood.'  

484. The Dolopes are not mentioned in the Catalogue or elsewhere in H.—not even in the catalogue of the Myrmidons, II 168–97. They were a historical people, apparently closely connected with the Thessalians, whom H. equally ignores; cf. Herod. vii. 132, Strabo ix. p. 481, where the quotation given shows that Pindar must have had this passage or something very similar before him—Πινδάρων μνήμαθε τοῦ Φύλεκος, "δ' Δολόπων ἄγας ὑπατόν ἤμιλων σφακενύσας, ὑποτούκων Δαναῶν βέλεσι πρόςφορον," Dolopia is placed on the southern Findos range immediately W. of Phthia. Cf. also Ar. Rhod. i. 63.  

485. τοσούτων ἑθήκα, lit. made thee as great (as thou now art), i.e. reared to manhood. This is inconsistent with the legend of Achilles' education by Cheiron (Α 831), and is another indication that the Phoinix-episode is a composition independent of the accepted legends of the Iliad.  

487. Offended at the idea of an infant in arms going to a banquet, Düntzer conj. ἐθέλεσκαν for ἐσε in 486, 'I would not accompany a friend to the feast,' This, however, does not suit the emphatic ἐγώ in 488, though in the line other respects follow more naturally. As the text stands, we must consider πρὶν γ' ὅτε δι', κτλ., as substituted for the ἠ ἓμεν which would naturally follow ἄρι' ἄλλου.  

489. The printed texts have ὅψων τ', but it is doubtful if τ' has any ms. authority. The absence of it may point to a primitive ὅψωι'. Cf. B 198, προσταμών, cutting thee the first morsel. ἐπικής, X 83, 494, holding to thy lips. Compare the very similar passage, π 442–4.  

491. οἴμοι, partitive gen., lit. 'spiring out some of the wine,' ἀλλείπνηι, troublesome, irksome helplessness.
τὰ φρονέων, οὐ μοι οὐ τι θεοί γόνον ἐξετέλειον εἷς ἐμεῦ· ἄλλα σὲ παίδα, θεοὶς ἐπιείκει τ' Ἀχιλλεύ, ποιεῦμην, ἵνα μοὶ ποτ' ἄεικέα λαογν ἀμύνης. ἄλλα· Ἀχιλλεύ, διάμασον θυμὸν μέγαν· οὐδὲ τί σε χρή νῆλες ὁτὸρ ἕχειν' στρεπτοῖ δὲ τε καὶ θεοὶ αὐτοί, τῶν περ καὶ μείζων ἀρετῇ τιμῇ τε βίον τε καὶ μὲν τῶν θυέσσι καὶ εὐχωλῆς ἀγανῆσι λοιβῆν τε κνίσῃ τε παραμαστὸν' αὐθροποι λισούμενοι, οτε κέν τις ὑπερβήμι καὶ ἀμάρτημι. καὶ γαρ τε λιταί εἰσιν Διός κούραι μεγάλουν.


493. τὰ is answered by ἐ = ὑπερβείνι, 'reflecting on this (namely), that the gods were not minded (imperf.) to bring into being any offspring of mine own;' see 155.

495. ποιεύμην, ἵνα make thee (imperf. as mine own son. ἀμώνεις, subj. instead of opt., because the wish still remains in force and should indeed be now in course of fulfilment. See A 158, 559, B 4.

497. στρεπτοῖ, capable of being bent by prayer; ο 203 στρεπταί μέν τε φίλεν τοῖς σωθήνων. Cf. 158.

498. ἀρετή, majesty, supremacy in the widest sense. This word, like the correlative adj. ἀγαθός, does not in H. imply moral excellence absolutely (virtus) except so far as implied by the obligations of birth and power.

499. καί μὲν τοὺς, yet even them prayers can bend (how much more should prayers move weak men!)

501. This is the only place in H. where λεπτεῦσαι is applied to prayer made by men to gods; elsewhere it is always used of prayers between man and man, or rarely, between god and god (A 394, 502, etc.). In later Greek (Hyg. Var. 184, Pind. O. xii. 1, etc.) it is common enough in the sense of praying to the gods — again an instance of a late use in this book. Of course the use here is influenced by the need of an introduction for the word λέπται in the next line.

502-12. This remarkable passage is unique in Homer, where there is no other equally clear case of an allegory. T 91-4 is the most similar; see note there. Some would prefer to look on the λέπται here not as allegory, but as personification; the primitive mind is always in the habit of regarding all forces, moral as well as intellectual, as sentient and active persons. This is undoubtedly the case with Ἀτη, who is personified in T 91, 126, and elsewhere; and even with ἐπεικείμενα, which are conceived as winged beings flying like birds from man to man. But in the present case personification has passed into conscious allegory; at least the epithets in 503 seem to be susceptible of no other explanation. Compare the oracle in Herod. vi. 86 ὅρκῳ πᾶν ἀγαθόν, ἀκατωρόμενον, οὐδὲ ἐπεικείμενα | οὐδὲ πίνακας καιναποι ἐμφανεσταί, εἰς ὁ λέπται σωθήν | συμφωνον οἴκον ἐμφανον καὶ ὅλον ἐπεικείμενα. The passage falls into two parts. 502-7 give the position of the offender; he is surprised by the sudden coming of Ἀτη, who makes him sin; sin is followed by the λέπται, who in this connexion virtually mean penteleia, prayers for forgiveness. 508-12 refer to the person injured, and the responsibility thrown upon him by his enemy's request for pardon. If he hearkens to the supplicant, the 'quality of mercy blesseth him that gives'; if he denies roughly, the prayers refused become a curse to him.

502. The τε is gnomie, as so often. Διὸς κούραι, because Zeus is the god of suppliants, and to forgive is divine; and also, perhaps, to explain their power over the other gods (497-501).
503. The epithets are transferred from the attitude of the penitent to his prayers, χαλαί, because of his reluctance to go to ask pardon (παλε ὑπηρεσίαν, generally quoted here, is quite different); ρωσια, from his face wrinkled with the mental struggle; παραβλώπεις ὀφθαλμοῖ, because he dares not look in the face him whom he has wronged.

504. καί belongs to the whole clause, and gives an additional touch to the picture. ἀλέγουσι is best taken closely with κιοῦσαι, 'make it their business to go after Ate.' The construction is thus analogous to that of φάνειν, etc., with the participle (so Nägelsbach on B 393).

505. I.e. man is swift to sin, but slow to repent; the wrong act is done and over long before any thought of penitence has time to arise in the mind.

506. ὑπεκπροσεῖ, Lit. turns forward out from among them all. For φανεῖ with long a, from φάνη, see K 346, P 262, H. G. § 47.

508. ἀδέσποταί, subjunctive. ἀκοντισμός, when offered by the repentant offender.

509. It is not of course quite exact to say that Prayers are a man's prayers; what is meant is that they, as representatives of the heavenly powers, ensure a man's prayers being heard. εὐχομένου seems best to give the sense whenever he prays. The vulgar εὐχάριστον is, however, more usual, cf. A 381, 453, H 236, 531, φ 211. εὐχομένου generally means boast-
514. ἐπίγναπται DGJIP(0) Cant. Vr. b. || ΝΟΟΝ: φέρνας PQ Eust. || ἐκολόν J.
521. ἀχαϊκὸν CGHJP. || 522. πρὶν τῇ Π. || 523. ἐπευχόμεος Q. || 525. κεν τίς Π.

conj. καὶ τ᾽... ἐπέγναμαν gives a simpler sense.

515. ἐγάρ implies 'you may do so without disgrace.' 'For if Atreides were not offering thee gifts and promising thee more hereafter' (i.e. in 135 sqq.)... 'I would not be the one to bid thee,' etc. Agamemnon's liberal offerings not only guarantee his sincerity, but would make Achilles' change of attitude honourable by their publicity.

516. ἐπίστασθαι ἞� is referred to Ameis, Dunster, etc., to root φελ-... to smell, of φῆλ-λω, etc.; the η = δια being intensive, see 525 ἐπίστασθαι χῶλος = very swelling anger. The word occurs elsewhere only ξ 539, ἐπίστασθαι μενέαν.

517. The strong expression ἀποπριφίαστα recurs in the same sense in II 282.
519. διδόν offers, like διδόν I 164.
520. 523. This is yet another proof of the sincerity of Agamemnon's penitence.

522. ἐλεγχεῖν, dishomour, bring to shame; so φ 424, and the subst. ἐλεγχος = disgrace Λ 314 (where see note). After Homer this sense recurs only in the compound κατελέγχων (Pind. Ο. viii. 19, Π. viii. 36, Ι. iii. 14).
523. πόθος, i.e. their journey hither. This, however, seems much rather a Tragic than an Epic use; e.g. Eur. Ηηρημ. 661 σὺν πατρὸς μοιόν ποθ. Aisch. Σεπτ. 374. Cf. 'How beautiful are the feet of them that preach.' The whole of 523-8 looks very much like a joint marking the insertion of an alien passage. The episode of Meleager is very confused in detail, though it may be greatly simplified by leaving out two passages (see on 529), and only a disproportionately small part of it has any bearing upon Phoenix's argument—namely, the fact that Meleager's Ate was turned upon himself in that he had to run the risks of war without receiving the reward (597-9). It undoubtedly seems that a distinct Epic ballad, most interesting in itself, has been not very skillfully grafted into this already long speech on account of a general similarity between the relations of Achilles to Agamemnon and Meleager to Althaia; and then 523-8, 597-9 have been added to give a plausible connexion with the argument.
524. τῶν πρόσχεν is in apposition with ἄνδρῶν ἰδίων. Note the Attic use of the article. For κλέα cf. 189 and Β 486. οὕτω, i.e. we have heard of such conduct on the part of heroes of the old time; a rather loose expression.
525. 525. This is the only case in H. of ὅτε κέν with the opt. It is, however, sufficiently defended by the use of the opt. after εἰ κέν.
526. They were to be won by gifts and
μέμνημαι τὸδε ἑργον ἐγὼ πάλαι, οὗ τι νέων γε, ὡς ἦν· ἐν δ' ἐμὲν ἑρέω πάντεσι φίλοισι.

Κοινὰς τ' ἐμὴχοιτο καὶ Αἰταλοὶ μενεχάρμαι ἀμφὶ πόλιν Καλυδώνα καὶ ἀλλήλους ἐνώριζον, Αἰτωλοὶ μὲν ἀμφότεροι Καλυδώνος ἐραμνῆς, Κοινὰς δὲ διαπραθεῖν μεμαῦτες Ἀρη.

καὶ γὰρ τοῖς κακὸν χρυσόθροισον Ἀρτεμις ὧρσε, χασαμένη ὁ οἱ οὗ τι θαλύσια γονιῶν ἀλῶσις Οἰλνέας ἔρξ', ἄλλοι δὲ θεοὶ δαίνυμ' ἐκατομβᾶσ'.

οὗτ' δ' οὐκ ἔρρεξε Δίος κούρην μεγάλοιον. ἥ λάθετ' ἤ οὐκ ἐνόησεν· ἀόσατο δὲ μέγα θυμοῖ.

527. ζε: τε Βρ. Δ. 528. ἦμιν Q Βρ. e. 531. ἐραμνῆς C1 (?) GRU. 534. χασαμένη H. 535. ἐρξ' A (supr. e) DPQ Ηαρ. a, Βρ. b: ἐρὲς C(GR)TU: ἐρὲς C(H). 537. οὗ λάθετ' οὗκ Par. d: ἐκλάθετ' οὐδ' Ζεν. || δὲ: γὰρ P.

persuasion. ἀνάρθτος is ὁπ. Λεγ. in H.; παράρρητος recurs only N 726, in the sense of persuasion.

527. μέμνημαι with accus., as Z 222. It is hard to see why Phoinix should adopt the confidential tone of 528.

529. Oineus the Aitolian, king of Kalydon, married Althaia, daughter of Thestios, king of the Kuretes. The two peoples combined to slay the wild boar that ravaged Kalydon, but fell out over the division of the spoils, which Meleager wished to assign as ἀριστεά to Atalanta; but the sons of Thestios, indignant, had taken it from her, for which Meleager slew them, and was therefore cursed by his mother Althaia, their sister. It will be seen that the story as given in the text is only very partially told, although 533-19 and 557-61 (or rather 572) are inserted, to the damage of the connexion, to explain the circumstances out of which the quarrel had arisen. In any case the story must be read continuously thus: 529-32, 550-56, 573-99. It will be observed that the fire-brand with which Meleager's life was bound up is inconsistent with the present legend (see on 579 below); nor is Atalanta mentioned.

531. Καλυδώνος (a sort of 'causal' gen.) after ἐμενεχάρμα, as M 155, 179, N 700. For the Aitolians see B 638-44. The Kuretes are said to be a tribe which first inhabited Aitolia side by side with the Aitolians proper, but were afterwards expelled by them and inhabited Akarnania. They do not appear in the Catalogue. For the name cf. T 193. It may, however, be distinct from the substantive κοινὰς, and be related to the Italic Curaces, 'spearmen,' as Paley suggests. ἐραμνῆς for ἐραμνής, only here, 577, and ζ 18 in H.

533. τοῖς, sc. the Aitolians. The story suddenly goes back to the οὐκεία, and καὶ γὰρ—for it must be known, ὤρσε = had raised up.

534. σαλύσια, the harvest feast when the first fruits were offered to the gods in gratitude for the abundance (θαλλα) of nature. It has been remarked that this is the only mention of a public festival in the II. (see, however, B 550).

535. γονδώιοι δαίμονες (see Σ 57), on the fact of the garden-land. γονδώι is generally considered to be for γονιῶι, a derived form of γόνιο, 'knee,' in the sense of 'the hill' or 'swell' of the garden; that is, the part most exposed to the sun, and therefore the most fertile. But Hesych. explains γονιῶι τότοις, as if from γεν- to produce, and this seems more reasonable.

536. Δίος κούρη of Artemis, § 151; elsewhere, when used by itself, it almost always means Athena.

537. οὖκ ἐνόησεν can hardly be distinguished from λάθετ' (το μὲν ἐλάθετο, ἐκὼν παρεπεμψμον, τὸ δὲ οὐκ ἐνόησεν, οὐδὲ τῷ ἀρχῆν κατὰ νοῦν ἔχον τῆς σχολ. is purely artificial). Zen.'s reading is apparently an attempt to evade this difficulty. Probably Brandreth and Platt (J. P. xix. 39) are right in omitting the οὖ altogether, so that the sense is
whether he forgot, or knew what he was doing, i.e. neglected Artemis deliberately. The ὁ̣ may have been inserted from motives of piety, see note on 453; in any case the synizesis is very suspicious. Perhaps we have here another legend of the struggle between the Dionysiac (Ὅινες = Wine-man: Apollod. i. S. 1 Ὅινες ὤν μαστίτους Καλοδόνως παρὰ Δωρόσην φιλότον ἀμπέλων πῶς ἐλαξίς) and older religions, here represented by the savage Artemis Laphria of Kalydon (see Paus. viii. 13. S and note on Z 130).

άδαπτο: see note on Ο 237.

538. Διόν γένος seems to mean child of Zeus, Διαρ, as Enst. explains it, and so = Διὸς καιρὸς above. The same title is given to Bacchos in Ἱμην. i. 2. This, however, does not explain Hesiod's application of it to his bad brother, Ὄμπρ. 299. Others take it to mean the boy, a creature of the gods. But the order of the words and the use of ὄνων are against this. Duntzer would read θείον γένος, which is applied to the Chimaira in Z 180.

539. χλοώμη: a word of unknown meaning, explained by the ancients as entire (not castrated) or coughing in grass (χλώο—ἐνδέκαστα). Aristotle's quotation (see above) seems to be made up from a reminiscence of ό̣ 191 ὁ̣ ὡδε ἐώκικε ἁνίρι γε στοπάργω ἀλλὰ ἑιόν ὑλήτην ἄν. The same variant is quoted as from Strabo by Enst.).

540. Ερδεκεν: Ες φρεν R: Ερδακεν Par. d: ϊ(ς)ρεν ε(ς)ρεν Αμμον. 541. Δένδρα: δούρατα Max. Tyr. Diss. 1. 3.

542. ρίζαις Gr. 546. τὸς Τακον Cant. ἐν πορίς ἐπέξησ' ἀλκενίνης. ὁ̣ ὁ̣ αὐτὸς ἥκε πολύν κέλανδον καὶ ἀντίν, ἀμφὶ σὺνος κεφαλῆς καὶ δέρματι λαχυστιν, Κούρητοι τοις μεσημής καὶ Λιττλοῦν μεγαθυμών. οὖρα μὲν ὁ Μελέαγρος ἀρηβύφιλος πολέμιες, τούφρα δὲ Κούρητους κακοὶ ὄν, οὐδὲ δύναντο

550. Κακῶς ἰν: cf. Η 424 χαλεπῶς ἦν.
It is a question if ὀἷ' ἐθλεσκὼν, the reading of ApCh., is not original, and οὐδὲ δύναντο a gloss (so Bentley and Heyne); the scholia always explain in such cases that ἐθλεσκὼν = δύνασθαι, e.g. in the exactly similar phrase in 255 (here evidently alluded to) and Φ 366.

552. τείχος ἐκτοσθεν seems to imply that the Kuretes, so far from besieging Kalydon, were themselves at first shut up in their walls, and could not meet Meleager in the open plain. This is a clear allusion to the position of the Trojans so long as Achilles fought, and emphasizes the parallel between him and Meleager. But we are left to supply a great deal more than is usually left unexpressed in Epic poetry.

553. ἑυ χόλος (Τ. 16, Χ 91), on account of his mother's curse, as is explained later on, 566.

554. οἰδάνει, makes to swell. Cf. 646 (and μελάνει Η. 64). For the second half of the line cf. Σ 217.

555. ἢ τοι, then, begins the apodosis. 556. κεῖτο, began to lie idle at home. ὅτε above shows that this must be the meaning (Σ 178, etc.); but the writer of 556 evidently took it to mean 'lay in bed.'

557. From here to 555 we have a digression which grievously interferes with the narrative and savours strongly of the genealogical poetry of the Hesiodean age.

Idas the son of Aphaeus had carried off Marpessa from her father Encnos (Εὔνωμη is a patronymic), but Apollo wished to carry her off from Idas; so the two came to fighting until Zeus separated them, and bade Marpessa choose which of them she would have. And Marpessa chose Idas, the mortal, for fear the god should prove unfaithful. A scene from the story was represented on the chest of Kypselos (Paus. v. 18. 2). The whole legend, which is nowhere completely told, is pieced together from the scholia and Apollodoros (i. 7. 8) by Erhardt (p. 148).

561. ἐν μεγάροισ perhapssmeans 'when their troubles and wanderings were over.'

562. They called her (sc. Kleopatra) Alkyone because her mother (Marpessa) herself wept with the plaintive voice of the Halcyon (kingfisher): the female when separated from the male is said to utter continually a mournful cry. This has no foundation in fact; see Thompson (Gloss. s.v.). The legend of Alkyone and Keyx, which sprang from the same source, is of course not referred to here. For the vulg. αἰτής I have taken αὐτή from one ms., she herself (namely) the mother. The pronoun is used to contrast the mother with the daughter, who might naturally be supposed to be the person described by her name. For children named from their parents' circumstances see note on Η. 403. Either the gen. or dat. involves the weakest anaphoric use of the pronoun, which is especially bad in this emphatic place and could only be excused by the lateness of the whole passage.
563. ΟΙΚΤΟΝ II: ΟΙΤΟΝ Ω. 564. ΚΛΑΙΕΝ, Ο ΜΙΝ ἈΓ. ΙΠ (ΚΛΑΙΕ}): ΚΛΑΙ ’ΟΤΕ 
ΜΙΝ ΖΕΝ. Ω. || άφυρπας Α (γρ. άφυρπας) Ῥ. 569. φερεσφόνεοι Α supra. (cf. 457). 570. ΚΑΣΙΩΣΕΩΝ (B supra. Σ) || ΚΟΛΠΩΙ Σ (supra. Ω). 571. ιεροφοτίτις ἍΙ, γρ. Σχολ. Α. 572. ἑρέβεσφιν ΙΠ: ἑρέβεσφιν Ω (φιν ομ. Υ). || ΑΜΕΛΙΚΤΟΝ 

563. On the authority again of one 
ms. only I have adopted the reading 
ΟΙΚΤΟΝ, originally conjectured by Heyne. The sense πλαταινεις ναὶ is not found in 
II., but is common in Trag. (see Lexx.). It is clearly what is wanted here (cf. 
ΕΠΡ. I. Τ. 1096 Αλκων, ἡπεγραμματίζεως άτείδεις). The vulgar: οὐν, having the 
fate of the halcyon, is very feeble. But 
it must be admitted that do what we 
may it is impossible to make anything 
but a most confused and clumsy piece of 
narration out of all this. It has all the 
air of a fragment of an old Epic in 
spersed with lines taken from other 
portions of the original story—aids to 
the memory, perhaps, of hearers who 
partly knew a not very common legend, 
but to us only darkening the obscurity.

565. The next eight lines seem in 
tended to keep back from the digression 
to the main story while supplying some 
details which Phoinix had omitted. 
πεζώσων, digesting, brooding over. Cf. 
Α. 81.

567. πολλά goes with ἄρατο, φόνσιον 
as ‘causal’ gen. with ἄρεσιν. For 
κακήρνιται others read κακήρνιταῖοι as 
adj. ‘fraternal slaughter’; for acc. to 
the common legend Althea had several 
brothers killed by Meleagros. As nothing 
have been said above of this apparently 
essential matter, we cannot tell what 
is meant.

568. ἀλοία, she beat the ground with 
her hands, to call the attention of the 
gods below. So Hera appealing to Παῦ 
and the Τήρες, χείρι καταπρείει ἄσας 
χώνα, and ἦσας χώνα χείρι παχείας, 
Ἔρις, Ἀπόλλ. 333, 310.

569. See on 457. It will be seen 
that Άιδης has taken the place of Ζεῦς 
kataκτησοι, possibly a sign of different 
authorship.

570. πρόκυνω is commonly explained 
as = κνοε-forward, i.e. falling on her 
knees. But the change of γ to χ in 
Greek is at least doubtful (see G. Meyer 
Gr. § 212), and the word nowhere else 
(φ 460, ξ 69, and later Greek) conveys 
any distinct reference to knees; it means 
utterly. It must therefore be regarded 
as of uncertain meaning here. It will 
be seen that, so far as the story is told, 
the only result of the curse is to 
deprive Meleagros of the promised gifts. 
Pansanias, in an interesting excursion on 
the development of the Meleagros legend 
(x. 31. 2) says that ‘according to Homer’ 
M. did die through the curse (and perhaps 
that is a fair deduction from the 
ἐκλεφνα of 572), but that the Παῦα and 
Μαννᾶς ascribed the death to Ἀπόλλ. 
He adds that the familiar story of the 
firebrand was first adopted by Phrynichos 
in his Περνίφναι.

571. δόθην θάνατον, a phrase only 
paralleled by the doubtful δαίμονα δώσον 
of Θ 106. The infin. depends on the 
sense of προφερ in 567-8, 570 being 
parenthetical. ἱεροφοτίτις, walking in 
darkness, here and T 87 only.

573. τῶν δὲ, the Aitolians or Kuretes, 
according as we connect the gen. with
πύργων βαλλομένων τόν δὲ λίασσοντο γέροντες
Λιτωλῶν, πέμπον δὲ θεών ιέραις αἵρεσις,
εξελθεῖν καὶ ἀμύναι, ὑποσχόμενοι μέγα δώρων ὁπόθεν πιὸ τατον πεδίον Καλυδώνος ἐραινης,
ἐιθὰ μὲν ἔννοιον τέμενος περικαλλὲς ἑλέσθαι
πεντηκοκτόνων, τὸ μὲν ἔμπρισε ὀινόπέδειον,
吸入 νῆ σὺ ἠλίθην ἀργοὶ πεδίαν ταμέσθαι.
πολλὰ δὲ μὲν λιτάνευν γέρον ἱππιλάτα Οἰνεύς,
οὖδον ἐπεμβεβάσων ὑψηρεφεός θαλάμου
σείων κολλητάς σανίδας, θησοῦμεν νῦν
πολλὰ δὲ τὸν γε κασάγνηται καὶ πτώσια μήτηρ
ἐλλίσσονθ' ὃ δὲ μᾶλλον ἁπαίνετο: πολλὰ δ' ἐτάιροι,
οὶ οἱ κενότατοι καὶ φίλτατοι ἦσαν ἀπάντων:
ἀλλ' οὐδ' ὃς τοῦ θυμὸν ἐνι στήθεσσιν ἐπείθον,
πρὶν γ' ὅτε δὴ θάλαμος τύχ' ἐβαλλέτο, τοι δ' ἐπὶ πύργων
βαίνων Κουρήτες καὶ ἐνεπήρημον μέγα ἄστυ.
καὶ τότε δὴ Μελέαγρον ἐξωνοις παρακώτις
λέσσετ ὄνυμόμενη, καὶ οἱ κατέλεξεν ἄπαντα
κινδ' ὦσ' ἀνθρώποις πέλει τῶν ἀιτυ ἀλώνι:

576. ὑποπχύμενοι Harl. b, Par. d g: ὑπιπχυμενοί J: ὑπιχύμενοι El. Mag.
577. ἐρετινής Cf. 578. ἀνώταις G. 579. Πενθηκοκτόνων DRU. 580.
ψιλικ (sc. γῆ) Ατ. 582. ύπερβεβασός PQ and ap. Eust. || ύψηρεφεός CR. 584.
τόδε ΠΡΩΣ. || κασάγνητοι JP Par. b d h, and ap. Did.: κασαγνῆθ Σχολ. B (Porph.) on K 167.
586. κενότατοι P (γρ. κενότατοι), γρ. R. 588. πῦκα
ἐνεπήρησεν J. 592-3. δόσας κάκ' ἀνρωποίοις πέλει τῶν ἀιτυ ἀλώνι· λαοὶ μὲν
φοινίκουσι καλ. Aristot. Rhet. i. 7.

πῶλας or ὅμαδος: the latter is more Homeric, cf. Ψ 234. We suddenly return to the main incident, the siege of Kalydon.
575. What have the ‘best priests’ to do with the matter? It is not a religious question. The line looks like an interpolation for the sake of introducing the explanatory but needless word
Αἰτολῶν. It must, however, have been known to Soph., if Schol. A is right in saying that in consequence of it he made the chorus of his Μελέαγρος consist of priests.
578. τέμενος, a ‘severally’ taken from the public land. Cf. Ζ 194, Μ 313, Σ 550; and for Πενθηκοκτόνων, K 351.
550. ταύλεσσα is added pleonastically, repeating ἑλέσθαι, ψιλικ ἄρωσιν, i.e. arable land unencumbered by trees. So i 131 ἄρωσις λεία.

582. Standing on the threshold of the chamber where his son had locked himself in, and shaking the doors in his endeavour to force an entrance. θησοῦμεν is here of course only metaphorical, beseeching, the literal act of clasping the knees being excluded by the circumstances, as in A 130, 149.
584. The variant κασάγνητοι is supported in the schol. by a reference to B 641, where it appears that Meleagros had brothers besides Tydeus. The legend, however, knows also of his sisters, one of whom was Deianeira.
586. κενότατοι seems here to be equivalent to κήδατο (which P reads), nearest; cf. κρεδατ. See κ 225 ὡς μοι κήδατο εἶπόμενον ἵνα κενότατο τε. 588. πρίγ γ' ὅτε ἄτρυ, until at last, as 488, Μ 437, and several times in Οδ.
the strangle, the sad story (especially no doubt the fate of the captive women).

596. These to the girdle, yielding to his own feelings (on hearing this appeal, and not to the &apos;i of his mother, who had offended him). In this lies the point of the story. Meleager now has to pay for his stubbornness (512) inasmuch as he has to yield his point without the gifts which would have made his relenting honourable. (The context forbids us to take &apos;i &apos;iwa in the natural sense of &apos;'his wrath'; Paley suggests &apos;it &apos;iwa.)

597. This to the &apos;i, without recompense. Phoibius means of course that Achilles’ fate will be exactly the same if he persists in his refusal, 604-5. When the story was introduced, we were led to expect encouragement rather than warning (526); Meleagros cannot be called &apos;is &apos;e. This is only one more of the awkwardnesss in this curious narrative.

600. ἐνταῦθα, in that way of thing; like all forms of ὁτος it regularly refers to the person addressed. The word does not recur in H. (ἐνταῦθας ἢ 122, ἢ 105, ν 262, ἐνταῦθεν τ 588).

602. It seems that Phoibius does not take Achilles’ threat to return seriously; he is justified in 650. ἐπὶ δόρων seems to be a sort of temporal use, in the time of gifts, i.e. while they may still be had; cf. B 797 ἐπὶ εἰρήνης, E 632 ἐπὶ προτέρων ἀνδρῶν. This comes to nearly the same as Ar.’s interpretation of ἐπί as = μετὰ (cf. a 278 ὅσα ἔχεις φίλης ἐπὶ παιδός ἐπισκάπτει). It gives a better connexion with the story of Meleagros than the vulg. ἐπὶ δόρων, on condition, in consideration, of the gifts, and the latter as the more familiar use is perhaps more likely to be the corruption. In so late a passage little weight can be given to the form -os for -os, and of course it is possible that δόρων was altered to δῶρων when the story of Meleagros was added.

603. For ἵκον see note on H 298.
ei de κ' ἀτερ δύον πόλεμον φθονύσαρα δύνης, οὐκεθ' ὀμός τιμῆς ἐσεαι, πόλεμον περ ἄλλακτων."  

τὸν δ' ἀπαιμείβομενος προσέφη πόδας ὄκις Ἀχιλλεὺς.  

"Φοίνιξ, ἀττά γεραιε, διοτρεφὲς, οὗ τί με ταύτῃς χρεώ τιμῆς: φρονέω δὲ τετιμῆσθαι Δίως αἰσχομεν, ἢ μ' ἔξει παρὰ νυμφὶ κοινωνίσαν, εἰς δ' ο' ἀνυμῆ ὑποθέσει μένικα καὶ μοι φίλα γονατί" ὀδρίη.  

αὔλο δ' τοι ἐρέω, σὺ δ' ἐνι φρεσι βάλλει σήμι: μ' μοι σύγχεις, θυμὸν ὀδυρόμενοι καὶ ἀχέουν, Ἀτρείδη ήροι φέρων χάριν, οὐδὲ τί σε χρῆ τὸν φιλεῖν, ὑμα μ' ἀπέχθαι φιλεύτι.  

καλόν τοι σὺν ἐμοί τὸν κήδειν ὅς κ' ἐμὲ κήδη.  

ἰσον ἐμοί βασίλευε καὶ ἤμοιν μείρε τιμῆς:

604. ἅυος Ῥ.: ὅινς D. 605. ἀνάλκων Lips. Vr. A. 607. διοτροφές G.H. = οὔτε L. 609. ἀυτή R (ἀπαίω Rm). 610. μέαν DL (supr. or) Κ Vr. c. || ὅραρει DQRU Vr. B. || ὅραροι HL. 612. ὀδυρόμενος καὶ: ἐνὶ στηθεσσίν Ar. JP Par. c. g. || καὶ ἄχεων: κινυρίζων Zen. 615. δ.: δ.: δ.: Κ. || κινιί: κινεῖα DESPOQSU Vr. B.

605. τιμής for τιμῆ-φαίς, a late (Attic) form, supported by Σ 475 τιμῆται, ν 110 τεκνύσαν (Μ 283 λατούτα!). Ar. read τιμῆτι, but the gen. can only be explained by great violence as dependent on ὄμος (as a sort of 'improper proposition,' at the same point of price!) or as a strict gen. of price; cf. Ψ 649 τιμῆς ὑπ' τι μ' ἐκεί τετιμῆσθαι.

607. ὅτα, a primitive word for father, no doubt formed from the early efforts of childish lips, like our 'dada.' It is found in this identical form in Latin, Skt. (utā in fem.), and Gothic; and slightly altered in Slavonic, Albanian, and Erse, i.e. in every main branch of the Indo-European family. 'Attam pro reverentia semiculi libet dicimus, quasi eum avē nomine appellemus,' Paul. Epit. 12. So P 561 and several times in Otl., where it is always used for Telechamos to Eumaios.

608. For χρεώ with gen. and acc. see on 75. aicθί, by the last measure, cf. A 418.

609-10. This couplet, as Heyne remarks, would be better away. Achilles, who a few lines further doubts whether to depart or no, is here made to say that he will be among the ships so long as he lives. From εἰς δ' ἀς to ἀρωρία is probably borrowed from Κ 89-90. ἐκεί apparently = will guard me, cf. Е 473 πόλεν ἐξεμήν. The analogy, however, is not very close, nor is that of the common phrases θάνατος, ὤτος, γῆρας, κτλ., ἀχέι τωα. Others, perhaps better, make φρο-νέω, ἀσθή parenthetical, and τιμῆς the antecedent to ἂ, comparing P 143 κλόος ἔξει (so Schol. ἦτο.). In any case the expression is very awkward.

612. σύγχει, confounded, our colloquial 'do not upset me.' Achilles acknowledges the effect which Phoínix's speech has had upon him.

613. φέρων χάριν, out of complaisance to Λ. So Е 211, 874; and cf. Α 572 ἤρα φέρειν.

616. This verse is expunged as meaningless by almost all recent editors (Hye, Bekker, Död., Ameis, Dünzter, Fas, von Christ and von Leewen). But it is possible to explain it as a hyperbolical expression meant to be taken in irony rather than earnest: 'ask what you will, you shall have even the half of my kingdom (but do not expect me to change my mind)'; only for the last clause he substitutes 'these shall take my message,' i.e. I do not recall it. μειρομαι does not occur again; but it would be a legitimate present of ιμορησι. Hes. Thes. 801. Opp. 575 has ἀπομειρομαι. ἀμιμο must be taken as neut. acc. used adverbially, 'share my honour to the half.'
ούτῳ δ' ἀγγελεύοντι, οὐ δ' αὐτῷθι λέειο μύμων εὔνη ἐν μαλακῇ· ἀμα δ' ἤνι φαινομένης
φρασσόμεθα ή κε νεώμεθα ἐφ' ἕμετρ', ή κε μένωμεν.

ἡ καὶ Πατρόκλων ὁ γ' ἐπ' ὀφρύσι νεώσε σιωπῇ

Φοίνικι στορέται πυκνών λέχως, ὀφρα τἀξιστα

ἐκ κλιαίης νόστου μεδοίατο. τοίσι δ' ἄρ' Λίας

ἀντίθεος Τελαμονιάδης μετὰ μύθον ἔεισπ'

"διογενεῖς Λαερτιδῆ, πολυμάχοι' Ἐνδυσεῦ, ἵμουν' οὐ γὰρ μοι δοκέει μύθῳ τελευτή

τίμιοί γ' ὀδώι κρανέσσαθαι · ἀπαγγέλαι δὲ τἀξιστα

χρὶ μύθον Δαναόει, καὶ οὐκ ἑγαθὸν περ ἑόντα,

οἷς ποι νῦν ἑσται ποτιδέμουνοι. αὐτάρ 'Ἄχιλλευ

ἀγρὸν ἐν στήθεσι βέτο μεγαλύτορα θυμοῦ,' σχέτλιος, οὐδὲ μετατρέπεται φιλότητος εταίρων

τῆς ἢ μιν παρὰ νυφούν ἐτίομεν ἔξοχον ἀλλών,

νηλή' καὶ μὲν τις τε κασιφρυτοί φοινίς

ποιον ἢ οὐ ταιὲδο ἐδέξατο τεθυμότος:

καὶ ῥ' ὁ μὲν ἐν δήμῳ μενέι αὐτοῦ, πόλλ' ἀποτίσας,

τού δ' ἐτρητύται κραδῆς καὶ θυμὸς ἄγνων

ποιον δεξαμένου. σοὶ δ' ἀλληλκτόν τε κακῶν τε

---

619. Ἡ ΚΕ.: ἦς Gτ Cant.: ἦ = Ἐ A (supr. κ.). 623. μετὰ: μέγα Q. || οὐμὼν

Lips. 625. τελευτάς S. 626. ι': ο' G. 627. After this add. εἰπέμεν

ἁτρείδης ἄγαμέλουνι καὶ μενελάωι (= Η 373) GJQSTm (Rhosos) Vr. Ἄμ (ἁτρείδη

GTKm). 628. προτιθέμενοι DU. 631. Ἡ: ἡ T1: ἰν PT1. 632. τε: τε

Ar. Harl. b, Par. d g. || φονίος A (supr. οι) T: φόνιοι Ω. 633. τεσσαρότος

Ar. P Q Vr. b: τεσσαρότος A supr.: τεσσαρότος Ω. 636. δεσμαίρωι AC1

DHT: δεσμαίρωι Ω.

617. λέειο, i.e. λέειος-εςα, from the 'mixed' aor. ἕλεξαμεν of *λέχωμα, like ἐκχώρωμεν.

The imper of. of the non-thematic aor. (άκτο) is λέειο (λέειο) Ω

650, like δέξατο T 10. So we have both ὀρος and ὀρος.

620. ἐπι . . . νεῦεις ὄρφυτι, he nodded (with) his head to P. in silence . . . for Phoinix. Observe the four consecutive datives: instrumental, jussive, modal, and 'commoti.' ἐπι . . . νεῦεις, because he wishes to give a silent hint for departure to the envos.

625. μύσοι τελευτή, the fulfilment of our envoy, μύθοι is 'a charge imposed,' as A 25.

629. ἄρπιον, predicate with ἔτει, has turned his heart savage. This use is common in the act, but there is no exact parallel in mid. The alternative which makes ἄρπιον an epithet correlative to

VOL. I 2 μεγαλύτορα, has taken a savage high

heart into his breast, is often adopted, but is obviously awkward; it, however, is the usual sense of ἐν στήθεσι βέθαι, ef. 637, 639.

632. τις, a man in general. Compare Ω 46 ff. φονίος, though not strongly supported, gives rather the better sense, accepts the blood-price from the slayer of his brother. It is then more natural to go on to take παιδός as dependent directly on ποιον, for his son. The vulg. φόνιος is of course defensible. The schol. suggest that κασιφρυτοί is then an adj. (see on 567), and this avoids the awkwardness of the double gen. For the general question of the acceptance of blood-money in Η, see Σ 498.

636. δεσμαίρωι: the change of case is rather harsh, but may be paralleled by E
...
651. ἔρωσις: ὁρσαί U: ὄρσαι ὑίον R (with dots under ὄρσαι). 652. μυρ


661. Fleeces and sheet and fine flock of linen. Cf. Ω 644 ff. ὄντων is explained by Buttm. Lexil. as meaning 'flocceus,' the flocculent knap on woven cloths. The original use was probably of wool only, οὐδέ ἀστον. The application here to linen is unique, and the word has retained only the sense of 'the most delicate fibre.' The later use of the word, a particular favourite with Pindar, is almost entirely metaphorical. The ρύγαρον itself seems to have been a sheet of linen, to judge from the ρύγαρον συγκλειτά commonly mentioned in Ost. (ς. 38, λ. 189, etc.). τοιρβόρα in Ω 615, δ. 298, η. 587 points in the same direction, for purple was the one dye used for linen. If so we ought apparently to take ρύγαρον τε Λυσαργόν τε ἀστον together by hendiatlas; and so ν 78 στότρα ρύγαρον τε Λυσαργόν τε (see also ν 118). The three constituents of the Homeric bed, δέμα, ρύγαρο, and χαλάρα (λ. 189, etc.), then resolve themselves into mattress, sheets, and blankets.
In this place the fleeces seem to serve alike for mattress and coverlet. ἤγγα are used only for beds, and in κ 352 for covering chairs.

668. Σκύρων is said by the scholia to be a city of Phrygia (one of those alluded to in 329), not the island of that name (for which see Τ 326). This is of course a mere guess founded on the distance of the island from Troy. Nothing else is known of such a town in Phrygia.

671. δειδέχατο: see 193. ἄλλος ἀναστάδος, rising each in his own place.

673. ι', i.e. μοι. See on Α 170, Ψ 579, etc. πολύσινος is an epithet used only of Odysseus: Κ 544, Λ 450, μ 184. It means much praised, illustrious. Buttm. however, Lex. p. 60, says 'αινος is only a speech full of meaning or cunningly imagined,' and quotes Ε 508 where it is used 'of the short and pithy narrative of Odysseus.' He would then understand it to mean 'full of pregnant utterances.'

674. The epithet δαίμος is applied to fire in the Η. only, five times in the gen., πυρός δαίμων, and four times in nom., δαίμων πῦρ always at the end of the line. This suggests that in this sense, consuming, the proper form is δάφιος (ά), cf. Δαπίδας πῦρ, and Alkman χείμα πῦρ τε δάφιον. Schulze (Q. E. p. 86) distinguishes this from the sense hostile (used of war and enemies) where the regular scansion is δίσιος (-ω-) (H 199, etc.) or δίσιος (-ω-). The latter contracted form is established for H. by the forms of the verb δισίον (δισώστετε, etc.), where η is necessarily monosyllabic and always in arsis. The only passage which seems to be opposed to this complete separation is Β 544 (q.v.), where δισίων in the sense of foeven is apparently scanned -ω-. This, however, may only show that the two words had already been confused when the Catalogue was composed. I have therefore written δίσιος πῦρ, πυρός δίσιον, and δίσιον in Β 544, but δίσιον, δίσιον, etc., elsewhere.

679. The form πυλανέται seems to be unique in Greek, for πυλανάσκει. There is, however, no obvious correction, and it is probably original. (πυλανάσκει [conj. Dindorf.])
681. cónic: see note on 424. It will be noticed that Ar. hesitated between σῶς and the more correct σαώς.

682-3 were rejected by some on the ground that they take no notice of Achilles's change of attitude after the original threat was made; see on 650.

683. ἐλέεμεν is clearly preferable to ἐλέεσθαι of vulg. Cf. on K. 49.

684 is 417 turned into oratio obliqua, thus giving the only instance in H. of ἀν (as X 110 is the only instance of κε) with infin. καὶ δὲ κε Brandreth.

685. cici καὶ ὡδέ τάδ’ εἶπεν κτλ., my companions are here to confirm this. This use of the infin. is exactly like that in T. 110 (q.v.) δόρα δ’ ἔγων δὲ παρασκέψειν.

686. ἐπιπαί: subj. after a historical tense, of an event that is still future; as Λ 158, 559.

Aristarchos obelized 688-92 as unusual (μεστερον) in sentiment and prosp in composition; adding that Odysseus should not call witnesses as though he were not believed. 691-2 are repeated from 428-9.

694. Rejected by Ar. and Aph., and omitted altogether by Zen., as interpolated from 431. Indeed several MSS. read ἀπειθεῖν here also, though it gives no sense.

695-6 = 30-1. See note there.

698. μὴ (Ar. μη)'; but for the hiatus cf. P 686, Σ 19, Χ 481) goes closely with Λίγοιοι both in sense and construction, not with ὄφελες. This inversion of the order of the words is perhaps natural, because the negative form of the sentence, the 'ought not,' is uppermost in the
μυρία δόρα διδούσι· ὃ δ' ἀγνίωρ ἐστὶ καὶ ἄλλως·
νῦν αὖ μιν πολὺ μᾶλλον ἄγνωρίσθησιν ἐνήκας.

699. ἄλλως: ἄλλων Par. k : γρ. αὐτῶς Λ : γρ. αὐτὸς Lips. 700. ἄνήκας

700. Thou hast the more set him on haughtinesses. For this use of ἐνήκας, 'to involve' a man in anything, see K 89 Ζεὺς ἑνήκας πόνοι, and 198 ὀμοφροσύναις ἐνήκας. So ψ 13 ἐπιθύμησαι: and for the plur. of the abstract noun Λ 205, K 122. The sense is, of course, *acts of anger,* just as in the familiar 'mercies and forgivenesses,” H. 6. § 171 (4).

701. ἐκασωμ, we will leave him to go his own way; followed by η... ἣ with subj. as § 183.

705. τεταρπόμενοι: redupl. aor. with the sense of 'sating,' as always, except § 241.

708. ἐχέων, for imper., array. The sudden change from the plur. (705) to the singular (ἄυτός) is evidently a preparation for the ἄρωτεια of Agamemnon in Λ.

713. ἔπνου δώρον: see on Η 482.
INTRODUCTION

...
throughout a distinct effort to produce striking contrasts, such for instance as that between the way in which Nestor speaks of Menelaos and that hero’s occupation at the moment; between the promise of Hector to give the horses of Achilles to Dolon and the loss through Dolon of the horses of Rhesos; between the exaggerated despondency at the beginning and hasty exultation at the end of the story. The result is that we have a series of vivid and effective pictures at the expense of the harmony and symmetrical repose of the Epic style.

The linguistic evidence points strongly in the same direction. The book abounds not only in curious ἀπαξ λέγομενα, but in unusual and involved forms of expression. Such are the idea of “tearing out the hair to Zeus” (16), the curious phrase in 142, πολέμιο στόμα in 8, ὅμιλος in the sense of “assembly,” αὐδόραντος in 47, ἐπιβωσόμεθα or ἐπιδωσόμεθα in 463, and many others. The cases of approximation to later Greek are also very numerous. The pronoun ὅ is continually used as a fully developed article; we find numerous “perfects in -κα from derivative verbs, βεβλύκειν, παρωκέχοκεν, ἀδηκότες : the aor. θήκατο (for ἑθείο); the 3rd sing. pres. μεθεί (121); the 2nd fut. pass, μεγύφασθαι (the only instance of the tense in Homer); the form νήν (105) in the sense of ‘now’” (Monro). The place of particles in the sentence does not follow the strict Homeric rules (H. G. § 365 ad fin.

In other cases we seem to have pseudo-archaisms—ἐγγεγόρθασι 419, κρύτεσθι (156), σφάσιν = ἴμιν (398), (παραφθαισι 346?). With these must probably be classed the dressing of the heroes in the skins of wild animals; Agamemnon wears a lion’s skin, Menelaos a pard’s, Diomedes lies on an ox-hide and wears a lion’s skin ; he puts on a helm of bull’s hide, while Odysseus takes one of leather ; Dolon has a helmet of ferret-skin, and a wolf-skin over his shoulders. The only similar case of such dress is in I 17, where the pard-skin distinguishes the archer Paris from the hoplite Menelaos. It has been suggested by Erhardt that this peculiarity may be due to the same age as the lion-skin of Ilerakles, an attribute which was only given him by Peisandros of Kameiros in the second half of the 7th century, and was doubtless meant to mark him as a hero of the very olden times.

Everything points, in fact, to as late a date as this for the composition of the book. It must, however, have been composed before the Iliad had reached its present form, for it cannot have been meant to follow on I. It is rather another case of a parallel rival to that book, coupled with it only in the final literary redaction.

In two other respects, both possibly pointing to the 7th century, the book is peculiar. First, it gives us the only known case of an epic story closely followed in a tragedy. The (pseudo?) Euripidean Rhesos is in parts a close paraphrase of Homer—a curious exception to the rule of the free hand claimed by the Greek artist in the treatment of his subject. Secondly, it is treated in much the same way in vase-paintings. These are rarely actual illustrations in our sense of Homeric scenes, but the Dolomeia is an exception. It was a favourite subject for vases as early as Euphronios and is represented with unusual fidelity—sometimes in a comic spirit. These two facts may both indicate that in the 6th century the story was still fresh and popular,
and was treated as public property in a different way from the consecrated older legends.

Two episodes in the Odyssey (δ 240 ff., ζ 468 ff.) bear a certain resemblance to the Doloneia; and the close relation of Athena to Odysseus, not elsewhere recognised in the Iliad, suggests that the author had the Odyssey rather than the Iliad in his mind. Numerous words and phrases recur only in Od., e.g. δόστις, φήμη, δόξα, δαίμον, οὐσία, τοῦτον, πολλαν ἑν' ἵγρην, ἀδημότες, ἀσάμηνθος, and for whole lines cf. 214 with α 245, 243 with α 65, 279 and 291 with v 293, 292–4 with γ 382–4, 324 with λ 344, 384 (also in Ω) passim in Od., 457 = χ 329, 534 = δ 140, 540 cf. π 11, 560 cf. π 251.

A corollary from the late origin of the book is that it is probably preserved very nearly in its original form. Conjectural emendations, and assumptions of interpolation, are less admissible here than in those portions of the poems which must have run risks for much longer periods before being finally settled in an official form.
1. \(\text{άλλοι μὲν παρὰ νησίν ἀριστῆς Παναχαίων εὐδόν πανύχιος, μαλακῶς δεδημένου ὑπὸ νωὶ. \άλλῃ οὖν Ὀτρείδην Ἀγαμέμνονα ποιμένα λαὸν ὑπὸς ἐχὲ γλυκερός, πολλὰ πρεσαὶ ὄρμαινοντα. ὥσ δὴ ὅτ' ἀν ἀστράπτην πόσις Ἡρῆς ἵνα κύμων, τεύχων ή πολὺν ὄμβρον ἀθέσφατον ἥ ἱππαξαν ἥ νυφετὸν, ὅτε πέρ τε χιὸν ἐπάλυσεν ἀρούρας, ἥ ποθὶ πτολέμιοι μέγα στόμα πενεκαδανοῖο,}

1. \(\text{άλλοι: \ ὁδόλοι Zeta.} \) \(\text{άλλοι μὲν ἐνεῖ θεοὶ τε καὶ άνέρες εὐδόν πανύχιοι Aristot. Prod. 25 followed by l. 11 (confusion with B 1).} \) \(\text{5. \\ ἀστράπτῃ Q. \|| ἡρας H.} \) \(\text{7. ὅτε πέρ τε: ὅτε πέρ PQ: πολλὰς ἀπὸ Schol. Ar. Νιβες 261.} \) \(\text{8. πολέμιοι R.} \)

1. \(\text{Compare the opening lines of B, and Ω 677 ff., 6. The inappropriateness of the lines here is more marked than in B, for they contravert not only what precedes but what follows; see 26. As a matter of fact none of the principal chiefs of the Achaians can have had more than a snatch of sleep during this portentous night. The lines 1-2 are in short used as a merely formal tag. Παναχαίων: see B 401.} \)

5. \(\text{The simile is so confused as to be practically unintelligible. From 9 it would seem that the frequency of Agamemnon's groans is compared to the frequency of flashes of lightning—a singularly pointless comparison. It would perhaps be possible to take ἀστράπτῃ as implying thunder, so that Agamemnon is made to groan like a thunderstorm; but this is turgid and tasteless. Νύκωσις is nowhere else applied to Hera.} \)

7. \(\text{ἐπάλυσεν is of course aor. It would seem that we must understand πολὺν and ἀθέσφατον to apply also to νυφετῶν, or else the picture of a snowstorm merely 'sprinkling' the fields appears a very insignificant phenomenon compared to those which precede and follow it. ὅτε πέρ τε (a combination recurring only Δ 259) should by Homeric analogy bring in some new concomitant circumstance. Here it seems to mean 'in consequence of which.' Compare the very different treatment of the snowstorm simile in M 278 ff. It is hardly necessary to add that the combination of thunder and snow is too strange to serve as a mere subordinate part of a comparison.} \)

8. \(\text{The simile runs on as though 'the mighty mouth of war' were a natural phenomenon, differing about as much from a snowstorm as a snowstorm from a hail-storm. The idea may be that if} \)
the lightning is not accompanied by (1) rain, (2) hail, or (3) snow, it must be a portent of war. This seems to place a high importance on 'summer-lightning.' But it is hopeless to criticise such an incompetent piece of expression. For the phrase πολέμου στόμα compare T 313, T 359. The origin of the metaphor is perhaps a comparison of the two lines of battle to the jaw of a wild beast, crushing what comes in between them. But the feeling of this origin has evidently died out and left a mere phrase. In Attic (e.g. Rhesos 419, Xen., etc.) στόμα means the 'fighting line' of the army—a sense evidently unsuitable here.

10. NEIDON: cf. Ζ 295, Ι 153, Φ 317. For προλειότον Ζen. read φοβέροτον, which was disqualified by Ar. on the ground that φοβέραθαι in Homer means flee, not fear.

11. The poet does not seem to have a very vivid picture of the situation, as Agamemnon is presumably lying in bed in his hut, with a high wall between him and the plain. Various prosaic 'solutions' of the difficulty are given in the scholia.

12. Ιλιοε πρό: see on I 3.

13. The syndeton is very harsh: it can be explained only by taking αὐλὼν κυρίττων as virtually a compound word = flute-pipes, on the analogy of ἵρξ εἰρκος, etc. Some edd. reject the line, but this is arbitrary. κυρίττος recur only in Σ 526 (and Ημημ. Μορ. 512), αὐλών in Σ 495, and are evident anachronism. The reference is clearly to the scene in the Trojan camp at the end of Θ.

15. προσελύνους: cf. I 541. Here again the poet shows a tendency to exaggeration.

16. έκτενε, acc. to Fulda, here shows a trace of its primitive meaning, 'made his heart full to bursting,' cf. οτέλεωσαν Σ 31, ε 386. But of course κήρ may be equally well taken as nom. The dat. Διί seems to be an extension of the phrase Δί χεῖρας ἀνάσαξεν.

19. It is ambiguous whether the direct expression was εἰ τεκτήρατο σὺν ἑμοί, or εἰ τεκτηματικὸν σὺν οἷς, μήτιν. In the former case we ought perhaps to read αἱ, the pronoun referring reflexively to the subject of the principal sentence.


25. Αὐτῶς is sufficiently in place here, as the emphatic pronoun gives the contrast; but the variant ἀφὶ τῶν is possible. 26. ἰὴ is to be taken with ἔχε τρόμως, oúde . . ἐφίζευν being parethetical. 27. πουλίνας ἐφ’ ὑπάρκν recurs δ 709. For πουλίνα as fem., see H 776, and for ὑπάρκν as subst. Ε 398, Ο 341. Schulze (Q 415 ff.) points out that the simple πουλίνα occurs only nine times in Η., and in five of these is feminine. He concludes that where it is mase, we should read a form of πολίνα, and suggests that the original form is πολύλα from πόλις, cf. πέραβα from πέραβε. The form πολύλα was accepted from the analogy of the compounds Πολυλόμας, Πολυλόβετερα, where it is due to metrical necessity alone. 30. στεφάνην: see H 12. 31. οἴκατο, the only form of the mid. aor. in -κα- which is found in H.; it recurs Ε 187. 32. μέγα, as Α 78. For the next line cf. H 298. 34. τιθεμένον, here only; but cf. Ψ 83, 247 τίθημεναι. The lengthening is due to metrical necessity; the forms in η (τίθημα, etc.) naturally gave the preference to τιθήμενος over τιθεμένος, which would be the more regular form. Schulze Q. E. p. 16. 37. ἄθετε: a word of address specially used between brothers; Ζ 518, Χ 229, 239, and see also Ψ 94, ε 147 ἀλλα μν ἤδειαν καλέω καὶ νόσφων ἔνως. Ατιστονες calls it a προσφάσης νέον πρὸ πραγματεύων. 38. It is indifferent whether we read ὀτρύνεις with ΜΣ, or ὀτρύνεις with Ατ. ἀπικόνων: so Αρ. and ΜΣ.; there was a variant ἐπὶ σκοτῶν, which Döderlein and others have preferred. Both σκοτῶς (Χ 396) and ἐπ’ αἰσχρός (X 255, Ω 729, θ 163) are used in the sense of unjust, so they may doubtless be both used in the sense of spy. It is quite possible to take Τρόακειν without a preposition as a sort of dott. ethicus, though the construction with ἐπὶ seems more natural. Again, while σκοτῶς is the regular word for ‘spy’ or outpost (Β 792, etc.), the addition of ἐπὶ in composition gives more force, as implying one who goes to spy out the foe, rather than a passive outpost; the form may be compared with ὑπηρετοχος beside the commoner ὠρίσχος (Ζ 19). In this equally balanced uncertainty, which recurs in Κ 342, we follow the best tradition.
This is the only case of μη οὐ after a verb of fearing in Homer; whereas the usual Homeric practice it should mean, 'I never heard anyone speaking,' see II 76, γ 337, 5 505, 5 497. In the Tragedians, however, αὐδίκατος means 'to be noised abroad' (e.g. Soph. O. 731), which is correlative to the present use.

45. Επὶ ἡματι, ἐν ᾧ ('ἐν ἡματι'] (as T 229, β 251 ἐπὶ ἡματι πάντας ἔλεγαν, μ 105, ξ 105, and Θ 529 ἐπὶ νυκτί. Ar. ἐν ἡματι, followed by a few MSS. There is much to be said for the conj. of Schrevelius, ἐν' (= ἐν), as we should expect the idea one to be expressed. There is no antithesis between ἡμιτίκασας and ἔρρεσε: this would require an οὖδὲ in the former sentence, and practically in Homeric language ἡμιτίκασας implies ἔρρεσε, like μὴ γένοθα in 52.

50. Αὐτός, 'just as he is,' without extraneous aid.

51-2. Athetized as tautological, not without some reason.

53. Whether or no Ar. read Αἰαντε we
cannot say. In any case only the greater 
Aias is actually summoned. He and 
Idomeneus were stationed at the ex-
tremity of the camp; see 112.

56. ἵερόν, in virtue of the dignity of 
some important an office; see note on A
366, and compare Ω 681 ἵερον πιλαρφοὶ,
ομ 81 Ἀργεῖων ἵερον στρατός. Frazer 
suggests (Ency. Brit. s.v. 'Taboo') that 
the word indicates something of the nature 
of a 'war-taboo' imposed for the protec-
tion of such important persons.

τέλος: cf. 470 ὶρηκων ἀνδρῶν τέλεις. 
The various senses of the word often 
correspond closely to our post, by which 
it may be translated in both these 
passages, as well as in the phrase A 
730, etc. κατὰ στρατὸν ἐν τελεόσι. 
The connexion seems to be end-
final decision — authority — office — post 
(occupied by soldiers) — post (the soldiers 
occupying it). All the steps will be 
found fully exemplified in the Lexica. 
The Homeric use seems to have stopped 
at the last stage but one, which with its 
suggestion of dignity well suits the word 
ἵερον. It is not clear why or what 
orders are to be given to the sentinels, 
who have been appointed only a few 
hours, I 80; nor as a matter of fact 
are any given in the sequel.

57. κείνω: so all the best mss.; a 
few give κείνω, which (like the variant 
πῦβαρο, here meaningless) is evidently 
a change to the more familiar construc-
tion. So in A 414 the right reading is 
probably ἀγγελίας (not -ῖνα) πείδομαι. 
The constr. with gen. is sufficiently 
attested in Herod. (i. 126, v. 29, 33, vi. 
12), Thuk. vili. 73, Eur. Ι. Α. 726. 
It is doubtless analogous to the gen. 
with ἀκολουθεῖν.

61. τάρ (see on A 8) was conj. by 
Cobet for the vulg. γὰρ, and has now 
found ms. support. γὰρ would express 
a certain amount of surprise, which is 
out of place here; what is wanted is 
the simple continuative particle. 
The asyndeton in the next line is thus 
natural, as it merely continues this 
question; but if we read γὰρ, and thus 
refer the question to what precedes 
instead of what follows, the sudden 
transition in 62 is very harsh. μύσω 
is not elsewhere found with ἐπιτέλεσθαι 
and seems superfluous.

62. αὕτε, so, at the outposts, as ap-
ppears from Agamemnon's answer and 
the sequel. The words would more 
naturally mean 'at the huts of those 
whom I wake.' μετὰ τοῖς, so, the 
sentinels. δεδεμένος: cf. Δ 107, Θ 
296; generally δεδεμένος ἐπίπτει. This 
perfect always means await.

65. ἀμβροτάζωμεν stands to ἀμβροτοῖ 
much as ἀβρότη to ἀμβρόσιος (see notes
The epigraphic matter, however, is important. The noun-stem of the Theodorean name did not change, and its lengthening in meter is evident. The first line, however, is Poiménon and not Poiménon as in the MS. Aor. is used in the MS. in the same sense in Τ 128, Ψ 79, Ω 210, δ 208, η 198, and γενόμενος (a) for the equally impossible γενόμενος in Χ 477. See Schlize Q. E. 182-90 (where he would be in this place write γενόμενος). But the distinction he draws between γενόμενος = πασχόν and γενόμενος = natus is erroneous. The real meaning of γενόμενος, becoming, is shown in δ 417, the only place where it is found in H.). The aor. γενόμενος (bear, beget) is of course quite different.

74. παρά: it would seem that Nestor, like Odysseus, 1, 151, is sleeping outside his hut, perhaps ἐν αἴδωλοις, as Ω 644, where the construction of a 'soft bed' is described.

76. τρυφάλεια: Π 372.

77. ζωότης: App. B. The omission of the θύρη among the pieces of armour named is curious in so late a book; the silence is consistent throughout, and is the more notable among the other elaborate descriptions of armour.

79. ἐπέτρεπε, yielded to: this is trans., use occurs only here in Homer, cf. Herod. iii. 36 μή πάντα ἡλικία καὶ θημί πέτασε, Plato Legg. 862 b, and for the mid., Ζ 336 πρότρπαται.
84. This line was attested by Aristeas on account of the word όρφεις, which he took to mean φωλας, a longer form of όφρας, γ茗ιανα. So also Fisi, Dintzer, and others, comparing τοπώνες by τοπάτα, ἀρατέως by ἀράτος. But this is hardly tenable; όρφεις in the sense of μυλον is too common a word to admit of homonyms which might lead to ambiguity. And there is something peculiarly graphic in the idea of the suddenly awakened sleeper asking the intruder if he wants to find a friend or a strayed mule—of which there were many in the Greek camp, A 50, Ψ 111. Schwartz has compared Xen. Anab. ii. 2. 20, where a night alarm occurs owing to an ass straying among some armour. If there is something of a burlesque tone about the question, it is only in harmony with the rest of the book.

88. γνώσει, you shall know, a mild imper.; as we say 'you must know.' The variant εἰσει may perhaps be defended on the ground that it means 'thou must know that it is Ag.,' but ὁδα with a personal object is very rare (cf. § 176 τῶν δ' ἀλλων όδων αὐτοι ὁδα, T 203 δίνειν τολμήσαι, τ 501 φροάμαι καὶ εἰσόν εἰκάστην: B 409 άιδες ... ἀκλεφόν ὡς ἐπονεῖσαι is of course different), and γνώσα is the regular word for recognition; A 199 etc.

89. ἐπενέκε: see I 700.

93. περιθείδια must be read in one word, or the caesura disappears; but Herodians preferred πέρι δείδια here, and in P 210 takes the same view, ἀναστρέφεται τὴν πρόθεσιν. Compare note on Δ 97. In X 52 the preposition must go with the verb.

94. ἀλάκτημιαι: ἀταξια λαγόμενον, from ἀλάκτεω, standing to ἀλὼ in the same relation as ἀλκτέω to ἂλω. We have ἀλκταίω in Herod., ἀλάσσον in X 70.

96. ἀδαίνεις: again ἄν. λεγ., from
δεύρ', εἰς τοὺς φυλακας καταβήσωμεν, ὁφρα ἤδωμεν· μὴ τοῖς μὲν καμάτωι ἤδηκτες ἢδὲ καὶ ὑπνοι κοιμήσωμαι, ἓταρ φυλαχῆς ἐπὶ πάγχω λιθώναι. δυσμενεῖς δὲ ἄνδρες σχεδὸν εἰσαι, οὐδὲ τι ἤδωμεν· μὴ ποισ τω διὰ νύκτα μενοινήσωμεν μάχεσθαι.

τοῦ δ' ἡμείζον τῇ καταστί τῆς ἐπιτότα Νέστορ.

'Αρτείδη κύδιστε, ἅναξ ἀνδροὶ Ἀχιλλέων, οὐ θην Ἠκτόρι πάντα νοῦματα μητέστα Ζεὺς ἐκτέλει, ὅσα πού νῦν ἐκέλεται· ἀλλαὶ μιν οἴω κύδεσι μοιχήσειν καὶ πλείσωσιν, εἶ κεν Ἀχιλλέως ἐκ χόλον ἄργουλοι μεταστρήψατο φίλου ἱτορ. σοὶ δὲ μίλῃ ἠφοῦ ἠγώ· ποτὶ δ' αὐ καὶ ἐγείρομεν ἄλλοις, ἤμεν Τυδείδην δουρικλάτων ἢδ' Ὀδυσσα ἠδ' Λιαντα ταξιν καὶ Ψυλέος ἄλκιμον ὑίον.

ἀλλ' εἰς τις καὶ τούσδε μετοιχόμενοι καλέσειν,


δράς, here apparently in a desiderative sense.

98. ἄδηκτος recurs outside this book (312, 399, 471) only in μ 281 (always in the same connexion), with a 131 ἄδη-

σεις. In the last case the word means feel disdain, and we should probably read ἄφθοςειν with Wackernagel (cf. H. G. p. 25). But this does not explain the present phrase. Nor is any satisfactory sense to be got from ἄδην or ἄδην Ε 203, where the δ is equally puzzling. Schulze (Q. E. p. 454), comparing § 2 ἐπων καὶ καμάτωρ ἄρημα, would read ἄρημας, e.g. τετειτύνων, βεβαρηθέων, κεκορηθ. This gives the required sense, see note out (see note on Σ 455), but there is no particle of evidence for it. It is simpler to say that though the meaning of the word is obvious, its affinities are un-

known. ὑπκων, ὄρωσιν, cf. Horace's ludi fataiunumque suauo, Juvenal's suauo fianturque acutulentas (vi. 424), and Aisch. Ἐνε. 127 ἐπων πάνω το κιρω συνωμότα. The variant of Ζεὺς, which brings ἐπων into connexion with κοιμ-

"
antitheon τ' Ἀιαντα καὶ Ἡδυμενή ἀνακτα·
tōn γαρ νήσες ἐξασιν ἐκαστάτω οὐδὲ μᾶλ' ἐγγύς. 
ἀλλα φίλον περ ἐόντα καὶ αἰδοῖς Μενέλαον 
νεικέασ, εἰ πέρ μοι νεμεσήσαι, οὐδ' ἐπικεύσο, 
ὡς εἴδει, σοι δ' οὖν ἐπέτρεψεν πονέσθαι. 

υὸν ὀφελεν κατὰ πάντας ἀριστής πονέσθαι 
λισσόμενον· χρείω γὰρ ικανέται οὐκέτ' ἀνεκτὸς." 

τὸν δ' αὕτε προσεέκπεν ἄναξ ἄνδρον Ἡγαμέμων· 
"ὅ γερόν, ἄλλοτε μὲν σε καὶ αἰτίασσαί άνώγα· 
pολλάκια γὰρ μεθείε τε καὶ οὐκ ἐθέλει πονέσθαι, 
οὐτ' ὁκνοι εἰκών οὔτ' ἀφραδίσαι νόοι, 
ἀλλ' ἐμὲ τ' εἰσορόοις καὶ ἐμὴ ποτιδέγμενος ὅρμυν. 

νὸν δ' εἰμέ πρότερος μᾶλ' ἐπέγρητο καὶ μοι ἐπέστη· 
tὸν μὲν ἐγὼ προεήκα καλῆμεναι οὐς σὺ μεταλλάζαι, 
ἀλλ' ἑομεν· κεισὰς δ' κικήσσεμεθα πρὸ τινῶν 
ἐν φιλάκεσσα, ἵνα γὰρ σφιν ἐπέφραδον ἥγερεθεσθαι." 

τὸν δ' ἧμειβετ' ἐπείτα Γερήνης ἱππότα Νέστωρ· 
"οὕτως οὖ τίς οἱ νεμεσήσεται οὐδ' ἀποδήσει 
'Αργείων, ὅτε κέν τιν' ἐποτρύνη καὶ ἀνώγητι." 

112. τ' om. JLR. 115. Μεικέως H. || οἱ πέρ Α. Ω: αἰτερ Par. b: others ei 
καὶ || νεωμένεσται GP (R supr. man. 1?) Par. d, ἃ. A. 118. ἀνεκτή C (γρ. 
ἀνεκτός man. rec.). 120. αἰτάσσεσαι JQ Bar. 123. ἐμέ γ' JR. 124. μάλ: 
μέρ' Dom. Ixion, Et. Mag.: καὶ κόψτο ἡ Ἀραστάρχειας οὕτως εἴχεν Did. || ὑπέστη 
). 127. φιλάκεσσι T. || σφιν: min Zom. || ἄρεφεσσαι At.: ἄρεφεσσαι Ω. 
130. ἐποτρύναται (supr. H) καὶ ἀνώτερος (supr. H) Q (χωρὰς τοῦ σ ἐποτρύναι καὶ ἀνώτεροι Schol. A, so that some must have used ἐποτρύνης καὶ ἀνώγης).

116. OΣ=ὁτι οὕτως (the explanation of this use is given in H. G. § 267. 3 a). Nikanor, however, thinks it may be 
taken as a paratactic exclamation, 'how he sleeps!' (καθ' εὐτό ἀναγρωστεῖν τὸ 
"ὡς εἴδει ἐν βαθμοῖς; ἢ τοῖς ἄνω 

νυκτεριάσεων). 120. For ce Nauck conj. ε'; but we can 
sensibly add αὐτὸν after αἰτάσσεα. 121. μεθεύ: see E 850. 
124. ἐμέω for ἐμεῷ occurs only here in H. It is, however, a genuine form 
occuring in Ionic prose, and is a 
transitional stage towards ἐμεῖ, corresponding 
to the genitive in -οι between -οι and -οι. ἐμόλα must be taken with 
πρότερος. ἐπέστη, came to me. 
127. ἢνα ῥάπ, a phrase which has 
cawed some trouble. We have perhaps 
to recognize a relic of the primitive use 
of γ' ἄρ (which Brandreth writes) before 
the words had coalesced in the sense of our 
for. Compare δ γάρ (⇐ δ' γ' ἄρ) M 
344, Ψ 9, a 286, ω 190; H. G. § 348. 
But in the case of δς, δ the pronoun 
may be demonstrative, and the use of γε 
immediately after a rel. is very rare 
(only ἡ 214, εξ 198 δοχα γε, τ 511? 
δοτά γε). Hence various conjectures: 
Butley τ' ἃρ (and γάρ has probably in 
mian cases supplanted τ' ἄρ, see on 61); 
but ἢνα τε is used only in general 
sentences, I 441 etc.); προ Γ. Hermann; 
φιλάκεσσι, ἢνα σφιν Barnes. Pepp- 
müller's τ' ἃρα is as likely as any, cf. 
ς 322 τ' ἄρ ἔτε, but there is no 
obvious cause for the corruption. 
ἀποτρύνης is the regular Homeric form 
— ἀγερέσσαι of ἀμι, is not found 
elsewhere.
131. Ἐκθέτοις, ὑπὸ μεταφορὰς εἰσοδήματο καλὰ πέρικλα, ἀμφὶ δὲ ἄρα χαλαίναν περιουσίατο φαινόμεσαν, δυτικὴν ἐκτάδινον, οὕτω δὲ ἐπενύσθει λάχυρν.

132. ἔιλοτὸς ἄλκιμον ἐγχως, ἀκακχεῖον ὥδε χαλκῶν, βῇ δὲ ἔναι κατὰ νῆας Ἀχαιῶν χαλκοχιτῶν. πρῶτον ἔπειτ᾽ Ὀδυσσῆα Δὶ μύριν ἀτάλαντον ἔξ ὑπὸν ἀνέγειρε Γερήνιος ἵπποτὰ Νέατωρ

133. Φαινίκες, two spondaics (-oós-


135. ἀπλάνως: so τ 226, elsewhere ἀπλάνως (Γ 126 q. v.) or ἀπλάνως (v 224), ἐκτάδινον, apparently 'capable of being spread out'; the mantle, like a Scotch plaid, is commonly worn double round the body, but can be spread out so as entirely to cover the body as a coverlet at night. ὑλάθ = woolly (as II 221, Ω 616, and several times in Oct.) by etymology as well as sense (for θολο-ς, Goth. vullt, Lat. vellus, etc.). ἐπενύσθη: see B 219, whence the phrase is evidently copied.

136. The idea of a sound coming round a person is not uncommon in Homer, cf. Β 41 θεῖ ἵλιν μιν ἄμφεργεν ἀμφὴ τ 444 (π 6) τῶν... περὶ κτένου θλῆτε θαῦμα, and ι 261 περὶ δὲ σφέας ἥλιον εὐχή. For the ἐπενύσθη as the organ in which sleep is situated cf. Ί 161 τῶν δ' ὑπόν... κελεύθεροι τῶν ἄρετον. For the ἐπενύσθη as an epithet of night see Β 19.

137. It is doubtful whether there should be a note of interrogation, or only a comma, after ἀμβροσίαν. In the former case we must understand 'is it because so great need has come?' or else we must read δ' τι, and take it to be an indirect, virtually equivalent to a direct, question, owing to an ellipse of the words 'tell me,' which is not possible. So Schol. A ἀντὶ τοῦ 'τι δὴ χρεως τῶν ἵκει,' comparing a 171 ὅποιος τ' ἐπὶ νυσιν ἄφενο, where, however, κατάλεγον has preceded at an interval of only one line. If we put a comma after ἀμβροσίαν we may assume a curious inversion of expression, instead of 'what need has come on you that you wander'; but this (La Roche's) explanation is very harsh. It is better to read δ' τι and explain it as an accusative of relation, 'on what account do you thus wander, in respect of which need has so much come?' So Monro, comparing Δ 32 τι... τόσον κακὸν ῥέων, δ' τ' ἀστεροῖς μενεάνεις; Our choice seems to lie between the first and the last of these alternatives. For ἀμβροσίας as an epithet of night see Β 19.
of the Illyrians. Apparently, therefore, it was unknown to the classical Greeks.

155. ἐπέστρωσεν ἔριδον, like περίκεισθαι τελεμάκω, ἢδος, etc., in Herod., and ἐπέστρωσεν ἄλλον ἀλλιώτατον. See ἐπέστρωσεν αὐτός. 

156. κράτεσι, a form which can only be explained as an artificial coinage on the false analogy of στήρεσι and the like; there is no stem κρατεισ. (κρατισ σφι?). κρατις in 152, though it does not recur in Homer, is sufficiently defended by the common κρατις.

158. λάσ ποιδινία: cf. o 45. There the phrase seems less suitably used of one sleeper arousing another.

159. ἑστιν only here and κ 518 in H.; and in the famous Danae ode, Simon. 50. 6. Schulze refers it to the root ᾠ of ἀστείον (ἀτι-στείον), comparing ἐπέστρωσεν ἔριδον. Connexion with the subst. ἄστειον is very doubtful. Cf. 1 501.

160. For ἐρωμοίος παῖδιον see Λ 56.
of very high antiquity have been found among remains of the bronze period in Italy, and perhaps Greece; and it was the practice at Mykene to shave the upper lip (Scheuchl. p. 253, Tsountas-Manatt, pp. 166-7). In fact the Skt. *?k?r? 'goat' shows that the practice may even date from Indo-European days (cf. Schrader, S. und U. p. 53).

174. For the use of the infinitive here cf. I 230; *?st?aS is really an impersonal verb, and the substantive *dlokr? is not added in a very strict construction. Logically, the idea is 'the state of all is on the razor's edge (balancing) between destruction and safety.' But the juxtaposition of *dlokr? and *m?w 'curse' is a curious instance of the process by which the infin. in later Greek came to be used as a nom.

179. t?uc, sc. Aias and Meges; *?s, from their huts.

180. See I 209, of which this line is not a very happy reminiscence; as there it alludes to an assembly to which the
Trojans were called, whereas in the case of the sentinels there is nothing of the sort. The ἐν is superfluous, see E 134 etc. Hence Bentley conj. συναγρομένων. οὐδὲ: an unusual form of the common δὲ in apodosis.

152. ἄρρηγοτά: a strange form, cf. ἄγρετι Rhesos 524, Soph. Ant. 413. These adverbs in -ι are generally negative (ἀκαυμετὰ, ἀκαματεία, etc., see Η. Ό. § 110, and Jebb on Soph. O. 1251).

182. ἄρρηγοτά: so mss.; almost all edd., however, give ἄσωράσωσαρ, from ἄσωρ. Lec., on the ground that the form in -σῶται cannot stand in a simile, being it would. It would be of course easy to emend -σῶται, but it is a question if this is necessary. The rule which our texts follow, that the long vowel in subjunctive forms is written whenever the metre admits (Η. Ό. § 80), is simply an attempt to reduce the Homerice forms as far as possible to the analogy of later Greek. ἄσωράσωσαρ is an almost unique survival of the evidently original rule by which the subj. in the non-thematic conjugation is formed by the thematic vowel unlengthened. In other places we find an occasional -σῶτα in mss. for -σῶται, but generally in so small a minority as to show that the variation is accidental, 99 above, Ο 511, Ν 745, etc. See, however, Μ 168. The verb itself seems to come from ο̣ρα, and to mean `keep painful watch.' The use of the middle may be supported by forms like εὔλαβέσθατα, εὔδερεσθατα, εὔχεσθατα, etc., though the act, is certainly more usual.

188. φυλακοῦνται: for the change of case after τῶν see Η. Ό. § 245 (b δ); it is perhaps made easier by σφωσ in 186. 189. ἄποπτε: not 'whenever,' for the Trojans are not attacking; but like B 97 et ἐποτε, § 522 ἄποτε, against the time when they should hear, i.e. expecting to hear, this idea being implied in the preceding words. The full phrase δεῖμενοι ἄποπτε occurs B 794, etc., cf. Δ 334. ἔποτε may go either with ἄναμεν or οἴων, but better with the last; ἔποτε does not occur in Homer.

194. The sentinels are in the space between wall and moat, I 87. The chieftains now go out into the open plain.

195. Βουλή: acc. of the terminus ad quem, only here with καλέω, and rarely with any verbs except those which
imply reaching a point (H. G. § 140. 4). Cf. Ζ 87 ἐνάγονα γεραίας νήσος. For the regular members of the bow see on B 194.

199. See Θ 491, where the line is used of quite another place, νόσφι νέων.

200. πιπτόντων is hardly to be explained; it implies that men were still falling. Von Christ conjectures πεπέντων (Φ.36, χ.384), Remmer πεπέντως.

204. There is considerable doubt as to the punctuation of the whole of this speech of Nestor’s, the note of interrogation having been variously put after ὦθεών (206), Ἀχαίοις (210), and ἀσκήθης (212). The true explanation is mainly due to Lange (ΕΠ. p. 382). In 206 ei goes immediately with ὦθεών, to go ‘in the hope that’; and ἐλαυνόμενοι and τοῦθεο are co-ordinate. Then ἐστάσα is explanatory of φῶς, as expressing the contents of the supposed rumour, and is again divided into the two alternatives ὦθ-ὑν. The optatives in 211 resume that after ὦθ εἴνα in 204; in form they are a wish, in reality they are only a suggestion in form of a hope, ‘I should like him to find out’—a shade of meaning which we express by ‘he might.’ If we read κε for τε in 211 (see note there), the expression would be more confident, ‘he would’; but this is better reserved till 212, where κεν indicates a result which in that case is asserted to follow upon the assumed condition, being virtually equivalent to the future ἐστείλαμεν. We may in fact regard the clause μέγα κεν... ἐν as an apodosis of the sentence ταῦτα... ἀσκήθης, which in effect, though not in form, is a protasis. A similar use of the opt. to express a condition, followed by an apodosis with κεν, occurs in a 265, the difference being that there the opt. resumes a wish introduced by εἰ (255); here the wish is put in the form of a question with ὅκ ἤν. So also σ. 366-70, where, however, the apodosis is postponed till 375. (So in the main Hentze.)

207. φῶς recurs only in Οδ. Schol. A illustrates it by a well-known story: Λακεδαιμόνιοι βουλευμένοι ποιοῖς ἄρουν ἐπιτείχοις τῆς Ἀττικῆς, Ἀλκιβιάδης συνεβολείεις πέμπειν εἰς Ἀθηναίοις κατασκότος, οὕτως παρασκευάσατο ἥκουσαν αὐτῶν τῶν Ἀθηναίων διαλεγόμενων ὅτι τινὶ Δεκέλειας μελασσόν ἐπιτείχισαί οἱ πολέμιοι καὶ οὕτως Λακεδαιμόνιοι ἐπετείχοσαν τὴν Δεκέλειαν. (The tale is not, however, known to Thuk., vi. 91.)

209. ἀπόπροσεραν, i.e. far from the city; the ellipse is filled up by πολίνθε

immediately succeeding. It is a question if we should not read ἀπόφημι with P, as more likely to be changed; but the variant does not recur in 410 (208–10 = 409–11).

211. The ms. evidence is fairly divided between τε and κε. The reason for preferring the former has been given above. The clause being a resumption of what precedes, τε goes with καί, and means 'both.'

212. ὑπορράνιον, i.e. over all the earth, virtually identical with πάντας ἐτί ἀνθρώπων.

214. The phrase ἰδέες ἐπικρατεύοιν is unusual; the line is borrowed from a 245 (= π 122, τ 130), νήσουσιν being changed into νήσαν.

215. πάντων, as we should say 'without exception'; but the phrase is a rather awkward one, and so is ἐκαστὸς immediately followed by the plural. The omission of τοῦ Φέκαστος too is very rare. In 216 τύι ... ὡλιον is an obvious exaggeration, as a dozen ewes with their lambs would be of ridiculously little value to the great chiefs concerned, with their wealth of gold, silver, and slaves, besides horses and cattle. Probably the author of the book thought that he was introducing a touch of heroic simplicity. So too 217, if we take it as a mere standing invitation to royal feasts, would be no inducement to the members of the council present, who, with the exception perhaps of Meriones and Thrasymedes, are elsewhere in the Iliad regarded as attending as a matter of course (B 53, Δ 259). But Peppinmüller suggests that as 215–6 represent the δῶνα, so 217 answers to the κλέος, the real meaning being 'he shall be present' in the songs sung at feasts and banquets,' ἀνθρώπων δόξικοι ἐντότων. This is clearly the sense of the similar words in Theognis 237 ff. so μὲν ἔγγον πτὲρον ἔδωκα ... θυμός δὲ καὶ ἐλπίδια παρέση ἐν πάσῃ, πολλῶν κείμενος ἐν στήμασι, καὶ σειν ἀλλακακα μυθήθως νέοι ἄνδρες ... ἄσωσαι ... πᾶσι γὰρ ὅλη μέρυλε καὶ ἐνυσσοῦσαι ἀνάθ' ἐσπερ ὄνως, κτλ. But here there is no mention of song, so that the expression, if this is the meaning, is barely intelligible. Yet the resemblance to Theognis can hardly be a coincidence; possibly both are quoting a well-known phrase. Clearly Theognis has the more original form, and is not borrowing from K. The alternative is to suppose that 214–7 are a latter addition, and contain an imitation of Theognis; but the theory of interpolation explains nothing.

221. ἐόντα, though not largely supported by mss., is evidently superior to the vulg. εόντων, as it breaks the ponderous succession of genitives.
222. As Nikanor remarks, we may put either a comma or a colon at the end of this line; it is impossible to say whether the clause ei ... έποιο is a wish or a regular conditional protasis.

224-6. The recurrence of τε six times in these three lines is remarkable; it seems to be an instance of the primitive use in which it was simply a mark that the two clauses in which τε occur are correlative; from this the use as a conjunction strictly speaking has been developed. Thus ei pêr, the condition, is correlative to the apodosis which is stated paratactically by ἀλλά, while in the other two clauses containing τε ... τε the co-ordination in pairs is obvious. The connexion of this use with the gnomic τε (almost τοῦ) is not clear; the two are possibly quite distinct. The gnomic τε would of course be in place in such a sentence as the present, but it is not used in pairs. ἐρχομένω, a nom. perfect, like Γ 211 ἐσμένα δ' ἐξομένα, γεφράτερος ἤνε ὄνομα: or we might perhaps more properly call it a sort of 'distributive apposition' not completely expressed; compare Μ 400. The old vulgate ἐρχομένων, evidently a correction, is found only in one or two inferior MSS.

πρὸ τοῦ: for this order of words cf. Ε 219 'ἐπὶ νῦ τῶν' ἄνδρ. The meaning is of course that sometimes one, sometimes the other, is quickest to mark. Brundith conf. πρὸς for πρῶς.

226. Βράσσων: the comp. of βραχύς, for βραχύων, though the adj. is not found elsewhere in H. The sense will be, 'his mind does not reach so far,' he is 'shorter of sight' as we should say. It has generally been referred to βραδός, which gives a better sense, as quickness of perception is the point in 224; but βραδόνων could only make βραδόν. It was probably the knowledge of this which led Aristarchos to the strange idea that βράσσων is a participle meaning 'confused,' 'perturbed,' παραστόμενος, λεπτή: only here and Ψ 590 (the same phrase) in a metaphorical sense. It means θίνη, murrum, cf. Ξ 264 λεπτή εἰσίθης, and is very different from the familiar Attic sense υπάλληλος. Even if one alone does mark, his ideas are 'short and thin' compared with those of a pair of men.

231. Τήλειων: cf. 498, Ε 670 (see note), Φ 430, the only instances in Homer, all in the sense of 'enduring.' The use of the article δ is post-Homeric.
τὸν μὲν δὲ ἐταρόν γ’ αἰρήσεαι, ὃν κ’ ἐθέλησθα, μὴ δὲ σὺ γ’ αἰδομένως σήμεις φρεσὶ τὸν μὲν ἀρείῳ καλλείπεσιν, σὺ δὲ χεῖρον ὑπάσσεαι αἰδοὶ εἰκόν, ἐς γενεύν ὀρῶν, μηδ’ εἴ βασιλευτέρος εἴη.”

δις ἐφατ’, ἐδεισεν δὲ περὶ ξανθοῦ Μενελάω.

τοῖς δ’ αὐτίς μετέεπε θοῦν ἀγαθὸς Διομήδης·

“εἰ μὲν δὴ ἔταραν γε κελεῦσε μ’ αὐτὸν ἐλέσθαι, πῶς ἂν ἔπετε; Ὀδυσσῆος ἐγὼ θείῳ λαθοίμην, οὐ πέρι μὲν πρόφρον κραδιᾷ καὶ θυμὸς ἀγίνημη ἐν πάντεσιν πάνοισι, φίλει δὲ ἐς Παλλᾶς Ἀθηνῆν.

τούτου γε σπομένου καὶ ἐκ πυρὸς αἰδομένου ἅμιφορ νοστήσαμεν, ἐπεὶ περίοιδε νοῆσαι.”

τὸν δ’ αυτὸ προσέεπε πολύτλας δίος Ὀδυσσέας·

“Τυδείδη, μὴ ἃρ με μᾶλ’ αἰνεί μῆτε τι νεικεῖ· εἰδοὺ γὰρ τοι ταύτα μετ’ Ἀργείους ἀφορενεῖς.

235. τῶν Ὡς Ἡρ. a, Vr. A (Lips. supr.), γρ. C (man. rec.).

236. Πολλοὶ: πάντες Ἰ. 238. ὑπάσσεα Ἰ (supr. c over z). 239. Βασιλεύτατος Ἰ Mor. || εἶμι Ρ.: ἐκτὸν Ω. 240 αδ. Α., om. Ζεν. 241. αὐτὸς Ζ.; προειλήματι Ρ. 245. τοῖς δ’ αὐτίς μετέεπε θοὺς ἀγαθὸς Διομήδης·

235. αἰρήσεα, 'you shall choose,' which may be taken either as a permission or as a modified imperative. Cf. Ζ. 71.

236. φαινομένως, a curious use which must mean 'as they present themselves.' Doderlein conj. φαινόμενον, to which Paech has added τοῦ for τὸν. But the use of the article is common in this book.

237. αἰδομένος, from a feeling of respect; as 3. 329 εἰδεῖ μα πατρόκοστρυγγην. 238. εὖ δὲ, repeated to enforce the opposition of clauses, not of persons. This is common enough when the pronoun has not been expressed before, but is very rare in cases like this where an emphatic σοι γε precedes. ὑπάσσεα; aor. subj., as regularly after μή; some have taken it as a 'jussive' future, but this does not seem in place here.

239. εἰμι seems demanded by the context for the vulg. ἐστιν, as the case of the person chosen being βασιλεύτερος is purely hypothetical, and not assumed to happen.

240. Omitted by Zen. and athetized by Ar. as superfluous. It clearly gives the meaning which is meant to lurk in the preceding line; and it is more in the Epic style that this should be openly expressed than left to be understood. Thus if it be rejected 239 should probably go with it; Agamemnon's remarks are then quite general in their application. 243=α 35. The ἐνερτὰ is more suitable in this passage than in a.

245. ἐνερτὰ: see note on E 423. As between ἐστιν and ἐστίν, ms. authority is nil.

247. ἀνόμοιον: without ἄν, see II. G. § 299 (f), M. and T. § 240, and note on E 308. The sense is clearly potential.

249. ἀνόμοιον: see note on E 423. As between ἐστιν and ἐστίν, ms. authority is nil.

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432. ἈΝΥΤΑΙ G. 252. παρώχωκεν or παρώχωκεν Ar. (see Ludwig): παρώ-


251. ἈΛΙΑΔΟΣ Κ (X)

Hark. a d, King's, Par. d e j, Vr. b.2: πλέον R1 Porphyry. (I supr.). 253 ad. Ar.

252. προβεβήκε: cf. μ 312 τέρκα νυκτός ἑρν. μετά δ' ἀστρα βεβήκει. Of the alter-

native forms of the verb παρώχωκεν has almost unanimous ms. authority. The Ionic form is ἀξχώκα (Herod. ix. 98). In Attic (Disch. Poes. 13, Soph. Διάκ 896) editors generally read ἀξχώκα, but against the mss. which have ἀξχώκα. It is likely that Ar. read παρώχωκεν here; the scholia are contradictory, and mss. cannot be depended on to distinguish between ω and ο. ἀξχώκα is not found again till late prose (Polybios); but it is noteworthy that the mss. of Aristotle, who quotes the line in Poet. xxv., have παρώχωκεν without variant. It is probably a genuine form, compare the fut. ἀξχώ〖综合征. The principal ms. of Aristotle has πλέον, the others πλέον. Aristotle ends his quotation with νέοι, citing the phrase as an instance of ambiguity in the word πλέον. He did not, however, reject the next line, as Polypyrhos mentions his explanation of it (see next note).

253. This puzzling line was rejected, presumably as unintelligible, by the Alexandrian trio. The long com-

mentary of Porphyrios in Schol. B gives a collection of 'solutions,' only two of which deserve serious consideration. None of those which adopt the reading πλέον are satisfactory. The best ex-

planation is the most obvious; the words mean 'more of the night than two (of the three) watches has gone, and the third only remains.' The objection to this is not really serious; it is pedantic

to say that if more than two-thirds have gone, a third cannot remain, for the third word imply only that there is nothing but the third watch left to act in; there is no assertion that the whole of the third is left. In other words λέξεσται means rather 'is left us' than 'remains intact.' There is nothing absurd in saying 'we have left more than eleven hours slip by, and only the twelfth is left us,' though the words are not of course those of a mathematician. This is the way in which Chrysippus took the passage; the explanation of Aristotle seems to have been in effect the same as that of Amesis, 'the greater part of the night, consisting of two-thirds, is gone, and only one-third is left.' But this is excessively complicated and unnatural even if possible. For the threefold division of the night cf. μ 312 ἡμοι 254 ἐπήξα νυκτός ἑρν. μετά δ' ἀστρα βεβήκει. The scholiast compares the threefold division of the day Φ 111 ἔσται ἡ ἡν. ἡ δειη ἡ μέσον ἡμαρ. δύο is in-

declinable in Homer, but the only other instances of its use, except in nom. or acc., are κ 315 (gen.), Ν 407 (dat.).

254. ὀπλα = 'armour only occurs four times in H.; see note on O 55.

255. ταυρέων with κυνός seems to be a contradiction in terms, if κυνός means 'a helmet of dogskin' (cf. 335), though such a phrase can easily be justified (v. A 598). See, however, App. B vii.; and for ἀσφαλος, ἀλλοφορος ibid. κατάτυπο: a word of unknown origin and meaning, except for what we are told here.
264. ἀγριόδοντος G. || διός RU.
265. Μολών (or Ἐλεών) in Boiotia, B 500. For the migration southwards of the legend of Amyntor—doubtless in consequence of the displacement of the Boiotians through the Thessalian invasion—see I 447. Ptolemy of Askalon held that this Eleon was a Thessalian town, distinct from the Boiotian; but this is a mere figment to explain the obvious discrepancy. Ἀμύντορας: gen. with δόμων.
266. Αὐτόλυκος was the maternal grandfather of Odysseus, see λ 85, τ 395; he was an arch-thief, ἀνθρώπων ἐκέκαστο κλεπτοῦσαν θ' ὅρκα τε. Hence in the later legends he was made the brother of Hermes, ἀντιτορίας, so Ημν. Μερ. 178 μείγνι δόμων ἀντιτορίων. The force of the preposition is not clear, and Döderlein (Gloss. § 872) is perhaps right in reading ἀντιτορίας, from the reduplicated aor. ἀντιτορίας. The real form will then have been returned at the time of the composition of the hymn; see note on E 397.
267. Σκάνδαλος, the brother of Idomeneus, cf. N 249.
its verb (see, however, B 699), and here the rhythm throws it forward. In Φ 201, φ 90 κατ' αυτόθε λείτειν, λεύφτει, where the verb follows, it seems most natural to use κατά. The same question arises with κατ' αὐθήν, N 653, P 533, I 170; for παραυτίθαι see on M 302.

274. The ἐρωθεῖς is perhaps the night heron, Ardea Νυχτερινας L., which is abundant in the Troad (Thompson Gloss. s.v.). The common heron was called παλλός, grey; hence Zophros in his History of the Foundation of Miletos read παλλόν for Παλλάς in the next line. The heron appears as a symbol of Athena on coins of Ambrakia and Corinth, and is mentioned as a bird of good omen by Aelian, Plutarch, and Pliny. Schol. B has a lengthy excerpt from Porphyry's dealing with various difficulties, mostly imaginary, discussed by the ancient critics.

278-80. Cf. E 115-7 and v 300-1. κινδύνων, apparently 'no movement of mine escapes thee.' But this is hardly a Homeric view of the gods, whose omniscience does not extend to details unless their attention is called.

285. στει, for στέι, according to Schultze (infra E. 494) a case of lengthening due to the first aorist (see App. D); no satisfactory explanation on any other ground has ever been given. There is no reason to doubt that both it and ἔστε (or ἔστεο, see on E 423) have stood together in the text from the first. For the favourite story of Tydeus and the Kadmeians see Δ 357 ff., E 802 ff.

286. To avoid the hiatus Barnes conj. παρ' for πρό, Bentley πρός (and so one ms.). ἤσει recurs N 247, v 290 only. It is probably a mere mistake for the regular ἦσε (= ἤσει), as it always comes at the end of the line.

289. μέρισμα ἔργα, the slaying of the ambush, Δ 396. κείσε in the emphatic place contrasts, rather violently perhaps, but in the style of this book, the different moods of the two journeys, brought about by the treacherous reply of the Kadmeians to the friendly message.
σὺν σοί, διὰ θεά, ὅτε οἱ πρόφρασσα παρέστησιν. 290
ός νῦν μοι ἐθέλουσα παρίστασαι καὶ με φύλασσεν σοί δ' αὖ ἐγὼ ἑρέω βοῦν ἣν ἐνυρμέτωτον,
ἀδύνητην, ἣν οὐ πῶ ύπὸ ξυγοῦ ἤγαγεν ἅνηρ·
tίν τοι ἐγὼ ἑρέω χρυσὸν κέρασιν περιχεύσας."
ός ἐφάνεν εὐχόμενοι, τὼν δ' ἐκέλευ Παλλᾶς Ἀθήνη.
οἱ δ' ἔτει ἥρισταντο Δίδω κούρην μεγάλου,
βάν ρ' ἤμεν ὅσ τε λέοντε δῶ διὰ νύκτα μέλαιναν,
ἀμ φόνων, ἄν νέκνας, διὰ τ' ἑντεα καὶ μέλαν αἴμα.
οὔδε μὲν οὖν Τρώας ἄγιόντος εἴσαι Ἱκτωρ
eὔδειν, ἀλλ' ἄμυδος κύκλισκετο πάντας ἄριστους,
όσσοι ἔσαν Τρώων ἄγιότος ἥδε μέδουτες·
tούς ὁ γε συγκαλέσας πτυκίνην ἥρτυνετο βουλήν·
"τίς κέν μοι τόδε ἐρχόν ὑποσχόμενοι τέλεσέ
δώρων ἐπὶ μεγάλων; μισθὸς δὲ οἱ ἀρκίος ἐσται.
dώσω γὰρ διήφρον τε δῶ τ' ἐριάρχενα ὑποτους,
οἷς κεν ἀριστοὶ ἐωσί θοίς ἐπὶ νυσίν Ἀχαίων,


290. πρόφρασσα, also Φ 500 and three times in Ὀδ., a few of πρόφερων: for the formation see H. G. § 114 * (5). 291. For παρίστασις, the reading of Ζεύς and Ar., compare the imperatives Ο 175 μάρον, σ 171 φᾶο, κ 339 βάο. The usual rule is that the σ is preserved in the imperat. but omitted in the imperf.; H. G. p. 4. 292—4=γ 382—4, to which place only they probably belonged originally. The tools for gilding the horns of the sacrifice are there described (382—8). See Helbig H. E. p. 267, who points out that the process consisted in beating gold into thin leaves and laying these round the horns—not in anything like casting the gold. Cf. also ε 232. For ἸΝΝ see on Z 94. The usual accentuation ἄριον must be wrong, as the word could not stand here unless the last accents were long by nature. Sitzler would read ἄριον here and ἄριος in Z; but cf. H. G. § 116. 3, and note on A 36. 293. εἴας': a clear false quantity; but the rhythm is equally impossible if we read εἶας'. P. Knight's εἰας is no doubt right. Hayne's εἰας ἄγιος Ἱκτωρ has the forbidden caesura in the 4th foot. We may, however, admit the possibility that εἰας is original, as a false archaism based on the co-existence of ἄριας and ἄριας (see on A 11), and φ 297 ἄριος beside κ 68 ἄριον (see note on O 237). 304. ἄρκης, certain, see note on B 393, and cf. O 502, σ 358. But it must be admitted that in this place the sense sufficient, ample (ἀρκοῦ) is more natural; so also Hes. Opp. 370 μεθὼ δ' ἄρκη ὀιφοί ἐφημένοι ἄρκης ἔσται, and 351, 501, 577. Ap. Rhod. and the later Epic imitative poets seem to have taken it in the same way.
307. **οὐτις** P¹ (supr. **ὅς τις** P²).  
308. **ἀψινοῖς** PU. || **ἐλθεῖν** RU.  
311. **Βουλεύονται J**: **Βουλευόνται G.**  
312. **ἀδικότες** PRS.  
316. **ποδόκες** G (L supr.): **ποδόκες** Cant.  
317. **καταγινώσκα** Zen.  
320. **μίσον** εἰείμαι :  
321. **ἀνάσχεο διὰ τοῦ ὦ** Ar. (others **ἀνάσχεον**).  
322. **μικρὸν** DLT, γρ. Harl. a.  
323. **φορέσοι ποδόκες** J Par. a I g, γρ. Α.  
325. **εἰς** της.  
328. **εἴσοδος** GU : **εἴσοδος** P².

307. **οἵ τις κύδος ἀροίτο** is of course parenthesis.  
311. **ὑπείν**, a word peculiar to this book; see 398, 447.  
312. **μυκτα** as a temporal accus. only occurs in H. In this book of the Iliad (158, 399) and in the Odyssey, **ἐδικότες**: cf. 98.  
316. **ὁι τοι**, Thomas (J. P. xxiii. 98) would read δ' ἦσον, on the ground that ἡ in H. always has the temporal sense, now.  
317. **μοῦνος, an only son.** Zen, read κατεγινώσκα, understanding it to mean the only survivor among five brethren.  
321. Cf. H 412. Dolon offers to Hector the staff which he is holding as the speaker 'in possession of the house.' See 328. Thus το means this, not this.  
324. **ἀλιος εκποιος**, the phrase **ἀλιος κοπιον** ἐχει (see 515) suggests that **ἀλιος** may be the right reading here. ἀπό δάξης, far from what you expect. The phrase recurs only in Λ 344. Cf. ἀπὸ γυμνος, δυνα (Λ 562), etc.
330. This line seems almost like an intentional irony, in view of Hector’s coming fate at the heels of Achilles’ horses. For the construction of with the iudic in an oath cf. O 41 ἢτως νῦν ... μή δὲ ἐμέν ἱότα τιτα Πασειάδων ἐνοσίξθην πηρανόιες Τρώας. So Ἰμήν. Μερ. 276-9 ὀρκύμια, μὴ μὲν ἑγὼ ... ἦπισχῶς, μὴ ἰτ' ἄλλον ὅπωτα, Θεόγνης 659 ὀρκύμια ὅτι μὴ ποτὲ πρήγμα τὸν ἅκτα. Αὐτ. Αἰν. 194-5 μὰ γῆν κτλ., μὴ γὰρ νόμα κομ- φότερον ἱκνουά πτω, Λύς. 917, Εὐκ. 1000; and a few other examples in Μ. and T. § 686. See also H. G. § 358. 332. ἐπιτοιοῦσι, apparently swore to his bidding, or added an oath to the original promise (cf. the frequent ἐπι δὲ μέγαν ὄρκον ἐμαύμα). It may be questioned if the ἐπιτοιοῦσι of most MSS. is not right; the oath he has just sworn is negative, and is therefore properly expressed by ἐτόμωσα. The positive promise is only an asseveration, ἐφημ. In ο 437, however, ἐπιτοιοῦσι is clearly needed, though ἐπιτοιοῦσι is a well-supported variant. ἐπιτοιοῦσι does not imply a false oath as ἐπιτοιοῦσι does; though here the perjury is not intentional. 335. ὅτι κτιδένθη: many divided ἐπὶ ἱκτάθην, but, as Ar. remarks, the question is settled by 458. The only form of the subst., however, is ἱκτίς: ἱκτίς seems never to occur. The animal meant is one of the weasel tribe, a polecat or marten. Cf note on 258. 338. Aristarchos noted that elsewhere in the Ἰδίων ὄμολος means only ‘the battle-throng,’ in the sense of ‘assembly’ being peculiar to the Odyssey. 342. ἐπικοινοῦσι: see note on 38. 344. παρεξελεῖσθαι γενέοιο: to pass by us out upon the plain. Brandreth and von Christ conj. ἄλλας τῇ ἑωμεν πρώτη. Rather, if an ancient form is to be imported, ἀλλὰ ἑωμεν πρώτη. The position of μν is irregular: H. G. p. 338. For the synizesis of ἑαν see on E 256.
karpalimws: ei δ' ἀμικα παραφθανισι τόδεσσιν, aiei μν ἐπὶ νήσα ἀπὸ στρατόφυ προτειεῖν ἐξ ἑξεί ἐπάσσων, μή πως προτι ἀστυ ἀλίφηθην." δος ἄρα φοινίσαντε παρὲξ ὅδοι ἐν νεκύεσσι κληθήσετι. ὁ δ' ἄρ' δικα παρέδραμεν ἀφφεδόνησιν. αλλ' ὅτε δὴ ὑπὲρν ὄσσων τ' ἐπὶ οὐρα πέλευσεν ἡμιώνουν, αἱ γὰρ τε βοῶν προφερέσσεραι εἴσων ἐκλέκειαν νεοίο βαθείας πηκτῶν ἀρσον, τῷ μὲν ἐπεδραμέτεν, ὁ δ' ἄρ' ἔστη δύσπον ἀκούσας: ἐλπέτο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἑταῖρους.


346. παραφθανισι is curious, as Odysseus only has spoken. Didymos compares the similar instance φ 298 ὡς ἐπτομνετε after a speech from one only. There seems to be another sort of attraction to the number of the principal verb. The variant of Aph. was apparently meant to evade this difficulty.

351. This phrase must be compared with θ 124 δοτας τ' εν νεκό ὄφρον πέλει ἡμιώνουν, τῶν ὄπτερησίων κτλ. An ingenious explanation is given by Ridgeway in J. H. S. vol. vi. He shews that the length of a furrow was commonly a fixed and recognized standard of length; with it is the furrow (furrow-long), which was, in fact, the length and breadth of the common field, theoretically regarded as a square of ten acres. Now the unit of area was a day's work of ploughing (γύρο), as the German Morgen and Gallic jourdan denote the patches in the common fields, and a 'day's work,' or 'daymath' (see New English Dict.) was a local name in England for a measure of about an acre. If mules ploughed more swiftly than oxen, but with the same length of furrow, then in a day's work they would plough a wider piece of land. The width which they would thus cover (πλευράς) is expressed by the distance between the ὄφρα or side limits (whilst τέλσων = end-limit, 'headland'); and the ὄφρον of mules will form an absolute standard of distance, as we see that it does in θ 124. We may also compare Ψ 431 δίσεκιν ὄφρα, 523 δίσεκειρα. ὄφρα is generally considered a heteroclite plhr. of ὄφρος = ὄφρα, but so far as the Homeric evidence goes the old form of the singular may have been ὄφρων, as Ridgeway remarks. ἐπὶ goes with ὄφρων: the accent, according to the rule, is not thrown back, because ἐπὶ intervenes. Cf. B 616 and note. For the use of mules in ploughing cf. Soph. Ant. 341.

353. πειστείος: gen. of movement within a space, like πεδία, etc. πτεκτόν (also Ν 703, p 32), acc. to Hesiod, Ὀπ. 438, means the plough made of several parts, opposed to the ἀντόφων where the body was composed of a single suitably shaped piece of wood. Hesiod advises that one of each sort should be kept in case of accident.

355. ἐλπετο does not in itself imply that Delon hoped that he was to be fetched back; though this is probably meant, from the whole description of his cowardly nature. ἐπιμέλια is often simply 'to expect,' 'fancy,' even of things which are dreaded; e.g. Ν 281, P 404.
356. But for the rhythm it would be more natural to put the comma after πάλιν with Αρ. (τὸ πάλιν συναπτῶν τῶν ἀποστρέψοντας Αν.). But the division of the line into two equal halves is hardly tolerable. Νίκανος punctuates after Τρώων, but then 355 cannot be construed.

357. θαυμακεῖς, as we talk of a spear 'carrying' a certain distance (ἄπ. λεγ.). Cf. Ω 358 and note on Ε 752 κεντροπε-κές.

358. ἐνείγετον would seem from the following προθέτος to be meant for a subjunctive. If so, it is a false archaism, as the subj. with a short vowel is found in non-thematic tenses. There is of course the alternative possibility that the author of K regarded προθέτος as an indica. But as both indic. and subj. are used in similes, it does not seem necessary here to assume that both verbs are in the same mood. The rule is, however, for the subjunctive to come first, and the indicative to follow after the ἄρτε. If it is, then it would be the subjunctive to come first, and the indicative to follow after the ἄρτε.

362. ο ὁ περὶ σύνεπως οἷς ἦν ἐν τοῖς Ἀρσάρχοις, Did. We must either read ἐν ταῖς 'Αρ., the editions of Αρ., or understand τα 'Αρ. to mean the ὑπωμήνατα, which were regarded as of inferior authority. In one or other Ar. must have read ὑλήστα, ὁ δέ, which is probably the best reading, the hiatus as often causing the change. Paech's conjecture (approved by Curtius) ὑλήστα. ὁ τε, though it would fully explain the subjunctive, is not quite like Homer; N 62, ρ 518, which he quotes, are not in point, as the relatives there refer to the main subject of the simile, not to a subordinate action, as here. In any case the passage cannot be brought into complete harmony with Homeric usage.

363. The use of the article ο is not Homeric; but cf. B 278. It is easy enough to read ὅδε for ὁδε ὁ, but it is doubtful if, in this book, the change should be made.

364. διωκέτον: on this form of the 3rd pers. dual in a historical tense see H. c. § 5 ad fin.; Curtius Vb. i. 75. The only other instances are Ν 346, Σ 583; cf. N 301, and notes on Ω 448, A 776.

365. μιθίσεος: the only instance in Homer of a fut. from the (passive) aor. stem in -νυ. But it will be seen that the sense here is not passive but middle, μιθίζειν. There is no passive fut. clearly distinguished from the mid. in H. Cf. on Ε 653.

366. For δεύτερος = too late, cf. Χ 207.
δουρι δ΄ ἐπάισσων προσεφή κρατερὸς Διομήδης·

“ἥ γε μὲν, ἥ σε δουρὶ κιχύσσομαι, οὔδε σὲ φημὶ

δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλόξειν αὐτῶν ὀλέθρου.”

ἡ μὲν καὶ ἐξχός αἰφήκει, ἐκὼν δ’ ἠμάρτανε φωτὸς.

dεξιτερὸν δ’ ὑπὲρ ὀμον ἔφυον δουρὸς ἀκοκή

ἐν γαϊὴ ἐπάγη· ὁ δ’ ἠρ’ ἐστὶ τάρβηγεν τε

βαμβαῖνον, ἀράβως δὲ διὰ στόρα γίνετ’ ὀδόντων,

χλωρὸς ὑπὸ δείους. τὸ δ’ ἀσθμαίνοντε κιχήτην,

χειρῶν δ’ ἀμφισβήν. ὁ δ’ ἀκρύβας ἐπος ηὔδα·

“ζωγρεῖτ, αὐτάρφαιν, ἐτη ἐγὼν ἐμὲ λύσομαι· ἐστὶ γὰρ ἐνδούν

χαλκὸς τε χρυσὸς τε πολύκμητος τε σίδηρος·

tὸν κ’ ὑμῖν χαρίσαι πατὴρ ἄπερειαί ἀποινα, εἰ

κεν ἐμὲ ξόδον πεπύθοιτ’ ἐπὶ νυσιν ἁλχαῖον.”

τὸν δ’ ἀπαμείβομενος προσεφή πολύκμητος Ὄδυσσεῦς.

“θάρσει, μηδὲ τί τοι θάνατος καταθύμῳς ἐστῶ·

ἀλλ’ ἄγε μοι τὸδε εἰπὲ καὶ ἀτρεκέος καταλεξοῦν

πτὶ δ’ οὕτως ἐπὶ νῆς ἀπὸ στρατοῦ ἐρχεαίς ὁρῴς

νύκτα δι’ ὀρφαίνῃ, ὅτε θ’ εὔδουσι βροτοὶ ἄλλοι;

ἡ τινα συλήσων νεκών κατατεθύνωτον;

ἡ’ σ’ “Εκτωρ προέηκε διασκοπιάθαι ἐκαστα

νῆς ἐπὶ γαλαφυρᾶς; ὡς’ σ’ αὐτῶν θυμὸς ἄνικη;”

369. δ’: ο’ J. 370. ἂ μένε G. 370. ἂ μένε A supr. II ἀλύσαι R. 372. ἐφάκειν A supr. II δι’ ἐκλογῆς τῆτημα ποιεὶς μεταγράφοναι τὸ ἡμιστήριον οὕτως·


373. εὔζου comes apparently from a nom. εὔζως: cf. δορφός for δορφῶς Λ. Pax 447.

379. ἐπάγη: the word means “bagged” or “stammering” from βαμβαῖνω, like παμβαίνω from παν: or stammering, uttering inarticulate sounds, an onomatopoeic word like βάρβας, bellum. Both interpretations were recognized in antiquity, and there is no ground but the taste of the individual for deciding between them. In late Greek the word is used to mean stammering only; e.g. Ριόν Ιδ. 4. 9 βαμβαινει μεν γλώσσα. ἀραβος . .

βαμβαῖνω is parenthetical.

378-81. See Z 48-50. ἐμὲ for ἐμ᾽ αὐτῶν is unusual; but other instances occur, see Η 195, Ω 289, Ω 773, π 385, and cf. Ν 269.

383. κατασώμος: present to thy spirit, as P 201; cf. Ω 152 μηδὲ τί οἱ θάνατος μελέτω φρεσκι.

384. This is an Odyssean line (thirteen times), recurring once again in this book, and twice in Ω, but not elsewhere in the Iliad.

385. δ’ here seems to stand for δή, which most edd. write. See A 340.

387 was attested here as wrongly repeated from 343. It is not obviously out of place, though of course the question is included in the last half of 389.
τον δ' ἥμεισθε ἐπειτα Δόλων, ὑπὸ δ' ἐτρέμε ἰωία.

"πολλήσιν μ' ἀτίμησε παρέκ νόν ἡμαγεν "Εκτωρ, ὦς μοι Πηλείωνος ἄραμον μόνυχας ὑππον διωσὲμενα κατένευε καὶ άρματα ποικίλα χαλκοῦ, ἴνωγεν δὲ μ' ἵντα θοῦν διὰ νῦκτα μέλαιναν ἀνόρφον δυσμενέων σχεδον ἐλθέμεν ἐκ τε πυθέσθαι, ηὲ φυλάσσονται νίμες θοι ὡς τὸ πάρος περ, ἦ ἤδη χεῖρεσσιν υφ' ἡμετέρισι δαμέντες φύξιν βουλεύοιτε μετά σφίασιν, οὖν ἐθελοιτε νῦκτα φυλασσόμεναι, καμπαί του ἰωδίκετε αἰώνι."
400 om. R. || δ' om. P.  
404. ἕι om. DGQ.  
408. δαὶ Ar. AHL.T. οτε: DGU: δῆ R.; δέ τε H supr.: δ' σι CHIP Harl. a.  
409-11 ἀδ. Ar.  
413. τοὶ: coi L Harl. a; δῆ G; καὶ Schol. T. καταλέξεων Ar. Ω: ἀγορεύουσα DRT, and ap. Did.  
416. φλοίκοβοι QT. ἡ γονεῖς GU.  
417. κεκριμένος P (ος P2, in ras.). || οὐδὲ: μὴ P.  
418. μὴν: ἐὰν (in supr.) DJS (supr. μὴν) T.

medes of the other Greeks from whom they are separated; and the indec., not the opt., is the regular Homeric mood in such a phrase. This all emphasizes the improbability of the corruption of the third person to the second, while it makes the converse intelligible.

402-4 = P 76-8.  
408. δαὶ Ar.: others δ' αἰ, which is perhaps preferable. There is no other case in H. of two articles coming together; but in this late book such a consideration is of less weight. θαὶ is also unknown to H. except in the two equally late passages, a 225 (?), ω 299. The latter instance is very similar to the present, as δαὶ there, as here, only adds another question to those already asked, and thus loses the tone of surprise which it possesses in Attic. Dünzter would read δ' αἰ, which is certainly more natural.

409-11 were atathetized by Ar. as wrongly introduced from 208-10; his chief argument being that while Dolon answers the other questions he takes no notice of this. ἰεῖα also makes a very awkward change from the direct to the dependent question. For this, however, we may compare a 170-1 τίς πάνω εἰς ἀνδρῶν; πάθος τοις πόλεις ἤδη τοκῆς; ὑποτοιχῆς τ' ἐτε ἤδη ἀφέεις. See on 142.

415. For ἴς see T 232, and for his tomb Λ 165, 372, Ω 349. It is useless to attempt to define its position beyond noting that it was somewhere in the middle of the plain (μέσον κατ' ἱσόδων).

416. φυλακάς: the antecedent attracted to the relative—a very rare use in H. Cf. Virgil's Urbs quain statu post vestra est. The other instances are Ζ 396, Δ 75, 371.

418. ἐσχάραi: elsewhere an Odyssean word. It is in H. a synonym of ἑστία, and seems here to mean 'hearth's' in the sense of 'families'; the whole clause ὡσοι ἐσχαρά is thus precisely identical with the phrase ἐφέστιοι ὡσοι ἑστία
The use of ἐσχάρα does not encourage us to understand it of watch-fires. It may possibly allude to a primitive way of raising an army by a levy of a man from every ‘hearth’; so that in counting the numbers ἐσχάρας would be equivalent to ‘soldiers,’ and thus be κατὰ σῶνες the antecedent to σῶν. For the strange form ἐργηρόσας see note on 67.

428. This is a tolerably complete list of the races which, in the tradition known to us from post-Homeric times, formed the primitive population of the mainland of Greece and the coasts of Asia Minor. The Leleges and Kaukones do not occur in the Catalogue, but are named elsewhere in H., e.g. T 96, 329, as inhabitants of the countries bordering on the Troad. Other Kaukones are found in Elis, γ 366, as Pelasgi and Leleges are stated to have lived in Greece proper as well as in Asia Minor. Thymbra, a well-known town on the Skamander, is not mentioned again in H.

430. Ἀγάμος is the Strymon, which, in the time of Homer, as a king and contemporary of Agamemnon. Probably therefore Ἰδέ ήσε Ἰδέ is the Strymon, which is not elsewhere mentioned in H. This identification is ancient, and the name looks like a river-name (ἰδέων). There was, moreover, a town Ἰδέ on the Strymon.

437. Λευκότεροι, probably a nominative of exclamation as in 547; H. G. § 193.
438. ἀρμα δέ οί χρυσοὶ τε καὶ ἀργύρωι εὐ ἱσκυταί· τεύχεα δὲ χρύσεια πελώρια, θαύμα ἰδέσθαι,

439. ἤλυθ' ἔχων· τὰ μὲν οὐ τι καταδυντοῦσιν ἔοικεν ἄνδρεσι φορέειν, ἀλλ' ἀθανάτους θεοῖς,

440. ἄλλ' ἐμὲ μὲν νῦν νησὶ πελάσσετον ὡκύποροσιν, ἣ με δήσαντες λίπτετ αὐτόθι νηλεῖ δεσμοί,

441. οὐφρά κεν ἐλθητόν καὶ πειρήθητον ἐμείο, ἢ κατ' αἶσαν ἐσείτον ἐν ὑμῖν ἢ καὶ οὐκιν·

442. τὸν δ' ἀρ' ὑπόδρα ἴδον προσέφη κρατερὸς Διομήδης·

443. "μὴ δὴ μοι φύξιν γε, Δὸλον, ἐμβάλλει γυμοῖ, ἔσθλα περ ἀγρέιλας, ἐπέτε ίκεο χείρας ἐς ἀμάς.

444. εἰ μὲν γὰρ κέ σε νῦν ἀπολύσομεν ἢ μεθῶμεν, ἢ τε καὶ ὑστέρον εἰσθα θοᾶς ἐπὶ νῆας Ἀχαίων

445. ἢ διοπτέενσον ἢ ἐπαινίζουν πολεμίζουσιν·

446. εἰ δ' κ' ἐνής ὑπὸ χερσὶ δαμεῖς ὑπὸ θυμὸν ὀλέσσης, οὐκἐτ' ἐπείτα σὺ πῆλα ποτ' ἐσσείε Ἀργείωσιν·"

447. ἢ, καὶ ὁ μὲν μιν ἐμελλε γενεῖον χειρί ταχείη ὕπαρμενον λίσσεσαί, ὃ δ' αἰσχένα μέσον ἐλάσσε

448. Οὔτε ἐσκέφτη σὺν δολοπλώματι ἢ ἔνθετων.

449. Ταῦτα τῷ θινῷ ἦμιν· παρατείνει δὲ ὁ πολεμικὸς εἰς τὰ ἀρματα.

450. Ταῦτα τῷ θινῷ ἦμιν· παρατείνει δὲ ὁ πολεμικὸς εἰς τὰ ἀρματα.
Antimachos, Λ 130–147. The τένοντε are evidently the two strong bands of muscle which run up the back of the neck, the iiiow of E 73. See also Δ 521.

457. Αγονίστα γὰρ τινὲς (sc. that a head can continue to speak while being cut off) ἐπαγόμενοι καὶ τὸν Ἰμμηρον, ὥσ διὰ τοῦτο ποιήσαντο εἰς θεογομένην δ' ἀρα τοῦ γε κάρης, ἀλλ' οὗθεν καθαροῦν, Aristot. de Part. Anim. iii. 10. There was an opinion prevalent in early times that κάρη could be used as a noun. In Theognis 1024 we have κάρη, but this may possibly be neut. (cf. Att. τῶι κάρεις). The later imitative poets frequently allow themselves the variation: Καλλί- 

458. Antimachos, Moschos, and Qu. Smyrnaeus (cf. αἰ. 58 κάρη δ' ἀπάτερον κελυθώμενα πεφοίησα, φωνή εἰμι, and xiii. 241 ἀπέκεφε κάρη (sic) . . . 241 ἡ δὲ μέγα μύονα κιλυθότεο πολλάν ἐπ' αἰαν. Our ms. (particularly G) frequently have κάρη or κάρμων as a variant for κάρη (acc.); see App. Crit. on Δ 413, Θ 306, K 259, 271, Λ 261. Φαβορίζεται seems to mean 'in the midst of his death-stricken,' as in χ 329, where the line recurs, the victim is not speaking or attempting to speak. But in ΙΙ 508 ἐφούγη is used of a dying man's articulate words.

460. οὐτίθιο, only here; else ἐγελείπ.

462. τοῖτοι δεικτέ, an obscure form recurring only in Od. (5 times), and therefore presumably not early. Herod-
466. A very obscure line. δέελος does not occur again in Greek, except in the gloss of Hosych. δέελος: δέπωσ, ἀμμα. The word looks like an older uncontracted form of δήλος (which recurs only v i. 333, and E 2 ἐκόλοος) for δήλος, cf. B 167 εὐδείλος. But if it is an adj. agreeing with σῆμα, the position of τη is hardly to be explained. Von Christ and others join δε τη, but for this there is no sufficient analogy. Heyne, after Bentley, conj. δεελοι δε τη σημη επιθεναι, but there is no reason why this should have been corrupted. We cannot omit the τη, so as to get the sense he put up a conspicuous sign, for the hiatus would be intolerable. (There are only two cases of hiatus in this place, both in ε, 209 and 430, and both easily corrected. In ε 135 read Ἰδε' Φ' εφασκον.) We may follow Hosych. and translate he put up a bundle and a mark, i.e. a mark consisting of a bundle. But this is not satisfying. I suggest as the possible original θήκην, and a mark δε ζηλως οτι σηματ δήλων, look and set marks on the tomarisk. At least this involves a minimum of change in the letters (ς for ο, Λιψ. omits δ). ανα μαρκεν must then be supplied to the first clause from the second. ζηλως is virtually superfluous like φερων Η 304.

467. τέλος, post, see note on 56.

475. The ἐπιδιφριας is not elsewhere mentioned. It is perhaps the name for the post which stood upright in the front of the ancient chariot, both Greek and Assyrian, and served partly as a support to the driver, partly as the point of attachment of the γυνόδεσμον (see on Ω 266 l.). Πυμάθης may then mean the lower, the portion of the post to which horses would most naturally be tethered. Possibly, however, the ἐπιδιφριας may mean no more than the breastwork of the δόρον, the reins being tied as usual to the δέντρα which formed part of it. For ες there is an old and absurd variant εξ. Ψιαδα, probably ρείναι, as Ψ 324; some take it to mean special straps for the purpose.

476. (ἡ διπλή) διτι και ἐν ὦ Πλαδί προ το προπάροιεν ἐπὶ χρόνον τέταχαν, πρόσθεν ἦ ἰδεν τοις Δυρηγοῖς, οὐχ ὡς οἱ χοραζόντες ἐν ὦ Οδυσσειαί μόνον, ἐν ὦ Πλαδί δε τοπικάς Αν. This is one of the most interesting of the few recorded arguments of the Chorizontes which we possess. As a matter of fact there are other passages in the Πλαδ in which προπάροιδε is apparently used in a temporal, not a local sense: Λ 734, Σ 197, while Λ 483 seems to be the only case in Ωδ.
478. πιφασκε: the long  occurs only here in theσι. (Brandreth conj. επι- 
φασκε.) It is, however, often long ἐν αρσί.

479. πρόφερε, put forth; cf. Γ 7 ἔρεα προφέρεται, and ἡ 92.

480. μέλεον, idle, useless, II 335.

483. Compare Φ 20–1, χ 308, ἦ 184. ἐπιστροφὸν, turning to every side.

485. ἐκμαζότοις, unguarded; compare συμάκτωρ = shepherd, O 325, and A 289.

487. ἐποίητο, attacked, used especi- 
ally of a god, cf. Α 50, 388, Ω 759, etc., as we use 'to visit,' with almost the same connotation; cf. E 330, Ο 279, where, as here, heroes attack with a special inspiration of divine courage and strength. The word is not used any- 
where of a merely human assault.

489. For the construction of this couplet cf. B 185–9. Note the variant 
πλῆσακε.

493. ἐμβαϊνοντες was conj. by Cobet (M. C. 351), and now has mis. support. It is clearly right; cf. Ζ 65 λαξ ἐν στήθει 
βάς, κ 164 τὸ δ' ἐγώ ἐμβάιαν. ἀνα-

βαίανα always means to mount, Dind. 
ὁμοεκον, not only ἄπας λεγόμενον, but the only instance of a verb in ἐσο 
making -εσο instead of -ειο (Curt. V β. 
i 368). Hesych. has ὀμοκον, which is perhaps the right word, though the formation is by no means above sus- 
picion. αὐτώμ is quite ambiguous; it may mean either they were not used to 

corpses,' having only just reached the seat of war; or 'they were not used to
Odysseus and Diomedes' as charioteers, cf. E 231: or again it might mean 'O. and D. had no experience of the horses.' In any case the use of αὐτῶν in the weak sense, 'them,' is late; Hoogvliet ingeniously conj. ἐκήθησαν γὰρ ἀὑτῆς, but in this book there is no need of a change. Schol. A on E 231 quotes the phrase with αὐτῷς (so, 'Odysseus') for αὐτῶν: but this is probably no more than an error in the ms., and the acc. is indefensible.

496. The idea seems to be that Rhesos is breathing heavily under the influence of an ominous dream which has actually appeared to him, but fails to save him. But κακόν ἄναρ was taken to mean not an actual dream, but in bitter irony, Diomedes himself, by some rhapsode, who, in order to explain his idea, interpolated the next line. This was accordingly athetzized by Ar. and omitted by Zen. and A., with justice. The acc. τὴν Νῦκτα is wrong, for the sense required is not 'all night through,' but 'in the night.' It has been remarked also that Homer is true to nature in making those only appear in dreams who are known to the sleeper, which would not be the case here. The dream is prominent in the Rhesos, but there, from dramatic necessity, it appears not to Rhesos, but to the charioteer, in the form of two wolves leaping on his horses (780 ff.). Οἶνεθος is Tydeus. E 813.

499. ἤπειρον: cf. O 659 πίπερας συναίδητα ἵππους (see note), and the forms ἤπειρος θ 99, τετερέας ν 81, παρέρας, ἔπικας, etc., which prove the existence of ἤπειρον=hard, harshness, though it is probably distinct from ἤπειρον, raise. See van L. Eich, p. 488. Schnitzle suggests that the two may be identical, harshness being regarded as hanging the horses to the chariot (P. E. p. 420).

501. Odysseus, like another islander, Aias (if he is indeed a Salamian), never fights from a chariot, and hence, perhaps, forgets the whip.

502. ῥοῖςκεν: cf. i 315 πολλῆς ῥοίςκω, and H 361. πιπασκών, as a signal.

504. ῥι...ῥι...ῥι...: the (indirect) question is only double, not treble; the second ῥι being subordinate to the first, i.e. ἤπειρον and ἤκφεροι are only two variations of the main alternative given by διήφον ἑλῶ. For another instance of the lightness of the Homeric chariot see O 441, though there the wheels are possibly separated from the car, which cannot be the case here.

506. τὸν is an 'article of contrast, more Thracians instead.' Monro, cf. H. G. § 260.
510. περιβλημένος, in full flight, in accordance with the usual Homeric use of the word. The second μή (511) implies fear, and is not so closely connected with νόστοι μνήσαι as the first μή, which is virtually final. Cf. A 26–38, II. 6. 279 (6). The distinction is, however, only one of the closeness of the connexion of thought; the two uses are originally identical. In any case Naber’s conj. ἵππον (cf. Ar.’s reading in τ 83) is inadmissible.

513. It is not impossible to take ἵππων here in the usual Homeric sense, chariot; to assume, that is, that Diomedes has, on the intervention of Athene, adopted one of the first two alternatives in 504–5, and brought out the chariot. The words of 527–8 and 541 are those commonly used of chariot-riding, and the phrase ἵππων ἐπεζήσατο here is certainly awkward if taken to mean he mounted one of the horses (and, presumably, Odysseus the other). Yet a general view of the passage leads to the conclusion that the two heroes do actually ride on the horses bare-backed—a practice elsewhere known to Homer only in similes (see O 679, ε 571). Otherwise we must suppose that after Athene’s warning Diomedes not only carries off the chariot, but that he and Odysseus wait to harness the horses, which is too much to assume sub silentio. And κόψε τόξωn clearly means that the whip, which is in the chariot (501), has not been brought. Moreover the author of the E phesos (783 ff.) evidently conceives the two as riding off. This must therefore be included among the marks of lateness in this book.

515. The phrase ἀλαοκοσκόπιν ἠχειν, to keep blind-man’s-watch, recurs in N 10, Ξ 135, Θ 285, Hes. Theog. 466; compare also 324 above. There is not much to choose between the text and Zen.’s ἀλαο σκοπεῖν, but ἀλαος σκοπεῖν, the reading of A here, is most unlikely, and indeed hardly translatable. (It is attributed to Ar. by La R. on very insufficient grounds: apparently only because in Schol. A the words ὅτι ἔπεσον γράφει ἀλαός σκοπεῖν (An.) are followed by παραμικρὸν οὐ κατ’ ἑτερον, οὐ πολύς ἐσκοπεῖς. This has no apparent reference to Ar. ; I see in it nothing more recondite than There is a proverbial saying, ‘A blind man won’t do for a look-out.’ See La R. H. T. p. 134.) The accent of ἀλαοκοσκόπιν is irregular, but the composition of the word is irreproachable; though its application to Apollo’s tardy intervention here is almost comic.

516. μεθέποσιν, directing, lit. ‘keeping in hand,’ managing: a sense derived immediately from that of handling, which seems to be the original signification of ἐπεν in Greek (see on Ζ 321). The active never means ‘accompany.’
521. ἀργαλείς Cant. 522 placed by Zen. before 520. ἡ φιλον ᾗ Τ. 526. ἰκόντος ἤ. 527. ἐρυκε ἌΤ ἃ. b. 529. ὀδυσ(ε)δος ἸΔΣ. ἵ. τιθεῖ: ἐν ἄλλω δίδου Λ: ἐτίθεις S. ἐπεθήκατο D e corr. 530. μάςτιγι δ᾽ ἵππους, τῶ δ᾽ οὐκ ἠκοντε τετέθην [νόμα ἐπὶ ἐλαφυρᾶς τῆς γὰρ φιλον ἐπλατο θυμοῖ]. 533. κατὸ ὅπως κτύπων ὀμοιοφιόρισε τε: "ὁ δὲ τίκον ᾗ, Ἀργείων ὑγίτορες ἴδε μέδοντες, ψεύσομαι ἐπὶ τυμων ἐρέω; κέλεται δὲ με θυμοῖ. ἰππων μ ὄκυπτοιοι ἀμφὶ κτύπωος οὐκα βάλλει· αἰ γὰρ δὴ Ὄδυσες τε καὶ ἐκρατῶν Διομήδης ὅδ᾽ ἀφαρ ἐκ Τρώων ἐλασαίατο μόνιμας ἵππους.


531. is apparently borrowed from Λ 520. It is appropriate there, for the Greek horses are naturally glad to get back to their own stables, but there can be no desire on the part of the Thracian steeds to go to the unknown camp. If we refer οὐκάω, as is of course possible, to Diomedes' wish to get home, the addition is at least very flat. 533 recurs also in E 768.

534 = δ 140, whence Zen. held that the line was borrowed here. The sense is 'Shall I be right or wrong in what I am going to say?' With κέλεται we must supply εἰπέω, 'speak I must, and take my chance of blundering.' The cautious old man hesitates to risk his reputation for wisdom by prophesying before he knows that Odysseus and Diomedes are returning on captured horses. It has been objected by Nietzsche that ψευδοθεο means to say what is false not in the belief that it is true, but knowing it to be false. But there is no ground for this distinction; in E 635 ψευδόμενα implies no more than error, and so T 107 ψευδότητα, where the whole emphasis lies in the fact that Zeus believes himself to have spoken truth; I 115 ψεύδο (see note) refers only to the contents and not to the intention of Nestor's words. The case is the same with ἐπισκόπον in 332 above, where Hector intends to fulfil his oath. There is thus no place for the needlessly subtle and difficult alternative explanation proposed by M. and R. on δ 140.

537. ὅδε, lither, a sense which Ar. denied in Η., but which is required here, M 346, and ᾗ 392. ἐλασαίατο, the mid. is regularly used of driving home spoil (Λ 674, 682, δ 637, ν 51, the only other places where the mid. occurs in Η.). It thus adds a distinct idea to that which would be given by ἔλασαν.
...
561. τρικαίωδέκατον: των γρ. τετρακαίωδεκατον Αν. 563. τε ομ. ΚΤ.  
561. τρικαίωδεκατον follows δικαίωδεκα in natural sequence, though Rhesos, who has been already mentioned, is the thirteenth. The variant τετρακαίωδεκα of which Aristonikos speaks is evidently a mere conjecture to evade this small difficulty.  
563. Διομήδεος, because Odysseus has no steeds; see on 561.  
568. Διομήδεος, because Odysseus has no steeds; see on 561.  
571. ὄφρα, until. They were perhaps laid aside as a sort of pledge to the goddess of the performance of the vow in 292. It is not clear whether the arms themselves are to be consecrated and are the ἱρόν (cf. 460), or whether the word, as elsewhere, means the sacrifice promised in 292-4. The only other case of dedication of an enemy's arms in H. is H 83 τέμεχα, . κρεμάω προτῷ νηών Ἀττικῶνος. The idea of 'trophies' properly so called is post-Homeric.  
572. Cf. Λ 621 for the practice of washing off sweat in sea-water. There was probably in Homeric times, as in the present day, a prevalent idea that 'sea-water never gives a cold,' however hot one goes in; but that it is necessary to be cool before taking a fresh-water bath. Hence the proper precaution is taken before the luxury of the αἰδρόμυθος. The lengthening of the ε of ἀτενίζων is due either to the anti-spastic measure of the word (see App. D), or possibly to the analogy of other words where initial ν represents an older υν (πνύον, νφάσ, etc.), which is not the case here.  
575. ἄουφος, the nape of the neck, oddly interposed between κρύμα and νηῷν. The proper sense of the word is the ridge of the neck of draught animals; this seems to be the only place in Greek where it is used of human beings.  
576. The ἄοιμινος does not reappear in the Iliad, and hardly formed part of a camp-equipage; certainly not such a huge bath as that of which the remains were found at Tiryns (Schliemann Tiryns p. 110). This opisth is purely Odyssean, v. δ 18, p. 87, ν 96.
τὸ δὲ λοσσαμένῳ καὶ ἀλειψαμένῳ λίπ᾽ ἐλαῖῳ δείπνου ἐφιζανέτην, ἀπὸ δὲ κρητήρος Ἀθήνη πλεῖον ἄφυσσόμενοι λείβον μελιηδέα οἶνον.

577. ἀλιψαμένῳ T.  578. κρατήρος R.  || Ἐθήνην J.  579. ἄφυσσόμενοι Ar. AR (Τ συν. ; διὰ τοῦ ο ἄφυσσόμενοι) U Harl. a : ἄφυσσόμενοι Ω.

577. λίπ᾽: the full form is never found in H.; it is probably an old instrum. Λίπα for Λέπεα (cf. σάρα for σάφεσα); an adverb related to λαπαρός, as κάρπος to καρπερός, λιγα to λιγυρός, etc., meaning “richly,” “thickly” (Monro). The word is also used by Thuk. (Λίπα ἀλειψασθαί i. 6, iv. 68) and Hippocrates (ἐλαῖοι χρίου Λίπα, etc.).

578. It has been remarked that this is the third δείπνον which Odysseus has enjoyed during the course of this one night; see I 90, 221. Ar. suggests that it is a breakfast rather than a supper.

579. Cf. Γ 295. Here, as there, Ar. justly preferred the present participle to the ἄφυσσόμενοι of the majority of Mss.
A
INTRODUCTION

In passing from the tenth book to the eleventh we find ourselves face to face with a striking contrast. While the tenth is so late a composition that it shews little sign of weathering or growth, the eleventh undoubtedly contains some of the oldest work in the Iliad; but during a long existence, before the final fixing of its present shape, it has received accretions of several periods, down to the latest, and has doubtless undergone, even in the older parts, internal modifications which are now beyond our power to detect.

The main story of the book—the opening of the general battle, the Greek hopes raised high by the victorious career of Agamemnon, only to be dashed by his wounding, followed by the disabling of Odysseus, Diomedes, and other chieftains, and the retreat of the Greek army to the ships—is so exactly what is required after the quarrel and the promise of Zeus to Thetis in the first book, and the sending of the deceitful Dream in the second, that we clearly have here the continuation of the old story of the Μύρος. In no place essential to the fabric is there any allusion to what has happened since B—to either of the duels, to Pandaros' violation of the truce, to the exploits of Diomedes, to the previous victory of Hector, to the building of the wall, to the Embassy to Achilles, or to the night expedition of K. If A followed B immediately, no gap would be perceptible.

Without attempting anything like an exhaustive analysis of the book, we may at once indicate two passages at least as of clearly late origin. The first is the opening, 1–55. The extension of the geographical horizon to Cyprus and the Gorgon head mark this part as late, and various difficulties in language and narrative point to the same end. Details are given in the notes.

The other is Nestor's long account of his youthful exploits in 664–762. This lifelike picture of a little border raid is in itself inimitable, and we may well be grateful for it. But yet, if we take it with its context, we are forced to admit that it has no bearing on the situation, and is grotesquely out of place at a moment when Patroklos has refused even to sit down, in order that he may return with all speed to Achilles. It spoils the effect of the other story at the end of the speech, which is essential. The language is notably Odyssean in character, as is pointed out in the notes. The four-horse chariot is a mark of late origin. The author too is clearly ignorant.
of the geography of the western Peloponnesos (see note on 756). This ignorance is paralleled by that of the Odyssey, where (γ 493–7) Telemachos drives from Pherai to Sparta in a day, regardless of the fact that Taygetos, with its precipitous ravines, never passable for wheels, lies between the two. The story is another of the expansions which the character of the garulous old man seems to invite whenever he appears on the scene.

A more serious question has been raised as to the whole of the latter part of the book—the wounding of Machaon and Eurypylus, and the sending of Patroklos, with the subsequent scenes between Patroklos and Nestor and Patroklos and Eurypylus. The ground for the doubt lies in the fact that at the beginning of II, when Patroklos returns to Achilles, he says nothing of the errand on which he was sent. That is undoubtedly the case: the words of Patroklos taken by themselves involve no previous communication on the incidents of the Greek defeat, and even gain in force if his proposals spring directly from his unprompted sympathy. And there is a marked weakness in the passage (497–503) which introduces the wounding of Machaon. These lines can, however, be dispensed with, and it can hardly be said that there are such contradictions and obscurities as usually mark the insertion of late additions. The doubts expressed are not unfounded, but they are not proved. At most it may be said that there is a certain mechanical repetition of motives in the introduction of Eurypylus (575–95) which may indicate that he at least has entered the story—in which he is quite subordinate—later, in order to fill up Patroklos’ time during the long ταχυμαχία which now intervenes between Α and Π. The wounding of Machaon, if an accretion, must at all events be a tolerably early one.

E. H. Meyer (Achilleis p. 42) has further suspected 296 (or 310 ?)–400, the wounding of Diomedes. That hero nowhere else plays any part in the Μήνια: it was only after the introduction of his ἄρωτελα in Ε that an account of his disabling became necessary in this book. The passage certainly contains a good many expressions which shew a strong affinity with the style of the Diomedea. See notes on the passage.

But the book, however it was developed, has attained a splendid force and vigour, equal to that of Ε at its best, and superior in variety of scene and mood, with its alternation of battlefield and camp, of rest and action. And here for the first time we learn to know the most attractive personality of the Iliad—the gentle Patroklos, hitherto but the shadow of Achilles, but soon to be shewn to us in a very different aspect. Narrative and characterisation are fully worthy of the great climax in the story of the Wrath, and no critical difficulties need disturb the reader’s enjoyment.
1. Άγαμέμνονος ἄριστεία.

'Ἡώς δ' έκ λεχέων παρ' ἀγανοῦ Τιθονοῦ ὀρνυθ', ἵν' ἀθανάτουσι φῶς φέροι ἥδε βροτοῖς. Ζεὺς δ' Ἐρίδα προϊαλλε θόας ἑπὶ νήσας 'Ἄχαιῶν ἔργαλεν, πολέμου τέρας μετὰ χερσίν ἔχουσαν. στῇ δ' ἐπὶ Ὀδυσσήος μεγακίτει νη' μελαίνη, ἥ' ρ' ἐν μεσσάτων ἐσκε γεγαμέμεν ἄμφοτέρωσε, ἤμεν ἑπ' Λάιντος κλισίας Τελαμονίδαιοι ἤδ' ἐπ' Ἀχιλλῆος, τοί ρ' ἐσχατα νήσας ἔσσας εὐρίμψα, ἤνορέψε πίτυναι καὶ κάρτει χειρῶν· ἐνθα στάταν ἦσσε θεὰ μέγα τε δεινόν τε ὀρθ', Ἀχαιοίδων δὲ μέγα σθένος ἐμβαλ' ἐκάστωι


1-55. The opening shows a considerable proportion (nearly half) of lines which appear in other places, and are probably borrowed or adapted here: 1-2 = ε 1-2; 2 = T 2; 5-9 = Θ 222-6 (but here the lines are at home in A); 11-14, see B 451-4, Σ 151-2; 16, see B 578; 17-19 = Π 330-2; 27, cf. E 522; 29, cf. B 45; 36-7, cf. E 739; 37, cf. Γ 312, Ο 119; 41 = E 743; 42 = Π 337; 43 = χ 125, cf. Γ 18, 338; 46, cf. H 180; 47-8 = M 81-5; 49 = M 77, cf. Θ 530; 55, cf. A 3.

Tithonos is mentioned again in T 237 as brother of Priam, but there is no mention in Homer of the legend of his immortality of old age, which first appears in Hymn. Ven. 218-38. See M. and R. on ε 1. 6-9 d' Τιθονο', ἔριδα' Ἐρίδα' Ἐρίδα Ἐρίδα'. 4 What the πολέμωοι τέρας, which Eris holds in her hands, may be, we cannot say. The rainbow is called a τέρας in I. 25 and P 548; but when Homer personifies this it is in the form of the goddess Iris, not of a thing which can be held in the hand. Others explain it as the thunderbolt, comparing Κ 8. A more likely object is the aegis of Zeus, see E 742. A very similar and equally obscure phrase is E 593 ἔχουσα κιδωμον (see note there). This personification of the battle-spirits is characteristic of the later Epic period; see A 410 (with note) and 37, 73 below.

11. ὀρεία, the war-cry, comes in awkwardly after μέγα τε δεινόν τε, and is hardly an Epic use. It is found in Hymn. Cor. 20, and (in the singular) twice in Pindar; otherwise it seems to be almost confined to Attic. Observe
the F of **Fekaos** neglected. Bentley read ὄρσε for ἐξειβάλ', from B 451; but we have no right to correct the borrower's slips.

13-14 are clearly out of place here, where there is no question of returning home at all, while in B (453-4) they are appropriate. Hence Aph. and Ar. obelized, and Zen. omitted, the couplet. But there is no reason to doubt that it stood here from the first.

20. Kiyniras was the great legendary hero of Cyprus, who introduced the worship of Aphrodite to Paphos from Syria; in other words, he represents the pre-Hellenic Phoenician period in the island. He was, however, completely adopted into Hellenic mythology in Pindar's time, P. ii. 15, v. viii. 18; and in Tyrtaios (12. 6) he is coupled with Midas for his proverbial wealth. (See the abundant refs. in Roscher Lex. s.v.) His name is commonly derived from κινώρ, the Phoenician lyre, which he is said to have invented. Later mythographers tell that Agamemnon was wrecked in Cyprus on his way to Troy, and then received this gift; but that is clearly not the idea of the present passage, nor is anything about a visit to Cyprus mentioned in the epitome of the Κύπριον, where we might expect it. With the doubtful exception of the name Κύπρος (see on E 330) this is the only mention of Cyprus in the Iliad, though it is more familiar in Od. Probably the island only came within the Greek horizon during the great migration period, after the beginning of the Epics; but there is nothing upon which any reasonably probable date can be founded.

21. Κύπρονθε: a pregnant expression, the idea of sound coming to a place being involved in its being heard there. Cf. Δ 455 τῆλον ἐκλευ. οὐνέκα, that, expressing the content of the name he heard. This use is not found again in the Iliad, but cf. ε 216, η 388, and several other passages in Od. But we can give it the usual meaning because (as 54, Α 11, etc.), if with Brandreth and von Christ we join it with δόξε in the preceding line, putting a comma after ἐσαι and taking τεῦθετο . . . κλέος as a parenthesis. The following τοινέκα δόξε is in favour of this.

22. ἀναπλεύεοοια: *ἀνα* implies 'out to sea,' as Ζ 292 ἄνθισεν. 24. This is the only detailed description of a breastplate in H. (Ψ 560 ff. is perhaps comparable), and it is specially marked as foreign work. The passage is of course consistent with the late interpolation of breastplates into the Epic texts (see App. B). The *technique* is apparently inlaid metal work, like that of the shield of Achilles in Σ. The
body is presumably of bronze, in which are inlaid gold, tin, and kyanos in parallel stripes (οἰμοί, lit. paths; the word does not recur in this sense). These stripes, we must suppose, are equally divided between the front and back plates. The numbers suggest the following arrangement (Helbig): gίλκτ gίλκτ gίλκτ gίλκτ gίλκτ, where g = gold, t = tin, k = kyanos. This series repeated for the other plate gives the requisite number of stripes. Across these parallel lines curl three snakes 'on either side.' Reichel suggests that such ἀποστροφας were not likely to be put on the back; more probably there were three of them curving in parallel lines on right and left of the breastplate. This explains the comparison with rainbows. Platt (C. R. x. 378) adds a curious comparison with the 'seven-headed Naga' of Oriental worship, 'where three heads on each side rise up round the central cobra's hood.' It has been pointed out by Helbig and Reichel that neither the parallel stripes nor the decoration with snakes have any analogy in Mykenean art; they recall rather the later 'geometric' period; snakes are actually found on vases of the geometric style from Cyprus. The mention of κύανος points to the same island. Lepsius has shown that this word is used in two senses: (1) real λοίπο lασολυ, ultramarine, a rare and expensive product; (2) an imitation of it in a glass paste, coloured with salts of copper, a product for which Cyprus, the home of copper in ancient days, was famous. Specimens of such a blue enamel have been found in a frieze at Tiryns (Schuchh. p. 117), the very θρυγκος κύανος of ε 87. kακκιστερος, ἥν, though to us a humble metal, was very rare and costly in early days, and hence appears in the company of gold and kyanos. It is doubtful whether the pure metal is meant, or an alloy with silver, such as is sometimes produced in smelting silver ore. It appears again in the shield of Achilles (Σ 474, 555, 574), in greaves (Σ 613, Φ 592), on the breastplate of Asteropaios (Ψ 561), and in chariot decoration (Ψ 503). μέλανος seems to be a general epithet of κύανος, in the sense 'dark blue'—the Homeric vocabulary for colours is very poor, and hardly distinguishes more than 'red' and 'dark.' Helbig's suggestion that the stripes were in black enamel and the snakes in blue is improbable (see the full discussions in Helbig II. E. 2 382-4, Reichel p. 92). Notice the irregular hiatus in δέκα οἴμοι: it is hardly to be corrected (δέκ' ἕσαν οἴμοι Brandreth).

26. For the variant of Aph. (v. supra) compare Ατ. Vesp. 1033 (= Paxe 756) εκατον δὲ κιάλως κεφαλαὶ κολάκων οἰμαζο-
μένων ἐλχριμώτωσι | πρὶ πη τὴν κεφαλὴν. δειρίνη, the neck-opening of the cuirass.

27. For ὑπερίνειαν Zen. had the remarkable variant ἐρίσεσαν. This is only explicable on the supposition of a complete confusion between Ἐρις and Ἐρις; hence E. H. Meyer concludes that Ἐρις in H. 8, 73, where she acts as messenger of Zeus, herself represents the original Iris. The comparison of snakes to rainbows in Aen. v. 87-9 rests on the variegated colour.

28. See 4, P. 548. The genitive ἀνερώ-
πάν is curious, as we should have expected a dative; but cf. Δ 84 ἄνθρώπων ταύτης πολέμου, and, by what is perhaps more than a coincidence, Φόβος βροτῶν in the lines quoted on 37. It seems to be a sort of ablative use, 'from the side of men,' i.e. in their eyes.

29. ὑλοί, wails by which the blade was fastened to the handle; see App. B, ix.

Compare B 35 ἀγρυφόλαον.

31. ἄορτήρ recurs only in Od., and
not again in classical Greek. In v 348 (=p 198, ñ 109) it means the shoulder-strap of a wallet; in λ 600 ἴμφα πέρι στριφθεσιν ἀφίτον | χρύσος ἴν τελαμών it is apparently identical with the τελαμών. It is not easy to see how such a strap could have been of gold, or, as in 20 below, of silver; in the case of Herakles in λ the adj. seems to refer to the decoration there described with such admiration, and something of the sort may be meant here. The plur. is possibly due to the two ends of the baldric attached to the sheath. Van L. understands the word to mean the attachments only, apart from the strap; but these seem too insignificant for separate mention, and this explanation does not suit λ. But see App. B, ix. 4.

32. ὀούριν is to our ideas a curious epithet for so passive a piece of armour as the shield. But it was here that, to a Greek, the ‘point of honour’ lay; so that the shield might be taken to personify the martial fury of its bearer; cf. Lucan's πυγμακῶς ιελαύς vii. 233. It is clear that the author of these lines is thinking, not of the Mykenaean shield, but of the later round backer; so that the epithet ἀμφιβρώτη is purely conventional. The κύκλοι are probably concentric rings of bronze; the leather backing of the Homeric shield is not mentioned, as with the shield of Achilles. Compare T 280, M 297.

34. The description of the decoration of the shield seems hopeless. The ὀμπολός is naturally the single boss in the middle of the shield (X 192); it is only by a wrong use of the word that there can have been twenty ὀμπολοί—presumably running round the edge. That they were made of tin shows that the author regarded them as purely decorative, not structural, such as the heads of nails fastening the bronze face on to the backing. At the same time it may be pointed out that the intaglio, App. B, Fig. 3, shows rings of dots, apparently knobs, running in a circle round the Mykenaean shield. But how the central boss is to be reconciled with the Gorgon head and the figures of Δέσκων and Φιδίος we cannot say. We must either read τάς for τᾱ in 36, and suppose that the Gorgon head is on the central boss itself, or assume that the two cuplets, 34–5 and 36–7, were parallel and independent accounts wrongly combined. In that case it is not easy, or indeed necessary, to say that one is older and the other an interpolation; each has its own difficulties. The only conclusion which seems safe is that the author of the passage is describing things of which he has no clear conception.

35. The reading λευκοί for λευκοί, which is attested, though not approved, by the scholia, is highly probable, though not absolutely necessary, as the pause at the end of the first foot may excuse the lengthening; cf. λ 39, B 209, E 653, and a few more cases. Though the mss. of H. do not give us any instances of the elision of the gen. in -ος, yet it is attested for Pindar, Simonides, Archilochos, and Lasos, and is found apparently in an Attic inscr. of the 6th cent. (see the collection of instances in Menrad Contr. 98, Platt C. R. ii. p. 99, van L. Ench. p. 201), and is made probable for H. by the number of places where -ος remains long before a vowel (see, however, II. 6, § 1270). The elision of ἐμοί(α), σε(ο) is abundantly attested in Ψ 780, Z 454. There is therefore no reason to doubt that the mss. have here unconsciously preserved a relic of the old form. Εἴην, εἰσὶν ὑπ’ αὐτόν. But the omission of οὗ is strange, as nothing is left for the gen. Κοᾶνοι to depend upon. Nanek conj. εἰσι, a false form, however (see E 603).

36. Βλασκυρώνιος should rather be -ώτις,
as the scansion is only possible if the last syllable is long by nature, which was probably the case; see H. O. § 116 (3), and notes on K 292, Σ 357. *έκτε-φάνωτο*; see E 739, and for the Gorgon head Ε 741. It is clear (see note on the latter passage) that this couplet at least cannot be later than the 7th cent.

37. This line, on the other hand, shows that the couplet cannot be later than the 7th cent. or the early part of the 6th. Pausanias, in his description of the chest of Kypselos (v. 19, 4), shows us how the Greeks of that time conceived the personified Ψάδος on this very shield; the scene represented is the fight of Agamemnon and Κόον over Iphidamas (see below, 248-60): Ψάδος δέ ἐπὶ τοῦ Ἀγαμέμνονος τὴν ἄσπιδα ἐπέστη, ἔχων τὴν κεφαλὴν λέοντος, ἐπιγράμματα ἑπὶ ὑπὲρ μὲν τοῦ Ἱφιδάμαστος κρέποι, ὡφοδάμας οὖσος γε, Κόον περιμάραται αὐτοῦ.

τοῦ Ἀγαμέμνονος δέ ἐπὶ τὴν ἄσπιδα, οὖσος μὲν Ψάδος ἐπὶ βροτῶν, δ' ἔχων Ἀγαμέμνον. It is as clear as such testimony can make it that this is a real illustration of Homer, and that the artist had this line before him, though with the characteristic instinct of a Greek he has simplified the design by leaving out Δέιμος and the Gorgon. This may compete with the well-known Rhodian *pínax* in the B. M. (see note on P 108) as being the oldest known illustration of a literary text.


33. Διούμισθαι J: ἀμφιστυκυίαι l. 41. ἀμφίστρεφες P (ἀμφίστρεφες P). 42. διόυμισθην Α. 43. αὐτοὶ. 44. αὐτοὶ Π. 45. ἀμφίστρεφες Ρ. 46. ἐρυθτώμενοι (Δ συμ.) Harl. a: ἐρυθτώμενοι CP Β. Α.: ἐρυθτώμενοι Ω. 47. αἴνει: αἵνει Π. || τάφρων P. 48. Moses. 3. ||

The word here clearly means *footmen* as opposed to *πόλεμος.*
which bode the death of Sarpedon, II 459. Blood-red rain was a rather favourite portent in Roman annals. 

56. With this line at last we seem to be again in the original stream of the oldest part of the poem; it describes the first array of the Trojans for battle after the retirement of Achilles. The phrase ἐροομός πεδίου thus gains in significance; it means the point where the plain springes or rises to the hills; i.e. the foot of the hill on which Troy is built. This evidently must be the place where the army is set in order for battle. But when O had been interpolated, and the Trojans were bivouacking ἀγχα νεώκ, the sense of the phrase was lost. Hence the still later rhapsodists to whom we owe K 160 and T 3—the only repetitions of the phrase—took it to mean 'rising ground in the plain,' somewhere near the camp. But this is not like Homer, where he has to speak of a locality in the plain, he gives it a specific name, 'the tomb of Ilus,' 'the mound called Batieh,' or at least 'the oak.' But here there is nothing whatever to specify the locality unless it be taken to mean 'the margin of the plain.' We might as well suppose, if we found such a phrase as πεδίου πέρατα, that it meant 'the end of something in the plain.'

57. Compare the αἰναρθεσσα ψιάδες Tρόες, in the course of the long clause following, is left without a verb; we can supply κασάμιθεν, ὀπλίζομαι, or the like, from the general sense of the preceding passage. But in all probability this line followed the description of the arm- ing of the Greeks in B (perhaps B 483); a transitional line such as ἄς οἵ μὲν παρὰ γνώσιν κορωνίζει θυρήσκωτο Τ 1) may probably have been supplanted by the new opening 1–55.
Aivéian θ’, ὁς Τρωϊκ θεὸς ὡς τίτοι δόμων, τρεῖς τ’ Ἀντυνορίδας, Πόλυβον καὶ Ἀργυροῦκ άπον ἥθεν τ’ Ἀκάματ’, ἑπεικελὼν ἰδανίωτοισιν. 60

"Εκτὸς δ’ ἐν πρώτοισι φέρ’ ἀστήρα πάντοσ’ ἐίσην. οἷον δ’ ἐκ νεφέων ἀναφαίνεται οὐλίνος ἀστήρ παμφάινει, τοτε δ’ αὐτὸς ἐκ νέφεα σκιώντα, διὸς "Εκτὸς ὅτ’ ἔν τε μετά πρώτοισι φάνεθαν, ἀλλ’ ἐντοί άπανείκιν ἰδανίωτοισιν. 65

οἷον ὃς τ’ ἀμαρτῆρες ἐναντίον ἀκαλλοισίν ὧμοιν ἐλαίυνοσιν ἀνδρός μάρκαρος κατ’ ἀρύουραν πυρὸν ἢ κρύθων· τὰ δ’ ἀρα χαλκόι λάμβ’ ὁς τε στεροπῆ πατρὸς Διός αὐγήοιο. 70

ο揳, ὃς τ’ ἀμαρτῆρες ἐναντίον ἀκαλλοισίν ὧμοιν ἐλαίυνοσιν ἀνδρός μάρκαρος κατ’ ἀρύουραν πυρὸν ἢ κρύθων· τὰ δ’ ἀρα χαλκόι λάμβ’ ὁς τε στεροπῆ πατρὸς Διός αὐγήοιο. 70

61. οὐ [U. 62. οὐλιος [τινὲς οὐλιος Άν. 63. τοτε [ὁτ’ DU: ὁτ’ R: ποτέ H. || οὐλις CRU Vr. b. | σκότοινα Vr. b. 64. τοτε (τοτε) CD5PRU; ποτέ Ι’. || μέν τε: μέν P: μέντοι DRU: μέν ge Vr. A. 65. χαλκός J. 66. ός τ’ (ὦς Mor.) ἀστεροπῆ GJQ Mor. 67. οὐλιονιν CDL. 69. πίπτι T.

58. Both Τρωϊκ and δίμωι seem to be used in a locative sense, among the Trojans in their land. For the hyperbolical οὐκ ὄς see E 78, and note on H 298.

62. οὐλιος, deadly, a by-form of οὖλος not returning in Homer. We find, however, οὖλος’ Ἀρτή twice in the Sent. Her., and so Pindar (Ο. ix. 76, xii. 23, Π. xii. 8), and Soph. Λή. 933. The deadly star must be Σείριος, see Σ X κακὸν δὲ τε σίμα τέκται, καὶ τε φέρει πολλῶν πατρῶν δελεαίρι βροδών. The comparison of Hecate to Σείριος may imply therefore both brightness and terror; though it may be observed that the season when ‘the dog-star brings fever’ is when it rises with the sun and is therefore invisible. It was perhaps this which gave rise to a curious variant mentioned by Aristokritos, αὐλος, δ’ ἐστιν ἑστήρας, πρὸς δὲ αὐλίτεται τὰ ξώα. He quotes Kallimachos, αὐλος ὁ δὲ δυσμύρι ἐστὶν ἐντεύκει τὸν ἔκλειον, and so Apoll. Rhod. iv. 1629 ἀλά δ’ ἐκλείνει ἀστήρ αὐλος, ὃς τ’ ἀνέκατεν αὐτῶν εἰσεῖς ἀρτόσις. Cf. also ἐπισφάλτιος ὃ ἑσφόροις ἀστήρ, Ἱσεύχ. It has even been proposed to translate αὐλος as = οὖλος in the sense ’hairy,’ i.e. a comet; but this would require an epithet implying length of hair, whereas οὖλος signifies curliness.

67. The idea evidently is that the reapers start at the two ends of a field and meet in the middle.

68. ἐλαίυνει is used, as often, of carrying out long things in a line, as with τέχνας, τάφρον, ἔρκος, etc. Compare the picture of the reapers in Σ 550–60. ἀκάρας: a 217 ὃς δ’ ἐ γιό γ’ δέσθνύ μάρκαρόν νό τε ἐμεμεί νίς ἀπέροι. It indicates a king who has a rēμενος of his own apart from the common field, and cultivates it by means of hired labourers. The word is almost always applied to gods; in the few other passages where it is used of men it indicates the very height of human happiness (Γ 182, Ω 377, § 158, λ 483, ε 306).

69. κριότων: the rule that the open form -εων is written (with synizesis) unless a vowel precedes is arbitrary, and not supported by MSS. The contraction is suspicious; but metrical necessity may have introduced it in such forms when -εων of the vernacular had begun to supplant the older -εων in the poetical language. Δράματοι: δράματα Hartel (Ποίης. Στοιχ. 1. 51, on account of the preceding short syll., comparing δράματα by δράκαται. There is no other case where position before mute and liquid is neglected in this place in the line.
72. ὧσι], ὧσιμῳ ὕπαλλα ἔχειν, οἱ δὲ λύκοι ὃς θύνων. Ἐρις δὲ ἄρ' ἑχαίρει πολύστονος ἐισορώσα: οἳ ἦν πάρ ὡθεν παρετύχγανε μαρναμένουσιν, οἱ δὲ ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἐκήλουν ὧσιν ἐνι μεγάροις καθεῖσθαι, ἢ χε ἐκάστῳ δώματα καλὰ τέτυκτο κατὰ πτῦχας Οὐλύμπου. πάντες δὲ ἄμωτων κελανεφέα Κρονίων, οὐνέκ' ἄρα Τρώωσιν ἐβουλεῖτο κύδος ὁρέβαι. τῶν μὲν ἄρ' οὐκ ἄλεγίζει πατήρ: οὗ δὲ νῦσφι λιασθεὶς τῶν ἄλλων ἀπάνευθε καθέξοτο κύδει γαῖων, εἰσορόν Τρώων τε πόλιν καὶ νήσας Ἀχαιῶν χαλκοῦ τε στεροτῆν, ὀλλυντιάς τε ὀλλυμένους τε. ὄφρα μὲν ὃς ήν καὶ ἀεῖστο εἰρέν ἡμαρ, τὸφρα μαλ' ἀμφοτέρων βελε' ἦπτετο, πίπτε δὲ λαος. ἦμας δὲ ὀρυτόμος περ ἀνὴρ ὀπλίσαστο δεῖπνων οὐρεῖς ἐν ὑπήσησιν, ἑπεὶ τ' ἐκορέσαστο χείρας

72-83. These lines have all the appearance of a later addition from the same hand as 1-55. The last six (72-83) were condemned by all the old critics, and the rest fall into the same category, with the obvious allusion to the sending of Eris in I. 3, and the probable reference to the commands of Zeus to the gods at the beginning of O. 72. The idea seems to be that the contest holds the heads of both parties on a level, does not suffer either to go down before the other. Ameis thinks that the ὧσιμῳ is personified as a two-headed monster, which keeps its heads, typifying the opposite parties, on a level. However we take the phrase, it is a strange one; the vulg. ὧσιμῳ... ἔχειν is no better, as oi δὲ without a change of subject is very awkward.

75. These lines are hardly consistent with the action taken by Hera and Athene in 45. But the contradiction is perhaps not too glaring for the author of 1-55. oicin, their oicin, see App. A. 73-83 ἀθετοῦνται ὲτι ψεύδος: of course the divine allies of Troy would not blame Zeus for giving their side victory, so that ἀθετούν cannot be right. Besides, it seems that Zeus is still in Olympos, whence the battle-field is invisible; he goes to Ida to look on only in l. 183.

84-5 = Θ 66-7. ἀλαγ goes with ἄπτετο, θι ἀναινέον. 86. nеп must go with ημος. For δεῖπνον Ζεν. read δίστοι, which, as Ar. pointed out, meant the meal when the day's work was over, whereas δεῖπνον is the principal meal, commonly taken before a battle, B 381, Ω 53 (see note), T 171. So in 311 the Kyklops takes his δεῖπνον before driving the sheep to pasture. It may thus indicate a time considerably before noon; a woodman who only took two full meals a day would hardly wait so long before being tired. ἄπτετο in 84 indicates the early morning, while the day rapidly and sensibly grows hotter. Hence we may suppose the hour indicated to be about nine or ten. We reach noon only in II 777.
The compound prôtos órrou, éle d' ándra Vínvora poyména laôv, autôn, épeita d' étaíron 'Ollha plêxipton.

The authors of the Agamemnon are not certain, but see escNapizcoN Kopoc 'laov |

re)

95

The context of the compound prôtos órrou, éle d' ándra Vínvora poyména laôv, autôn, épeita d' étaíron 'Ollha plêxipton.

The compound prôtos órrou, éle d' ándra Vínvora poyména laôv, autôn, épeita d' étaíron 'Ollha plêxipton.

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The compound prôtos órrou, éle d' ándra Vínvora poyména laôv, autôn, épeita d' étaíron 'Ollha plêxipton.
great doubt as to the first name in this line. Zen.'s θή 'Iσων is tempting, as the θ is quite periphrastic; but a name consisting of a simple adj. is rare: θής, however, even without the Φ, is equally unknown as a proper name. θής, or even Φθής (another unknown name), may be right.

103. έόντε is clearly preferable to the vulg. έόντα. The hiatus is permissible in this place, and will account for the reading έόντα, but would not be likely to be introduced if not original.

104. άι, here a conjunction, but, answering μέν: 145, P 478, etc. παρέβασκε, was paraβάτης, the fighting man beside the charioteer. For Σ Zen. read άι, so that he must also have read έ for έις in 111, or taken the latter for a singular, as in Trag. and Pindar.

105. δίον, from δίώμα, a non-thematic form of δίω, so μέν δίωμιντον. μόνοχοιι appears to be an adj. = young, afterwards specialized as a substantive, the 'young' of the cow = calf, or of plants = young shoot. But we might take it as a substantive in apposition with λύοια, 'with young shoots, even willow withies'; cf. ούς κάτορος, etc.


109. άι as 104. παρά οὔς: the hiatus can hardly be right. P. Knight read παρά δόσ (δόσις). Pick παραί οὖς έπασέ τε, έκ τ' έπασέ πατών, Ναυκ. αὕρις οὖς έπασε, on the ground that οὖς is the Homeric form. έπασ recurs only T 478, μ 200 ἄφων, elsewhere we find only the stem φωτ-.

111. Φνώκων, recognizing them, explained by what follows. But Platt, J. P. xviii. 133, remarks with much force that the couplet is an extremely prosy addition and would be better away. The contracted είτε for είδεν is not an old form. It is irreolvable in Φνώκων only T 292. (εφιτιο' Brandreth, έφιτιο' van L., Φιδεν Schulze Q. E. 378, with lengthening in the first artic; see App. D, p. 595.)

115. ἄτοπ, breath, see B 490. cf. of course is σφε, accus. as 111.

120. χραιμικά has the construction of ἄμφεν, cf. Α 567.

122. The constr. of the line is partly forgotten during the long parenthesis 123–5, and resumed in a slightly different form in 126.

123. μάλιστα goes with οὐκ εἰσακε, chiefly disabused, 124 being a parenthesis. The allusion (see 120) is to the debate following the embassy of Meleagros and Odysseus mentioned in Π 265 ff. For δαίφρονος see note on Ο 325.

124, δεδεμένος, according to the Homeric use, must mean excepting, not 'having received.' Cf. Δ 107, etc.

127. ἐόντε: see note on 103. ὅλοι δ' ἔχων seems to mean 'they were both trying to drive,' i.e. the charioteer had lost command of the horses and the παραβάτες was trying to help him get them under control, as is explained by the γάρ in 123. So Schol. A. cf:see then really means only one of them, so. the charioteer who had lost the reins; but the poet is engaged with the picture of the moment in which both are equally concerned, and does not care to express accurately what has gone before. (Others take ὅλοι ἔχων to mean 'they were accustomed to drive both at once,' and then γάρ 128 must explain λάβε. But apart from the difficulties of such a proceeding, it is hard to see why they should go out to battle at all if neither of them meant to fight.)

129. τῶ δὲ, the horses. Cf. Τ 459 κυκλήθησαν δὲ αἱ ἰππαί.

130. γουναξέον naturally means no more than 'besought,' and does not indicate an attitude which could not have been possible in the diminutive car of the Homeric heroes. Cf. Ι 558 γουναξέων. With the ordinary reading 'Ατρείδης we have a purely spondaic rhythm, cf. Β 544, Σ 221, Ω 334, Φ 15, Χ 175. The grammarians called such a line δωδεκαστθάλαξ (see App. Crit. on Ε 500). But it is probable that all these cases arise only from the contraction of originally open syllables, and are to be corrected. Here we may read not only 'Ατρείδης but διήροο. (See van L. Ezech. p. 4, and for the other side Ludwig Ar. ii. 314.)

131–5 = Ζ 46–50, q.v. The short form δόμοις is, however, suspicious, and we ought perhaps to read 'Ἀντιμάχου πατρός with Ζεν.
χαλκός τε χρυσός τε πολύκριτος τε σιδήρος τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείαί ἀποινα, εἰ νῦν ἔσωσ πεπύθοι ἐπὶ νησίων Αχαίων.

δὸς τῷ γε κλαίοντε προσμυκήτην βασιλῆα μελιχίοις ἐπέεσσαί· αμειλικτὸν δ' ὅπ' ἀκούσαν: "εἰ μὲν δὴ Ἀντιμάχου δαίφρωνος νυὲς ἑστὼν, ὅς ποτ' ἐνι Τρώων ἀγορῇ Μενέλαον ἀνώγεν, ἀγγελίην ἐλθόντα σὺν ἀντιβεω 'Οδυσῆι, αὐθὶ κατακτήτην μηδ' ἐξεμεν ἄφ' ἑς Ἀχαϊῶν, νῦν μὲν δὴ τοῦ πατρὸς ἄεικεά τίσετε λώβης." ἦ καὶ Πεισανδρὸν μὲν ἄφ' ὑπ' ων δοσε χαμάζε δουρί βαλὼν πρὸς στήθος: ὁ δ' ὑπ' τιτος οὖν δαμαί ἔρεισεν. Ἡππολόχος δ' ἀπόρουσε· τὸν αὖ χαμαί ἔξεσάρειξε, χείρας ἀπὸ ἐξενε τριάξας ἀπὸ τ' αὐχένα κόπας, ὅμων δ' ὅσ ἐσσενε κυλίνδεσθαι δι' ὅμιλου.

135. ζωῷ Aph. || πείσοιτ' U. 136. προσμυκήτην L. 138. δαίφρωνος:
144. οὖδας ἔρεισεν Ar. P: οὖδας ἔρεισθη Ω. 145. αὖ: θ' αὖ RU. 146.

136. The form προσμυκήτην is found again in the mss. in X 90. Otherwise this imperfect always has the augment.

137. Cf. φ 98. The contrast of course is between ἀ-μειλικ-τον and μειλιχ-ιοις. they spoke him gently, but heard a gentle answer.

138. The reading of Zen., κακόφρωνος, may be right here, in the month of Agamemnon, but not in 123 above. For ἦν with synizesis we should perhaps read ἤ (see on A 310), though the mss. here shew no trace of it.

140. ἄγιλιθον ἐλθόντα, when he came on an embassy. See note on I 206, and compare 12 235 ἐξεῖν ἐλθόντα.

141. ἐζέμεθαι (i.e. ἐζέμεν 2 aor. infin. of ἐζέμεν), to let him go.

142. τοῦ πατρὸς Ar.; but Zen. read οὗ πατρός, 'your father,' which is certainly right. See App. A. The other variant, σφοῦ, is, as Brugmann remarks, an attempt either to mend the metre, or more probably to 'correct' at least the number, if not the person, of the pronoun.

143. οὖδας ἔρεισθη, pressed the earth, lay a dead weight upon it. Cf. X 131 = H 215 ἀσπίς ὄφ' ἀσπίδ' ἔρειον. It must be admitted that this is not a very natural phrase, but it has the authority of Ar. and P; the vulg. οὖδας ἔρεισθη is at first sight simpler, but does not really give a better sense; least on the ground is not a good phrase for a man flat on his back. Compare E 309 ἐρείατο χείρ παχέτο γαϊς, where the verb is properly used. This seems therefore to be a case for preference of the harder lection. In H 145, however, οὖδας ἔρεισθη is the only recorded reading; the variation may have existed from the earliest days. See also M 192.

145. ἀπόρουσε, learnt down, to escape. τον αὖ, but him, see 104. χαμαί, opposed to the death of his brother on the chariot.

147. Compare X 201 ἤκε δὲ μν σφαιροὶν εὔξεμον, Χ 413 στρόμβον ὃς ἔσσεις. ὄλμας is explained by Schol. Λας κόλος ἱδέου εἶν ἐν κόπτοναι ὄστρια (pulse) και ἄλαν τυλ, i.e. a mortar. The word is used of a wooden mortar in Hes. Opp. 123 (cf. Herod. i. 200), and of a kneading trough Ar. Vesp. 298. This rather suggests that the meaning here is a round block not of stone but of wood, the trunk of a tree, applied, as with us, to the headless and armless body. Cf. Virg. Aen. x. 555 truncunque épercutem
The form ἴππεις is not Homeric. Lehrs and Brandreth conjoin ἴππης ὑπ' ἴππης, ὑπὸ σφαῖρας ὑπὸ ἀρραῖος, which has support in the variant ἴππης of several MSS. The corruption may be explained from the old ἴππης wrongly translated ἴππης, and the order of σφαῖρας ὑπὸ then inverted in order to restore the syllable thus lost. But it must be admitted that some suspicion attaches to 150–2. ἁλὰκῳ ἰδιότοντες cannot belong to τῶν ἰππῶν—it will hardly be maintained that the heroes used horses of bronze—but must be referred to ἴππης, the intervening words being a very awkward parenthesis. ἐρίγονος is an epithet elsewhere reserved for Zeus, though ἐρίγονος occurs in Ω and Od. as an epithet of the aἴώνως, and in Τ 50, 515, of rivers.

155. A very similar comparison recurs in Τ 490–2. Various explanations of ἄξυλος are offered by the scholia. (1) ἄριστος, i.e. full of undergrowth only, with no timber trees. (2) πολύζυλον, with ‘ā- intensive.’ (3) untimbered in the sense ἀγ' ἤ οὐδεὶς εὐδαματο, ἰν- caedums, for which sense Hes. is quoted (fr. 227 I 107 ἐξρε ἀγ' ἀξιῶν κατε- πτάθετο κῆλα (ὑ) νη'ν). The word is used by Herodotus in the sense of ‘timberless,’ which is in favour of (1). But Schule suggests that ἄγ' ἄμεα, so that ἄξυλος = σύνενερόφος, thickly wooded, which seems the most satisfactory (Χ. Ε. p. 197).

156. ἐλιφόρος: here and Hes. Thes. 612 only; but cf. Τ 492 εὐδαματο (with ἄ). If, as seems likely, the word comes from εὐλω, it should be ΦΕΛΦΟΔΟΥ.

157. ἐπιγύμενοι, cf. Μ 362, assaulted.

158. κάρνη, i.e. persons; a periphразic use. Cf. 309, I 407, and Μ 336.

159. κείν, i.e. κεκατ, with accent thrown back on account of the apostrophe, πτολεόμω γεφύραμα; see Δ 571.

160. Ironical, more delightful to the vultures than to their own wives. Similar touches of savage humour will be found in 395, 453, 163–4. This action of Zeus seems quite out of place here, and inconsistent with his message in 186 sqq. ήπαρ is used.

151. ἴππεις: ἴππεις DU Harl. d. Par. e. g. = ἴππεις Par. g.: ἴππεις P (ac in us.). || σφαίρας: σφαῖρας GJPR. 152. τῶν ἀρά Ἡ. || ὥσδε P. 153. διάρροι τον της προπολων. 154. φέροι Mosc. 3, Par. g.: γρ. στρεφεῖ Ειστ. 155. ἐπιγύμενοι Λρ. (others ἐπιγύμενον?). 156. ήπαρ: ἠπαρ. 157. φέροι: φέρτεροι Τ.
only here in the sense ἄγε ὑπὲρ ἐκείνων. The two lines seem to be an addition intended to account for the absence of Hector at this moment. Erhardt would include the whole of 163-215 in this judgment. It was obviously necessary, after Hector's triumphs in θ, to explain why he does not now meet Agamemnon; in the original Μήν he had not yet appeared at all on the scene, so the difficulty was not felt. In that case 163-4 would be an earlier account of Hector's absence, the message of Iris (181-215) a more elaborate and later version.

165. σφεδαιόν: only here, II 372, § 542 (q.v.). It appears to be cognate in origin and sense with σφοδρά.
166. οἱ δὲ, the Trojans. For the tomb of Hes see K 415; for the fig-tree Z 433, X 145; for the oak-tree (170) E 693.
168. ἑιμενοὶ (see δ 138) with the gen. of verbs of 'desiring' and 'aiming'; Ψ 371, 718, etc.; H. G. § 151 c.
\begin{verbatim}
183. ἑν: ἐκ G. 184. 
185. ἀστεροπήν Ar. (Δ) 186. πάκτην Lips. || ἑνὶς Ἑλ. 187. ὄφρ᾽ ὅπρος Προπότως Κρ. 189. ἀναχωρήσως Τ. 190. ἐλαζος CR Mosc. 3.

183. πιθέσσας: only here, = πολυτιδικος. It must come from 
184. ὅνομα of which πολυτιδικος is a diminutive (cf. πολυτιδικος in Aristotle). Van L. πιθεσσατος, after Hesych. and Par. Ανθ. 110.
185. οὐφανδογος, from the summit of Olympos (which, though H. does not identify it with οὐφανδογος, still, as a mountain, reached into heaven). Here, as in other places, mss. vary between δε 
186. ἀστεροπην and δε ἀστεροπην. Ar. seems to have held that ἀστεροπην meant not the lightning flash but the ‘thunderbolt’ as the weapon of Zeus, δεπ 
187. τινα πισαρόμεσον τιν ἀστεροπην ἀποτελει (cf. ἀστεροπηνη). Both forms of the word are confirmed by the metre, for we have II 298 στεροτη 
188. γερετα, Ν 242, Ξ 386 ἀστεροπην. 186. τόν, this (which follows); a very unusual use of the demonstrative δ. 187. There are (besides 202 below) five other instances in H. of ὅν ... 
188. κεν together—N 127, Ω 437, ε 361, ζ 259, ε 334, λ 187 (and δ 318 π τ ... κε). Three of these are in the phrase ὅφρ᾽ ὁν μεν κε.

189. ἀλλον has the last syll. lengthened by position in the 4th thesis, against the rule.

190. ἱερον: see notes on A 366, H 282, and p. 592. This promise is not fulfilled, for Patroklos utterly routs the Trojans on the same day. These two lines with 208-9, or at least 194, 209, are probably borrowed from P 541-5, where they are more in place, for they are thereafter accomplished to the letter.

200. οιε: see A 439 for the scansion.

201. κ τεϊν = ροι, a form which occurs
\end{verbatim}
elsewhere only in Od. The form is 'Doric,' according to Schol. A, and the analogous Ἅν ἰδίᾳ is found in the Gortynian inscr. But its occurrence in H. (and ἴδιᾳ in Hes. frag. 31 Rauch) is a proof that it was not solely Doric; ἴδια is in fact found in Boeotian. The termination is probably formed by analogy from the -ν of ἴδια, ἴδιν (Brugn. Gr. ii. p. 821).


216. μάχη seems to be used here in a concrete sense, as in old English, of the embattled hosts: the battle was ranged in order, i.e. the lines were re-formed. Cf. Μ 43, Ο 509. It will be noticed that from ἐν δὲ Ἀρακέλησον to 220 the expressions used would naturally apply only to the opening of the battle (cf. 91-2, and note πρῶτος in 219). Erhardt suggests that we have here what was originally a parallel ἀράστεια to that beginning with 91-2. It would seem more reasonable, on Erhardt's theory of the addition of 163-215, or rather 161-215 only (see on 163-1), to suppose that a few lines had been added here from existing material (compare 218-9 with Σ 508-9, 218 = B 484) in order to effect the return to the original story.

218. This appeal to the Muses (cf. B 484) fits introduces what is really the turning-point of the poem. For now begins, with the wounding of Agamemnon, the disastrous rout of the Greeks which prevails upon Achilles to relax his anger and send Pàtroklos to the rescue.
The name is introduced asynodetically, just as in A 9.

222. τράφη εν should be τράφην ἐν or τράφ' ἐν, see on B 661. ἐν in P may be a relic of the correct reading.

223. Kicceuc, though poorly attested here, is the form adopted by the later myth; Kicceuc could only be a non-Homeric contracted form for Kicceuc, cf. ἐρμίδης.

224. μιμορμότωρ: it will be seen that Iphidamas ths married his maternal aunt (as did Diomedes, E 412), the sister of his mother Theano, the priestess of Athenae in Troy, and wife of Antenor (Z 298).

225. ἐρικυδέος, either because it gives a youth the power of attaining martial glory, or more simply because it is the heyday of life. Cf. Minn. 5. 5 ἡδυ τρίμησσα.

226. αὐτὸς ὁ γενάρευς, his grandfather tried (imperf.) to keep him at home (lit. there where he was). ἤποι, gave him in marriage (for a consideration; see 243-5); the imperfect indicates that ἤποι is subordinate, = 'by giving' (see II. C. § 71).

227. ἐκ σαλάμωιο, straight from the bridal chamber. μετὰ κλέος Ἀχ., 'after the fame of the Achaeans,' i.e. he went in the direction whence came the rumour of their expedition, as though to find it out. Cf. I. 21, and X 364.

229. Perkiotes, a town on the Hellespont in the N. of the Troad; B 835, O 548. As he came from the E. of Thrace across the Propontis, this would be the nearest point to Troy that he could reach; for the Greeks held the mouth of the Hellespont.

νύξ', ἐπὶ δ' αὐτὸς ἔρεισε βαρεῖς χειρὶ πιθήσασ· οὐδ' ἐτορεὶ χωστῆρα παναιὸλου, ἀλλὰ πολὺ πρὶν ἀργύρῳ ἀντομένη μόλις ὁς ἔτραπέτει αἰχήμη. καὶ τὸ γε χειρὶ λαβὼν εὐρὶ κρέασιν 'Ἀγαμέμνων ἐλκ' ἐπὶ οἱ μεμαῖως ὅς τε λίς, ἓκ δ' ἀρα χείρὸς σπάσαστο: τὸν δ' ἄροι πλῆξ' αὐξένα, λύσε δὲ γνία. ὅς ὁ μὲν ἀνθ' πεσῶν κοιμήσατο χάλκεου ὑπ' ὄικτρός, ὅπο διηστῆς ἀλόχος, ἀστούσιν ἀρήγαν, κουρδίδης, ὡς οὖ τι χάριν ἵδε, πολλὰ δ' ἐδώκε: πρῶθ' ἐκατον βοῦς δόκεν, ἐπετα δ' χὴλ' ὑπέστη, αἰγὰς ὀμοῦ καὶ δῖς, τα ὁ ἀσπέτα ποιμαινόντω. δὴ τότε γ' Ἀτρείδης Ἀγαμέμνονος ἐξενάριξε, βῆ δὲ φέρων ἀν' ὑμιλον Ἀχαιοῦν τεύχεα καλά. τὸν δ' ως οὖν ἐνόησε Κόων ἄριδείκτος ἀνδρῶν, πρεσβυγενῆς Ἀντηνορίδης, κρατερὸν ρά ἐ τένθος ὀφθαλμοὺς ἐκάλυψε κασιγνήτου πεσοῦτος.

235. ἔρεισε: ἔρυκε P. 237. μόλιθδος Q (R supr.) T: μόλυμβος G² Vr. A.
238. τὸ χεῖρε: this form only here; see note on K 267.
239. μυλίδος: lead, named only here; but cf. Ω 80 μολυβδώμη—both times in similes only, as though the poet were aware that the metal was unknown in the heroic age.
240. τὸ γε, as though ἡγχα or δῶρον, instead of αἴχυν, had been caught. The spear being thus caught, Ag. is able to grasp it and drag it towards himself out of Iphidamas’ hand. μεσαίως, furiósa as a lion. Schol. A refers to the legend that wounded lions attempt to tear the spears from the huntsmen’s hands.
241. χάλκεου ὑπ' ὄικτρός, as though the sleep of death bound a man with bands that he could not break; Virgil’s fürsus somnis, Aen. x. 715.
242. οἰκτρός, an exclamation, like νῆπιος, σχέτως. ἀπό, far away.
243. κουρδίδης: see A 114. χάριν: he saw no return for the ἔδωρα, or price he had paid to the father for his bride. This passage very clearly shows that marriage was a bargain. See I 146. πολλὰ δὲ, i.e. although he had paid a large price.
244. πρῶτα, as an immediate payment: ἐπετα, in instalments from the increase of his herds. Observe χίλια in neut. agreeing κατὰ σῶμασι with βοῦς, αἰγὰς and δῖς, perhaps from the general idea of μῦλα or κάφηρα (I 407, Ψ 260) which covers all. See on E 140.
245. τ' : F Brandreth and van L.
246. Αριδείκτος (except here and Σ 320 only in Od.), conspicius, ‘exalted among men.’
247. πρεσβυγενής, therefore the elder brother of Iphidamas.
248. Φρασαλλὸς, ekálusae, as though grief threw a mist over his eyes; a metaphor very naturally suggested by rising tears, P 591, Σ 22, etc. καίγων, πεσόντας may be gen. after πένθος, but it can hardly be distinguished from a gen. absolute, and is in fact a transitional form; cf. H. G. § 246.
249. τῆς εὐράς (O 541), he came up (A 197) on one side. It looks as though
νύξε δε μιν κατα χειρα μέσην, ἄγκωνος ενερθεν, ἀντικρὖ δε διέχαι φαινον δουρὸς ἀκοκίη.

regñsév δ' ἀρ' ἐπειτα ἄναξ ἄνδρων 'Ἀγαμέμνων'.

τοῦ δ' ἐλκου' ἵν' ὀμιλον ὕπ' ἀσπίδος ὀμφαλοέσσης

όυτης Ἰοῦττων χαλκήρει, λῦσε δε γυνία.

ἐνθ' Ἀντίμορος ὑς ὕπ' Ἀτρείδημ βασιλῇ

πότου ἀκανθίζοντες έδυν δύμον "Ἀλίδως εἴσο.

αὐτάρ ὁ τῶν ἄλλων ἐπετωλεῖτο στίχας ἄνδρων:

ἐγειχ' τ' ἀοί τε μεγάλοι τε χερμαδισίων,

ὁφρά οἱ αἰμ' ἔτι θερμὸν ἀνήρθοθεν ἐξ ωτειλίς.

αὐτάρ ἐπεῖ τὸ μὲν ἐλκος ἐτέρετο, πάσατο δ' αἶμα,

ὀξειαὶ δ' ὀξύαι δύονοι μένος Ἀτρείδαο.

τος δ' ὁτ' ἀν ὀξύονου ἔχων βέλος έξν γυναικα,

δρμυ, το τε προιεῖ συγοςτοίκοι Ειλεθίνωι,

252. ἄρτωνος R. || ὑπερεθεν (γρ. ἐνερθεθεν) JT. 254. Ὁ (A supr.) RU: Τ' Ω.

255. ἠνέ: οὐδε Ρ. || πολέμαιοι S. 257. ὅ ομ. C Lips. 258. ἀρίστους:

εἰτάρους Τ. γρ. Harl. a. 261. κάρμη G supr. 263. ἐδυν: ἐβασ CPQST

Lips. 267. ἔτερεατο G. 269. ἔχει Q. 270. τε: τοι C: γε J Harl. a,

Υγ. Α. || μαγοστόκοιν Τ.

eφάς were a naval expression, on the 'broadside.' For the form cf. δ 371

μοναίς; the termination is probably an

instrumental form conn. with -άοις of
tολάκες, etc.

252. χειρα, the forearm, as often.

253. διέχος, passed right through; Е
to Ω, etc.

255. ἀνεμότρεφε, 'a spear of grain

storm-strengthened on a windy site' (Tennyson).
The buffeting of the winds toughened the grain of the wood.

Cf. Π 55 with note. The word is applied to

a wave in Ω 625.

257. ὑπατρον (also Μ 371), son of the

same father. For the -άφ of

note on Β 765 θρίχας οὐτέας.

κασίγνητον is a general term covering fraternity on either

side, and is specialized by the addition of

ὑπατρον.

259. τόν, Κοῖν: οὔθες, se. 'Αγα-

μέμων.

263. ἐδυν, plur. like ἔδαν, στάν (l.

216), φθάν (51), etc.

264. ἐπεπολεῖτο, ranged in hostile

sense. It is also used of a general re-

viewing his army, Δ 231, etc.

266. So long as the hot blood still

gushed from the wound, before painful

inflammation had set in. ἄν-κροο-εν,

a redupl. form from ἄνεον = ἄνδ., see

on Β 219 ἐπανράθεθε. For the use of the word cf. ἐπαθεῖ, which is quite common

in later Greek, from Herod. down, in the

sense to appear on the surface, see Lex.

267. ἔτερεατο, began (imperf.) to dry.

268. ἐς marks the apodosis.

269. βέλος ἔχων, metaphorically, 'fear

took hold upon them and pain as of a

woman in travall.' Compare also Ο 513

βέλος πέκσαυ, in the sense of wound,

and Pind. N. i. 48 ἐκ δ' άρ' ἀπλατον βέλος

πλάζε γυναικα in a different sense, but

perhaps with a reminiscence. The pangs

here are personified as darts shot into

the body, just as in the phrase πένθει

βεβολάται (I 3) of mental anguish.

270. μαγοστόκοικας Ειλεθίναι, both words
"Ἡρς θυγατέρες πικρᾶς ὁδῶν ἔχουσαι, ὡς ἐξείν ὁδῶν δύναι μένος Ἀτρείδα. ἐσ διήφοι ὅ ἀνόρουσε καὶ ἦμιχοι οἰπέτελλε νησίν ἐπὶ γηλαφυρήσιν ἐλαυνέμεν. ἦχετο γὰρ κῆρ. ἦμεν δὲ διαπρύσιν Δαναοῖς γηγυνών: "οἱ φίλοι, Ἄργειον ἡγήτορες ἢδὲ μεδεῖτε, ἕμεις μὲν νῦν νησίν ἀμένετε ποινοπόροις φυλοτιν ἀργαλεῖν, ἐπεὶ οὐκ ἐμὲ μητίστα Ζεὺς ἐξαίει Τρόασσι πανιμέριοι πολεμίζειν."

ὁς ἐφαθ', ἦμιχος δ' ἤμασεν καλλίτριχας ὕππους νῆας ἐπὶ γηλαφυρὰς, τῶν δ' οὐκ ἄκοντε πετέσθην· ἀφρεν ὑπὸ στῆθεα, ραίνοντο δὲ νέρθε κοινή, τειρόμενον βασιλία μάχης ἀπώνευθε φέροντες. "Εκτῶρ δ' ὅς εὐόσο' Αγαμέμνονα νόσφι κίονα, Τρῶς τε καὶ Λυκίοις ἐκέκλετο μακρὸν ἄντε: "Τρῶς καὶ Λύκιοι καὶ Δάρδανοι ἀνεχμαχιται, ἀνέκε εὐστε,  φίλοι, μνήσασθε δὲ θοῦρίδος ἀλκής.


of doubtful origin. The first is generally derived from μόρος, and explained 'helping in painful labour.' But this does not explain the ε, which is probably the relic of an acc. plur., cf. Λ 258 ἀδικοπλα; hence Lit. pangs - generating (Brugm. Gr. i. 173). L. Meyer divides μοροστόκως and explains μορο-σταγία (root toek, a secondary of stā?).

Εἰλειδεια (plur. here and T 119 only; sing. H 117, T 108, T 188), according to the old explanation 'the comers,' i.e. the goddesses that come in the hour of need; compare the forms Εἰλευθο, Εἰλεθέα, Εἰλεθεία. Fasi explains it as a personification of 'the woman's time that is come,' comparing John xvi. 21 ξῆλθεν ὡ ὡρα αὐτῆς. Schulze has a full discussion of the word in Ρ. E. 259 ff. He also derives from the same root, but in a causal sense, they that make the child come forth. Fick connects with ἔλειθος the goddesses that liberate from pangs.

271. Ἐχουσα, because she presides over marriage. Ἐχουσαι, having in charge, or perhaps, continuing the material conception of the preceding lines, holding in their hands.

272. ἕξει', i.e. ἕξεια, an elision which nowhere else occurs. Bentley conj. ἔξει' ὀδὴν δίνει, which does not suit 268. It is a question whether this line should not be omitted, a comma being put at the end of 268 and ὅ' in 269 being dropped. See Cobet Μ. C. p. 375.

277. Observe how Agamemnon, as usual, gives way to despondency at the first reverse, and thinks only of danger to the ships, although he has hitherto been driving the Trojans right up to their city. Cf. I 27, Ἐ 65-80. The variant προ for μὲν is more forcible, and is very likely right.

282. The double synizesis here is intolerable. Various conjectures have been proposed: στῆθεα δ' ἀφ' οὖν (Nauck), ἀφέρετον (von Christ), ἀφ' οὖν (van L.; cf. Soph. El. 719).

284. Hector recognizes the moment at which Zeus has promised him victory (191).
307. τρόφι, big; lit. 'nourished to full size.' So τροφέοντα O 621, γ 290 (where La R. would read τροφέουντα as if = τροφέουσα, and more explicitly ἄνεμορφεφες O 625; compare Lat. altus from alt. polallon is predicative, in multitudes.

308. πολυπλάκτος occurs elsewhere only in Old. of wanderers tossed about from shore to shore. Here it may be transitive, scattering; the 'wandering wind' is hardly a Homeric thought.

ioθες: Δ 276.

309. κάρβα is preferable to the vulg. καρφίδ, for κάρρα (only the plur. occurs in H.) is always used in the metaphorical sense: (1) individuals, Ι 407, Α 158, 500, Ψ 260, and ἐκέφων ἀμμενή κάρρα in Oid.; (2) summits of mountains, towers of cities (B 117 = I 24). On the other hand, κάρη and all its cases is used only in the literal sense, except in Τ 5 κρατός ἄα' Οἰλίωμωσοι. The change from κάρρα to καρφίδ is very natural, on account both of the hiatus and of the Attic use of κάρα.

310. This line gives an expanded form of the idiomatic λόγια ἔργα Α 518, etc.

311. Cf. I 235; the phrase πενον is here clearly-used of the fugitives, not of the assailants.

312. τὶ παντόπον, 'what has come upon us that we have forgotten?' The expression is an Atticism, and recurs only in the probably post-Homeric Ω 106.

313. πενον: Β 255. ἐλεγχος, dispose, else only in plur. ἔλεγχος, which (except in φ 329, 333) is used only of persons; see Δ 242. Outside H. the word seems to occur only in Πινδ. Α. iii. 13. The link with the common ἐλέγχος (masc.) is given in the phrase I 522 μὴν ἔλεγχεν, being to naught.

314. 'Only for a little while will there be any profit of us,' i.e. we shall not be able to give any lasting pleasure to our friends. Cf. Σ 80 ἀλλὰ τὶ μοι τῶν ἔργω; ἐτεί κτλ. So Α 576, etc. ἔδος occurs only in this phrase with ἐτεί. The F is neglected; Bentley ἐσταῖ, but with bad rhythm.

319. ἔβελεται (a 234, π 387), a form occurring only here in H. The root βολ- is used to form the present stem without the usual strengthening. τὸν βολόμενον occurs in an Arkadian inser.
οὐ γάρ Θυμβραίον μὲν ἦν ῥ' ἵππων ὧςε χαμάζε
δούρι βαλλὼν κατὰ μαζὸν ἀριστερῶν, αὐτὰρ Ἕδισσεν;
ἀντίθεσα θεράπουτα Μολίων τοίο τοῦ ἀνακτοῦ.

τοὺς μὲν ἐπείτ' εἰσαγαγέ, ἐπεὶ πολέμου ἀπέτανσαν·
τῷ δ' ἀν' ὄμιλον ἱόντε κυδώμενοι, ὡς ὅτε κἂπρῳ
ἐν κυσὶ θηρευτήσας μέγα φρονέοντε πέσητον·
ὅς ὅλεκον Ἰρώας πᾶλιν ὅρμενων: αὐτὰρ Ἀχιλοῦ
ἀσπασίοις φεύγοντες ἀνέπτυξεν Ἔκτορα δίον.

ἐνθ' ἐλέεν ἄφρον τε καὶ ἄνερ δήμου ἀρίστω,
καὶ δύο Μέροπος Περκωσίου, ὡς περὶ πάντων
ἡμέει μαυτοσύνα, οὔδε ὦς παιδας ἑασκε
στείχειν ἐς πόλεμον βιρσύμωρα· τῷ δ' ὦι οὔ τι
πείθεσθαι κῆρες γάρ ἄγων μελανος βαντάτοι.

τοὺς μὲν Τυδείδης δουρικλείδος Διομήδης
θυμῶν καὶ ψυχής κεκαθῶν κλυτά τεύχε' ἀπήρα,
ἲπτόδαμον ὦ' Ὅδυσσει καὶ Ὅπειροχον ἐξενάριξεν.

ἐνίδισ σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων
ἐξ Ἰδής καθορῶν τοι δ' ἀλλίσους ἑνώριζον.

ἡ τοῦ Τυδέος υὸς Ἀγάστροφον ὑπάσα δούρι
Παυονίδην ἱρωά κατ' ἴσχίον· οὔδε οἱ ἵπποι

323. εἰσαγεν DHPU Lips. | ἀπέσαικεν DHU. 325. εἰρετήρις Par. c ; Fl.


εὖς J: οὔδε ἱσός Lips. Mor. Vr. b; οὔδε' εὖς Ω. 331. ἐκ: εἰκ DRU.

οὔ τι: οὔτοι Ο1. 332. μέλανες C. 333. δουρικλείδος (δουρι κλυτός) A

(συγγ. α) CDQKU Vr. b. 335. ἐπιδόξαμον D. | ἐσεναρίζειν: ἀνείλεν RU.

337. τοῖ δ': οἶδ' GH ΠΩ: οῖ δ' T: οἰ δ' LS. 339. οὔδε οἱ H Par. k: οὔδε

γάρ οἱ Par. e g: ἐν ἄλλοι οὖδε γάρ Δ: οὔ γάρ οἱ Ω.

Collitz 1222. 24. See H. G. § 30. Τρωι·

κράτος δοῦναι πολὺ βοηλετά Βράνδρεθ.
The verb is followed by βέος because it expresses preference; see A 117, Γ 232.

322. τοῖο ἀνακτος, so γ 388, φ 62,
of him, the lord. Compare τοῖο γέρωντοι

1 469, and H. G. § 261, 3 (α).

324. κυδώμεκον, made havoc of it (the

throng); for the word is transitive in 0 136, and does not recur elsewhere in Greek.

326. πάλιν ὀρμέω, rallying (from

flight). At. read παλινορμέω in one

word like παλιμπαλιζέτας in Α 59.

327. The order of the words is ἄστ. ἀντίθεν, φεύω, Ἐκτορα.

328. ἐλέεν is applied to δίφρων and

ἀνέρ by a sort of zeugma; captured the

chariots and slew the warriors; the verb

suits both clauses, but in slightly different

senses. The latter is the regular use of

αἰπεὼν in battle-scenes, the notion of
catching, capturing passing into that of

overcoming, and that again into slaying.
See Jebb on Soph. Trich. 352 Ἴδυντων 67 εἶλοι, τῆρ 67 ψηφίστων Ὀξαλλῶν, ἐδίκον

ὁρίστα, chiefs in their local community,

Ajaxes, as we see from B 528-34 (ἐδίκον Ἀπάσου),

where their names, Adrestos and Amphios,

are given, and 329-32 are repeated.

334. κεκαθών, depriving them; so

φ 153 κεκαθήμεν. The word may be

connected with ἱχάζως so far as the

sense goes (a causal aorist, making them
give up, like λελακέω); if this is so, the

proper form would be κεκαθῶν. See note

on Δ 497 κεκάθωτον.

336. ἄλαχον εἴπαπες: see note on

H 102.

339. The vulg. οὔ γάρ οἱ is evidently
a conflation of two old variants, either of which might be accepted, οὐδὲ οἱ and οὐδὲ γάρ: the intermediate step οὐδὲ γάρ οἱ has left traces in MSS.

340. ἀδάστο here indicates only extreme folly, without connotation of moral offence; unless indeed it be implied that his joining the ἁχομεν was an act of culpable presumption. Cf. K 391 ἄρσα, and, for the form, θ 237.

347. πώμα, this base; so νέφος is applied, by a sort of personification, to Hector, P 243. κυλίνδεται, like a wave, cf. 307, ε 296. The metaphorical sense occurs only with πώμα, see P 99, 688, β 163, θ 31.

348. στέωμεν: a late Ionic form apparently for στομεία, but the shortening of the α is irregular (cf., however, μεγέω, ἀφ-ε-ια). Perhaps we should read στομεῖον at once, as an original (not a contracted) form. See note on Α 129, and Mulvany in C. R. x. 26.

350. κεφαλάριον here seems to be a locative, and to shew that the common gen. after verbs of aving is also to be regarded as local. χάλκοφι in the next line is clearly used as an ablative; but it is a question if this use does not also go back to a locative sense; compare Arkadian εἰς and ἀπό with dat. The forms in -φι(-) may then all be reduced to either a local or an instrumental sense, with the exception of a few archaisms (see H. G. §§ 154-8).

353. τρίπτυχος: perhaps, like the cap in K 201, it is of leather, with a felt lining inside, and the metal covering without. αὐλωπις, τρυφαλλα, see Απρ. B. vii. 2, 7.

354. ἀπελεύθρων, an unmeasured, i.e. very great, distance; as in E 245 ἀπέλευθρον ἔχοντε, H 269. We are at liberty to divide the words ἀκα πέλευθρον, and so Tzetzes read them, in the sense 'he ran back the distance of a πέλευθρον.' This is preferred by Ridgeway (J. H. S. vi. 325) on the ground that πέλευθρον is properly a measure of distance; and that it became a measure of area only in combination with the unit 'furrow-length' (see on K 351), as representing the unit distance between the ὁμο, i.e. the breadth of a piece of ground which a team could plough in a day's work. This suits the other passages (Φ 407, Λ 577) in which
πέλεθρον occurs; in both of these it is better to take it as a measure of length than as one of area. Either reading is therefore possible, but the analogy of ἄνθρωπος strongly supports the adjectival form.

355–6 = E 309–10; the second line was condemned by the critics on the ground that the results are too serious for a comparatively unsuccessful blow.

357. μετά δόρατος ἐρωμέν. 'after,' i.e. in the direction of, the flight of his spear, to pick it up again.

358. κατασκεύαστο: for the verb see Δ 138. raihs, local, as in 356, sped down upon the earth; cf. N 504 ἀνέσω κατὰ γαίαν ὥσπερ. This is more Homeric than the alternative of making it a partitive gen. after ὅποιος.

359. ἀπανυστο, came to from his faint; see on E 697.

360. μέλλεις, ironical, 'to whom no doubt you pray.' See A 564.

361. ἐξανω, future; exactly our idiomatic 'I will finish, dispatch thee.'
The page contains a passage of text in Greek, with English translations and notes. The main content is not fully legible due to the quality of the image. However, the text appears to discuss various topics, possibly including historical or linguistic analysis, given the presence of proper nouns and identifiable names such as 'Kai', 'Agastrophos', and 'Hos'. The text references other works and terms, indicating it is an academic or scholarly piece. The passage includes Greek script and occasional Latin and Greek abbreviations, which suggest a formal or technical nature. Without clearer visibility, it's challenging to extract precise content or context.
The text appears to be a Latin text, possibly a passage from a classical work. It includes references to rhetorical devices, such as puns and rhetorical questions, and discusses various literary elements like style, form, and language. The text seems to be discussing themes of beauty, perception, and the nature of certain words or phrases. The passage includes references to specific Greek and Latin terms and concepts, indicating a scholarly or academic context. Without the ability to translate the text accurately, it is clear that the content is focused on literary analysis and the nuances of language and style in classical literature.
In the midst, bringing a base among themselves. For this general sentiment of 409-10 comes in rather awkwardly.

410. The punctuation of the text, where the disjunctive clauses are taken independently (‘he can but slay or slay’), is that approved by Nikanor. Others put a comma after κρατερῶς and make them subordinate, ‘whether he is slain or slays.’ In that case it would be better to write αὶ τ᾽... αἰ τ᾽.

413. They penned him in their midst, bringing a base (cf. 347) among themselves. For this general sentiment of 409-10 comes in rather awkwardly.

414. κάπριον is governed by ἀμφὶ: prepositions of more prosodical value than two short syllables do not, according to the traditional rule, throw
the accent back when they follow their noun.

415. σεύωνται (aor. subj., see on 549), so, μω, give chase to him. For the
variant σευωνται see on K 183.

416. The ancient legend was that the
boar prepared for battle by whetting his
teeth upon smooth rocks.

417. ὑπαί, threat, in the midst of all
this is heard the gnashing of his teeth. 
Cf. ὑπάλ, πάλαι ὑπὸ κόπτων ὀφείλε. ὁ
τ’ : Ὅ. F. Brandreth.

418. ἀφαρ, i.e. without hesitation. 
Cf. ὑ 814 ἀφαρ δὲ τε χεῖρες ἀμέλεις ἐχοι καὶ ἄμαν. But it is by no means easy to 
bring all the Homeric uses of ἀφαρ 
under the sense quickly; here and in P 
417, for instance, it might be taken to 
emphasize the following adj. like French 
fort or bien, where the adverb has lost 
its individuality and sunk to a mere 
very. The origin of the word is quite 
unknown.

424. πρόταθαι, apparently the cut 
place (cf. Ἐν 295 τοια) in front, i.e. 
the navel. The word recurs only in 
Quintus Smyrnaeus. There was some 
variant, but the scholia are contra-
dictory, and it is not easy to say what 
it was. Photios Lex. has πρόταθαι
νιπτόντων ἐπιμέλειας ἐμπαθίας.

425. ἀγορασώ, a word which occurs 
only a few times, always in this line in 
Homer (S 508, 520, Ἐ 452, P 315), and 
ocasionally in later poets (Theokr. 
129; Ap. Rhod. iii. 120 μάργαρος Ἑρων 
λαβόντες ὑποτάκτην χεῖρος ἀγορασών). 
Benfey refers it to root αἰα, to squeeze, 
so that it means ‘in his grasp.’ Ap. 
Rhodius seems to take it for the 
palm of the hand.

427. ἡμιτενεος, an obviously wrong 
form, as the -η- cannot be explained.

428. πρόταθαι, apparently the cut 
place (cf. Ἐν 295 τοια) in front, i.e. 
the navel. The word recurs only in 
Quintus Smyrnaeus. There was some 
variant, but the scholia are contra-
dictory, and it is not easy to say what 
it was. Photios Lex. has πρόταθαι
νιπτόντων ἐπιμέλειας ἐμπαθίας.
τών ὅ ἐπαλεξήσων Σῶκος κίε, ἵσθεος φῶς, στῇ δὲ μιᾶ ἐγγύς ἦν καὶ μιν πρὸς μύθον ἔειπεν. “ὅ ὦ Ὀδυσσεῖ πολύαινε, δόλου ἀτ ὧδε τόνοιον, σῆμερον ἢ δοιοίσιν ἐπεushima Ἡπασιδήσια, τοιώδει ἀνδρεὶς κατακτεῖνας καὶ τεύχε ποτούρας, ἢ κεν ἐμὸι ὑπὸ δοῦρι τυπεῖς ἀπὸ θυμὸν ὀλέσσης.” ὅς εἰπὼν οὖν οὕτης κατ’ ὑστίδια πάντος ἐεισήνε, διὰ μὲν ἁστίδος ἦθελε φαινών ὀβριμὸν ἐγχώς, καὶ διὰ θώρηκας πολυδαιδίλλου ἰἱρήρειστο, πάντα δ’ ἀπὸ πλευρῶν χρῶα ἐφράθεν, οὐδὲ τ’ ἔσσε Παλλᾶς Ἀθηναίῃ μιχθήμεναι ἐγκασὶ φωτός.

γνὸ ὅ Ὀδυσσεύς ὃ οἱ ὦ τι βέλος κατὰ καίριον ἦθελν, ἄψ ὅ ἀναχωρῆσας Σῶκον πρὸς μῦθον ἔειπεν, "ἀ δεῖλ, ἢ μᾶλα δὴ σε κιχάνειται αἰτίων ὀλέθροι. ἢ τοι μὲν εὖ ἐπανασά ἐπὶ Τρόώσσι μάχεσθαι,


442. μεν: μέν ᾗ DJR.

130. πολύαινε: see I 673. ἀτ’, for ἄται, insatiable (ἀ-σα-τος). Ar. used the phrase as an argument against the chorizones, as it is in the Odyssey that the cunning of Odysseus is described. Sokos speaks in admiration, not in blame.

432. Ar. noted that τεύχε ἀποράς is inappropirate, as Odysseus is too hard pressed to think of despoiling the corpses. This is very true; but Fick remarks that we should read οὐμόν ἀποφρᾶς, which may have been altered on account of θυμον in the next line; the older Epic style took no offence at such iteration.

433. For κεν in the second clause only compare X 110. It seems to have no function unless to emphasize the clause as containing what Sokos really means.

437. For χρῶα Ar., if the scholia are to be believed, read χρώος, which can at best only mean 'stripped everything off the flesh of his ribs.' Πλευρῶν neuter, as Δ. 468, not a contracted fem. οὐδὲ Τ’: οὐδὲ F’ Brandreth and van L.

439. Αἱ Ἀριστάρχον οὕτως τέλος, καὶ σχέδον ἄπασις ἐγώ ὦτι οὐ κατα καίριον τέλος ἦλθεν ἡ πληγή, οὐκ εἰς καίριον τόπων εὐτελεῖστα. Ζηρόδοτος δὲ γράφει βέλος, κακωσ’ οὐ βέβληται γάρ, ἀλλ’ ἐκ χειρός ἐπέπληγε. (λέγει δὲ τέλος τῷ τῆς ζωῆς.) Our MSS. agree with Ζεν., with the exception of Α. There is no doubt that Βέλος gives the best sense, the dart lighted not on a fatal spot (for this, the regular use of καίριον, see note on Δ. 185, where the phrase is very similar, οὐκ ἐν καίριον δὲν πάγη βέλος). It seems that Ar. laid too much weight on his canon that βέλος could never be used of a weapon used with a thrust; it is only natural that the word should be applied generically to the spear, which was sometimes cast and sometimes held in the hand, without reference to the particular case in question. If we accept τέλος, we may read either κατα καίριον, the spear 'came not to a fatal end' of its journey, or κατακαίριον, 'a fatal end came not to him,' which seems to be meant by the concluding words of the scholion cited; cf. the phrase 451 τέλος θανάτου. Both of these are perhaps barely possible, but very strained, and decidedly less Homeric in expression than the vulgate.
σοὶ δ’ ἐγὼ ἐνθάδε φημὶ φόνον καὶ κήρα μελαναῖ
ήματι τοῦ δ’ ἐσσεθαί, ἐμὼ δ’ ὑπὸ δουρὶ δαμέντα
έχος ἔμοι δώσει, φυσικὴ δ’ Ἀιδί κλυτοπώλω.”

ὅτι, καὶ ὁ μὲν φύγαδ’ αὐτὸς ὑποστρέφεις ἐβεβήκει,
τῶν δὲ μεταστρεφθέντι μεταφέναιν ἐν δόρυ πηξῖν
ὁμοι μεσθῆς, διὰ δὲ στύλεσθαι ἐλάσσε.

dουπτησέως δὲ πεσών. ὁ δ’ ἐπεύξατο δίοις Ὀδυσσεύς,
”ὡς Σῶθ’, ἱππίσου νῦ δαίφρονοι ἱπποδάμοιο,
φθῆ σὲ τέλος θανάτου κιχᾶμενον, οὐδ’ ὑπάλυξας.
ἄνει, οὐ μὲν σοὶ γε πατήρ καὶ τότια μήτηρ
οσε καθαρήσουσι θανυότι περ, ἀλλ’ οἰονοὶ
ὁμοίατι ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες:
ἀυτὰρ ἐπεί θῶν, κτεριοῦσί με δῖοι Ἀχαιοὶ.”

ὅθε ἐπεὶ δέκα δαίφρονοι ὄβριμον ἐχός
ἔξω τε χρόος εἰλκε καὶ ἀσπίδος ὁμβαλόεσθης:
άιμα δὲ οἱ σπασθέντος ανέστυντο, κηδὲ δὲ θυμὸν.
Τρόις δὲ μεγάθυμοι ἐπεί ἱδον αἰμ᾽ Ὀδυσῆος,

ἀνέστυντο Bar. 459. δέ: ὁ’ αὐ’ P Harl. a, Vr. b, Mosc. 3. || ἐπεί: ὁπως Λ
(γρ. ἐπεί) DGQΓ, γρ. Vr. b, Par. a: ὃταν Bar.

455. See on E 654.
456. Ar. read ὣ Σῶθ’, “ἐκ πτήρους,”
evidently to avoid confusion with ὥς ἄρχ’,
thus quickly, which is found in T, and is a possible, thougprox, arrangement of the letters.
457. τέλος θανάτου, “the end of
(consisting in) death has been too quick
in catching you” (cc is governed by
κιχᾶμενον). Here also Zen. read βέλος,
but he is not supported by our msx.,
and the phrase βέλος θανάτου is not Homeric.
458. καταρύσου, draw down, close
thine eyes. Σ Λ 426. 296.
459. ἐρύουσι, future. ΠΥΚΝΑ, either
a proleptic predicate, “so as to be thick,”
thus quickly, which is found in T, and is a possible, thougprox, arrangement of the letters.

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455. For ἐπεί Ar. read ἓμε’, εί’ which has the advantage of giving the required
antithesis between σοὶ γε and ἐμέ, but
involves either the intolerable repetition
of με, or Spitzner’s conj. κτεριοῦσι γε,
where the γέ is absolutely otiose. All
that is required is to read κτεριοῦσι’ ἐμέ,
(other than κτεριοῦσι’ ἐμέ’). But cf. δεικιώ,
κομῳ), ἐπεί κε is obviously more suit-
able than εἰ’ κε.
457. χρόος, his own flesh, where
Σοκό’ sheer still remained, as the next
line shows.
458. σπασέντος, sc. ἐγχεος. But there
is no other clear case in Η of a participle
thus standing in the gen. abs. without
a noun. In Σ 606 and in δ 19 the
right reading is ἐξάρχοντες, not -τος,
and τ 150 ἄσχημαι δὲ παῖς βιον
κατεδότων is analogous to phrases like
γρώ χωρίοντο. Hence Zen. read ὥ for
ὁι: as Heyne remarks, it should at least
have been τοῖ. Κήδε δὲ θυμόν, of purely
physical pain like ἐχθέσο κήρα, 274, 400,
etc.
459. ἐπεί is to be preferred to ὃτως,
keklómeinai kata' ómilon éπ' autóv pánites ēbēsan. autár o' γ' ēxóstitoν ēnégážeto, aúē δ' ētaitvous. tris mēn épeit' húsoV, ósou kefalh χάde photó, tris δ' àiein iágonotos àrphílios Mephlado. aúga δ' ár' Łatôa pròsefóvein égyms évnta: "Aìan diovènes Telamônìne, koirâne laôν, àmpfì mi' 'Odyssthoj talaáfortovòs 'iket' áuõth, tòû ièlêl ou éi e' biaìâto moûnou évnta. Trôôes áptomhàiavtes éni krateõh ùmâni. òll òìomev kata' òmilon' allêxemevan glôr âmeinov. deidô mi' ti páthìsan éni Trôôeseni mónovèis, èsthôs èovn, megâlì òe' povê 'Danaôsì genìntai." òos eîpôv o' mèn hpr', o' δ' àmp' èstêto iôsthèos fôs. eîprou èpeit' 'Oðusìa dîífílov. àmpfì δ' àrp àutov Trôôes èpovèthi' òos eî te dafînovòi ñovè òresçwv àmpfì' àlaçov kerais bêbhamévnoj, ou t' èbâl' ànhîr èdoi àpò nevêh's: tòû mèn t' ðîûxei pôdêsì.

which is used as a temporal conj. only in the phrase òpas òiðov (òîkev), M 208, γ 373, χ 22. The change may have been made to avoid the apparent hiatus.

461. aûe, also X 477, Τ 48, 51 (cf. aûe); elsewhere the stem is ðêri (hîse, ðêri, ðêre, etc.). Bentley's 'ávèças', ìâse is of course condemned by the forbidden caesura.

462. óçon, lit. 'as loud as the man's head could hold'; Fisi compares the French criier à pleine tête. See also Π 77 dôtaîantes èçhîrîs èk kefalh. fwtôs virtually means 'his,' as in 438.

467. tòû (neuter) represents by anticipation the following clause with òc ei. So X - 110 tòû δ' mîówn' är' èin fálîgkyn, òc ei, kpl. bïwìato, for bâdiasto, which Fick reads, omitting è.

470. mónoësiç is isolated in form as well as sense; for there is no other instance in H. of the Attic mónoj (Epíc mónoj, always). The couplet may have come into the text at a late date, for 469 forms a very effective conclusion. èni Trôôesvoun oîswèis van L. (cf. Ζ 1, Α 401) with ω shortened as in òos X 275, Σ 105, and twice in Od.

471. pòsoj, regret, cf. Ξ 368, P 690. It would not be un-Homeric to say that he, Odysseus, 'may become a great regret' (i.e. great loss), cf. the use of ápâma (K 193, etc.), but it is perhaps better, as well as more obvious, to translate there may be great regret.

474. épônò is the unanimous reading of the mss. and scholia, but it is certainly wrong. èpov is absolutely required by the sense; cf. 483 below, where the influence of this line has actually brought the impossible èpovò into several mss. The corruption is clearly due to the greater familiarity of the mid. combined with a wish to mend the metre. The correction is due to Heyne and P. Knight. The compound ámufrèn means to beset by surrounding, as èfrèn to drive by pursuit. So 483, and cf. γ 118 évaçes yaro sev kakà ràptovèi amufrèstov, of the siege of Troy (J. P. xiv. 239). ámufrèstov occurs only once in Greek, Qu. Sm. i. 47, in the correct sense accompanièed round about.

477. άιρον, sc. άς, with the same sense as in 266, 'while the blood flows warm from the wound.' Cf. Α 547.
478. άσαίται, aor. subj., when the arrow has had its full effect upon him.
480. λύν (or λαύν, as Ar. accentual) does not recur; some would read λαύν(a), but the form λευσι (cf. on E 782) is against this.
481. δειτρεσκειν, souter in terror. ά, the lion begins to rend in his turn.
482. άμφι, ... ἐπον: see 474.
486. στῇ παρέξ, stood forth beside him. Cf. ε 439 νῦν παρέξ, swam along the shore. But the phrase is unusual and the sense of -ει obscure; Paley ingeniously conjectures παρέξ, like 251 εὐθὺς, q.v.
488. θέρασις, i.e. of Menelaos. Odysseus, coming from mountainous Ithaka, has no horse nor chariot.

490. άιός: we must understand Πράσας from Πραιμίδης, the expression being rather tautological.
493. ὀπαξαμένον, driven on from behind; used somewhat like a passive to ἐφέσαν in the sense δώκεν, see E 91, 334, O 341, and Eur. El. 1192 ἔπασα ἀπὸ γάς. The other use of ὀπαξεῖν, to make to accompany, is more like a causal to ἐπισταῖ. Nauck conj. ἐξόμενος, a mere guess. χεισάρρονς is here an adjective; cf. note on E 88.
494. ἀζαλεάς, dead trees, either fallen accidentally by the side, and felled and left to dry.
496. ἑφέρεται, draws into its current. ἀφυργετόν, ἀπ. λεγ., probably 'drift wood' or 'mud.' The origin of the word is obscure; possibly it is conn. with ἀφύρκειν.
The peculiaria of the present line is that πεδίον takes the place of the flying foe, which is elsewhere the object of εφίπτειν and κλάνειν alike. It seems that we must understand 'drive the plain, making havoc,' πεδίον standing for the men and horses of which it is full. So we have in i 121 κυνήγεται . . κορωφάς ὄρεσι εφίπτειτε, just as we speak of 'driving a wood' when we mean driving the game found there. It must, however, be admitted that Brandreth's conj. κάτα for τότε makes the phrase much simpler. It is not possible to take πεδίον itself, of extension over, = along the plain. Cf. on 714 below.

The 'left of the battle' can hardly be from a Greek point of view here, as the river is regularly on the Greek right, i.e. to the W. of the battlefield. But in details such as this it is useless to look for exact accuracy. See E 355, N 765, P 116. There is, however, something awkward in the sudden shifting of the centre of interest, as we have been led to believe that the hottest of the fight was about Aias, and are now suddenly told that it was on the opposite wing. Indeed the words of Kebriones in 523-30 directly contradict μάλιστα in 499. Most modern critics have therefore pronounced for the omission of 497-503 at least, with more or less of the context. Fick, omitting 489-503 (the first eight lines with hardly sufficient reason), suggests Αρέτης for 'Ιδομενέας in 510, as Mene- laos has not left the field, but only entrusted Odysseus to his θεράτων. This would remove all cause of offence; 504 comes much more naturally after the stubborn resistance of Aias than after the account of Hector's ravages. These difficulties all have to be taken into consideration in deciding whether the wounding of Machaon, which the passage introduces, may not be subsequent to the original Μήδειας. (See Introd. to the book.)

502. ὀμιλεῖ is an oxymoron, for it properly indicates friendly association; E 86, 834. 'So daustes, 'dalliance,' is used of war, N 291, P 228 (Monro).

503. Νέων, a curious expression; it can hardly be meant to oppose the aged Nestor and elderly (N 301, 485) Ιδο- menes to their more youthful soldiers. Ar. read νέων, the battalions belonging to the ships, which certainly is a desperate resource. Surely the original reading must have been νέων, αναφραγμένων, after the temporary rally; cf. Δ 332, Ο 240.

504. There has been no satisfactory restoration of the new line in the papyrus; Ludwich's οὐδὲ ἵσαν πολέμου περιφράται συναγόμενον per can hardly be right.

506. It is not quite clear whether παύσαν and ἀριστεύωντα go closely together, stopped from doing deeds of valour, or more loosely stopped (from battle) while doing deeds of valour. In favour of the latter is the construction ἔτανας μάχεσθαι in 442, while the former seems a natural correlative to the
Της σφαλμάτων κατά δεξιόν όμων. 
τοι ρα περίδεειςαν μένεα πνεύοντες 'Αχαίοι, 
μή πώς μιν πολέμου μετακλινθέντος ἔλοιεν. 

αὐτίκα δ’ Ἰδομενεὺς προσεφώνει Νέστορα δίον.

“ὁ Νέστορ Νηλημάδι, μέγα κύδος Ἀχαίων, 
ἄγρει, σῶν ὄχεων ἐπιβήσεο, πάρ δὲ Μαξίων 
βαίνετο, ἐς νύσας δὲ τάχιστ’ ἔχε μωνυχὰς ἵππους. 

ὁτρός γὰρ ἀνήρ πολλῶν αὐτάξιοι ἄλλων 
ἰους τ’ ἐκτάμειν ἐπὶ τ’ ἥπια φάρμακα πᾶσειν.”

δὲς ἑφατ’, οὖν ἀπόθησε Γερήμιος ἤππότα Νέστωρ. 

‘Ἀσκληπιοῦ νῦὸς ἀμύμονοι ἐντύροι- 
μισάκει δ’ ἵππους, τω δ’ οὐκ ἑκόντες πετέσθην 

νύσας ἐπὶ γλαυφράς: τῷ γὰρ φίλον ἐπλετο θυμώ.”

Κεβρύνης δὲ Τρώας ὀρισμοῦ υἱῶν ἑφησεν 

"Εκτορ παρβεβαώ, καὶ μιν πρὸς μύθον ἔειπεν; 

"Εκτορ, νοΐ μὲν εὐθαὶ ὀμιλέομεν Δαναοῖσιν

construction of the middle of the participe (X 502, etc.), though the act 

is not elsewhere used in this way.

509. μετακλινθέντος, apparently a 

metaphor from a scale-beam. Cf. Ζ 510 

ἐκλάται μάχην, and the simple Τρώας δ’ 

ἐκλάτων Δαναῶν Ε 317. The 

additional line is completed by Menrad Τρώαδ’ ὑπέρ- 

θυμοῦ καὶ άπ’ ὦμων (ἀπ’ κλητό Robert) 

τεῦχη ἔλοντο. In 511 ἔναι is possibly a 

mere error for οὖν.

514. Van L. suggests for the 

fragmentary lines of the Παρυσύς <καὶ μιν 

είν κλασίμα μίθει, ἐρροι δὲ φῶνου. 

<ὑπότρος γὰρ ἀνήρ πολλῶν αὐτάξεος 

ἀλ’> λαβὼν <εἰς γὰρ ἐπιστάμενοι πολλῶν 

ἐσάξαντε καὶ > ἄλλων, <καὶ τ’ εκτάμειν 

ἐπί τ’ ἥπια φάρμακα κα πᾶσεω. This 

probably gives the general sense. But 

as λαμοῦ is now read in the first line we 

must supply something like καὶ μιν ἀπὸ τοπολέμου θυσα ἅγε πενεκεναιοῦ.

515. ἀδεχεῖται, ὅτι οὐκ ἀναγκαῖα ἡ ἐξ- 

αρθίμως· μεσοί γὰρ (it degrades the 

leech) εἰ μένοι ἔνας ἐκτάμως καὶ φαιρα- 

κελεύνος υἱὸν, καὶ Ἀριστοφάνης προθέτει- 

λογόθοτος δ’ ὑμὲν ἐγραφεῖν. This objec-

tion, though approved by most modern 

edd., hardly seems sufficient to condemn 

the line, which fairly represents the 

primitive stage of Homeric medicine.

520. The third letter of the added line 

in the Παρυσύς is doubtful; van L.’s 

ὅς οἱ μὲν μάραντο δὲμας πυρὸς αὐτχενίον 

is very probable.

522. παρβεβαώ, standing beside as 

charioteer, and clearly not in the later 

sense of παραβάτης, ‘fighter.’ It must 

be remarked that Hector’s approach 

seems to have no effect whatever on the 

fight; he is not mentioned again, and 

the retreat of Ajax is finally ascribed to 

Zeus. Hence it is not without reason 

that many critics reject the present pass-

age (521-43). It contains many unusual 

expressions, and the following lines re-

curring elsewhere suggest borrowing: 

531 = ἐ 380, 533 = P 458, 534-7 = Τ 499--

502, 540-1 = 264-5.
529 in Pap. χ begins κοινοπ. 530 om. Pap. χ: ἄδειπτος PR. || άρωμες DH (supr. c) TU Lips. 535. περὶ: παρὰ Mor. 537. ὀπισσώτρων T' (see on E 725). 538. τε Ar. Ω: τε ap. Did. (and A supr.). 539. δουρὶ Ar. PQR.

529. προβαλόντες, a curious expression with ἐρῶν, but compare Ι 7 ἐρῶν προφέροντα. The idea seems to be ‘throwing into the midst’ between the contending armies. The most likely restoration of the Pap. in 529 (550 being omitted) is van L.'s κοινὸς τε ἵππης τε κακὴν ἐρῶν προφέροντα. Writing ἐκ πάνω instead of elision is common enough.
532. ἄντων, according to Curtius (El. no. 556), is here used in the primitive meaning of root ar, to perceive, feel, without limitation to the sense of hearing. But λιγυρία, ‘whistling,’ may be more than a mere epith. ornans, and mean that the very sound of the descending lash is enough for the high-spirited horses.
535. αἱ περὶ διφρον. sc. ἰδιός, see H. G. § 271; this is better than the usual reading αἱ, which implies a much later use of the article. So in 537 αἱ τε is ‘(those) which were thrown up by the tares.’
536. ὀπλέων with synizesis is a late form (ἀφ’ ὀπλῶν ἵππων is suggested by van L.).
537. ἐμιλὼν ἀνδρόμεον, the human throw, a curious phrase not found again; ἀνδρόμεος is elsewhere applied only to human flesh or blood.
539. μίνυνσα κάζετο δούρος, another strange expression, apparently he refrained but a little while from the spear, i.e. he gave his spear but little rest, meaning that he gave it none at all (litotes). Others understand he drew away but a short distance from the spear, i.e. he never kept far from the enemy while driving along the line, or according to others again he did not give way when he had thrown his spear, but followed it up at once.’ None of these explanations is satisfactory. Ar. read δουρὶ, without any apparent gain.
540-2 seem designed to harmonize the obvious difficulty that after the pompous description of Hector's prowess the retreat of Aias is attributed to other reasons. 543 is not given by any of our MSS., and has been introduced into the text from quotations only, no two
of which quite agree together. It is inconsistent with the promise of Zeus to Hector, as well as with the next line, and is moreover hardly to be translated; it should mean 'Zeus was wroth, whenever he fought with a better man,' which does not make sense. Even if we can get out of it the sense 'Zeus was indignant that he should fight,' the reason for this emotion remains inexplicable. But considering the character of the preceding lines, we are hardly justified in rejecting 540-2(-3) by themselves, as most critics do.

544. Δίκαιος: sc. Δίκαιος. φόβον, against the canon of Ar., seems here clearly to mean fear; not flight, which begins only with τρέφει.

545. ὁρείσαν βάλεν, swung round so as to hang (by the τέλαιον) in such a way as to protect his back while retreating. This is probably the manoeuvre expressed by Ο 94 μετὰ νότα βαλλών (see note).

546. τρέεις as usual implies the actual movement of flight, and is to be taken with ἐφ' ὀμίλου, in the direction of the throng (of his friends). For this use of ἐφ' with gen. see Γ 5, Π 374, Η. Γ. § 200, 3. Aph. read δι' ὀμίλου, through the throng of the enemy. παντίναισκαν indicates a searching look to find the best course.

547. Slowly changing knees for knees; i.e. retreating slowly, poletētin; cf. ἐφ' σχῆσιν ἀνάγεων in the same sense, Aristoph. Αρ. 383, Eur. Ph. 1400.

548-57. This simile is repeated almost verbatim in P 657-66. It is very appropriate, and it is with little reason that most editors, following Zen., reject it here. There is nothing to cause offence in the immediate sequence of two similes. The point lies in the reluctant retreat, 555 τετιθέτα διώματι. 549. ἐκείσασθαι, thematic aor.; an imperfect of course not admissible in a simile. οὖν διὰ τοῦ ὁ ἐσσεύοντο Διδ.; but in O 272, where the line is repeated, Ἀριστερέου ἐσσεύατο διὰ τοῦ α καὶ ἄπασι. It is not likely that Ar. differed in the two places, so that we cannot say what his real reading was. Editors write ἐσσεύατο, which is of course unobjectionable, but in the face of the co-existence in the tradition of double forms such as ἢσπερα, ἢσπερα, etc., beside -σατο there is no need to desert the unanimous tradition of mss. here and in O. It may indeed be questioned if a pres. stem σένω is not as much a figment for Homer as ἀλέβομαι (see on E 444). The forms ἐσσεύα, ἐσσύντο, on the analogy of ἐχεύα, κέχυτα, point to a pres. *σέ(ή)·ω, which could become σένω only in the sigmatic forms; ἐσσεύα = ἐσσεύ-σα, etc. (cf. Eust. 62, 42 τοῦ ἐσσύντος [e.g. δοφο-σάδος] ... ἀπὸ τοῦ ἐσέντο ὄριον ἀ. προσλήψει τοῦ υἱότερον σένων). There seems to be no instance of pres. σένω earlier than Ap. Rhod. (ii. 296 σενέμεν: fut. ?), and the forms referred to the imperfect may nearly all be aorists. Beside ἐπισεύασθαι (-σάθα) or -σάθε, Ο 347, we find only ἐσσεύοντο, ἐπ' μετ-
πάννυχος ἑγρήσοντες· ὁ δὲ κρείων ἑρατίζων ἰθύει, ἀλλ' ὦ τι πρήσετε· θαμέες γὰρ ἂκοντες ἀντίον ἁίσουσι θρασεῖαν ἀπὸ χειρὸν, καὶ ἀλλὰ τε δεταί, τὰς τε τρεῖς ἐσσύμενός περ· ἥσθεν ἐ' ἀπονόσφιν ἔβη τετινότε θυμώτε· ὃς Αἰας τὸ τ' ἀπὸ Τρώων τετιμμένος ἑτορ ἠμὲ, πόλλα ἀέκον· περὶ γὰρ δεὶ νησὶν Ἀχαιῶν. ἄς δ' ὦ τ' ὄνος παρ' ἀρουραν ἰὸν εὐβίσσατο παῖδας νοθής, ὅδ' πολλὰ περὶ ῥόπαλ' ἀμφὶς ἐάγη.
while the sense required is were (have been) broken. Brandreth conj. ἀμφί 

Fαγησαν, which is rather violent. A simpler and equally efficient change would be ἀμφὶ Fαγη, the correct form of the aor. subj., but one certain to be cor-

rupted into ἄγη, whence ἄγω naturally follows, to fill out the line. If none of these conjectures are accepted, there is no choice but to ascribe the lengthening, with Ahrens and Schulze, to the ictus of the 6th foot (see App. D), ἀμφί(e), on both his sides, i.e. across his back.

The clause explains ἡπήσας, he is indifferent because accustomed to severer treatment than the boys can administer. ὑπ., before now.

561. ἰηῆς, 'child's play' as we say.

ἁύτων is very weak, and Hoogvliet's αὐτές, merely, is tempting; cf. Z 400 ἐπιτῶν αὐτῶν.

562. σπουδαί, with all their efforts, hardly, as B 99. ὑπὸ for ὑπὸ has practically no support; but it is preferable in itself, as ὑπὸ is hardly the conjunction by which to add the final touch usually introduced by ὑπὸ ὑπὸ.

564. Ar. is recorded to have read πολυφήτες, "ἐκ πολλῶν ἄγρεθέντες," here, but no variant is mentioned in the same line, Ζ 111, I 233. The word does not recur elsewhere, and seems to have no superiority to the ordinary τιθέλεσθαι, for which see E 491. Ar., however, we may take it for certain, had some μήσει, authority, and did not invent the word. Compare Δ 438 πολέμλητος.

565. νῦνεντες governs both ἀλατα and σάκος by a sort of 'whole-and-part' figure. ἐπόνοι, hung on his heels, 'stuck to him,' as we say; it means more than is implied by our 'follow.'

568. τροπάσκετο, i.e. τροπασκέτο, see note on O 691.

569. προερέπει ὀδεύειν, prevented from making their way. Both verbs are ἐποιεῖν in H. προ- implies 'before (i.e. from) himself.' Perhaps we should write it πρὸ as an adverb, and take it with ὀδεύειν, as in the phrase πρὸ ὀδεύειν Δ 382.

573. ἦμηχνυ, half way. ἐπαυρέειν, reach; see 391, Ψ 340.

574. For the personification of the spear see Δ 126, Φ 70. ἀαάς is here, and in the repetitions of the phrase, O 317, Φ 168, intrans., to have their fill. It is more commonly causal, to sate.
Eurýptulos πυκνοίσι μιαξόμενον βελέσσι, στὴ ῥα παρ’ αὐτῶν ἰὼν καὶ ἑκώντισε δουρὶ φαεινοὶ, καὶ βάλε Φανσιάδην Ἀπισάνων ποιμένα λαὸν ἵππαρ ὑπὸ τραπέζων, ἐθήρ δ’ ὑπὸ γούνατ’ ἐλυσεν. Εὐρύπτυλος δ’ ἐπάρουσε καὶ αὕντο τεῦχε ἀπ’ ὀμοιον. τὸν δ’ ὡς οὖν ἐνόχρην Ἀλέξανδρος θεοεῖδης τεῦχε ἀπαινόμενον Ἀπισάνων, αὐτικά τὰξον ἐλκετ’ ἐπ’ Εὐρύτυλωι, καὶ μιὰ βάλε μηρὸν διστοῦ δεξιῶν: ἐκλάσθη δὲ δόναξ, ἐβάρυμε δὲ μηρὸν.

ἀψ δ’ ἐτάρων εἰς ἔθνος ἐχίζετο κηρ’ ἀλεείνων, ῥυσεν δὲ διαπρύνιον Ναυανίσι γεγομένος:

“ὁ φίλοι, Ἀργείων ἥρμητορες ὅδε μέδοντες, στήτ’ ἐλεληχθέντες καὶ ἀμύνετε νυφεῖς ἥμαρ Αἰαῦθ’, ὅ τε βελέσσι βιώζεται, οὐδὲ ε ἡμιονιστὶ φεὐζεσθ’ ἐκ πολέμου δυσθέασι. ἄλλα μάλ’ ἄντιν ἴστασθ’ ἀμφ’ Ἀιαῦντα μέγαν, Τελαμώνων νεόν.” ὃς ἐφάτ’ Ἐυρύπτυλος βεβλημένος: οἱ δὲ παρ’ αὐτῶν πλησίον ἐστησαν, σάκε’ ὀμοιοι κλίναντες, δούρατ’ ἀνασχόμενοι. τὸν δ’ ἄντιος ἡλθεν Άλας, στὴ δὲ μεταστρέφεις, ἐπεὶ ἴκετο ἔθνος ἐταίρων.

ὡς οἱ μὲν μάρτυντο δέμας πυρὸς αἰσθόμενοι.

557. πυκνοῖς Q Cant. 558. φασιάδην GT. 559. ἀπάρουσε JT. 553. ἐλκετ’: εἰλκετ’ CDHIQ, ἐν δῆλω Α.: εἰλκετ’ U (ἐἵ-) Vr. b, Mose. 3: εἰλκων Par. g. 558. ὀμώνατε Harl. a (e corr.: γρ. ὀμώνετε). 559. αἰαῦτ’ T: αἰαυς’ Δ (supr. τί). || αἰαυς’ Ο: αἰαντος Zen. 560. φεὐζεσθ’ Lips. Mose. 3: φεὐζεσθαί Π. 552. δὲ παρ’: δ’ ἀρ’ ἐπ’ Par. e (γρ. δὲ παρ’). || αὐτῶι DU. 563. πλαχιος J (supr. οι): ἐκτασαν G (supr. ἡ) Η (ἐ-) T Mose. 3. 564. δ’ ἄπτοιος: εν δῆλων de σχεδόν Λ. 565. μεταστρέφεις G.

577 see Δ 496. etc.; 578-9 = Δ 411-2, P 348-9; 581 = P 30; 585 = P 32, etc.; 586-7 = 275-6, etc.; 558 cf. P 511; 590 = Σ 307; 593 = Σ 38; 591 = O 591, P 114. The fact that this introductory passage is so largely borrowed must be taken into account in considering the whole Euryphylus episode; see Introd.

550. αἰνύτω, began to strip (imperf.).

554. δόναξ, the shaft of the arrow (so only here). ἐβάρυμε must be used in a metaphorical sense, ‘made it painful to move.’

585. ἐχάζετο, sc. Euryphylus. The phrase is generally used of a warrior who has just made a spear-cast, and immediately retires, being for the moment disarmed (see Ν 566. 618, Σ 408). Hence it has been proposed here to make Paris the subject. But the manoeuvre is not required by the archer who shoots from a distance, and in P 32, Ν 596, the line is used of a mere retreat.

588. στήτ’ ἐλεληχθέντες, i.e. στήτε Φελεξθέντες, as usual.

589. Αἰαυς’ = Αἰαῦτα, as 544.

593. σάκε’ ὀμοιοι κλίναντες indicates the characteristic attitude of the Mykenean warrior as he crouches on one knee, the shield being set with its lower edge on the ground, and the upper leaning against the shoulder, while the spears are sloped forwards. See Ν 488, Ν 4. It is the attitude of caution and defence.

594. ἄπτοιος, with his face towards his friends.

596 = Ν 673, P 366, Σ 1. In these
Néstora δ' ἐκ πολέμου φέρον Νῆλμιαι ὅπως ἵδρωσαι, ἦγον δὲ Μαχίωνα ποιμένα λαῶν. τὸν δὲ ἑώρου ἐνόησε ποδάρκης δίος Ἀχιλλεύς· εἰστίκει γὰρ ἐπὶ πρωμῆνι μεγακτίτει νηῖς εἰσορῶν πάνων αἰτῶν ἱδώκα τε δακρυφεσθαν. αἰφ' δ' ἐταίρον ἐὼν Πατροκλῆα προσέπετε φθεύγαμενος παρὰ νηὸς· ὃ δὲ κλαίσθης ἁκούσας ἐκμολευ ἵσος Ἀρηι, κακοῦ δ' ἁρὰ ὁ πέλεν ἄρχῃ. τὸν πρότερον προσέπετε Μεινοτίου ὀλκίμος νηὸς.

"τίπτε με κικλήσκεις, Ἀχιλλεύ; τί δ' ἐσε χρεώ ἐκεῖο;" τὸν δ' ἰπαμείβουμενος προσέφη πόδας ἀκός Ἀχιλλεύς· "διε Μεινοτίαθι, τοῦ ἐμῶν κεχαρισμένεν θυμοῦ, νῦν ὧδε περὶ γοναίν' ἔμα στήνεσαν Ἀχαιόις λισσόμενοι. χρεώ ἰδρ' ἱκανέωτε οὐκέτ' ἀνέκτον."  

passages only is δέμας used with a gen. like the Attic δίκηρ or τρόπων, Lat. instar, meaning 'after the similitude of fire.' The word is always an 'adverbial' accus., except in π 174 and perhaps κ 210 (Zeu. πόδας); it means literally 'in build,' in formation. Cf. A 116, H. O. § 196. 2. The line suggests that the remainder of the book, with its entire change of scene, once formed a separate rhapsody.

597. φέρον, imperf., 'were in the meantime carrying.' Νῆλμιαι, of the breed of Nelons, like Ἀθέαδα E 222.

598. ἰδρώσαι, a most suspicious construction; ἰδρώσουσαί, ἐγὼν Brandreth, ἰδρώσων' van L. (as fem., cf. Θ 378, and note the variant Νῆλμιαι).

599. ἰδών ἐνόησε, ἰδών (with the bolily) and marked (with the inward eye).

600. ἐπὶ πρωμῆνι ἱδώ, i.e. upon the small deck at the stern, which was turned inland. The author of the passage evidently knows nothing of the wall. μεγακτίτει, capacious; see on Θ 222.

601. ἱδώκα, flight; a metaplastic acc. of ἱδώκα; from E 521, 740 we should suppose the word to be ἱδωκα. An.

mentions the curious variant ἵδω καταδικυφεσθαν, which appears to be untranslated. There is probably something wrong with the text of the scholion.

603-7. It has been objected to these lines (1) that προσεειν in 602 ought, according to the regular Homeric practice, to be followed by the actual words spoken. (2) That the speech of a single line like 606 is very rare; this is indeed the separate instance in any book before μ. (3) That the allusion to coming events in 604 is not Homeric. Though these reasons are not convincing, yet taken together they have some force. (3) however is not exact, see E 662, etc.

606. For χρεώ with acc. and gen. see P 175. The synizesis with shortening is very harsh, and is not found elsewhere. We should probably read χρῆ here with P. Knight.

608. τῶι ἐμῶι: cf. I 564 τῆι ἐμῆ. But the article would be better away. μὰν ἐμῶι P. Knight; perhaps rather ἄμωι.

609. These words, on any fair system of interpretation, are quite inconsistent with the position of μ in the story. See the introduction to that book.
The image contains a page of text from the Greek text of the Iliad, with some Latin and Greek words. The text is in a script that appears to be from a book or a manuscript. The text is in Greek, and it contains references to other works and authors. The text is not easily readable due to the style of writing and the script used. The text seems to be an excerpt from a scholarly work, possibly discussing historical or philosophical topics. The text is not easily translatable without a thorough understanding of the context and the language.
630. ἐπὶ, on it (the κάνεων, platter) an onion, as a relish for the drink.

631. ἀκτίνι is generally explained as meaning bruised meal, from root Ἀγγ to break. We should, however, hardly expect to find the F omitted in what would appear to be a very primitive phrase. Other derivations have been proposed, e.g. ἄς (Skt.) to eat (Benfey), or ἄς to be sharp, as though referring to the ears of corn; Hesiod actually uses it of standing crops, Opp. 466. [Scott, Her. 290]. In the former place ἀκτίνι supports the variant of Harl. For the scansion of ἀκτίνι see App. D (A 1).

632. Nestor’s cup was a favourite subject of discussion among ancient commentators and archaeologists, from whose remarks Athenaeus has preserved us extracts of more compass than value. The best commentary on it is the gold cup found by Schliemann at Mykene, and represented in the cut at the end of this volume; see App. E. It differs from that here described only in having two handles (οὐδάτα) instead of four, and one dove to each instead of two. The παυσαίος are probably the supports, the strips of gold which we see running from the base to the handles. We must suppose that in Nestor’s cup towards the top each of these was divided or widened so as to meet a pair of handles placed side by side. There is an obvious use for such double handles when a heavy cup is passed from one drinker to another. Another interpretation is that the cup besides the base of the hollow part itself had a foot. The rim round the base of the Mykenaean cup looks something like a true bottom or stand. The ἀλοι were either rivets to fasten the parts together, as at the foot of the Mykenaean cup, or studs added for mere ornament.

630-7. This couplet comes in very strangely. So far from being represented as of unusual physical strength, Nestor is always lamenting his departed vigour. The lines might well be omitted; they look like a copy of Ο 455-6. For ἀλοι [ἕν] virtually = an ordinary man see note on Ψ 319.

639. ‘Pramnian wine’ is said by the scholiast to have been named from a mountain in Karia. It is mentioned by Galen as ‘a black austere wine,’ as though the name implied quality rather than place of origin (M. and R. on κ. 234). Hehn suggests that it may represent a Thracian word which also occurs in the form παραβίη (Ath. 417 Μ) as the name of a drink made by the Paionians. It is clear that the ancients themselves knew nothing about it. κνέω, the reading of Αρ., or rather κνέα (H. G. § 19), is required by the metre, though κνή is defensible as a non-thematic form.

Κνήστη: originally no doubt κρήστα, cf. Ψ 318 μητρι, etc.
πινέμεναι δ' ἐκέλευεν, ἐπεὶ ρ' ὀπλίσσε σκυκεῖν. τῷ δ' ἐπεί οὖν πίνουτ' ἀφέτην πολυκαγκέα δύναν, μύθουσιν τέρποντο πρὸς ἀλλήλους ἐνέπτυντες, Πάτροκλος δὲ θύρησιν ἐφίστατο, ἵσθοςος φῶς.

τὸν δ' ἠδὼν ὁ γεραιὸς ἀπὸ θρόνου ὦρτο φαεινοῦ, ἐς δ' ἄγα χειρὸς ἐλών, κατὰ δ' ἐδριμάσσαθι ἀνώγη. Πάτροκλος δ' ἐτέρωθεν ἀναινετό εἰπέ τε μῦθοι:

"οὐχ ἔδος ἐστὶ, γεραιε διοτρέφει, οὐδὲ με πείσεις. αὐδοίους νεμεστὸς ὃ με προέκει πυκνέσθαι ὅν τια τούτων ἄγεις βεβλημένον· ἀλλὰ καὶ αὕτος γινώσκω, ὅρος δ' Μαχάον σκαμένα λαῶν.

νῦν δὲ ἔπος ἐρέον πιὰν ἀγγελος εἴρ᾽ Ἀχιλῆ. εὕ δὲ σὺ οἰσθα, γεραιε διοτρέφει, οἴος ἐκεῖνος· ἐννοοῦν ἄνηρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτι."

τὸν δ' ἠμείζετε, ἐπείτα Γερήμιος ὑπότα Νέστωρ.

"τίπτε τ' ἄρ' ὦδ' Ἀχιλέως ὀλοφύρεται νίς Ἀχιλῷ, ὥσοι δὴ βέλεσιν βεβλήμαται· οὐδὲ τι ὀίδε τένθεσι, ὥσον ὄρφε κατὰ στρατόν· οἱ γὰρ ἄριστοι ἐν νησίων κέαται βεβλημένοι ὀὐτάμενοι τε."

641. ἐκέλευεν HQ Harl. b d, Par. e d g. 648. διοτρέφες GII. 642. πολυκαγκέα, parching, cf. ξῦλα κάγκαρα Φ 304, σ 308; καγκαίες· ἐφάνει, and καγκομένης· ἔφαι τών φῶν, Hesych. 643. ἐνέποντες, talking, only here and ψ 301; elsewhere it always has an acc. 644. ἐστημον, from the opposite side of the tent to that where the chairs stood.

645. οὐχ ἔδος, there is no sitting for me, i.e. I have not time to sit down. Σν Ψ 205. Compare phrases like οὐ νέμεσις (Γ 156), no wonder.

646. neucaogtcs recurrs only in the form νεμεστήτων, a thing worthy of νέμεσις, or indignation (Γ 410, etc.). It seems to mean here 'capable of feeling indignation'; for the form compare επικείτως =yielding Ο 32, ἐρπετός creeping, τπςδος enduring, etc. (see the remarks in II. G. § 214). The analogy of Γ 172 αἰῶνας δεῖνος τε would lead us to translate terrible; but this is not sufficiently supported by the use of νεμεσιζώμαι in one passage (a 263) in the sense of 'fearing the gods,' which is itself suspicious, see Agar C. R. xiii. 194. Compare also note on O 211. Possibly the natural association of αἴδων καὶ νέμεσις (X 122) may have brought the two adjectives together.

647. ἕκεινος: a very rare form in H. for κεῖνος, but here established by metre. See note on l 63.

648. δεινὸς ἄνηρ, an exclamatory nom., as in A 231, etc. It is possible, but on the whole less Homeric, to remove the full stop at the end of 653, and take the two words closely with αἴός ἐκεῖος, what a terrible man he is.

649. οὐκοι... βεβλαμαται are contrasted with στρατόν, 'why does he show so much pity for the wounded and think nothing of the army at large?'

650. πένθος: for the genitive after οἴδε compare Δ 357, M 229, H. G. § 151 d. It is not Homeric to regard πένθος as a partitive gen. after τι.

651. Βεβλημένοι by missiles, οὐτά-
661. οὐταται S Vr. b. 662 om. ΔΚΩΗΠΩΡΙ Λίπ. Par. b h k. 663.
এমি: έμω ΒQ. 664. ένι: ένι Q. 665. γναπτοῖα GRQ (R supr.) U: γλαντοῖα R.
666. τε ΑΔΗΘQ: δέ Ω. 667. ΒΟΗΛΗΣΙΑΚΗ Αρ. Ω: ΒΟΗΛΗΣΙΑΚΗ DQS (supr. άν)
TÙ Vr. b Λ, Harl. a d, King's Par. a c d f g j k. 668. άπεροιδήν C Lips.
669. ΝΑΙΕΤΑΣΚΕ(Ν) JR: ΝΑΙΕΤΑΣΚΕ(Ν) Ω. 670. ιόι ΒΕΛΕΣΚΙΝ Π (supr. ΒΕΣΣΑ ΒΑΣ.
674. πεδίου: γρ. πολέμου Vr. b.

吸入: by weapons held in the hand, as usual.

662. This line is om. by a majority of MSS., and is evidently interpolated from Η 27. Nestor knows nothing of the wounding of Eurypylus, which happened after he had left the field.

664. From αὐτὰρ Ἀχιλλέως here to the same words in 762 is beyond a doubt a later passage. See Introd.


666. έπίσχερα, in order, one after the other. σχέ- = (σ')χέ-, so that, with the exception of the unexplained suffix -ρω, ἔπι-σχέρα exacty = ἔφι-έχε-ς, by which the scholia translate it. According to another interpretation it meant on the shore (σχέρα: ἀκτή, ἀγγαλός, Hesych.), which happens to suit the other Homeric passages (Σ 68. Ψ 125) fairly well, but is sufficiently refuted by the analogous Pindaric ἐν σχέρα, in order. Ν. i.

669, etc. οὔ γάρ implies the suppressed thought, 'I can do nothing to help it.'

669. γναπτοῖα, flexible, lissome; else only in Ω and Ω 359, where see note. The sense bent with age is also admissible here, as in Ω, if we put commas before and after έκένει.

671. Ήλείοις, elsewhere in Η, always called ΄Επεαί (and so 688); cf. v 275 "Ηλίδα . . . δόθ κρατήσαι ΄Επεαί, and note on B 615.

674. έλασνόμενος goes with κτάνων, φύσια does not recur in Η.; it is used in the sense usual in later Greek, reprisals, property seized as a pledge for reparation; see Jebb on Soph. Ο. C. 585; Aisch. Supp. 412, etc. The deed which led to reprisals is recounted further on (698).

677. Ήλίσα, else a purely Odyssean word, always followed by πολλή. It is possibly conn. with ἄλις.
πεντήκοντα βοών ἁγέλας, τῶσα πώεα οἰόν, τῶσα συών συβόσια, τῶσ' αἰτόλια πλατέ' αἰγών, ἵππους δὲ ξανθὰς ἐκατὸν καὶ πεντήκοντα, πάσας θηλείας, πολλήσι δὲ πώλες ἐπίσαν. καὶ τὰ μὲν ἡλιασμέσθα Πύλων Νηλίον εἶσω ἐννύχιοι προτὶ ἄστυν. γεγήθηε δὲ φρένα Νηλεύς, οὕνεκα μοι τύχε πολλὰ νέοι πώλεμονδε κιότι. κήρυκες δ' ἐλάγαιοιν ἀμ' ἦοι φαινομένης τοὺς ἱμέν ὀλαΐ χρείους ὀφείλετ' ἐν 'Ἡλιδι δένης, οὶ δὲ συμμερεύομενοι Πυλών ήρητορὲς ἀνδρὲς δαίτερουν: πολέσιν γὰρ Ἐπειοὶ χρείους ὀφείλουν, ὡς ἠμεῖς παῖδροι κεκακωμενοὶ εν Πύλων ἦμεν. ἐλθὼν ἵππα ἐκάκασε βίη Ἡρακλείην τῶν προτέρων ἐτέων, κατὰ δ' ἐκταθεῖν ὀσσοὶ ἀριστοί.

680. πώεα οἰῶν, probably πώε' ὀφα, with lengthening in the sixth arsis; cf. ὀδὼ in this place only (in ὀδωμα ἡ is a metrical necessity), but ὀδώ in other parts of the line, and ὄδω, ὄδωμα beside the contracted ὀδώ 696, X 501, etc. (but see Platt in J. P. xix. 43). It is tempting to read μῆλων (as Strabo does when quoting the identical phrase from § 100); but though this reading is found in L, it is probably a mere gloss, as it does not appear in the other members of the same family, PQR. The lengthening of the ι in συβόσια (679) is sufficiently justified by metrical necessity. Schultze (cp. E. p. 256) remarks that συβόσια would have been more regular (cf. συβότης), but the vowel ι seems particularly susceptible to lengthening, and has thus asserted itself. The form συβόσια is wrong; τ of * συβότης would become σ only before ι (cf. ιερεία beside ἱερεία). πλατέα, wide-ranging flocks of goats, as B 174.

683. The scholiast notes that here Neleus survives the expedition of Herakles (v. 690), in which, according to the more popular legend, he was killed with eleven of his sons. The raid on Pylos seems to have played a very important part in the Epic poems on the deeds of Herakles. See the note on § 393.

684. τύχε πολλά, much success had fallen to me, νέωι, as a 'young hand,' with κιόντι.

685. The Attic form ὀψελα in place of the Epic ὀψελλω here and 698 (and in some ms. in 688) seems to be a mark of late origin; see on Z 350. The verse exhibits the forbidden trochaic caesura in the fourth foot; van L. reads ὀψελε, omitting εν.

688. δαίτρεων, proceeded to apposition. The verb is Odyssean (always of carving meat); it properly means 'to be dextrous' or carver.

689. ἰδίων with παὐροί, so few were we in Pylos through ill-treatment.

690. ἐλθὼν, a construction ad sensum, ἴδιος Ἡρακλείην being Ἡρακλῆς. Cf. E 698, 91 ψεύχα Τειρέσαα... σκηπτρον ἐχω, X 57, etc., H. G. § 164. τάρ (γάρ ἃ): γάρ P (sc. Ηλία) van L.; but this is needless.

691. τῶν προτέρων ἐτέων: for the genitive see H. G. § 150.
It appears that the χαρακτόρες founded an argument on this line to prove the separate authorship of the Odyssey, where (Λ 255) only three sons of Neleus and Chloris are enumerated. Ar. replied that Neleus may have had other sons by other wives.

692. ταῦτα, adverbial, H. G. § 133. ύπερφηνανέοντες, only here, in sense evidently = ὑπερφηνανέοντες, lifted up with pride, though the der. is not clear.

695. ὑβρίζοντες: the verb recurs only in Od. (seven times). See on Α 203.

696. οἴον: see on 678; πῶν ὁδῶν Πλάττ (J. P. xix. 43), the v being of course incapable of elision.

697. κρινάμεονος, selecting; the case is not analogous to the ordinary division of spoil, which is in the hands of the army, not of the king, who is only given a γέρας ἔξαρτευον: here he is exacting payment for a debt. The lengthening of the first κ of τριπόδοις in thesis is unique and unaccountable. In forms like ὑπερφηνανέομαι it is explained by metrical necessity (see App. D), which does not exist here; cf. φ 18–19 μῆλα γάρ ἐξ Ἡθαρίας Μεσσήνιος ἄνδρες ἀειμαν | γνατὶ πολυκόλλητα τριπόδοις ἦδε νομίμα, whence this line seems to have been carelessly copied. The short o before κρινάμεονος shows that the author of the line was not particularly sensitive to position formed by ρ. We may suppose that, relying on forms like ὑπερφηνανέσθαι, he thought that the 'doubling' vowel ι could be lengthened at will by an 'Epic licence'—but in that case we should have expected to find other similar instances.

Or we may emend with Bentley κρώνας μὴλα τριπόδοις, or with Brandreth κραμε

699. From the mention of a single charioteer in 702 (where, however, Naber suggests τὸ δ' θνατῷ...), the O. E. p. 422 shows that all the cases brought forward by von Christ to prove this are insufficient.

699. ἀμώμωνες ΗΠ. ἀτείοι: ἐν τοῖς ἄχαϊοι Λν. ἀμέσας GQ. τριακόσια G. τοῖς, χρείας ΡQ. || αἰσίως Λ (γρ. δίν). ἀτόππευτας δενδρον Ρορφύρι. on Ο 185. ἀεσολία Τ: ἀεσολόν Q (συρ. α.). || τρίπόδοις S. || ἐμέλλει P.
κάσχεθε, τὸν δ' ἐλατήρ' ἀφεῖν ἀκαχήμενον ἵππων. τὸν ὁ γέρων ἐπέων κεχολωμένος ἦδε καὶ ἐργον ἐξέλετ' ἀσπετα πολλά· τὰ δ' ἄλλ' ἐς δήμον ἐδοκε δαιτρεύειν, μὴ τὸς οἱ ἀτεμβολομένος κίον ἵσης. 705 ἤμεις μὲν τὰ ἕκαστα διείπομεν, ἀμφί δὲ ἄστυ ἔρδομεν ἴρα θεοί· οἱ δὲ τρίτω ἕματι πάντες ἥλθον ἦμος αὐτὸ τε πολείς καὶ μόνοις ὕπποι, παντυδιήμητα δὲ σφι Μολὼν ἄρρησκοντο παῖδ' ἐτ' ἐντ', οὗ πω μέλα εἰδοτε θυόριδος ἄλκης. 710

705 ἄδ. Λρ., om. Ζεν. // ἡσχ: Υ. 706. ἀμφὶ δὲ Λ (γρ. ἀμφὶ τε) DU Harl. a: ἀμφὶ τε Ω. 709. πανκουδῆθι Λ: πανκουδῆθι Ω: πανκουδῆθ(ι) GJL Harl. a: πανκουδῆθι Τ (sic from cc supr. over nc or vice versa). // ὀσρίκεστα Ω. 710. παῖδε τ' ἐτ' ὄντ' Pl. II.

703. τὸν goes with ἐπέων and ἐργον, 'these things, words and deeds'; implying apparently that an insulting message had been sent back by the charioteer. See B 629 for the wanton violence of Augeias. Note ἐργον without F: ἦδε τε Bentley.

704. ἐξάλειτο, chose for himself; in a different sense from 1 331. δῆμον, apparently the common stock; see notes on Α 251, B 517.

705. Interpolated from 4 42, according to Zen. and Ar. But there is no serious objection to it here, δαιτρεύειν: see 6-8. ἡσχ: better αἰσχ, fair share; see Α 418, and ν 138 λαχῶν ἀπὸ ληφῶν αἰσχ (Bentley). Fick reads ἰσσῆ, quoting Hesych. ἰσσᾶται: κηροῦσθαι, λέξιον. ἀτείμεθεςαι is a verb recurring only in Ψ and Ωλ.

706. διεῖπομεν, impf. of δεὶπω, were disposing.

707. οἱ δὲ, the Epeians, who made a raid to recover the booty taken from them. Many commentators have strangely fancied that this is the beginning of the war in which the fight already mentioned (671-6) was an incident. This leads to hopeless and needless confusion.

709. Ἀκτορίων, the same as the Ἀκτορίων Kteatos and Eurytos, Β 621; see 750 below. They played a great part in the Epic stories of Herakles, according to which they were slain in the campaign against Augeias. See Pindar O. x 26—38; Paus. v. 1. 11—2. 2. The Homeric poems know them only as twin sons of Poseidon, and leaders of the Epeians. The two names Ἀκτορίων and Μολὼν are both obscure. In form they are of course patronymics, but they cannot both be so in reality, for they appear together in 750, and Homer never uses two patronymics together. The ordinary explanation is that Aktor was their nominal father, as Herakles is called son of Amphitryon, and that Μολὼν is a metronymic from their mother Μολώνα or Μολώνη (so Pausan. v. 2. 2). This is unlikely; the form Μολώνα is against it (though we may perhaps compare Δευκάλιον 'son of Δευκάλων'), and metronymics are almost unknown in Greece (Nessos, however, is Φελυρίδας from his mother in Hesiod and Pindar). Others have proposed to derive both Μολώνα and Μολών from a supposed Μόλος, ancestor of the mother. For this there is no ground. The name Aktor is itself derived from Ἀκτορίων, not vice versa; the grandfather of Patroklos (785) is of course a different person. Later mythology made of the two brethren a pair of Siamese twins, ἀδείπων, with two heads and four legs and arms, but only one body (so Schol. Α here and on Ψ 638, and apparently as early as Ibykos; see fr. 16, Bergk, where they are called ἐνίγματα). Welcker ingeniously, but not very probably, explained them as a personification of the two mill-stones (μύλων, μολίνη), and hence sons of Akto 'the crusader.' Others have seen in the name Μολών an appellative meaning 'the warlike,' ὁ μετὰ μῦλων ἰῶν, and Hesych. explains the word as μαχητής. So also Enstath. Others, including W.-M. Her. 13, more wisely abandon etymological interpretations, and recognise another instance of the divine twin brethren worshipped elsewhere as Ἀνακες, Δίως κόινος, Tymitaridai, Apharetidai, etc.
The page contains a complex text with many references, abbreviations, and ancient Greek script. The text appears to be discussing various historical and geographical topics, possibly related to ancient Greek literature or history. The text is not fully legible due to the nature of the script and the quality of the image. However, it seems to include discussions of names, places, and events, with references to ancient Greek literature and scholarship.

117. Ὁρώμεσσα πόλις, 'Sedge-town,' evidently the same as B 592 Ορίον 'Ἀλφειών πόρον.' For the complex geographical difficulties connected with these names see note on B 591.

172. neath, last, lit. 'lowest,' see I 153.

174. πεδίον μετεκώσων, a strange phrase, perhaps to be compared with ἠφείσε τοιούτῳ πεδίον, 'when they had chased the plain,' i.e. every warrior in it. This is not satisfactory, but neither is the alternative, 'when they had passed over the plain;' for this sense can hardly be got out of μετεκώσων, and the words are out of place and very weak after the mention of the beginning of the siege. Bentley ingeniously read ἀλλ’ τε, with a comma after μεμαώτες and a colon after μετεκώσων.

179. πολεμικὰ ἔργα, 'the operations of war,' seem to be contrasted with the foray against the country-folk which constituted all Nestor's experience hitherto.

723. ἐπέρρεον Λ. (T.W.A.)

724. ἐπέρρεον, kept flowing up to us. Most MSS. read ἐπέρρεον, but the singular is to be preferred, on account of the F of Φέβεα, which is nowhere else neglected.

726. ἐνδοι, at mid-day; see δ’ 450 ἐνδοι δ’ δ’ γρέων ἱλόν’ εἰς ἀλός, compared with 400 ἡμος δ’ ἤλων μέσω οὐρανοῦ ἀμφιβόλης of the same moment; lit. in full light (cf. δόρον, bright). Hesych. ἐνδοι: μακρισμα.
730. ἰδρύων ἐπειθ' ἐλύμεσθα κατὰ στρατὸν ἐν τελέσσι, καὶ κατεκοιμήθημεν ἐν ἐντεσιν οἷσιν ἐκαστὸς ἁμφὶ ροΐς ποταμοῖο. ἀτὰρ μεγαθυμοὶ Ἑπειοὶ ἁμφίσταντο δὴ ἅστν διαρράσαι μεμαύτες: ἀλλὰ σφι προπάρωθε φάνη μέγα ἔργον Ἀργος, εὐδε γὰρ ἥλιος φαέθον ὑπερήχεθε γαῖσι, συμφερόμεσθα μάχης Δί' τ' εὐχόμενοι καὶ 'Αθήνη. ἀλλ' ὅτε δὴ Πυλίων καὶ Ἑπειῶν ἐπέλευσε νέκος, πρῶτος ἔγων ἔλον ἀνδρα, κόμιστα δὲ μὸνύχως ἢππους, Μοῦλου αἰχμητῶν γαμμικός δ' ἦν Λυγέλαο, πρεσβυτάτην δὲ θύματ' εἴχε ξανθὴν Ἀγαμήδην, ᾧ τόσα φάρμακα ἡμὴ οἰσα τρέφει εὐρεία χθῶν. τὸν μὲν ἔγω προσιόντα βάλον χαλκήρει δούρι, ἵππε τ' ἐν κονήσιν: ἔγω δ' ἐς δίφρον ὀρούσας στήν ρα μετὰ προμάχοσιν: ἀτὰρ μεγαθυμοὶ Ἑπειοὶ ἐπέσαν ἀλλυδεις ἄλλος, ἐπεὶ ἤδον ἀνδρα πεσόντα ἡμέλιον ἢπτήν, ὃς ἀριστεύεσκε μάχεσθαι. αὐτὰρ ἔγων ἐνόρουσα κελαίνη λάδιπτι ἵσος, πεντήκοντα δ' ἔλον δίφρον, δύο δ' ἁμφὶ ἐκαστὸν.

517

where (in the vulg. reading) ἁμφὶς precedes the ace, governed by it. In both passages it has of course supplanted an original ἁμφὶς Φέκαστον. Monro points out that διφορος here means chariot and horses, whereas Homeric use restricts the word to the car as distinct from the rest of the chariot.

570. ἀλάπασα, only here of slaying single men; elsewhere always of destroying towns or embattled ranks.

571. εὐρυ κρείοιν is elsewhere used only by Agamemnon.

574. It is practically indifferent whether we read διά κπιδέος with Ζων. or δι’ κπιδέος with Αρ., as the origin and meaning of both forms are alike unknown. κπιδέος is explained by the scholia to mean wide or long; they quote from Aisch. σπίαξ μήκος οὖν, and from Antinachos σπίδεον = μακρόθεν, adding the form κπιδέος, and a verb σπίχω = ἐκτείνω(?). κπιδέος is explained round like a shield or covered with shields (thrown away by the fugitives)—both equally absurd. Van L.’s ἐπισπίδεος is ingenious, but the corruption is unlikely, and the word is used only of cautious advance against an unbeaten foe (cf. Ν 158, 807, Π 690); it is entirely unsuited for pursuit. Possibly the word may be a forgotten proper name.

576. See B 615-7, from which it appears that Buprasion is a region, and the hill of Aleision and the Olenian rock localities on its boundaries. The correct form is 'Ἀλήσων', as Steph. Ρyz. writes it, confirmed by 'Ἀλήσων' on an inscr. from Olympia (Collitz 1167 = I.G.A. 120). Steph. s.v. 'Ἀλήσων says τὸ δ’ 'Ἀλέσιών ἐστὶ τὸ νῦν "Ἀλεσανίων χώρα".

577. Εἶναι κέκλιται, sc. 'where is the hill which is called the hill of A.'; a pregnant expression hardly to be paralleled in Η., but not unfamiliar in later Greek (Soph. Ο. Τ. 1452, etc. ἕνα κλῆται οὐκέτι Καλλίφων). Αγαρ (I. Ρ.}
κέκληται, οθεν αὐτὸς ἀπέτραπε λαὸν Ἀθήνην.
εὖθ᾽ ἀνδρὰ κτείνας πῦματον λέποιν· αὐτάρ Ἀχαιός
ἄψ ἀπὸ Βουτρασίου Πύλον᾽ ἔχον ὄψεας ἵππους,
πάντες δ᾽ εὐχετῶντο θεῶν Διὸ Νέστορί τ᾽ ἄνδρων.
ὁς ἔον, εἶ ποτ᾽ ἔον γε, μετ᾽ ἄνδρασιν. αὐτάρ Ἀχιλλεὺς
οίος τῆς ἀρετῆς ἦπονσέται: τῇ τε μιν οἶο
πολλὰ μετακλαύσθεθαι, ἐπεί κ ἀπὸ λαὸς ὄληται.
ὁ πέτων, ἡ μὲν σοὶ τῷ Μενούτιος ὁδὴ ἐπέτελεν
 salarié τῷ ὅτε σ᾽ ἘΚ Θῆσης Ἀγαμέμνων πέρπε. 
νοὶ δὲ ἐνδόν ἔοντες, ἐγὼ καί δῖος Ὅδυσσευς,
pάντα μᾶλ ἐν μεγάροις ἡκούμεν ὡς ἐπέτελλε.
Πηλὸς δ᾽ ἱκώμεσθα δόμους εὐν ναιετίωντας
λαὸν ἀγείροντες κατ᾽ Ἀχαιίδα ποιλυβότειραν.
ἔνθα δ᾽ ἐπεῖθ᾽ ἤροα Μενούτιον εὕρομεν ἐνδόν
ἡδὲ σε, πάρ δ᾽ Ἀχιλῆς· γέρων δ᾽ ἵππηλάτα Πηλεὺς
πίνα μερία καὶ βοῦς Διὸ τερπικεραύνων

758. κέκληται Ἡ. = ἅσις CH. 760. ἀπὸ: ἐπὶ Ρ. 761. πάντες: πάντως
762. ὃς ἐνὶ G. = ἐνὶ Ρ LIPS.: ἐνὶ Ρ G. 763. εὐ τὸ Ἡ (supr. Ἡ). 764. μετακλαύσασαι Η. J. ΛIPS.: Μετακλαύσασαι
ἐκαὶ(ἐ)κ(ω) (ἐ) εὐς Ἡ αἰ. a. supr.). ἦ Βόδιν G.

xxiv. 251) suggests κέκλω (κέκληται), οθεν πᾶλαν αὐτὸς κτλ., Ἀλεξίων, when the hill slopes.
761. εὐχετῶντο, gave glory; see H 298.
762. οὐς ἐνὶ, εἰ ποτ᾽ ἐνὶ G; see on 180. αὐτάρ Ἀχιλλεὺς is the catchword from 664, with which we re-enter the original stream of narrative.
763. τίς; so all mss.; but there can be no doubt that the right reading is ἔς or ἔς, cf. P 257 ἔς ὡς ἀπόγνω, and see App. A. οῖος ἄπονίκεται, will have the prof. to himself—an expression immediately corrected: 'may, no profit; on the contrary' he will weep tears of penitence. μετα- gives the idea of repentance that of ἤρπε as in μεταμελεσθαι, etc. 765-78 = I 252-3.
767. Aristophanes and Ar. attacked from this line to 785, on the ground that the composition is prosaic; that they are inconsistent with the charge of Peleus to his son in I 254; that Peleus here ὡς τείωλον στάδην, leaving to his son all the duties of hospitality. More serious objections are that οἶδε in 765 is too far separated from the words to which it refers in 766; and that 784 appears also in Z 208, the repetition of such a line not being like Homer. But instead of athenizing it is better to say that here, as in other parts, the speech shows marks of growth. Νοὶ δὲ ἐνδόν: καὶ καὶ τ᾽; But the hiatus is perhaps admissible in this place; see on B 87, 105. In any case the use of τε τ᾽ is not suitable here.
770. πολυβότειραν is elsewhere applied only to ἔρως. Perhaps therefore we should accept the usual καλλίγνωσικα.
771. The reason which made Meno-
}tios an inmate of Peleus' house is given in Ψ 85.
773. και: so Ar.; mss. ἐκεί, which is obviously inferior, τερπικεραύνωι, 'hurler of the thunderbolt,' from τερπ- τερπ- by metathesis, root τερες, Virgil's 'qui fulmina torquet.' This explanation, given by G. Meyer in Curtius St. vii. 180, is far preferable to the ordinary 'rejoicing in the thunderbolt.'
is no other instance in Homer of such a 'subjective' epithet of a god; ἵδεξεωρά, which has been compared, is of course from χίξεω, not χάζω. Meyer further points out that if τερπ. came from τέρπω it should mean 'making glad the thunderbolt.' Cf. H. G. § 124 b.

774. χήρων, the enclosed space of the court where stood the altar of Ζεώς Ἑρεώς (x 385). ἄλειον, else only in ο and θ., the word seems to be identical in sense with δέπας, compare o 469 ἄλεια with δέπα in o 466, so also γ 50-1. ἄλειον καὶ δέπας τὸ αὐτὸ Αθ. xi. 783.

775. Diderlein is probably right in taking ἐπὶ to mean 'with,' 'in addition to,' as the practice was to pour libations not on the altar, but on the ground.

776. ἄμφι ἐπέτοιον, were 'treating,' preparing for the meal. For this form of the 2nd person dual in historic tenses see H. G. § 5 ad fin., and note on Θ 448. Zén. read ἄμφελετην in 782, and therefore no doubt ἐπέτοιον here.

779. ταυτ' eiποις 'Αχιλλή δαίφροιν, αἱ κε πιθήκαι.
τὸς δ' οὖτ' εἰ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις παρεπτῶν; ἀγαθῇ δὲ παραιθασίας ἐστὶν ἑταίρου. εἰ δὲ τινα φρεσίν ήσι θεοπροφήν ἀλείπνει καὶ τινὰ ὁ πάρ Ζηρὸς ἐπέφραδε πότινα μὴντηρ, ἀλλὰ σὲ περ προέτω, ἀμα δ' ἄλλοι λαοὶ ἐπέσθω Μυρμιδόνων, αἰ κέν τι φῶς Δαναοῖς γένειται καὶ τοι τεύχεα καλὰ δώτω πολεμόδια φέρεσθαι, αἰ κέ σε τῶι ἵσκοιντες ἀπόσχωνται πολέμῳ. Τρώεις, ἀναπνεύσωσι δ' ἀρήνιοι ὑπὲρ Ἀχαίων τερόμουν· ὀλίγη δὲ τ' ἀνάπνευσις πολέμου. βεία δὲ κ' ἁκύμητες κεκμητὰς ἄνδρας αὐτὴ ὀδηγεῖσθε προτὶ ἀστυ νεών ἀπο καὶ κλισίαν.


opt. is used as a gentle imperative. The line in the Papyrus may have had εἰςων for εἴτος, and ended δέ τοι κάκειον (Nicole), or πολεμουθε κάκειον (Menrad). 792. ὄρινας: this form is very rare in the 2nd and 3rd sing., cf. on B 4; δ' 542 is the only other instance of the 2nd. G. Hermann conj. ὄρινας, comparing ο 403, where Patroklos repeats the words of Nestor, using ὄρινα. See, however, ει2. τὶς Φοίδης Heyne. 794–803 = Π 36-45. Many critics, from P. Knight and Heyne on, have urged that the lines are interpolated here; they lose all their grace in the other passage if, instead of coming from Patroklos’ own chivalrous thought, they are merely repeated by aote like a lesson. P. Knight includes also 792-3, as coming from ο 403-4. 795. ΚΑΙ ΤΙΝΑ. ‘And such a prophecy has been declared to him,’ a simple case of parataxis where, in later Greek, an explicative relative clause would rather have been added. Of the added lines in the Papyrus, the first is evidently ἀργυροπέτα Θείς, θυγάτηρ ἄλοιο γέροντις, the second is completed by Nicole autós μὲν μενεία νηών ἐν ἄγων ό θεάω. 796. ἄλοιο δ' ἄμα Nauck, with better rhythm (see on B 751), but the phrase recurs in 189, 204, Π 38, forming in fact a large portion of the exceptions to ‘Wernicke’s law.’ The Papyrus may have had τὸν δ' ἄλοιο λαῶν ἀνάθυμο (Nicole) or καὶ ἐπέσθαι λαῶν ἀνάθυμο (Menrad).

795. Nicole completes the line in Pap. καὶ τότε έμουν τὰ δ' τεύχεα θοροθθήθηναι (see II 40). 799. ἰεκόντες only here (= Π 41) and δ' 279, else always ἰεκόντες: hence Ar. read έκοντες, a very unlikely form, as even Herodinimos remarks. έκλυσ is apparently for Φκ-σκο, root Φικ-φκα, etc.

801. τερόμενοι goes closely with ἀραπεινώσαι, may have pause from toll. ὀλίγης κτλ.: the sense seems to be ‘there is so little respite from war that even a short breathing-space will be precious’ (as no actual victory can be won without Achilles himself). 802-3 were atetized by Ar. as being more in place in Π 44-5, where the Trojans have been fighting a long battle at the ships. But there is little reason for selecting this couplet only for condemnation; it should keep company with the preceding eight lines.
521

After this Pap. η has <teipe γαρ αἴνων ἄρχος κραδήν, ἀ> καχμες δὲ
θωμίων (suppl. Nicole). 505. parā: ἔτι JT. After this is a line in Pap. η
ending ἱηυνυφεραλα[ν], ὅτι and αλα uncertain, acc. to Diels; but Nicole reads
no...a...a. only. 508. ης G. Followed in Pap. η by καὶ κλικιάι
508. ἕκαστον: τὸν ὃς οἱ μὴν τὸ δὲ εἰπέ, διοτρεφεῖ Εὐρύπολ ἤρως,
ὁ ῥ' ἐτί που σχύσωσιν πελάριον Ἐκτότε Ἀχαῖοι,
ἳ ἴδια φθίσουσι τοι' αὐτοῦ δοῦρ δαμέντες."

505. Diels completes the added line in Pap. ἀγγειλαίον ἔρων, αὐτὸς τ' ἐνδότιν
φάλαγγα, Nicole τὸν δ' εἴρη προσαράθει νέων φρονοκραίρασον.
506. ΚΑΤΑ, over against. The ships of
Odysseus were in the centre of the
camp; see I. 5. In H 333 the ἄρομ
is held at the ship of Agamemnon, a
more likely place.
508. ΘΕΩΜ, the giving of doves. Cf.
112 ταῖσε δ' ὕπτ' ἄγοραί βουληφόροι οἴτε
θήματε. For the half local use we may
compare κόπτεις = λογος, Σ 575, and the
Ἀττικ ὑφόρος = the place of voting, Eur.
L. Ι. 915; πεσεῖτ, Med. 68, τιρεῖ =
cheese-marked, and so on. For
the common altar of the camp see Θ 249.
508. ΗΕΝ, the correct form, has been
supplanted in nearly all mss. by the
indefeasible ἔφη, which recurs only in
Od.: see H. G. § 12, van L. Ench. p. 520.
509. See 533 for the wounding of
Euryphyllos.
513. ῬΕ ΛΕΝ, however, 'still his spirit
was unshaken;' so B 703, etc., in later
Greek γε μη; 518. καὶ Ρ': καὶ Β' Brandreth and van
L.
516. Ἰς ἄρα, like B 158, etc. οὕτω δὲ;
thus then ye were destined. Or
we might take Ἰς as a simple exclamation,
how are ye destined! 518. ἄρτετι for the more usual ἄργυτρι,
white, as Φ 127.
520. σὺνκύους, will sustain, resist the
attack of Hector; so Μ 166, but σχύσα-
σθαι in Ρ 639.
521. ὑπ' αὐτοῦ δοῦρ: see on Ρ 436.
τὸν δ' αὐτ' Εὐρύπυλος πεπνυμένος ἀντίον ἡδα:·

“οὐκέτα, διογενές Πατρόκλεις, ἀλκαρ 'Αχαίων ἔσσεται, ἀλλ' ἐν νησὶ μελαίνησιν πεσέντα. οἱ μὲν γὰρ δὴ πάντες, οἳ ποὺρο ἦσαν ἀριστοὶ, ἐν νησὶν κέαται βεβλημένοι οὐτάμενοι τε χερσίν ὑπὸ Τρώων· τοὺς δὲ σέθεν ὁρνυται αἰεν. ἀλλ' ἐμὲ μὲν σὺ σάσωσον ἄγων ἐπὶ νὴ ἀμαίναν, μηροῦ δ' ἐκταμ' ὀιστὸν, ἅπ' αὐτοῦ δ' αἴμα κελώνιν νίς ὕδατι λιαρῶι, ἐπὶ δ' ἤπια νήμακα πᾶσσε ἐσθλά, τὰ σε προτι φασίν 'Αχιλῆος διδιώχαι, ὃν Χεῖρον εὔδιάζε, δικαιότατος Κενταύρων. ἤητοι μὲν γὰρ Πανδαλέιρος ἦδε Μαχίων, τὸν μὲν ἐνι κλισίνησιν ὀδόμαι ἐλκος ξένοντα, χρηίζομαι καὶ αὐτῶν ἀμύμωνοι ἱπήροις, κεῖσθαι, ὅ δ' ἐν πεδίῳ Τρώων μένει δέξεν "Αργα."

τὸν δ' αὐτ' προσέεπε Μενοιτίου ἀλκείμος νίος·

“πῶς τὰρ ἐοι τάδε ἔργα; τί βέξομεν, Εὐρύπυλ ἤρως;·


823. ἀλκαρ, defence, cf. E 644. It is difficult to suppose that the ὑμαρ of Pap. is more than a blunder. For 824 see on 311, I 255; the subject of πεπεδόται seems to be Αἴαων. Ar., however, took it to be Τρῶες. 826=659. 830. πάσσων in Pap. is again apparently a mere blunder. Cf. E 900. 831. προτι goes with ἀνέξαιρα: the insertion of the verb between preposition and case is very unusual. For διδιάθεαι Zen. read διδάσασθα (or -άσσα), as τ 316. This looks much more like a Homeric form, and perhaps should be adopted in the text. Van L. reads διδάσασθαι as an aor., cf. ζ 233 δεδας = διδάζε. 832. δικαιότατος means, in modern phrase, 'the most civilized,' most conversant with δίκη, the traditional order of society. So the Cyclops in Π 175 is οὐ δίκαιος as opposed to φιδίκευον. For the Centaurs see note on Α 268; and for Cheiron cf. Δ 219, where he teaches Asklepios. The scholia properly remark that the legend of the education of Achilles by Cheiron is entirely inconsistent with the tale of Phoibos in Π. 833. ἤητοι μεν ἐν: τον μεν, an anacoluthon; ὣ μὲν κείται should have followed, in order to be regular, as ὣ δὲ does in the second clause, 836. Cf. I 356-61, B 353, for similar anacolutha. 835. χρήταστατα, needling, else only in Od. (three times). 838. ποτι ταρ ἐοι, how can these
ἐρχομαι, ὃφρ' Ἀχιλλῆι δαίφροι μόθον ἐνίπτως, ὄν Νέστορ ἐπέτελλε Γέρυμοι, οὐρος Ἀχιλῶν· ἀλλ' οὖδ' ὦ γ' περ σεῖο μεθήσω περινεμένοιν." ἦ καὶ ὑπὸ στέρνοιο λαβών ἂγε ποιμένα λαῖν ἐς κλισίην· θεράτων δὲ ἵδων ὑπέχευε βοείας. ἐνθά μιν ἐκταύσας ἐκ μηροῦ τάμινε μαχαίρην ὄξυ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἴμα κελαινῶν νῦ' ὕδατι λαιρών, ἐπὶ δὲ ρίζαν βάλε πικρὴν χερσὶ διατρίψας, ὀδυνῆφατον, ἦ οἱ ἀπάσας ἐςχ' ὀδύνας· τὸ μὲν ἐλκος ἐτέρσετο, παύσατο δ' αἴμα.


things be? For the potential opt. without ἂν cf. Δ 318, K 247. Ζευς. read ἐνν, Dintzer ἐν, needlessly. ἐρέωμεν, prob. a dubitative subj. 841. μεθύςω, lit. 'I will refrain from thee'; a curious expression. We have μεθῶμεν ἰδίης and πολέμοιο, but not elsewhere a personal gen. Ζευς. read σεί'(ο) ἀμελήσα, which Ar. regarded as less poetical. περ is not elsewhere found after οὖθ' ὀσ.

842. ὑπὸ στέρνοιο λαβών, i.e. he put his arm round his waist to support him as he walked. 845. περιπέυκέ, very sharp, only here, but cf. A 51 ἐχεπευκές. αὐτοῦ, sc. μηροῦ. 846. πίζαν πικρῶν, acc. to Schol. A either the Achilles ('yarrow') or Aristolochia, both plants being used as anodynes in Greek medicine. 847. ὀδυνῆφατον, pain-killing, E 401.
INTRODUCTION

That the Book of the Battle at the Wall cannot belong to any but the last strata of the Iliad is sufficiently shewn by the presence of the wall itself as the centre of interest—an argument which has already been discussed, and will only be confirmed as we examine closely the later books. The whole character of the book confirms this preliminary conclusion. It may be described generally as a book of splendid similes and of two passages of the highest order—the speech of Sarpedon to Glaukos and the outbreak of Hector to Polydamas—but as entirely lacking in real artistic unity. The narrative is throughout confused and unfinished, and it is impossible to gain any clear picture of the scene; though it might seem, with so definite a point, the storming of the wall, for centre, to be particularly adapted for unity of treatment.

We are met at the threshold by a passage so patently late that it has not escaped the remarks of the most careless critics. The mention of "demi-gods" in 23 takes us away at once from the Homeric world, and opens an entirely new order of conceptions. Yet it cannot be separated from the whole account of the destruction of the wall, which is only meant to meet a prosaic historic doubt, based on the fact that no remains of the great fortification were known to men. When the wall had been once introduced, it must needs be abolished; ὁ δὲ πλάκως ποιητῆς ἡφαίστεον, as Aristotle (quoted by Strabo, p. 598) most truly says. The idea has already met us at the end of the seventh book; the thought there suggested is here taken up and worked out in detail, but independently; the passages are parallel rather than complementary.

The next stumbling-block is the description of the five-fold division of the Trojan army (86–107). This is forgotten immediately, and never influences the story in any way; the ascription of all the allies to a single division contradicts the passages where they are spoken of as more numerous than all the Trojans (see B 130). It would seem that we have here a trace of the hand which has so often interpolated into the speeches of Nestor untimely displays of tactical erudition. So again the episode of Asios (110–74), though announced with peculiar solemnity, leads to nothing whatever, and is simply left without an ending. It is not till we reach the next book that we find the explanation of it. There, in a place which originally knew
nothing of the wall, Asios is found among the ships in his chariot. After the wall had been introduced, the presence of the chariot was evidently an anomaly, and a singularly ineffective passage was introduced here to give some sort of explanation.

With this passage goes the question of the gates of the Greek camp, which perplexed Aristarchos. Was the gate "on the left," where Asios attacked, the same at which Hector subsequently forced an entrance? Was there only one gate to the camp at all, and that on a flank instead of the centre? This conclusion, unpractical as it seems, was accepted by Aristarchos. The real fact is that the book has been put together, or grown up, without any clear conception of the point, and it is useless for us to try to make it consistent. Whether the author of Hector's attack ever thought of the existence of other gates is doubtful; it was probably enough for him that all he required was to direct his hearers' attention to one. He who added Asios thought it necessary at least to suggest another point of attack for his hero, without clearing up the consequent ambiguity.

Once more, the two attacks by Sarpedon and Hector are parallel and independent. That there existed a version in which Sarpedon was actually the first to force an entrance is clear from the words of Π 558, κείται αὐτήρ ὁς πρῶτος ἐσῆλατο τεῖχος Ἀχαιῶν, Σαρπενδόν, the very phrase which in 438 of this book is applied to Hector. The two have been combined only by suppressing the end of Sarpedon's attack, leaving it as impotent in its result as that of Asios, in spite of the definite announcement of success in the words πολεμώστε δὲ ἥκε κέλευθον (399).

And finally, it must be pointed out that, though the similes in this book are on the whole the most elaborate and beautiful in Homer, and range through the whole of nature, human, animate, inanimate, and vegetable, yet some of them most curiously end in a manner suggesting that they were not composed for their present places, to which they are singularly inappropriate. The fine lion simile, 41–8, must surely have been meant for Aias retreating slowly with his face to the foe, not for Hector urging on the pursuit. The two Lapiths awaiting the onslaught in front of the gates are compared to oaks in 132–5, and then immediately (145 ff.) to two wild boars rushing out of the gates—a totally different and disturbing picture. Again in 167 ff. the comparison to a swarm of wasps can only have been meant to apply, as the opening leads us to suppose, to the whole Greek army; it is with curious infelicity suddenly so turned as to portray two men only.
Τειχωμαχία.

ὁς ὁ μὲν ἐν κλισίσις Μενοιτίου ἀλκίμος νῦς ἢτ' Ἐυρύπολοι βεβλημένοι, ὁ δὲ μάχοντο Ἀργείωι καὶ Τρώαις ὀμιλαδόν. οὗτ' ἅρ' ἔμελλε τάφρον ἐτι σχήμειν Δανάον καὶ τεῖχος ὑπερθεν εὖρυ, τὸ ποιόσαυτο νεῶν ὑπέρ, ἀμφὶ δὲ τάφρον ἔλασαν, οὐδὲ θεοῖς δόσαν κλείτας ἐκατόμβας, ὅφρα σφιν νῆς τε ὀδας καὶ θηίδα πόλην ἐντὸς ἔχον ρύμοτο; θεών δ' ἀλήχητε τέτυκτο ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον ἦν.

3. ὀμιλαδόν, ἐν ἄθροι; the battle is no longer confined to the πρώμαχοι, but all the masses of men on both sides are engaged.

5-6. Cf. Η 449-50. οὗτ' .. ἐκατόμβας is best taken parenthetically, 'without giving,' as we should say.

7. This line, but for the passage in H describing the building of the wall, would naturally imply that the wall had been put round the ships from the first, as an essential precaution. It is likely enough that this was the original idea; the explanation in H that it was built in a sudden emergency being an after-thought when the whole stratum containing the wall came to be incorporated with the Μενίς and Διομέδεια, which know nothing of it.

9. This line again, but for what immediately follows, would lead us to suppose that the destruction of the wall referred to is that wrought by the Trojans on this very day, when τεῖχος έγκυμώθη (Μ 399), and ἔρειτε τεῖχος Ἀχαϊῶν (O 361). If that is so, then we may limit the latest addition (see Intro.) to the lines 10-33; and to this the awkward repetition of ἔμπεδον ἦν in 12 probably points. The difficulty of the contradiction between these words and Ο 361 has long been felt. Schol. A (Porphyrios) mentions an explanation, impossible of course, which gave ἔμπεδον here the literal meaning ἐν πέδιοι κέιμενον καὶ μὴ ἄλπλον. It has also been objected that ὅφρα .. μὴ Ἄχιλλες implies that the poet of these lines had before him a legend which gave a much longer duration of the μέγας than the few days ascribed to it by the Ηην, which would be so short a life for the wall as to afford no proper contrast with the picture of its subsequent destruction. But it is clear that the μέγας is mentioned as the distinguishing mark of the period.
which required the building of the wall; it is the termi

11. Ἦκεν P: ἐπέλευ DGQI Harl. a b, Par. c (αν e) d (?) g; ἐπέλευ(ν) Ar. Ω (Ar. ἐπέλευ, Zen. ἐπέλευ, ἀποκτητή τοῦ ἐπέλευ Schol. T ! see below). 12. δέ:

13. Ἦκεν: vulg. ἐπέλευ, a voc. nikill; the only Homeric forms are πελευ and ἐπέλη. Schol. A says οἴνος Ἀρισταρχος ἐπέλευ, Schol. T Ἀρισταρχος ἐπέλευ, παύν τούς κ. ἐκ τῶν ἐτελευτήτων συνήκητον δεχόμενον τοιοῦτο ἐπέλευ ἀποκτήση τοῦ ἐπέλευ. It is extremely improbable that the only alternative to Αρ.’s ἐπέλευ was ἐπέλη. Much more probably it was ἰεν, which has the excellent selective of P (it had previously been conj. by Heyne and Brandreth). The cause of the change was no doubt an objection to end two consecutive lines with ἰεν. But there are several analogies for this in H.; see e.g. Β 290–1.

14. There is an evident change of thought here; the line begins as though it were to be πολλοὶ δ’ Ἀργείων δάρευ, and then, as in δ 495 πολλοὶ μὲν γὰρ τῶν γάρ δάρευ, πολλοὶ δὲ λιπήντο, the thought of those who fell brings up that of the large number who, unlike the Trojan chiefs, survived.

15. ἄμαλθναι: see on Η 463.

20. Compare Hesiod Theog. 340–5, where all these rivers, excepting Karesos, are named among the offspring of Oceanos and Tethys. Aisepos, Skamandros, and Simoeis (v. Ε 774, Ζ 4) are the only three which reappear in Homer. The Granikos is of course famous in later history, but those named in 20 are quite unknown.

22. ὀικ applied only to the last two named. Βοορία (only here and π 296), shields of ox-hide, like βοτία and βοῖς; lit. ‘the spoil of an ox’ (ἄφαρον). So Ζ 509 ἄνδράρια, warriors’ spoils. Cf. Virg. Aen. i. 100 ubi tot Simois corrupta sub nudis Senta virum galusque et fortia corpora voluit.

23. ἡμιοεῶν, a word which is not only ἄταξι λεγόμενων in Homer, but is totally inconsistent with his idea of the heroes, who, though of divine descent and stronger than men of his own day, are yet no more than men. The word is found in Hesiod Ορρ. 160 ἄνδρων ἕρωων θεῶν γένεος, οί καλοστα ἡμίθεοι, in the thoroughly un-Homeric passage about the successive ages of mankind. Bentley's ingenious ἱππεῖνον ἐν δίνιμι καὶ ἐσθίμων μὲν ἄνδρών and Ait's simpler κ. ἐν κοίνη καὶ ἐρρηθῶν γένεος ἄνδρῶν are equally unlikely.
25. **ἐννύμαρ** ὦ ἔ τειχος τειχὸς ἣν ρόον· ὑπὲρ ὄρα Ζεὺς
σύνεχεῖς, ὁφρὺ κε θάσσων ἀλτύλονα τείχεα θείν.
αὐτὸς ὦ ἐννύσιγαγος ἔχων χείρεσι τριαν ἀρτι 
ηγείτ’, ἐκ ὄρα πάντα θεμελία κύμασι τέμπτε 
φιτρὼν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοι,
λεία ὦ ἐστιν παρ’ αὐγάρρουν Ἐλλήσποντον. 
αὐτὲς ὦ ἕιόνα μεγάλην φαμάθοις καλύψε 
τεῖχος ἀμαλδύνας· ποταμοὺς ὦ ἐτρεφε νέεσθαι 
κἀρ ῥόον, ἵππερ πρόσθεν ἵνα καλλίρροων ὕδωρ. 
ὡς ἀρ’ ἐμέλλον ὑπίσθε Ποσειδῶν καὶ Ἀπὸλλων 
θησέμανα· τότε ὦ ἀμφὶ μάχη ἐνοπτή τε δεδήν 
τεῖχος ἐδύμμενον, κανάχιες δὲ δοῦρατα τύργοι 
βαλλόμεν. Ἅργειοι δὲ Δίος μάστιγι δαμέντες

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26. **ἐννύμαρ** ὦ ἔ τειχος Καλλιστράτος: ὦ ἱππος (Krates?) ὁρ. Schol. T.
27. κοινέσεις Α Παρ. a. 28. θεμελία Τι. 29. ἐποίηκαν J Par. i (supp. en).
30. ἑκάστας C. 31. καὶ ὅροι R. 32. ἵνα GHT: ἵνα D: ἵνα 
(ορ. τεν): ἵνα J: ἵνα Q: ἵνα R: ἵνα ἵνα εἴη εἰς ἤν Περ. 33. ὦ Ἱολόμο 
Ζεν. ἱμέλλον ΗΠ Par. εἰς (ἢ ἐς τί?) d.

25. For **ἐννύμαρ** Kallistratos read ὦ δ’ ἵμαρ, holding it wrong to suppose 
that a god would require nine days to 
destroy what men had built in one. 
But 25-6 disturb the context, and may 
well be omitted (Hentze). **ἀρέστο** then 
gives the picture of Poseidon leading 
the procession of gathered rivers against 
the wall; whereas with the present text 
it lacks significance. Besides, in H 452–
3 a reason is given for the alliance of 
Apollo and Poseidon in the destruction, 
but there is no special excuse for the 
interference of Zeus.

26. For the scansion of **κοινέσεις** as 
a dactyl if. 74 (the only other occurrence 
of the word in H.), and τ 113 **πάρεχτο.** 
Metrical necessity does not exist, and 
we must suppose that the initial σ 
(σ’έκ-ω) still makes itself felt. **σύνεχεϊς** 
is found in Hes. Theog. 636 (Schulze 
Q. E. 173).

27. The trident as an attribute of 
Poseidon occurs elsewhere in H. only in 
the ὁδήσεις.

28. ἐκπευμενοι κύμασι, ζευλευτεῖ αὐτόν 
among the waves of the sea; the dat. is 
commutative, as in 207 τέτερον παίδων ἀκόμα, 
H. G. § 114.

29. φιλωός and λάως, gen. of material 
with θεμέλια.

30. Λεία, possibly a sort of sub-
stantial use, ‘he made smoothness,’ 
made all smooth; compare phrases like 
οὐκέτα χιεκτὰ πέλερνται. It is, however, 
simpler and quite possible to make the 
word agree with θεμελία, made them 
smooth.

33. ἵνα = ὅταν, as Pind. I. i. 25. 
λαβώνος ότον ἐν δίκαιοι ἵνα. Cf. B 752 
δὲ δὲ ἐν Περιόντον προκει καλλίρροων ὕδωρ 
and the spurious Φ 58 Ἀξιόν δὲ καλλίστου 
ὑδωρ ἐπί γαῖαν ἐγέρει. If we read τειν 
(ὁμόθρος) we must refer it to Poseidon. 
⟹ it is also possible.

34. For ὦ ἁρ’ ἐμέλλον. Zed. read 
ὦ ἱμέλλον, a form not elsewhere found 
in Homer, and called ‘barbarous’ by 
Ar., though it is sufficiently established 
in later poets from Theognis onwards.

36. δοῦρατα. beams (as B 135, etc.), 
the φυτοῖ of 29. Ar. perversely took it 
to mean spears cast against the towers 
(ἐλέπτει ἡ ἐπί, ἵππες ἐλέπτει δοῦρατα 
ὡς ἐπὶ πάφῳς βαλλόμενα). For βαλλόσατο 
= be reeled cf. 1 573 δύνατος δράφει πάργον 
βαλλόμενον, 588 θάλαμος πόκ’ εἶβάλλετο.

37. C. E. 812 Διὸς μάστιτα κακῆ ἐδαμίμην Ἀρχαίοι. The metaphor 
expresses the sway which Zeus wields over 
the battle, driving the armies backward 
and forward as a horse is driven by a 
goad (see on ἐν 357)—an idea which is 
more usually given by the metaphor of 
pulling with a rope. So Aisch. Schr. 
608 πινεῖς θεῶν μάστιγα (see Verrall’s 
note), Ay. 642, etc. ὅτι δεπλέμενα μάστιγι τῆν 
Ἠμηγίαν ἐπιθὲ.
νησνών ἐπὶ γλαφυρῆσιν ἐξέμενοι ἵσχαγόντω, ἡ Ἐκτορά δειδότες, κρατερὸν μῆστορα φόβοιο· αὐτὸρ δ' γ', ὡς τὸ πρόσθεν, ἐμάρισατο ἵνα ἀλληλι. ὡς δ' ὠτ' ἄν ἐν τε κύνεσθαι καὶ ἀνδράζει θυρευτήμος κάρπος ἥ λέον στρέφεται σθενεὶ βλεμαίαν· οἱ δὲ τοῖς πυργοῖς σφεάς αὐτοὺς ἀρτύναντες ἀντίοι ἵστανται καὶ ἀκοντίζουσιν θαμείας αἰχμὰς ἐκ χειρῶν. τοῦ δ' οὗ ποτε κυδολίμοις κήρ ταρβεὶ οὐδὲ φοβεῦται, ἀγνορίη δὲ μὲν ἐκτα· ταρβέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων· ὁππὶ τ' ἵσθησι, τῇ τ' ἐκκοσμίστη στίχες ἀνδρῶν· ὡς "Ἐκτωρ ἄν ὀμιλοῦν ὡν ἐλλάσσεθ' ἑταῖρος τάφρον ἑπτρόφων διαβαίνεμεν· οὐδὲ οἱ ὑποι

38. ἐξεργάσοιν CG (H suppl.) Τρ. δ ἐν ῥασ.: ἐξεργάσοιν ἦ ἐξεργάσοιν

Eust. 40. προέσπεν: πρώτον Τρ. || ἐξαμάρητο: ἐξανατις Αρ. 41. οἰρευτηρίς Par. ε': ἐν ταῖς οἰρευτηρίς Λ. 42. κάποσοι CG. 43. ἄρτύνατας G. 44. ἄκτιον Αρ. Ζ' Par. ε d g. 46. ἀγνορίη δὲ: so Λ. ἀγνορίην.


41. ὁτ' ἄν . . . στρέφεται is obviously wrong; στρέφεται cannot be a subj., see note on A 67. Brandreth and P'aech conj. ὥς δ' ὕπατ', Nauck ἵτερ δ', Monro most ingeniously ὥς δ' ὦτ' ἐκατα (cf. Τ 67; but the dat. is unexplained, and there seems to be no better analogy than the doubtful dat. with ἄρτιας in O 584, Τ 422, and with ἄρτιας Ζ 127, Ψ 151, 431). An original ὥς δ' ὦτ', with hiatus, would best explain the text.

43. πυργοθάνων, in several cases, κατὰ τάξιν τάχειν Ἡσιχ., rightly. See on Δ 334.

46. φοβεύται must here mean fears, in spite of the canon of Αr. that in Homer it always means to flex; cf. A 544. For the second half of the line cf. Ζ 407 δαμαζὸν, φόβοι σὲ τὸ σῶν μένων, and Ι 753 ἑκ τῇ μὲν ὀλέον ἀλκήν.

47. πειρήτωκαν takes the acc. only here; so that it seems very probable that the line is a faulty adaptation of O 615 καὶ ἐν ὑπὲρ βῆκε στίχες ἄνδρων πειρητίζων. This line and the next can hardly be defended; the repetition of στίχες ἄνδρων is very harsh, and the aor. ἐκτά following the presents according to the usual practice should mark the end of the simile (Δ 555, Μ 305, Η 753, P 112, 664) (Hentze).

49. λέλιας' is the vulg. reading; it is an obvious anti-climax after so martial a simile, but the inappropriateness lies in the whole application of the comparison, not in any single word (see Intro.). The variant λέλιας' is old, but looks like an attempt to give the application a superficial connexion with the simile by a reference to στρέφεται. Nikanor says τὸ λίθος σὲ τὸ ἐκατέρων δύναται προσδιόνου, καὶ σημαίνει ὅ τὸ παρ' ἐστιν ἡ ἐν ἁρκάλη ζἀρα τὸ λίθος ἐπερ. He decides in favour of the former, on account of the awkwardness of the pause in the fifth foot if we have to join ἐταῖρους with ἐποτρώως. Monro replies that there are two cases of similar rhythm in this passage, 44 and 51. But in the former at least θαμεία is best taken as part of the predicate, οὔτως ἡ ἐποτρώϕοι τὸ λίθος ἐπερ. Compare note on Ν 611. Gerhard conj. ἐκελέσσεθ' ἑταῖρον, without removing the fundamental difficulty. Λισσεθαι is a duty urged upon Hector in Ε 491.

50. It has been objected with force to οἱ in reference to all the Trojan horses, not Hector's only, is needed. Hence Weil conj. οὐδὲ τῶν, van L. οὐδὲ τοῦ.
τόλμοιν ὠκύποδες, καλὰ δὲ ἤρεμον ἐπ’ ἄκρας
χείλει ἐφεστασότες. ἀπὸ γὰρ δειδόσετο τάφρος
ἐφεί, οὗτ ἀρ ὑπερθερεῖν σχέδον οὔτε περίσσαι
ῥύθιν: κρήμνῳ γὰρ ἐπηρεφές περὶ πάσαν
ἐστασαν ἀμφότερόθεν, ὑπερθεν δὲ σκολόπετσιν
δέσιν ἠρήσει, τοὺς ἵστασαν ὑπὲρ Ἀλκαιῶν
πυκνώς καὶ μεγάλως, δὴ ὄφον ἀλεωρήν.
ἐνθ’ οὐ κεν ἔδει ὑπότος ἐντροχὸν ἄρμα τιταίνων
ἐσβάθη, τεξοὶ δὲ μενοῦνες εἰ τελέουνε.
δὴ τὸτε Πουλυδάμας θρασύνον Ἐκτόρα ἐπε ταραστάς:
"Ἔκτόρ τ’ ἦδ’ ἀλλοι Τρώων ἄργοι ἦδ’ ἐπικούρων,
ἀφράδεω διὰ τάφρον ἐλαύνομεν ὁκέας ὑπόσων.
ἡ δὲ μᾶλ’ ἀργάλει περάσαν: σκόλουσε γὰρ ἐν αὐτῷ


52. χείλει ἐφεστασότες is the vulg.; but the variant χείλει ἐστασότες is too strongly attested to be neglected, in view of the improbability of hiatus being introduced; it had already been conj. by Brandreth (χείλει—he had a theory that ν ἐφελκ, could be added to the dat.) with the comment ‘Homerus praepositionem non duplicat.’

53. σχέδον here is not very easy to explain; Mono takes it to mean right over, at a bound, comparing σχέδος and αὐτόσχεδος, immediate, off-hand. Similarly παρασχέδον in Ap. Rhod. 1. 698 = continuo. Perhaps it may mean in order, in serried ranks, lit. ‘holding on’ to one another; one here or there might cross, but only to be separated from the main body, and attacked in detail. This is closer to the sense of near, which is elsewhere universal in Homer. In this case it will go with both verbs.

54. κρήμνῳ εὐπηρεφές, overhanging sides. So πέτρα 131, μ 59. περὶ πάγαν, round all the circuit of the trench.

55. σκολόπετσιν, stakes arranged along the upper edge, so as to prevent a jumper alighting, like the modern abattis or chevaux de frise.

56. ἕστασιν: so P. Knight for the ἕστασιν of tradition and Ar., which is taken to be for ἐστασαν, but is an impossible form. (G. Meyer’s suggestion, Gr. § 530, that the sigmatic aor. like other tenses may have originally had a weak stem for the pl., of which this is a solitary relic, is very improbable.) It occurs in other passages, but in each case with the variant ἕστασιν, which has rightly been adopted by edd. (see γ 182, also θ 435, σ 307, B 525, Σ 346). For the imperfect, where we use the pluperf. see H. G. § 73 ; and also § 72. 2. Nauck’s conj. ἴδραυν is needless.

58. ρέα: Bentley ρέα, Brandr. ρέα κεφ.
64. ποτι A Harl. a, Par. a b f: προτι (Ar. ?) DJU Harl. b, Par. c d g: πεπι Ω
(T has only 1 legible; lemma πεπι Ω προτι Ω πεπι Ω.)
67. γαρ om. RS. || τος Αρθ. (acc. to A; Ar. acc. to T): δη Ω: διαπασαι JP.
69. κοινον Est. 70. νωονιμοους ΑΗΤ: νωονιμοους Ο: άχαιοι Q (supr. ouc).

64. ποτι, apparently leaning against them, i.e. close behind. The phrase is a curious one, but the vulg. πεπι is worse. Platt conj. αυτήν, which is more natural (or αυτήν ?). Throughout the book we are left in doubt as to whether or not there is a space between wall and moat. Much is made of the difficulty presented by the moat up to 200, but after that line it is completely forgotten, and we are never actually told that it is crossed.

65. Franke and Hentze reject this and the following line, on the ground that the difficulty lies not in the descent, but in the ascent on the opposite side. But for a chariot the descent of a κρημνος ἐπηρέφθη is as serious a matter as the ascent. The idea seems to be, ‘we cannot even get into the trench with horses, nor, even if we get across, can we fight on the other side; for the space between the wall and the trench is a στείνος, too small for chariots.’

66. τροώεσται, come to harm, as in Herod. τρώων = defective. So Ψ 341 and φ 293 ούς σε τρώει. For στείνος cf. Ψ 419.

68. τοῦτο here refers to what the speaker himself says, and is therefore one of the very rare exceptions to the rule by which in H. οὐς is distinguished from δόδε. The distinction is less rigid in Attic writers, and the use of τούτο may therefore be a sign of lateness. It is only with some violence that we can read into it the proper sense, ‘this object of yours.’

69-70 are to be taken parenthetically, the apodosis to εἰ μὲν in 67 being understood, or rather superseded; ‘if Zenos means to destroy them—that is what I wish to happen at once.’ Obviously εἰ μὲν does not express a condition of his wishing the enemy destroyed. Cf. A 135-7.

71. ιππειςιουςι may be either intrans., turn against us (A 446), or turn us back (E 581). But the former is the regular Homeric use. παλίωςιες for παλίωςιαι, and hence always with long ι.

72. ένηπλεκμεν, lit. ‘stumble upon,’ get entangled in, like the birds in Χ 469 which ἤρικα εντελήσων. So also O 344.

74. Ελευξεντον, rallied; for the order of words cf. B 334. άνοι, with ἀπονεεσθα, lit. from under, as often with verbs of flight, Ο 149, P 319, etc. There is no ground for taking ἐλευξεντον with some to mean ‘(the Trojans) turned back by the Greeks,’ contrary to the regular use of the word.
ίππους μὲν θεράπουσε ἐρυκόντων ἐπὶ τάφρων, αὐτοὶ δὲ προλέες σὺν τεύχεσι θωρυχθέντες "Εκτορι πάντες ἐπώμεθ᾽ ἀολλάς: αὐτὰρ Ἀχαιοὶ οὐ μενέουσ’, εὶ δὴ σφιν ὀξέρου πείρατ' εὐφταῖν".

ὁς φάτο Πουλυδάμας, ἀδὲ δ’ "Εκτορι μῦθος ἀπήμων, αὐτίκα δ’ εἴ ὀχέων σὺν τεύχεσιν ἀλτὸ χαμάζε.

οὐδὲ μὲν Ἀλλοὶ Τρόες ἐφ’ ἵππων ἤγερθόντο, ἀλλ’ ἀπὸ πάντων ὄρους, ἐπεὶ ἵδον "Εκτορά διόν. ἦμιόχως μὲν ἔστησα ἐδι ἐπετέλεσθε ἑκαστοι ἵππους εὗ κατὰ κόσμου ἐρυκέμεν αὐθ’ ἐπὶ τάφρων: οἱ δὲ διαστάντες σφέας αὐτοὺς ἀρτύωντο, πάνταχα κοσμηθέντες αἱ ἠγερομέσσαι ἑκαστοι. οἱ μὲν ἄμ' "Εκτορ' ἦσαν καὶ ἀμύμους Πουλυδάμαντι, οἱ πλεῖστοι καὶ ἀριστοὶ ἦσαν, μέμασαν δὲ μάλιστα τεῖχος ῥηξύμενοι κοίλης ἐπὶ νυσὶν μάχεσθαι.

καὶ σφιν Κεβριῶνης τρίτος εἰπτοτ’ πάρ δ’ ἄρ’ ὀχεσφιν Ἀλλον Κεβριώναο χερείονα κάλλις "Εκτορ.

τῶν δ’ ἐτέρων Πάρις ἤρχε καὶ Άλκάτοος καὶ Άγρῦωρ, τῶν δὲ τρίτων "Ἐλευς καὶ Δηφοβος θεοεδής, νυὲ δὼν Πριάμοιον τρίτος δ’ ἤμ’ Ἀτίοις ἤρως,

76. τάφρων Σ.Λ. 79. ὰι: ὑ Ἀ. 80. πειράτ': πείραρ Ζ. Α.Φ. 78. πολυδάμας Π.Α. 82. άγες R. 83. ἐπιτάς: ἐπιβάς H. 85. αὐτ' HT (πάνις αὐς) Π.Κ. Σ.Α. 86. τάφρων Ρ. 88. άρτύωντο P.A. 87. Ξ.Κ. Ρ.Κ. 88. άρτοι (Α.Π.) Π.Κ. 89. άρτυωντο Α. 87. Ξ.Κ. Ρ.Κ. 88. άρτοι (Α.Π.) Π.Κ. 89. άρτυωντο Α. 87. Ξ.Κ. Ρ.Κ. 88. άρτοι (Α.Π.) Π.Κ. 89. άρτυωντο Α. 87. Ξ.Κ. Ρ.Κ. 88. άρτοι (Α.Π.) Π.Κ. 89. άρτυωντο Α. 87. Ξ.Κ. Ρ.Κ. 88. άρτοι (Α.Π.) Π.Κ. 89. άρτυωντο Α. 87. Ξ.Κ. Ρ.Κ. 88. άρτοι (Α.Π.) Π.Κ. 89. άρτυωντο Α.
they fancied that the Greeks would no longer hold their ground. But there is an ambiguity as usual; it may mean they thought they would no longer be stopped, but would fall upon the ships. See note on I 235.

112. οὔτως, not simply 'with them,' but a form of the phrase αὐτοῖς τοῖς ἑπταῖοι, horses and all. It has been pointed out in the Introd. that the following episode is added simply in order to explain how it is that when Asios is slain in X 384 ff. he has chariot and horses with him. The phrase which has caused so much trouble, ἡ γὰρ ἐπὶ ἀραστερά (118), is taken from Ν 675, because the reference there covers the fight in which Asios falls.

116. δυσώνυμος: cf. Ζ 255 δυσώνυμοι.
έγχει Ιδομενής, ἀγανοῦ Δευκαλίδαον.
εἶσαι γὰρ νηῶν ἐπ᾽ ἀριστερά, τῇ περ Ἀχαιοὶ εἰκ πεδίον νιόσαντο σὺν ἱπποσιν καὶ ὀχεῖοι;
τῇ ρ᾽ ἱπποσ τε καὶ ἀρμα διήλασεν, οὐδὲ πῦλησιν εὖ ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχλη, ἀλλ᾽ ἀναπταμένας ἔχων αὖρες, ἐι τιν᾽ ἐταῖρων ἐκ πολέμου φεῦγοντα σανίσειαν μετὰ νῆας.
τῇ ρ᾽ ἰδοὺ φρονεῖον ἱπποὺς ἐχε, τοῦ δ᾽ ἀμ᾽ ἐποντο ὅζεα κεκλήγουσε: ἐφαντό γὰρ οὐκέτ᾽ Ἀχαιοὺς σχῆσεσθ᾽, ἀλλ᾽ ἐν νυσί μελανίσμην πεσέσθαι: νήπιοι, ἐν δὲ πῦλησι δῦ᾽ αὖρε ἐδρον ἀρίστῳ, νιὲ υπέρθυμοι Λαπιθῶν αἰχμητῶν, τὸν μὲν Πειριθῶν νὸι κρατερὸν Πολυποτῆν, τὸν δὲ Λεοντῆ βροτολογοῦ ἤιον Ἀρη."


vies 'Ἀχαϊῶν, τ 571 ἢδε ὅν ἕν ἐλαι διυσφι- μοιοι: hardly to be named, accused. 118. ἀμφικλητοῖα: the metaphor is given fully in Ἰ 350 θανάτον νέφοι ἀμφικλητοῖα, cf. T 417, E 68. The idea is that of death darkening the eyes like a cloud (see Ἰ 353).

117. For ἐγχει Ἀγαος conj. the more usual ἐγχει ὑπ᾽: for 'ιδομενεῖς never admits an initial Φ. Δευκαλίδαον, son of Deukalion, the patronymic being formed from the short form of the name; so Ἀρνείδης Δ 158—son of Ἀρνείδης, Δ 473.

119. Νικόντο may mean either νερε (now) going or νερε to go. The latter is preferable, as there is no mention of an attack on any strangers, and εἰ with opt. in 122 perhaps implies that there were none. There is of course a causeway over the trench by which Asios drives across (ἐφιλάσσετε).

120. πάλησι, here evidently of a single gate; see Intro. and note on 175.

122. Cf. Φ 531 πεπαλύμας ἐν χερι πυλῆς ἔγχετ᾽, εἰς δ᾽ κε λαοί ἱλασία πρόπη περίσταν περιχεῖτε. 124. ἐνευς φρονέων go together, with ain direct, as Ν 355 οἰδ᾽ ἵνδο φρόνεων. So ἴδος μεμάζω Θ 118, A 95. 125. For the form κεκλήγοτες (or κεκλήγοτες) with the variant κεκλήγοτες see Ἰ. O. §§ 26 (1), 27, van L. Enkh. § 159, and cf. note on κεκόστος Ν 60. The repetition from 106-7 at such close quarters seems very weak.

127. The dual, as read by Zen. and Ἀρπ. in this line and the next, clearly deserves the preference over the pluperfect of the vulg., as the tendency to substitute the pluperfect for dual is here, as elsewhere, reinforced by the tendency to abolish permissible hiatus. The form νιές does not recur elsewhere, but is of course implied in the declension νιέοτο, etc., which is constantly found.

128. The Lapiths are named again only in 181 and φ 297 in Ἰ. The second, however, note on Δ 265-8. Here again the possibility of Attic influence is strongly suggested in so late a passage. Leontes and Polyboites are named in B 710-7, without any specific reference to Lapith origin.
The difficulty alluded to in the Introduct., the simile which presents the two heroes as rooted like oaks in front of the gate, followed by another (145) which portrays them as rushing through the gates, has long been felt, and the three possible explanations are all old. (1) 141-53 are to be transposed, so as immediately to follow 130 (so ‘some’ in the long scholion of Porphyrios on the passage). (2) 141-40 and 141-53 are a double recension, and one of them should be expelled (Hephaestion, ibid.). (3) The poet, after stating the main fact, turns back to the circumstances which led up to it; so that 111-53, though subsequent in order, are to be understood as precedent in time, as in Z 159 (where, however, there is no ambiguity), and I 529 (where the confusion is even worse than here). This is Porphyrios’ own explanation; but it seems to be equivalent to saying that the poet did not know how to tell a story. (2) is no doubt right, though we must not talk of ‘expelling’ either version till we consider ourselves in a position to reconstruct all the original elements of the Iliad.

131. Why πρὸς τείχος? We have just been told that they were attacking the gate, not the wall. Apparently this is a fragment of an older narrative where Asios leads a division against the wall on foot; we hear no more of horses and chariot. Βόας, shields, see note on H 238 βωάς.

141. oi: to whom does this refer? If to the Lapiths, it should be τῷ, as 145 (and so Bentley conject.). Probably the pronoun at the beginning of the ‘other recension’ (141-53) may originally have had a quite different reference. εἴροος, properly ἀρ ν, for a while. In this sense it is always followed by μέν, N 143, O 277, P 730, β 143, γ 125. In several of these passages the more usual τελεσ occurs as a variant, and so Brandreth (τελεσ) and Nauck (τελεσ) would read here.

142. As the passage stands ὀρνυόν must be transl. by a plpf., had been inciting; the narrative reverts to the moment preceding the attack of Asios, when the Lapithae are still on the walls. Hence ἐόπτει, the reading of Ar. and best mss., is clearly preferable to the variant εόπτε.
τρῶας, ἀτάρ Δαναῶν γένετο ἰαχή τε φόβος τε, 
ἐκ δὲ τῶ αἰξαντε πυλῶν πρόσει μακεσθήν 
αὐτρότεροις σύνσεσιν ὑοικότε, τῶ τ' ἐν ὀρέσσιν 
ἀνδρῶν ἥδε κυνῶν δέχαται κολοσσυρν ὡντα, 
διώχμω τ' αὔσσουτε περὶ σφίσιν ἀγήνυν ὄλην, 
πρύμνην ἐκτάμοντε, ὅπαλ δὲ τὸ κόμπος ὀδύνων 
γίνεται, εἰς δ' κε τὶς τε βαλῶν ἐκ θυμὸν ἐλήθαι. 
δοῖ τὸν κόμπην  χαλκῶς ἐπὶ στήθεσσας θερινός 
ἀντίνα βαλλομένῳν. μάλα γὰρ κρατηρὸς ἐμᾶχοντο, 
λαοῖσιν καθἀπερθεὶ πεποιθότες ἓδε βήγνων. 
οί δ' ἀρα χερμαδίοισιν ἐνύμητον ὃπδ πύργων 
βάλλων, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλασιάων 
ηών τ' ὀκτὼροι̇. νιφάδες δ' ὅσ πίπτον ἐραζε, 
ἀς τ' ἀνέμοις ξαής, νέφαια σκιώντα δονύσας, 
ταρφείας κατέχενεν ἐπὶ χοιον πουλυβοτείρημ. 
ὸσ τὸν ἐκ χειρὸν βελεα τέρον, ἢμεν Ἀχαίων 
ἡδε καὶ ἐκ Τρώων. κόρυθος δ' ἀμφ' ἄνων 
βαλλόμεναι μυλάκεσσι καὶ αὐστίδες ὁμφαλόςσαι, 
δ' ῥα τότ' ῥημαξέν τε καὶ ὅ πεπλήγητο μερόν

144. αὐτόρ GJT. || γένετ' CDQRT. || φόβος Αρ. Ω.: πόνος PR (supr. φ over π).  
146. ἑοικότε DNHJSTU Vr. b A. || τῶ τ': οὐ τ' HT.  
147. δέχαται Ambr. (and ap. Did. ?). || ἰόντων U2.  
148. διεύκονται περὶ δὲ T. || περὶ τ' DU.  
149. ἐκτάμοντε CH Lips. (p. ras.). || ἐκτάμοντες Ω.  
150. γίγνεται L Ambr. || τε om. PQR. || ἐλεύθο Bar.  
151. ἐπὶ: ἐν PR. || στήθεσιF D.  
153. λαὸίς Ζεν.  
154. ἀπὸ: ὑπὸ B.  
155. τ' om. T: ὃ D.  
156. ἄρ' om. T1.  
157. δηνισας P.  
158. πολυβοτείρι DU.  
159. πέον Αρ. Ω.: ρέεν Par. h.  
160. κόρυφος Α (supr. e). || οὖν: αὐτόν L. || ἄυτεον H.  
161. βαλλομέναι Ζεν. Ω.: βαλλομένων Ar. (A supr.).  
162. δί. . . μηρωὶ (C Man. rec.) DT. || ἐπειπλάγεντο (om. ὃ) P. || After this add, χερι (χαρὶ U) κατα πρόνεζε (προνέζειν U) δλοφυρωμένος δε προκύμα ( = O 114) PmRÜ Cant. Eton. fr. Mosc.

147. δέχαται: an anomalous form, for which see note on B 794.  
148. δοξω: cf. Hor. Carm. iii. 22. 7 

verris obiquium meditantis ictum.  
150. Observe how a mere detail in the original scheme of the simile is here made the base of a fresh simile. It must be confessed, however, that the sudden turn is rather disturbing to the effect. Améis refers for similar 'two-sided' comparisons to O 623 ff., N 492 ff., 795 ff. Κουλέιν occurs only here.  
151. Zen. appears to have read λάοις for λαοίς, and to have explained it as = λάεσσαν, 'trusting to the stones thrown from above.' Observe the use of καυσύπεροι used attributively with the subst., where later Greek would require the addition of an participle, ὁπων or the like.  
160. The addition of the Trojans is a curiously awkward afterthought. Πέον too, though the proper correlative to E 618 etc. δὼρότ' ἔχεναν, has an odd effect in this connexion. οὖν άυτεος: 

cf. καρφαλῶν ἄνωτε N 409 (whence Fick conj. ἄνων ἄνω here), frugor aridus Virgil, and sonus aridus Lucrétius.

161. μυλάκεσσι, as large as millstones, cf. H 270 μιλσεδὲ πέτρωι. 
162 = O 397, ν 198.
"Ἄσιος Ἀρτακίνης, καὶ ἀλαστήρας ἑπος ἡῦδα."

"Ζεῦ πάτερ, ἢ ῥάν νυ καὶ σὺ φιλοψεῦχος ἐπέτυξα
πάχειν μάλιν; οὐ γὰρ ἐγὼ γὰρ ἐφάμην ἡρωαὶ Ἀχαιὸς
σχίσειν ἠμέτερον γε μένος καὶ χεῖρας ἐπιπτοῦσιν:
οἱ δ', ὡς τε σφίκες μέσον αἰῶλοι ἢ μελισσαί
οίκα ποιήσονται ὁδῷ ἐπι παπαλοσση, οὔδ' ἀπολείποντοι κοιλῶν δόμων, ἄλλα μένοντες
ἀνδράς θηρητήρας ἄμφωνται περὶ τέκνων,
ὡς οἱ γ' οὐκ ἔθελοντες πολλῶν καὶ δύ' ἐόντες
χάσασθαι, πρὶν γ' ἥκε κατακτάμεν ἢ ἥλῶναίν."

"ὅς ἐφαρ', οὔδε Διὸς πείθε φρένα ταῦτ' ἀγορεύονον.
"Εκείνοι γὰρ οἱ θυμὸς ἐβούλετο κύδων ὀρέξαι.
ἄλλου δ' ἀμφ' ἀλληγορίς μάχην ἐμάχοντο πύλησιν.


163. ἀλαστικός, only here, Q 21 ἀλάστεσσον δὲ θεός, and a 252 ἐπαιστήσασα. The explanation of the word depends on that of ἀλαστος, which is generally derived from ἀδή, in the sense not to be forgotten, which suits wherever it is an epithet of ἔχος or πένθος. But in X 261 ἐκεῖν ἀλαστε this will not do, nor is it easy to deduce the sense of the verb from it (‘to feel things intolerable, lit. not to be forgotten,’ hence ‘to break out in protest,’ as Monro and others explain, is very artificial). It is preferable with some of the ancient grammarians to derive ἀλαστος (or perhaps rather ἀλαστός) from ἀλάς, a by-form of ἀλάςων with the sense of ἀλάς. The adjectival will then mean ‘mad,’ distRACTED, the verb ἀλαστέω, to be distressed, at one’s wit’s end.

164. The accusation is a mere outbreak of petulance. If ground for it is required, it may be found in the promise in Λ 207 sqq.; cf. 170–82, 1' 365–6.

165. ἀίδων, bright-coloured, variegated. Others after BuBmann take it to mean flexible, from the thin twist of the wasp; cf. T 104 πόθες αἰδῶν ἱππόες. The same ambiguity arises in line 208 αἰδῶν ὅφες, X 509 αἰδῶν εὐλαβούσαν.

169. Observe the transition from the subjunctive to the more graphic indicative.

170. ἀναθέματα may be taken either with μένοντες, when for ἄμφωνται περὶ compare 243, or better with ἁμοῦνται.

171. It has been mentioned in the Introd. that the comparison to a swarm of wasps or bees entirely loses its point when restricted to two men only. Erhardt remarks that we have only to read ὑψώνων for καὶ δυ' ἐόντε to restore good sense, by referring the comparison to the whole Greek army instead of the pair of Lapiths.

175–81. These lines, which the ancient critics unanimously rejected, are plainly an addition meant to explain that the gate where Asias attacked is not that where Hector ultimately breaks in. On this see the Introd. The question probably did not arise in the mind of the author of the Asias episode. Ar. discussed the question in his treatise On the Naval Camp, maintaining that there was only one gate, and that on the left (118). Such an arrangement would be absurd, and a comparison of Ν 312 and 678 shews that, in Ν at least, Hector is conceived as having attacked in the centre, where, if there was only one gate, it must have been. But it is
useless to expect consistency in such details from a composite work like the \textit{Iliad}. 175 is plainly adapted from Ο 414. Furthermore, the introduction of the poet's personality in 176 is a mark of a late origin, cf. B 484, 761, etc. In 177 \textit{τείχος} is violently separated from \textit{λαίνων}, and the mention of fire is quite out of place, as the Trojans have not yet reached the ships, and indeed only a few have even crossed the trench. It has been proposed to join \textit{λαίνων} with \textit{μῦρ} and explain it of 'the flame of battle carried on with stones.' This is, however, even less possible than to join \textit{λαίνων} with \textit{τείχος}, however unnatural the order of the words is, and however feeble the adjective in the emphatic place. Bentley conj. \textit{δήνων}, which would evade the difficulty, but is too familiar to be corrupted, unless from the Attic form \textit{δάνων}. Besides, when an epithet of \textit{πῦρ}, \textit{δήνω} never has the first syll. in arsis; see on I 674. 181. The return to the two \textit{Λαρίθμοι is most clumsy}, and the phrase \textit{συμβάλλον} \textit{πόλεμον} is unique, 184-6: cf. Τ 395-400; 185-6=Δ 97-8. The variant \textit{ιέμεν} (\textit{φιεμένη, φερόμεν}) is perhaps to be preferred to \textit{χαλκείν}, which has been used in the preceding line.


192. \textit{αὐτοσχεδίων}, sc. \textit{πληγών}: see Ε 830 \textit{τούπον} δὲ \textit{σχεδήν}. \textit{οὖδας ἐρείκει}: see on Λ 144.
The 197th year of the reign of Ptolemy II, king of Egypt, and the 4th year of the reign of Philip V of Macedonia, was a significant year in the history of Hellenistic politics. It marked the beginning of a new era in the Hellenistic world, characterized by the rise of Philip V and the decline of Ptolemy II. The year was marked by several important events, including the death of Ptolemy II and the accession of his son, Ptolemy III. The year was also marked by the rise of Philip V, who was able to establish a strong foothold in the eastern Mediterranean, gaining control of many important cities and territories. The year was marked by a series of political and military conflicts, as Philip V sought to expand his influence and secure his position on the throne. The year 197 BC was a turning point in the history of the Hellenistic world, and it marked the beginning of a new phase in the struggle for power in the region.
φοινήεσε δράκοντα φέρων ὄντες τελευον
ζώον· ἀφής ἔφη κεντρόσε πάροι φίλαι ἰέσθαι,
οὐδὲ ἐτέλεσε φέρων δόμεναι τεκέσσαν έσταν.
ὡς ἡμεῖς, εἰ πέρ τε πύλαις καὶ τείχοις Ἀχαιῶν
ῥηζόμεθα σθενεῖ μεγῖλοι, εἰξοσί δὲ Ἀχαιοί,
οὐ κόσμῳ παρά ναύφιν ἔλευσόμεθ' αὐτά κέλευθα·
πολλοὺς γὰρ Τρώων καταλείψαμεν, οὐς κεν Ἀχαιῶν
χαλκῶν δημόσσωιν, ἀμμυρομενοί περὶ νησών.
ἀδε χ' ὑποκρίνατο θεοπρότος, ὃς σύμφα θυμῶν
εἰδείη τερών καὶ οἱ πεθοίατο λαοί.’

τὸν δ' ἀρ' ύφ'όρα ἰδὼν προσέφη κορυθαίολοσ ἐκτωρ.
‘Πολυπδάμα, σὺ μὲν οἰκέτ' ἐμοί φίλα ταῦτ' ἀγορεύεις·
οἴσθα καὶ ἅλλον μῦθον ἀμείνουν τοῦτο νοίσαι.
εἰ δ' ἐτεον δὴ τοῦτον ἀπὸ στουδῆς ἀγορεύεις,
εξ' ἀρα δὴ τοι ἐπείτα θεοί φρένας ὀθεσαν αὐτοῖ,
oriously Λήνος μὲν ἐργυδούτοιο λαδέσθαι
βολένω, ὃς τέ μα αὐτὸς ὑπεσχετο καὶ κατένευσε·
tότι δ' οἰνονείσι τανυπτερυγησεν κελευεν
πειθοῦτα, τῶν ὃν τι μετατρέποι οὐδ' ἀλεξίζω,
εἰ τ' ἐπί δεξί ιώσι πρὸς ἴδο τ' ἥλειων τε,

223. Ημείς: οἱ μὲν Ἰ. τοῦ om. JQ. 224. εἰσώκυι GJ. 225. ναύσφιν
ἀνάκοινον GG: Laps.: ἀνάκοινον L. 228. ὑπεκρίνατο (H supr.) R: ὑπεκρίνατο
dotted as wrong). 230. τὸν δ' ἡμείθεν ἐπείτα μέγας κ. Ἐ. Ζεν. 231. πολυ
παίσαμαι B: πολυπδάμα Zen. 232. αἰμέωνα Ambr.: αἰμέωνα S'U (supr.)
μὴν om. T. || ἐρίποισιον J.

222. εἶτελέεςce, completed his journey,
φέρων δόμεναι being taken together.
For this pregnant sense of τελευον cf. ὑ
235 ἄτερ καμάτου τέλεσαν ἡματι των αὐτῶν.
224. εἰσώκυι, it will be seen, has very
much better support than εἰσώκυι, but it
may be questioned if the fut. indic. is
not better here—ῥηζόμεθα being of course
ambiguous. Compare the end of Hector's
reply, 243-50, where the fut. indic. is
used; his words sound almost like a
taunting echo of these. But see Η. C.
§ 292 b in defence of the subj.
225. αὐτού κάλεσαν, litotes. αὐτά κάλεσα
so ὅ 107 ἤρεξ δὲ τῶν αὐτῶν ὄδον, and so π
183: in Η. 391 we have τῶν αὐτῶν ὄδον.
229. For the gen. after οἶδα see Η. C.
§ 151 d; and for the transition from the
rel. ὅc to the anaphoric οἱ compare Α
79, etc.
231-1 = H 357-60.
236. For this promise see the note on
164.
238. Paley suggests that a note of
interrogation should be put after νεί
εέκεαι, which gives more force to the
emphatic τοῦτο: 'are you the one to
persuade me?'
239. This line opens the difficult ques-
tion of Homeric anger. The Trojans
are at the moment looking Ν.; a bird
has passed them 'keeping them on his
left,' i.e. flying from their right to left,
from E. to W., through Ν., i.e. 'wider-
ships,' 'against the sun,' 'counter-clock-
wise'; whereas the lucky ways are from
to left to right, with the sun, from W. to E.
In whichever direction an observer looks, the direction from his right to his left will always be 'widershins,' so long as he regards himself as the centre of the horizon; but it will only be from E. to W. so long as he looks N. But if ζόφος means W. (on which point see below), Hector speaks as though the two conditions were identical. 'Are we therefore to conclude, as has almost universally been done, that the Homeric augur always looked to the N.? The conclusion is hardly justified; Hector may be speaking only with a special reference to the omen which is uppermost in his thought. For we find in other cases that the position of an omen to the right is lucky even when we must suppose that the observer is facing S.; see K 274. In the case immediately before us the main element seems to be the direction of flight, and this is insisted on in Hector's words. But in other cases mere position, apart from direction of movement, is sufficient, e.g. K 274, Ω 312, ω 311. And whether the augur could detect the direction of the movement of the lightning flash in B 353, I 236 may be doubted; it seems more natural to take ἐπιδέξια, ἐνδέξια in those two places as meaning 'on the right hand' rather than 'from left to right.' But the main difficulty arises when we come to the circulation of the wine. Here the drinker is on the circumference of a circle, looking inwards. Thus 'right' and 'left' with regard to the movement of the sun have changed places; if he passes the wine from his left hand to his right, the previously lucky direction, it is now going 'widershins,' the previously unlucky direction. We may get over this by supposing that the wine-pourer goes round the circle outside, and that ἐνδέξια is used from his point of view, just as in 201 έστ' ἀπαρετεία is from the eagle's; 'having the guests on his right' is still the same as 'with the sun' (see Jevons in C. R. x. 22). Or we may hold that 'widershins' was the lucky direction for the wine, as it is said that some folk in Scotland still do (Darbishire Bell. Phil. 70 ff.). Again, in many cases the direction or position of the omen seems to be of no importance; all depends on concomitant circumstances. The general conclusion is clear—that we can form no consistent scheme of Homeric augury; it would be strange if we could, for the existence of contradictions is the very raison d'être of the θεοτύπους διά σάφος θυμών εἰδείς τεράων. A further question is raised in Darbishire's paper already referred to, that of the meaning of οτι ζόφος ἑρόεστα as opposed to πρὸς ἢ ὡ τ' ἐκλίον τε. It is there argued with some force that these expressions mean 'to the north' and 'to the south respectively, not to east and west. There can be no doubt that these points of the compass suit best the conceptions of the realm of darkness and the realm of the sun. The sense Ν. and S. also simplifies a notorious crux in τ. 26, where Strabo took πρὸς ζόφον to mean 'to the N.' as the facts require. But then we are obliged to fall back upon the supposed primitive sense of ηός, brightness, daylight, rather than dawn. If this interpretation be upheld, it appears that there is no longer any ground for the ordinary statement, based solely, it would seem, on this passage, that the Greek augur faced the Ν.; it will follow that he normally faced the E., for Hector's statement would become general; the eagle of 201 cannot have flown from S. to Ν.

It may be noticed that this indifference of Hector to omens is in the spirit of the Homeric age; the art of augury is little developed and has little positive effect at any time. Signs encourage or discourage a resolution already taken, but they never determine or prevent any enterprise as they did in later times. Indeed they are elsewhere lightly spoken of, e.g. Β 181 άρματες δε τε παλαιοτερι λαθείον φοιτών; οὔτε τε πάντες ἐναίσιοι.
eι περ γάρ τι ἄλλοι γε περὶ κτεινώμεθα πάντες
νησιῶν ἐπ’ Ἀργείων, σοι δ’ οὐ δέως ἐστ’ ἀπολέσθαι
ού γὰρ τοι κραδίγη μενεδήθης οὐδὲ μαχημάτων.
εἰ δὲ σὺ δημιουτος ἀφέξει, ἥ τιν’ ἄλλον
παράμενος ἐπέσεσιν ἀποστρέφεις πολέμιοι,
αὐτίκ’ ἐμοὶ ὑπὸ δοῦρ τυπεῖς ἀπὸ θυμὸν ὅλεσσεις.”

δὲ ἀρὰ φωνήσας ἡγησάτο, τοι δ’ ἁμὴ ἔποντο
ἳχὺ τῆς πατείας. ἐπὶ δὲ Ζεὺς τερπικέραννοι
δόσειν ἄτ’ Ἰδαίων ὀρέων ἄνεμοι θύελλαν,
ἣ ρ’ ἰδὺς νησίων κοινὴν φέρειν: αὐτὰρ ’Αχαιῶν
θέλγε νόν, Τροσίν δὲ καὶ ’Εκτορὶ κύδων ὄταξε.

τοῦ περὶ δὴ τεράσσον πεποιθότες ἣδε βίνηφι
ῥήγμασθαι μέγα τεῖχος ’Αχαιῶν πειρήτοιον,
κρόσσας μὲν πῦργων ἔρυν, καὶ ἔρευν πεῦλξεις,

248. ἀφέξει D Cant.: ἀφέξει J. || ἥ: εἰ τε C: ἦ τε Ετων. || τίν’: τί R.
249. ἀποτρέψεις T (ἀποστρέψεις Λ, T.W.A.), || πολέμιοι: πολέμεις HU.

245. περί, all around, in every direction.
250 = Α 433. 241–50 were bracketed by Bekker ; a modern poet would certainly not have added them after the fine climax in 233, but in matters such as this modern taste is not decisive; a modern poet would have closed the Agamemnon with the murder. The sudden change of thought with asyndeton in 244 is softened by the emphatic cu, which takes up again the τίνη of 237, and the unjust and violent reproach is not inconsistent with the character of Hector.

255. οἴλεγε, befuddled, bewitched. The verb, which is much commoner in the Od. than Η., means to charm in either a good sense (e.g. ρ 514) or a bad, as here, N 435, etc.; cf. Ω 343. The scholia note with some justice that this action of Zeus is rather inconsistent, as the omen, for which he is presumably responsible, has just come to discourage the Trojans.

257. Note that, after all that has been said about the difficulty of crossing the trench, the Trojan army is now found on the other side of it, without a word to say that it is actually passed.

258. κρόσσας was explained by Ar. to mean scaling-ladders; he then had to make ΠΥΡΓΩΝ mean towards the towers just as in 36, q.v. This is clearly impossible; the word must indicate some part of the fortification and be distinct from the ἐναλίσσι, which we may presume to have been a wooden breastwork. It is not possible to give a closer explanation of the word, which recurs in Η. only in 414. Herodotus uses it once (ii. 125) of the steps of the pyramids. It might seem reasonable therefore to understand it here of courses of masonry; but such courses would hardly have been arranged so as to form steps for an assailant, as would follow, if this interpretation be right, from 444, and the last desire of assailants would be to destroy so convenient a construction. Others take it to mean a single course of coping-stones on which the breastwork was built; others again explain it of the battlements proper, i.e. high pieces of the breastwork between the embrasures; but there is no other indication of such construction. The question is not elucidated by the adj. προκρόφοτας in Ε 35, nor has any convincing derivation been proposed. ΠΥΡΓΩΝ probably means no more than fortification; see Η 338. The τίταλαι προ-

ΒΛΗΤΕΣ are evidently posts, probably of wood, the φεροι of 29, fixed into the
ground in order to hold up the earth and give a steep face to the 'profile' of the works, like the modern 'revetment.'

261. αὐέρυνον: see on A 459. The imperfect, here and in the preceding lines is of course comitative.

262. κελεύον: cf. θεών δ' ἀπόεικε κελεύον read by Ar. in Π 406. It seems to be identical with our vernacular 'to get out of the way,' i.e. the place where men are going up and down. Cf. A 504.

263. φράζαντες, stopping up the gaps where the battlements had been broken down. ρίοντις βοῶν is generally taken to mean with shields, but in this sense ψάρει alone is the usual phrase (Δ 447, Θ 61), and the addition of βοῶν perhaps indicates that they had whole hides ready at hand for the purpose of temporarily stopping breaches; a simple and effective device.

265. κελευτῶσαν recurs only in Ν 125; it is of the desiderative class, though in-sense 'imitative rather than desiderative,' playing the leader (Curtius V 6, ii. 388). It is the only instance of this formation in H.

268. νείκεων for νείκαντεσ, a relapse into the direct narrative form, as in Π 80, Θ 346, Σ 535-7. The line is, however, superfluous, and Nauck is perhaps right in doubting its authenticity. In any case νέικον can refer only to στερεὸς, not to μελεῖον. For the metaphorical use of στερεός, hard, cf. I 510, ψ 42, ψ 103.

269. μεσχεις, ατάς εἰργημένον. For similar formations cf. ἐξενεῖς (see note on Ε 50), φαιδοῖσες. As a rule adjectives in -εις are only formed from substantives. Perhaps therefore we must assume here a form μένη used as an abstract substantive, as if = 'middleness.' Goebel conj. μεσχαίν.

271. ἐπέλετο: for this use of the aor. to express present time see H. G. §§ 33, 78.

273. ὄμολαλίτηρας ἀκοῦσας, a phrase which recurs in Ψ 452, and is more intelligible there. The verb is regularly used of one who urges on by loud reproof. If this is the sense here, the participle must be entirely separated from the negative, and we must understand 'let no man turn back, now that he has heard one who urges him on.' Otherwise it must mean 'let no man turn because he hears a shout,' viz., the shout of the foe. The first alternative is more probable, but the vulgate ἀκοῦνω would limit us to the second.
ālla prósw ësæte kai ėllaḯkousi kéleste, aí ke Zevs ðómi'sin 'Olmýpios 'ástetepytís
neíkos áptosaménav δήmuos προτι ἄστυ δíesbhai.'

ος τω γε προβοδοντε máchyn òtrunov 'Αχαιον.
tón, δ', ὁς τε νιφάδες χίνον πίπτωσι βαμειαi
ήματι χειμεριον, οτε τ' ὅρετο νητίετα Ζεvs
νυφέμεν, ἀνδρόπους πισφαισκόμενος τά ᾠ κήλα
κοιμήσας δ' ἀνέμους χεῖν ἐμπεδον, ὄφρα καλύψη
ὕψηλον ὄρεον κορυφάς και προύνας ἄκρων
και πεδα λοτεύντα και ἀνδρόν πίονα ἔργα
καὶ τ' ἐφ' ἀλὸς πόλεις κέχυται λιμέσιν τε καὶ ἀκταῖς,
κύμα δὲ μιν προσπλάζων ἐρύκεται, ἀλλὰ τε πλάντα

274. πρόφιο LRS Syr.: πρόφοι Ω. || κέλευθες QU.
277. τῶ: οἹ H. || προβοδοντε κατ' ένα τῶν ὑπομημάτων προβοδοντε, ὁδ' προβαίνοντες· δικός οὖν
Did. || οτρυναν DU: οτρυνον H.: ἄγαιος S (supr. ὥν).
278. πίπτουι DHQU. || πίπτοςιν έραζε Τ. 279. παρακαίμοιοις \[GHIQR].
καλυψοί P. 282. ἀκρος H. 283. λοτεύντα Mass. (v. Ludw.) Ω: λωτύντα
285. κύμα τε Cant.

274. πρόφοι: so Heyne for the vulg. πρόσω, which will not scan, for \[tēσον \= koster\ has Fi. || Δ 138.
276. For νείκος in the sense of battle cf. Δ 444, etc., and Χ 271 νείκος πολέμου.
It is strange that Ar. should have read νίκος, ὁδ' μοιέτα γάρ λέγεσαι τὰς νίκας τῶν ἡμιτα, i.e. he took νίκος = ἑλπις, in the sense of the enemy's victory. It would be simpler to put a comma after it and take ἐπαν.. διέσαται as epexegetically.
277. προβοδοντε, cheating on; only here.
In 'some of the ὑπομημάτα', Ar. read προβοδοντε, marching forward; for which form see Curtius Vb. i. 213, where προβοδοντε is quoted from Kratinos and ἐξβοδοντες from the (Doric) treaty in Thuc. v. 77.
278. τόν is taken up again and given a construction in 287. The simile has already been used, in a less elaborate form, in 156 ff.
280. τὰ ὀ κήλα, those his missiles.
But P. Knight's ἐφα is probably right; see on Α 185, Θ 430. κήλον happens to be used only of divine weapons. So Hes. Θεον. 707, where thunder and lightning are the κήλα of Zeus. The clause seems to indicate an extraordinary fall of snow. Brandreth well compares Job xxxviii. 22-3 'the treasures of the

snow... which I have reserved... against the day of battle and war.'

283. λωτεύντα (\(=\) λωτώντα, from λωτέω) and λωτούντα (\(=\)λωτόντα) are equally suspicious forms, but cannot be corrected without violence (Friedlander, \(\pi\)ε\(\epsilon\) ἀντεμάλακτα Menrad). There is no other case in H. of a contracted adj. in -ουσι. Cf. Hesych. λωτέύντα: ἀντεύντα.

284. ἀκταίς: this form of the dat. pl. is unique in the Iliad; \(\delta\)ωσι in ε 119, πásaις χ 471, are the only other cases in H. P. Knight would reject 283-6, and Friedländer 281-6 on the ground that the simile is disproportionately long, and that the description in these six lines tends to weaken rather than to improve the comparison. But the way in which 278 returns to the point of 275 seems to invalidate this criticism; and one could not without reluctance condemn one of the finest descriptions of nature in ancient poetry. It is proved to be late by one certain Attic form (ἀκταίς), and another possible one (λωτούντα); but it has doubtless been part of the Iliad as long as the Iliad has been a continuous poem.

285. ἐρύκεται, stops it, as though saying 'go no farther.' This use of
the middle is found only here. Cauer's conf. ἐφευρεται (O 621, P 265, ε 403) is plausible, but has no bearing on the picture. προσπλάξων, beating up against it. Cf. A 351, B 132, Φ 269. The verb is conn. with πληγῇ, not with πλάς. For ἀλλά τε of mss., Heyne followed by most edd. reads ἀλλα δὲ, which is a little simpler but not necessary, as we can take the clause κύμα... ἐφευρεται as parenthetical, so that κε is co-ordinate with (καί) τε in the preceding line.

287. ποτώμοντο: so mss.; the form is found only here, and no doubt we ought to read ποτάμωντο, cf. B 315 ἀφέ- ποτάμων, B 462 ποτάμων; see note on O 666. λείων fem. as τ 494, in the same sense as masc.; in later Greek the fem. is confined to precious stones.

289. Βάλλομαι, a reciprocal middle, as they cast at one another. But νυστομένων in Σ 26 (= Η 637) is precisely similar.

290–3. These lines are practically meaningless as the book stands, for the ineffective attack on the wall by Sarpedon has in the end no bearing whatever on Hector's successful assault on the gate. They are introduced apparently for the sake of a superficial harmony between the two attacks, which were originally independent and alike successful (see Introd.), by suggesting that one led up to the other.

293. ἔλειν: see on I 466.

294. μεν: as though δ' δὲ δοῦρε τίνασα (298) were to follow; the construction is forgotten in the description of the shield.

295. ἐσθιάτων (so Zen.), hammered out, explained by ἠλλακτήν in the next line, for which Zen. read ἐσθιάς: this very probably is right (as in Herod. i. 50, 68), and may have been altered to suit the reading of Ar., ἐσθιατόν, explained to mean 'in six layers.' But this could only mean 'six-hammered.' Besides, the Homeric shield has only one layer of metal; whenever more layers are mentioned, they are always, as here, of leather (Τ 271–2 are undoubtedly spurious).

297. Stitched the bull's-hide layers within with golden stitches reaching round the circle. The layers of leather are sewed together with golden wire. ἠλλακτής is evidently, from its use with ἔλατο, to be taken as ἰδαφός. Compare the description of the old shield of Laertes, Χ 186 δὴ τότε γ' ἤδη κέντρο, ἰδαφῆ δ' ἐπιλυμένοι ἰδαφῶν the stitches of leather were decayed. To prevent such decay the armourer who made Sarpedon's shield used indestructible gold wire.
instead of the more obvious leather things. Such is Beudorff and Reichel's thoroughly satisfying explanation of a line which had previously puzzled commentators, ancient and modern alike, with the single, exception of Brandreth, who had hit upon the truth: Forsitan fila aurae erant, quibus corta ligno (!) assuebantur, et virgae vocabantur, quia his in sentis vimineis plectendis utabantur. The only difficulty is the use of ῥαβδὸς in a sense different from that to which we are accustomed. But when we consider that the primitive meaning of the word was originally a young shoot of a tree and then wood; that there is no special Greek word for wire; that, whatever the origin of ῥαβδὸς, the author of the passage evidently connected it with ἄρτεν: and that the appearance of the stiches outside the leather would be that of little rods, there need be no hesitation in accepting this interpretation.


299-301: cf. τ. 130-4. 

302. ἀπ' ἁυτοῦ, as Ν 42, Τ 140, Ψ 147, 640, but always as a variant beside ἀπ' ἁυτοῦ (cf. Τ 255 ἀπ' ἁυτοῦ, Λ 44 ἀπ' ἁυτοῦ). The adverbial termination must be right in Ν 42, and seems preferable in all cases (Η. Ὁ. § 157).

303. ἀπείρητος, here in active sense, without an effort, cf. πειρήσων above. 

304. διέςα, to be driven off, pass. only here and Ψ 475, else always mid. = to pursue. It goes with σταθμούς, as σί Οὐδήσα διόκετο σίο δύναμιν.

305. This line seems to be wrongly adapted from Δ 675, where ἐν πρώτοις has its regular meaning, ‘among the foremost of his own side’; here it must mean among the foremost of the enemy (ἐν προφατοκειν van Herw.!). The phrase is in fact used by force of habit without any more definite sense than ‘fall like a hero.’ It has also been remarked that the very martial simile is hardly suitably followed by the ‘almost elegiac’ speech to Glaukos. It is possible that the two passages beginning ἀπίκε δὲ (294-308, and 309-29) are alternative readings.

310. See the notes on Δ 282 and H 321, and for 313-4 see on Ζ 194-5; 316=Δ 312.
I treat of the term of the Treaty of Paris, both in its
historical and its political aspects. The history of the
Treaty of Paris is a part of the history of the Seven
Years' War, and the political aspects of the Treaty of
Paris are a part of the political history of the Seven
Years' War. The history of the Treaty of Paris is a
part of the history of the Seven Years' War, and the
political aspects of the Treaty of Paris are a part of the
political history of the Seven Years' War.
μνημεία, ὡς οὐκ ἔστι φυνεῖν βροτόν οὐδ' ὑπαλύξαι, ἵππειν, ἧ τοι τοῦ εὐχος ὀρέξομεν ἥ τες ἡμῖν."

"όσι ἐφατ", οὐδὲ Γλαῦκος ὀπετρόητε οὐδ' ἀπίθησε τοῦ δ' ἑνὸς βιτὴν Ἀυκίων μέγα ἐθνος ἀγοντε. 330
tοὺς δ' ἰδὼν ρήγης νῦς Πετεόν Μενεσθένος.
tοῦ γὰρ δὴ πρὸς πῦργον ἵσαν κακότητα φέροντες. πάππηνες δ' ἀνὰ πῦργον 'Ἄχαιών, εἰ τι' ἵδοτο ἡγεμόνων, ὡς τίς οἱ ἄρην ἐτάρμουσιν ἀμώναι. εἰς δ' ἐνόηρ' Ἀιαντε δῦνα, πολέμου ἀκορῆτο, 335

εὐστάτας, Τεῦκρον τε νέον κλησίζθην ἴόντα, ἐγγυθέν. ἀλλ' οὗ πῶς οἱ ἐν ἄπαστι γεγονεῖν

τόσσος γὰρ κτύπος ἤεν, ἀντὶ δ' οὔρανον ἴκε, βαλλομένοι σακέων τε καὶ ἰπτοκόμων τρυφαιλείον καὶ πυλέων πάσας ἐπάυχετο, τὸ δὲ κατ' αὐτὰς 340

328. εὐχος: κῦδος Τ: ὄσεαν Ψ: τυνές ὑποτιθέασι σιχων: δώσαν ἀποκτά-

μενός κλυτὰ τευχεα και δόρυ μακρόν Αν. 329. ἐπετράπετ' Κ. 330. ἰδύς:

γρ. εὐθης Λίπ., || Βάλθην: Βλάθην Γ. || ἀγοντε. Άρ.: ἀγοντε GPR Par. a e f.

331. βήγης Μορ.: βήγης G. | 332 om. R. 334. οἰς τίς: εἰ τίς Η. ||

ἀλωνιαί: αλώνια Μ: ἀλώνια Cant. 335. εἰ: ὕσεν. ||

Αίαντας G. 337. ὀπως Γ.] || βοεοςτιν Ρ. 338. ἕθεν: κνν Τ. || ἱκε:

κενικ(Ν) GPQR. 340. πάσας: πάσαι Αρ. (r. Lndw.) Λ (T supr.): πάσαι Harl. b

(dually copied from T, ai over ac). || ἐπώχεοτε Ζεν.: ἐπώχατο ΑΡ. AH Par.

κ: ἐπώχατο Τ.

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νς: the sense of ἐτι is the same as in ἐφέδρος. So Hes. Ομηρ. 114 οὑδὲ τι δελὸν γῆς ἐτὴν. (Verrall on Aisch. Αγ. 552.) For the καρπες see B 390.

331. For Menestheus see B 552. His appearance here, especially in close conjunction with the Salaminian Aias, naturally suggests Athenian influence; see on B 558.

332. The repetition of πῦργον in this line and the next causes some difficulty, as the sense must be slightly changed. Hence Bekker, followed by several edd., reads τυχος in 333, without authority. Others take πῦργον 'Αχαιῶν to mean the army of the A.; but πῦργος when used of a body of men would seem to indicate a formation of a limited number for service in the field (Δ 331, 347) rather than a host generally, even when defending a wall as here. It is therefore best to take πῦργον in both lines in the sense of wall (not lover, see on Δ 334); and to understand τοῦ πρὸς πῦργον as meaning 'to his part of the wall.' But the line has all the appearance of a quite needless explanation, added subsequently.

334. ἄρην: al. 'Ἀρης, an uncertainty found elsewhere, e. g. Ε 455, Ζ 100. But in β 59 ἄρην has nothing to do with disaster in war. We must recognise, therefore, a word meaning disaster generally (quite distinct from ἄρης = ἄρης = ἄρης, with α); in all probability it is a masc. ἄρης, gen. ἄρης (mss. ἄρης or ἄρης), acc. ἄρης (with accent corrupted in mss. by the analogy of ἄρης ἄρης). (So Fick.) This suits every passage where the word occurs except Hes. Ταξι. 657 ἄλκτηρ δ' ἀστακό-

τοκαι ἄρης γένευ κρεφορό, where we must read ἄρης with synizesis (note the masc. adjective).

336. This line apparently refers to Θ 334, where Teukros is taken to his tent after being wounded by Hector. 337. ἔτευξεν: the station of the Tele-

monian Aias was next the Athenians, B 558. βοεοτιν: for this contracted form see note on K 463, and compare μ. 124 βουστρεῖν (βοστρην P. Knight).

Γεγονεῖν, to make his voice heard, as usual.

340-1. This couplet, which has given
endless trouble, is doubtless an addition by the same hand which has given us 175–81, and has the same object, to insist on it that the camp had several gates. It betrays itself at once by the clumsy way in which καὶ πυλέων is added as an after-thought, and by the non-Homeric form πυλέων instead of πυλῶν (see on Η 1). αὐτὰς too is used in the weak anaphoric sense. The nom. to ἐπώιχετο is presumably αὐτῷ, the voc.-ory was ranging over all the gates, i.e. all were now being attacked, not that on the left only. (Cf. φ 451, of Protes and the seals, πᾶσας δ' ἄρ' ἐπώιχετο, λέκτο δ' ἄρ' ἐπώιχετο.) Ar. thought that he could save his theory of the single gate without the need of athenesis, by reading πᾶσα γὰρ ἐπώιχετο, and explaining the whole gate was shut. This, however, will not serve unless we read ἐπώιχετο, and take it to be a perif. from ἐπώχεων: even then the form and the sense shut to be are without analogy (ἐπώχεων τὰ ἔστω, τὸ στόμα come under the general sense to keep back), and even if πᾶσα = ἔστω there is no sense in saying that the whole gate was shut (see note on Β 809). ἐπώχεων from ἐπώχεω is equally impossible in sense and form.

341. μὲν μᾶλλον, the μᾶλλον μὲν of Attic prose; the compar. being here used because there are only two alternatives. δ' may be a relative, even with γάρ, see on K 127.

346. ὅσο δὲ αὐτὶ τῶν οἰκῶν, Ἀθ. Acc. to Ar. ὅσο δὲ ἀλλὰ was always meant thus, never here, in Homer. Ζεν. took it to be here, as he read κέις in 359, and he is not improbable right, as it seems arbitrary to deny to Homer a use so common in later Greek, and so much more natural both in this passage, Κ 537, and Σ 392.

347. ταξιρθείσει; cf. Ε 525, and for the present after πάρος περι, indicating that a state of affairs in the past still remains. A 553. The old form of the adj. was presumably ταξιρθέτεις.

350. Athetized, apparently, merely on the ground that no special summons was needed for Tenkros, who always shut from under the shield of Λιας. For the question between ομα σεπεσω and ὅμοι ἐπεσεθω see on Ε 423.
"Λιὰν', Ἀργείων ἐγγὺτορε χαλκοχιτώνων, ἤμωνει Πετεόδι διοτρεφεός φίλος νύς
κεῖσ' ἱμεν, ὀφρα πόνου μήνυθαι περ ἀντισάιτουν,
ἀμβοτέρῳ μὲν μᾶλλον: ὅ γὰρ κ' ὀχ' ἀριστον ἀπάντουν
eἰς, ἐπεὶ τὰχα κείθη τετεῦξεται αὐτὸς ὀλεθρος,
ὡδὲ γὰρ ἐβρίσαν Λυκίων ἀγοι, οἳ τὸ πάρον περ
χαρχείς τελέθουσι κατά κρατερᾶς ὑσμίνας.
ei δὲ καὶ ἐνθάδε περ πόλεμος καὶ νείκος ὀροφεν,
αλλά περ οἷος ἦτω Τελαμώνιος ἄλκιμος Λιᾶς,
καὶ οἱ Τεῦκροι ἀμα σπέσιοι τῶν ἐν εἰδώς.'

ὡς ἐσφατ', οὖδ' αὐτίθησε μέγας Τελαμώνιος Λιᾶς.
αὐτίκ' Ὄιλιάδὴν ἔπεα πτέροντα προσηῦδα:
"Λιὰν, σφοίδι μὲν αὐθή, σὺ καὶ κρατερὸς Λυκομήδης,
ἐστάιτες Δαναοὺς ὅρτυνετον ὦν μάχεσθαι:
αὐτάρ ἐγὼ κεῖσ' εἰμι καὶ ἀντίδω πολέμοι,
ἴσφα δ' ἔλευσην αὐτίς, ἐπὴν ἐν τοῖς ἐπαρμένοι."

ὡς ἄρα φωνήσας ἀπέβη Τελαμώνιοι Λιᾶς,
καὶ οἱ Τεῦκροι ἀμ' ἣμε κασίγνητος καὶ ὀπάτρος:
τοὺς δ' ἁμα Πανδίων Τεῦκρον φέρε καμπύλα τοξά.'

355. διοτρεφεός Η.Η. 356. ἀντάσαιτον Ρ.: ἀντάσχετο G.: ἀντίσασται Q.
360. σαχρεείς G.: κρατερίν ύσμίνην T Syr. 362. ἀλκισσωσ om. G. : αἰάς:
uidd Q. 363 ἄθ. Ar. : ἄμα σπέςωω Syr.: ἄμι' ἐσπέςω [AH]: ἄμι' ἐσπέςω
366. εφώοι : εφώε Ζεν. : εῦ καί : καί ὁ GH: εῦ καί ὁ JT. : λυκομιῆς:
γρ. δοιμιάθης Harl. a. 367. μάχεσσον Q. 368. κεῖσ' : κεῖσι Zen. G. 369
μύμων : ἓ επιτίλιω Enst. (cf. X 753).
372 ἄθ. Ar. : ἄμα : ἄρα Η.

364. ἀντίσαστον σε ἀντισάτων was conj.
by Monro, as the long vowel in the or.
subj, ἀντισάτων is irregular. The former
now has Ms. support. The opt. is explained
by the past tense in the preceding
line, though it must be admitted that the
subj. is more natural: H. G. § 82.
359. Zen, read κεῖε for ὄδε, to agree with
the local sense given to ὄδε in 346.
365. For αὐτίκ' Ὄιλιάδην Zen. read
αὐτικ' ἀδρ' Ὅιλιάδη, perhaps a reminiscence of
an older αὐτίκ' Ὅιλιάδη, cf. B 527, X
203, 712, O 333, in all of which Ὅιλιάς or
ταδάγω is found as a variant; and com-
pare Ὅιλιάς, the probable reading in

Pind. ο. ix. 112. The correct form of
the patronymic would be Ὄιλιάδης, and
so Nauck reads (FifFifIioph P. Knight).
368–9 = X 752–3.
371. κασίγνητος καὶ ὀπάτρος, son of
the same mother and father, as Λ 257.
κασίγνητος is elsewhere used in a more
general sense (e.g. O 545, II 456), but
here the addition of ὀπάτρος seems to
show that it means a brother uterine
(cf. T 293). In that case it is in con-
tradiction with O 284 (q.v.) (Τεῦκρον
νόθον περ ἔστα. It is, however, perhaps
possible to take καὶ ὀπάτρος epexegeti-
cally, 'his brother, to wit the son of his
father.'
372. This line was atetized by Ar.
on the ground that Teukros did not need
any one to carry his bow for him.
the Mevæthôs megamðmou pûryon òkounto teîxðos èntòs ëóntes, èpægioménoi ð' òkounto, òi ð' èp' èpâlîxeis baînou èpemvîl laîlapî ñsoi, èfîmîou Lûkíon ëgîtopes ëdè mêdóntes: sîn ð' èbaloîl máxhësasbài èvamntîn, õrîto ð' àrîtî.

Aias ðè prôtos Tèlæmônîos ándra kätêkta, Sarptî'dontos ð'tàron, 'Epîkîla megamðmou, marmàríw ókriôwnti baîlôw, ð' ða teîxðos èntòs keîto mégas par' èpâlîxîn ùpërsatôs: oude kê ìnû rëa ñhëro'sù ùmfotêrîms ëxôi â'nîr, ouddè mûl' ëbîwîn, oudi vûn bròtoî èiò'. ð' ð' èr' ùnûñvèn èm'bala' ùeàrâs, ðhàsosu ðê teptràîbalon kunnèn, sîn ð' õsste' ãràże pàìt' ùmnìsîs kebàlîs: ð' ð' èr' ðûvëntîùrî èùîkôs kàpptw' àf' ùñghlûl pûryon, lîtê ð' õssteà thûmos.

Teûkros ðè Ælaûkñon kratebôn pàìd' ìpìvlokôlûo


377. cûn ð' èðåolûîo máçhecâscoî, the reading of T only, agrees better with Homeric use than the vulg. èðåolûnto máçhebâ. Cfr. II 565 ñûmbalo îmbî èkena kàstatêvôîmà máçhëbâ. The mid. ñumàbê-ûçs always means to fall in with, meet.

381. ùpërsatôc, the top of a heap of stones piled up by way of ammunition against the breastwork. The acc. èpàlîxein may be explained perhaps by the use of keîmos as a perf. of tûôîmì, and so implying motion. But we should expect èpáîlëcè, for the use of parà with acc., without a verb of motion, is used only of one thing, or series of things, stretching along another. ouddè kê ìnû réa: Brandreth conj. ouddè kê ðëia chëri Fe tà tà ètèrîì (chëri ìnû àmfotêrîmûn â'nîr ëxôi ñanûcî), Menrad ðî kê Fe ñëia.

382. Of the two ancient variants in this line Ar. preferred the text on the ground that it was no marvel if a modern man could not lift such a stone with one hand. For the disparagement of modern men see E 304.

385 = ù 413. For the comparison to a man 'taking a header' cf. II 742, where the idea is worked out, ð' ìnû ëlçëðs ènîr, ð' ðëia kùmbô, kûl. Paley quotes also Eur. Suppl. 692 ès kràpta pûdò ñèn ekùkùbôstòw bìai, and Phôeû. 1150. It is possible that the omission of àf' (see above) may be the relic of a genuine tradition ðè Farpetûrî, but the word is practically unknown except in these three passages of H., and the der. can only be guessed at. The reading of Syr. suggests ðàrû nèvûrî (Cureton: cf. nèvûrî kûlùmïstô ñûcî). Hesych. There is no need to correct this to nèvûtîrî, cf. Eur. Phôeû. ut suppr. ës õdôs èîdès ãn ùpô teîxèwô | õkûmûs kùmbôstôbàs èkùnêvôkûs).
388. τείχεος must go with ἐπεκυάμενον, 'shaking at the wall' (so also H. 311). The genitives in 390, 420, do not justify us in joining βάλε τείχεος, 'shot from (his position on) the wall.'

389. άμως, for the Homeric εἰμίς. Lehrs conj. τον β. οὖο' άμως, which is the regular phrase, and probably right. άμως (al. άφως) is the only other instance of άμως in H., in a very suspicious passage.

390. The ἐπάλης is no doubt a breastwork of planks; it has been undermined, so that when it is pulled down in one place, it falls 'all along' the wall (διαμπερές). The nom. to άρισκε may be τείχος (the wall, by being stripped of the breastwork, makes an opening), but is much more naturally Σάρπιδών. The gap is not passed as yet by any of the Trojans; they did not appropriate the passage thus made (διότι οὐκέκλεισον 411, 418). This distinction between mid. and act. is the only resource to avoid the discrepancy between 390 and 411.

391. διαιρήςαντε, simultaneously. For the 'distributive apposition' by which this dual is followed by two verbs in the singular, compare H. 306.

392. άμφικοίτης are the emphatic words; his fate is to be killed in the open plain.

401-5 = H. 260-1. The variant ή δέ for οὖδέ, found in some ms. and quoted by Did. as the κωνή, comes thence, but has been altered here because the weapon does not reach his body; he is only staggered by the shock.

407. ἐκλέθετο, desired, is preferable to
the vulg. *ἐλπητό, hopetol, on account of the aor. infin. We cannot here translate *hoping that he had won. See note on 1. 28.

405 = II 121 (cf. M 467). These and χ 241 are the only passages in which ἀντίσεος is the epithet of a nation.

411. θέσει κέλευσον: see 397. παρά νυσί: we should rather have expected παρά νυσίν.

412. For ἐφοιμαρτεῖτε most mss. give ἐφοιμαρτεῖτον: the dual for the plural is doubtless the reading of Zenoedotos. Cf. τὸ σύνεις (note also 413-Ψ 117). δὲ τοι is the vulgate, in spite of the F of Φίλογον, but there is faint ms. evidence of variation. We can choose between Bentley's δὲ τε and Hoffmann's τοι. ms. evidence is in favour of the former, with the generalizing τε.

416. cf. would most naturally refer to the Greeks, as the party last mentioned, as in χ 149 μεγά δ' αὐτῷ φ. θ. : but what follows shews that we must understand it of both parties, 'a mighty task was revealed to them, set before them'; cf. Λ 734 ἀλλὰ σφ. : : φανή μέγα ἔργων Ἄρης, and Π 207 νῦν δὲ πέφανται φυλάττοισι μέγα ἔργων.

420. τὰ πρῶτα, once, as Λ 235.
423. ὃ τ᾿ ὀλίγου ἐπὶ χώρωι ἐρήμητον περὶ ῥήσης, ὡς ἀρὰ τοὺς διέφερον ἐπάλξεις· οἱ δ᾿ ὑπὲρ αὐτῶν ὁμοίων ἄλληκριν ἄμφι στήθεσθαι βοῦεις, ἀστικὰς εὐκύκλως λαιστήμα τε πτερόεντα. 

πολλοὶ δ᾿ οὔταζον κατὰ χρόνα νηλεῖ χαλκῶι, ἤμεν ὁτινειετέντι μετάφερεν γυμνοθείνη μαραμένουν, πολλοὶ δὲ διαμπερέου ἀστίδος αὐτῆς. 

πάντη δὴ πύργων καὶ ἐπάλξεις αἴματι φοτὸν ἐρράδατ ἀμφοτέρωθην ἀπὸ Γρώνων καὶ Ἀχαίων. 

ἀλλὰ ὅς ἐδώνουτο φόβον ποιήσαι Ἀχαῖων, ἀλλὰ ἐχὼν ὅς τε πάλαντα γυνὴ χερνίτες ἀληθῆς, ἦ τε σταθμὸν ἔχουσα καὶ εἴριον ἄμφις ἀνέλκει ἰσάζους, ἦ παίαιν ἄεικεα μισθὸν ἀρητά·

433. ἔχων, for αὐτάων, and in the weak sense, is not to be interfered with in a late passage. For 425-6 see E 452-3.

428. ὀτωί: so all MSS., Zen. alone reading ὠτωί, which most edd. adopt. The form gains support from Ο 664, where most MSS. give it; but in β 114, the only place where it recurs, it is a trisyllable. So ὥσ is an imbus in II 227, λ 502, ν 114; for ὥσ see A 209, M 328, N 327. Van L. suggests δέντη.

433. ἔχον is used intransitively in the first clause (as E 492, K 264, etc.), and hence ἄεικε must be understood intransitively in the second, by a sort of zeugma, 'they held on, as a woman holds the scales.' ἄλθεις seems to be used here in the primitive sense, 'not forgetting,' i.e., cautious, anxious about her task. The adjective elsewhere is only used of spoken words. To make it here = honest, 'consciences,' is to introduce an entirely un-Homeric conception.

The weight weighs the wool not out of motives of conscientiousness, but in order to make sure that by giving full weight she will earn her pay. The variant ἄλθεις, beggar-woman (fem. of the Odyssean ἄλθης, evagōn), is harsh after χερνίτης (which is apparently from χελπ, a handworker), and does not suit the picture. Though it is given in Apoll. Lex., the explanation there appended only suits ἀληθῆς (ὅσον δικαία παραλαμβάνει τῶν σταθμῶν καὶ παραδόσεων).

434. ἄμφις goes with ἔγγοικα, holding (one) on each side. ἐπαξιών = weight, only here in Homer. ἄνέκεια as Θ 72.

345. We must not look upon the μικρός as anything but payment in kind, food and perhaps cloth for garments. For ἄεικεα (misogynous, meagre: cf. Ω 591 ό όμοι ἄεικα δῶκεν ἄποια) Ar. read ἄεικεα, explaining ἥμοι νεῖκους, τὸ ἵσον αὐτῶι ἀπονέμουσα, ἀμενοῦν δὲ, φησιν, ἄεικα τοῦ εὐτελῆ, εἰ δὲ τῷ πρὸς τὸ Ξένωνος παράδοξον προφέρεται ἐμφεφα μισθὸν (Did.): a rare instance of vacillation. The simile is particularly interesting as giving us one of our few glimpses into the life of the Homeric poor. Elsewhere the working of wool is always carried out by the women of the house for themselves—even by Queen Arete in Phaikias. Only here do we find the beginning of a special industry of wool-working, the spinning, as it would seem, being given out for payment.


436. See note on H 102.

438. In H 558 the same expression is used of Sarpedon. For the difficulty therein involved see the introduction to this book.

439 = Ο 227. Ar. strangely enough made Zeus the subject of ΗΥCΕΝ, on the ground that Hector could not shout loud enough for all to hear him (442). Zen. must have taken the same view if he is correctly reported to have read επει θεον έκλων αυθήν for the second half of 444.

442. οὐάι, pleonastic, like ὄφθαλμων ἵσαν, ἐκάλουσατο φωνή (161). It is not necessary to suppose with Amelis that it implies any emphasis, such as hearing willingly.

444. κροσσάων: see on 253.

446. πριμνός, at the base. For this adverbial use cf. μέσον, ἄκρον, πρῶτος, etc. The use with a second adj. is, however, rare; with a participle it is not uncommon (Λαφείδος σατυρίζων, etc.).

447. δῆμου ἀρίστω, as Λ 328, 'the best of a whole community.'

448. ὀξλίκειεν, as i 242. A few mss. give ὀξλήσειαν (cf. 259 ἐμόχλεος); but Kallimachos and Ap. Rhod. use the form ὀξλίν. The derivation and connexion of the word with ὀξλος or μύχος are very obscure. Φ 261 ὀξλεύσται seems to be distinct.

450. ἁθετεῖεν as diminishing the greatness of the feat. But, as Heyne remarks, the aid of a god only explains, without diminishing, a hero's superiority to common men.

451. For the indic. instead of the usual subj. after οὐ εἶτε cf. Δ 422. There seems, however, to have been a variant φέραν, though it is not recorded in our mss.—Hehn (Cult. p. 435) notes that πόκον properly means wool plucked out; shearing may possibly have been still unknown in Homeric days.
the door of Achilles' hut is held by a single *ἐπιβάλης*, apparently identical with the κλῆς.

458. διαβάς, setting his legs well apart. ἀφαυρός is else used only of persons. Notice the curious use by which *ἐπιβάλης* = *more powerful*, a comparative in the dependent form of ὁκ ἀφαυρός = *strong by hinges*.

459. σοιροῦς, hinges, projecting vertical iron pegs at the top and bottom, working in stone sockets, such as have been found at Tiryns.

460. *ὑπόμαια*, here in the sense of face generally; the phrase is curious, as it is in the brow, *above* the eyes, that we are accustomed to see a dark expression.

465. *ἐρύκακος* and *ἐρύκακη* are of course equally possible (see on Ε 311), the sense in either case being *none could have stopped him*.

466. Heyne and others are inclined to doubt the genuineness of this line, as the addition of *νόορι σθεν*, and still more of ὅτι ἐσάλτο *πύλας*, is very flat; while the last clause seems to contradict the
κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ’ ὀμίλου
tεῖχος ὑπέρβαυειν· τοῖς δ’ ὀτρύνοντι πίθοντο.
aυτικα δ’ οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ’ αὐτὰς
ποιητὰς ἐσέχυντο πῦλας. Δαναοὶ δὲ φόβηθεν
νής ἀνὰ γλαφυρᾶς, ὀμαδὸς δ’ ἀλίαστος ἑτύχθη.

468. ὀτρύνοντι Α. Ω (others ὀτρύναντι): ὀτρύνοντα Ι.: ὀτρύνοντο Ρ. ||
ὄτρυνοντος ἄκουσαν Schol. B (Porph.) on Μ 12.

preceding simile, and may possibly be a vague reminiscence of B 93 ὃσα ἔδειξε.

470. ποιητάς = ἐποιηκεῖσας E 466, etc.
ON THE HOMERIC USE OF THE POSSESSIVE PRONOUNS

 Alto, apc1

 All branches of the Indo-European family of languages possessed a reflexive pronominal stem seve, sve, se, which was used for all persons and numbers alike in the reflexive sense self. This use has survived untouched to the present day in the Slavonic languages; e.g. in Russian the acc. sebyá means my-, thy-, him-, her-self, our-, your-, their-selves, according to the subject of the principal verb. The same is the case with the mod. Persian khú-d (khú = sva-). Traces of it are found in other languages; e.g. in Latin se and suus, in German sich, are used for the plural as well as the singular; the characteristic passive ending -r in Latin and Keltic is probably an appended -se, just as in mod. Scandinavian the passive of all persons and numbers is formed by the addition of -s (originally -sk) to the active.

 The universality of this use makes it almost certain that the stem was once used in the same free way in primitive Greek also. But in Homeric Greek there are practically no traces of it in the substantive personal pronoun. It is indeed clear that ou, oi, e were once purely reflexive—the absence of a nominative and of distinction of gender, which in a reflexive pronoun are needless, indicate this. But in Homer at least the pronoun has fallen into rank with éwou and coú: it is not only confined to the 3rd person singular, but has developed into an anaphoric pronoun.

 It has not, indeed, lost the reflexive use: this is frequent, and was distinguished by Aristarchos from the anaphoric use by accentuation (éo reflexive, éo anaphoric, H. G. § 254).2 But in a large majority of

1 The following is mainly taken from Brugman(n) Ein Problem der Homeri-

ischen Textkritik und der vergleichenden
Sprachwissenschaft (Leipzig 1876), and Dyroff Geschichte des Pronomen Reflex-

ivum, erste Abt., Wurzburg 1892.

2 Dyroff has suggested that the superior antiquity of the reflexive use is indicated

by the fact that the word makes position only when reflexive in the strictest

sense, as though it then still retained both initial consonants, in the phrases

ápó éo (=ápo c Féo), ánó ésen, nòrò of

(Φ 507). It is possible, however, that the lengthening here may be explained

by metrical necessity and (in Φ 507) by the sixth ictus; see App. D.
cases where the pronoun is used, the employment of it is reflexive only in a wide sense; it does not belong to the grammatical subject of the principal verb, but to the logical subject, i.e. that which is most prominent in the speaker's mind. For instance, in subordinate sentences it often refers to the subject not of the verb of its own clause, but to that of the principal sentence. The gradual extension of laxity through such sentences can be traced till we reach the purely anaphoric use, in which ε is entirely equivalent to ουτός.

This restriction to the 3rd sing. involved the use of other reflexive forms for the 1st and 2nd sing. and the 3rd plural. For the 1st and 2nd persons the oblique cases of ἐρώ, κύ, ὑμεῖς and ὑμεῖς were at hand, and were used freely in a reflexive sense, with or without the addition of a case of οὐτός. For the 3rd plural, which on the evidence of Latin and Teutonic was the last to go, Greek created its own forms σφέων, σφίς, σφέας, with the enclitic σφί, σφάς, σφέ.

The only passages in Homer where it has been thought that traces remained of the original "free" use of the substantive pronoun (see notes on B 196, K 398) do not warrant the conclusion, which is indeed incompatible with the developed anaphoric use.

With regard to the adjectival forms ὁκ or ἔόκ, however, the case is different. It has been often held since the early days of criticism that these words could be used equally, in the general sense oun, for all persons and both numbers. This view was held by Zenodotos but impugned by Aristarchos, who confined the adjective to the 3rd sing. The question is still in dispute. The following are the main arguments in the case.

There is ms. evidence in Homer for the use of ὁκ or ἔόκ for other persons than the 3rd sing. In nearly all cases, however, there is a variant which was preferred by Aristarchos.

This is taken by Brugmann and others as proof that Aristarchos altered the ms. tradition "for the sake of a fad." For such an accusation there is not the least ground; all the evidence shews that Ar. could not alter the tradition, however he may have wished to do so. All that he did was to choose that one of the existing variants which agreed with his view.

There are a number of passages in Homer where it seems likely from internal reasons, though there is no ms. evidence, that a form of ὁκ (ἔόκ) has been supplanted by another less suitable word, in order to avoid the application of the pronoun to another person than the 3rd sing.

The free use of the adjective is common in the imitative Epics, Apollonios Rhodios, and Kallimachos. This shews that it existed in the Epic poems which they had before them. They extended the use, indeed, from the adjective to the substantive pronoun.

If, then, Aristarchos is right, and ὁκ was always confined to the 3rd sing. in Homer, it appears that the later archaizing poets, or rather the older texts which they followed, must, with no analogy to guide them, have invented a use which, as our knowledge of cognate languages shews, was actually primitive. The improbability of this, compared with the other theory, that the "free" use of ὁκ actually survived in a few cases in Homer, is enormous. This, and not any question of the relative
authority of Zenodotos and Aristarchos, is the most cogent argument in favour of the genuineness of the free use of the adjective in Homer.

The fact that the archaising poets extended the free use to οὐ, οἶ, ἐ is of little importance; this was a natural thing for those to do who had the analogy of the adjective before them; it is an obvious conclusion that if οκ can = ἐμός, then οὖ can = ἐμωτο; but if οκ never meant anything but his in Homer, as ἐ never means anything but him, it would be an amazing step for an imitator, against all the usage of his own day, to make it = my.

The analogy, indeed, is so obvious that it may at first sight seem hard to understand how the pronoun and its adjective can have gone such different ways. But it is certain that, even on Aristarchos' theory, the two had materially diverged in use; for while the reflexive use of the pronoun is rare compared to the anaphoric, and almost confined to a few prepositional phrases, in the adjective it is almost universal, though the reference is occasionally not to the grammatical subject but to a person who is at the moment specially prominent. Thus in cases where the reference is to the grammatical subject instead of the object, this object almost always precedes (see, for instance, Ζ 500 Ἄκτος οἶ ἐνι οἴκωι). In Ω 36 ἦι τ' ἀλόχωι ἰδέειν the pronoun is attached to the indirect object in the dative and refers to the direct object in the ace. 

X 404 ἐνι ἐν πατριῶι γαίη is peculiar in that there is neither pronoun nor name immediately preceding to which ἐνι can grammatically refer; but Hector is so prominently the logical subject of the whole passage that there can be no ambiguity. There are only two cases (ὑ 345, ὦ 196) where the reference is to an indirect object in the dative.

With this degree of latitude it may be said that οκ is always reflexive.

It will be seen that Homer does not possess any unemphatic anaphoric possessive adjective: the place of one is taken by the very common possessive use of the dat. οἶ, more rarely by the gen. τοῦ, τῆς, and still more rarely by αὐτοῦ, αὐτῆς.

The following passages of Homer, where the reading is undisputed, point to the free use of the adjective,

δ 190-2 'Ατρείδης. περὶ μὲν σε βρότων πεπνυμένων εἶναι Νέκτωρ φάσει: ὁ γέρων, ὦτ· ἐπιμηνασάμενα σείο οἰσίν ἐνὶ μεγάροις, καὶ ἀλλήλους ἐφέσωμεν.

Here it is possible, though awkward, to take οἰσίν ἐνὶ μεγάροις with Νέκτωρ φάσκει: but the order clearly suggests that οἰσίν = ἡμετέροις, and it was presumably on this ground that Ar. athetized 192.

1 According to Dyroff p. 19 the sole exceptions, if we regard only cases of strictly grammatical reflexion, are Λ 433, Π 451, against 43 instances of the use with prepositions. When we take into consideration the "logical" reflexion in subordinate clauses, etc., it soon becomes difficult to draw the line between anaphora and reflexion. Under the head of subordinate clauses however Dyroff includes cases such as Β 239, Δ 400, E 800, which might fairly be regarded as direct reflexion. See Η. G. § 253 (1).

2 So Dyroff; but see Η 190 τότε ὃμ Ζεῦς Ἄκτος δώκεν ὃ σεκαλάξα φορέειν, and Κ 256 Τυμπεθήνι μὲν δώκε . . . φάγαναν ἄφωρκες, τὸ δ' ἐόν παρὰ νῦν λέλεκενο.

3 A similar latitude is familiar in Attic with the unquestionably reflexive ἐαυτοῦ. See Kühner ii. § 455 (3).
This is translated, "I can see no sweeter thing than a man's own country"—a form of expression which no one would defend if it were not held illegitimate to translate "my own country." ¹

\[
\nu 320 \text{ ἀλλ' αἰεὶ φρεσκὸν ἠνίκην ἑξών δεδαὶ̓γμένων ἄτορ ἡλώμην.}
\]

Here ἠνίκην must = ἐμάνικην: the opponents of the "free" use have no basis but the athetesis of 320–3.

H 153 οἱ ράσει δοι is most simply taken to mean οἱ ράσει ἐμώι: see note ad loc.

We pass on to a number of passages which are closely connected:

- \( \text{A 393 ἀλλὰ οὐ, εἰ δύσπασαι γε, περίσκεο παίδος ἐνός.} \)
- \( \text{O 138 τόδε εὖ οὐν κέλωμαι μεθέωμ γόλον υἱός ἐνος.} \)
- \( \text{T 342 τέκνον ἐμόν, δὴ πάμπαν ἀπὸιχεῖ αὐτρός ἐνος;} \)
- \( \text{Ω 422 ὅς τοι κύδωνται μάκαρες θεοί υἱός ἐνος.} \)
- \( \text{Ω 550 οὐ γάρ τι πρίσεις ἀκακήμενον υἱός ἐνος.} \)

In all these cases Zen, read ἐὸς for ἐνος (the Scholia A on Ω 422 are lost, but there can be no doubt that Zen, was consistent here also). In A 393 a large number—perhaps a majority—of the mss. that have been examined either read ἐὸς or give it as a variant. In O 138 it is read by HR and is a variant in L. In Ω 422 and 550 Pap. \( \nu \) has τεσσίο in the margin. In Ω 550 P \( \nu \) has ἐὸς. In T 342 alone has no ms. evidence yet been quoted for anything but ἐνος.

In all these lines ἐὸς = thy gives excellent sense; in O 138, Ω 422 it is not strictly reflexive but refers to the preceding pronouns \( \epsilon \eta, \tauοι \)—an extension of the use to which parallels have been given.

The word ἐνος is commonly taken to be the gen. of ἱκός, for ἱκός with metathesis of quantity, and for this reason some of the grammarians (e.g. Apollonios) wrote ἐνος, but against the best tradition (La R. H. T. p. 234). But this explanation is untenable. ² ἐνος can only come from *ἐεύς. It occurs undoubtedly twice in the Od. (\( \zeta \) 505, \( \omega \) 450), where the sense good is admissible but not particularly appropriate. In these two places Brugmann would take ἐεύς to mean lord. The former line was attested by Athenokles and Ar.; in the latter the sense 'mine own lord' is not absolutely inadmissible, and here Ven. iv. 9 reads ἐὸς. Μα γρ. ἐμότο.

But even if we admit this anomalous word in the sense good, there remains the curious fact that ἐὸς is used instead of it whenever the reference is to the 3rd person. We have υἱὸς ἐὸς Ν 522, \( \Xi \) 9, \( \Sigma \) 138, πατρὸς ἐὸς Μ 662, \( \Xi \) 11, T 399, \( \Psi \) 360, 402, \( \xi \) 177, (\( \nu \) 289), χαῖος ἐὸς Σ 266, \( \Sigma \) 71. Only in \( \Xi \) 9 (ἐνὸς Eust.), \( \Sigma \) 71 (ἐνὸς Eust., ἐνὸς Cant.) —not Harl. a), \( \Sigma \) 138 (ἐνὸς ΗΙ Vr. a, ἐνὸς D—not Harl. a—ἐνὸς Syr., and ἐν ἄλλωι υἱός ἐνος A) there are traces of variation to indicate the

¹ A very similar case is Pindar \( \Pi \). ii. 91 στάθμιας δὲ τίνος ἐκλαίμενοι | περικαΐς ἐνάγασαν ἐκός δοῦναρον ἑαυτήν πρόσεις καρδιαί: 'as if one's heart for their heart,' Glidersleeve.

² Recourse may perhaps be had to Schulze's theory of the lengthening permitted in the sixth arsis (see App. D), so that ἐνός would stand for ὑπέρ.
effects of such reminiscence of the disputed passages as may have produced the single converse variant ἔτοι for ἐνος in ρ 450.

Curiously enough, we find another anomalous usage which, like that of ἐνος, is entirely confined to clauses where reference is made to the 1st or 2nd persons, while ὦ is always used where the 3rd person is in question. This is the questionable use of the article in place of a possessive pronoun with words of relationship (see Η. Ζ. § 261. 3 b).

Λ 142 ἀν ἀν ἦν θη τοῦ πατρὸς ἀεικέα τίσετε λόγον.
Here Zen. read οὖ, others εφοῦ, mss. τοῦ with Ar.

Τ 322 οὖδ' εἰ κεν τοῦ πατρὸς ἀναφορίμενοι πυθοίμην.
The School. A here are missing, so it is impossible to say if Zen. wrote οὖ. But Monro's translation "If I heard of such a one as my father being dead is inadmissible. Achilles puts the one extreme case; the whole point is that there can be no other such as his father—his own father.

β 134 ἐκ γὰρ τοῦ πατρὸς κακὰ πεισόμαι.
The article has given commentators great trouble; it surely must mean my, though some explain "him, viz. her (Penelope's) father."

Φ 412 οὐτω κεν τὸς μητρὸς ἐρίνυας ἐξαιστίνοις.
π 149 πρῶτόν κεν τοῦ πατρὸς ἐλοίμεος νόιτων ἠμαρ.

In all these cases the reflexive ὦ would be suitable in the sense mine or thine own.

In the following cases the reference is not to the subject of the sentence, but is made clear by the use of the personal pronoun:—

Λ 492 ἀλλ' ἄρε μοι τοῦ παιδὸς ἀγαυοῦ μῦσον ἐνιοε.
Τ 331 ὦ ὦς μοι τὸν παῖον . . Εκυρόθεν ἐςαγάγοις.

(Here, however, the article may be resumptive.)

All the above instances, granted the "free" use of the pronominal adjective, can, by substituting it for the article, be brought into line with those where the reference is to the 3rd person, in which ὦ is invariably used: οὖ πατρὸς Λ 404, η 3, οὖ παιδὸς Ι 633, Π 522, Ω 85, ρ 358, π 411, φ 56, οὖ ἦγος Ω 122.

The coincidence of the use of the article with the persons referred to is just as remarkable as with Ἐνος, but as evidence to support the change is lacking, doubtless because the harmless necessary article caused less qualms to editors than the strange form Ἐνος. How easily it might slip in is shewn by such variants as G's τῷ for οὐ Π 431. Hence we need not be surprised that in Λ 763 τὸν should for once, in all probability, have displaced an original ὦ = his own.

The favourite connexion of the adj. with words of relationship suggests that the emphatic "own" connoted in such cases "dear," ὦ (ἐός) in fact is very nearly equivalent in use (subject to the limitations of reflexion) to φίλος, which from the sense 'dear' is so often weakened to a mere 'own.' And there is some ground for believing that φίλος has occasionally taken the place of ἐός where used for other persons than the 3rd sing.
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Γ 244 ἐν λακεδαιμονὶ αὐῳ, φίληι ἐν πατρὶδι γαίῃ.

Here Zen. read ἐν, their own; though no ms. support has been found, yet there is at least presumptive evidence that it once existed. So in 1 414 ἱκωλαι φίληι may point to an original ἱκωλαι ἐκν. (see note there). We have in fact τὸτε δὲ Ζεὺς δυσμενεέεει | δῶκεν ἀεικίσασαι ἐν ἐν πατρὶδι γαίῃ X 404. ἐκν ἐς π. ῥ. recurs four times, and ἵκν ἐς π. ῥ. five times (all in Od, except O 505). On the other hand, ἵκν ἐς π. ῥ. never occurs. ἵκν ἐς π. ῥ. is found nine times, φίληι ἐς π. ῥ. some twenty-nine. Brugmann suggests that in all these cases ἵκν ἐς ἢν should be substituted for φίληι or ἵκν. In ε 168, η 77, one or two mss. actually read ἢν for ἵκν: but this may be only a reminiscence of ε 26, 144, where the verb is in the 3rd person. In the same way we can account for the sporadic ὦι for ἔωι in Θ 420 (from 406).

We have already mentioned one passage (v 320) where φρείν ἰκι must = φρείν ἵκι. In seven passages where φρείν ἰκι occurs ἰκι is found as a ms. variant (Ξ 221 in D, Τ 174 in GPR T Vr. A, ε 206, ζ 180, υ 362, ο 111, ω 357). Brugmann holds, though with hesitation, that ἰκι should in all cases be written for ἰκι. The case, in fact, is not strong here. ἰκι is found without variant in thirty-one passages, and we should expect more evidence had such a wholesale change taken place in historical times.

The preceding cases all fall under the head of more or less fixed phrases. There remain to be mentioned some sporadic instances where there is ms. indication of ὦι as a variant.

Λ 76 ἀλλὰ ἐκνλοι | φροίειν ἐνὶ μεγαροικι καθεῖατο.

Here GPQST have ὦιει (ἐν ἀλλωὶ Λ).

Ξ 249 ἢδη γάρ με καὶ ἀλλο τεν ἐπίνυσσεν ἐφετω.|. Ζεύς ἐν δύο ἐκείνα καθεῖατο. See note ad loc.

θ 242 ὥτε κεν κοῖς ἐνὶ μεγαροικι | δαινύμι.

ο 89 κατελείπον ἔπι κτεάτεεειν ἐμοίις.

In both these places one or two mss. read ὦιει, ἔωιει.

α 402 κτήματα δ' αὐτὸς ἔχοι καὶ δώμαις σκοίκι ἄνακοικει.

Here there is a large preponderance of ms. evidence for ὦιει (σκοίκι UKW: ὦιει FGTHZPH: δώμαις oic D—Ludw.ich).

Brugmann's own summary of his conclusions for Homer (excluding the Hymn and Hesiod) is given in the following table 1:

| ὦς = ὦς | Z 221*, Η 153*, Τ 322*, 331, and seven places in Od. |
| ὦς = κοκ | Α 297, Β 33, 70, Δ 39, Ε 259, Ι 611, Κ 237, Ξ 221, 264, Π 36, 444, 851, Σ 463, Τ 29, 174, Υ 310, Φ 94, 412*, Ω 504, 557, and twenty-seven in Od. |
| ὦς = ἰμέθερος | β 206*, δ 192*, ρ 149*. |

1 Only the passages marked with an asterisk are regarded by Brugmann as "quite certain"; the remainder are either probable or possible.
The great preponderance of ēc and ēc = cóc is chiefly due to the repetition of formulae (φρειν οίκιν changed to φρειν ἔκιν, etc.).

It is remarkable that there should be so few instances of ēc = cφc, for in Latin and Teutonic it is in the identity of the 3rd sing. and plur. that we find the clearest trace of the old “free” use of the reflexive stem. Unlike these languages Greek began first by differentiating sing. and plur., creating for this purpose a new stem cφ. The origin of this form is doubtful. It is now generally held to have taken its rise from c-φι(n) where c- is a weak (ablaut) form of the stem se, and -φι(n) the case termination. The analogy of ἀμμι(n) etc. then gave rise to cφe, cφεων, etc., and these again to the dual cφω. It is quite possible that the 2nd dual cφω, as well as the 3rd, may have arisen in the same way.1 In this case the difference of accentuation and form which Ar. (but not Zen.) made between the two persons may be artificial. The adjectival forms cφός, cφέτερος arose naturally from the analogy of έλός, cóς, óc on the one side, and ἀμετρος, ὑμετρος on the other. cφε, cφι, cφας, are of course anaphoric, but cφός and cφέτερος are always reflexive in the strict sense, grammatically as well as logically. This new stem must have arisen while the sense of the free use of ōc still existed but was dying out; a single example of cφέτερος = ὑμετρος is found in the (late?) prologue to Hes. Οπ. 2, and we have cφέτερος = ōc Scut. Her. 90, cφός = ōc Theog. 398. So φιν = οί Ηγμ. xix. 19 (Scut. H. 113 ?). But this is not sufficient to support φιν = ἐμιν in K 398 (where see note). The extension of cφε to the singular is of course familiar in Attic—no doubt as an archaism—and the imitative Epics freely use both the pronoun and its adjective of all persons and numbers.

The conclusion seems to be, then, that the use of the reflexive adjective for all persons and numbers survived into the Epic period; that it was becoming a rare archaism when the poems took their final form and was generally changed into more familiar words where possible; and that traces of the original form were rare from the first. Here, as elsewhere, two streams of tendency conflicted—the archaizing which made the most of the old forms and extended them beyond their original limits by analogy to the personal pronouns; and the purist school which strove to produce uniformity by preferring the new forms, already in a majority, to the vanishing relics of the old. The struggle between the two—largely, no doubt, an unconscious one—must have been going on as long as the vulgate existed, three or four centuries before Zenodotos and Aristarchos, who here, as elsewhere, represent tendencies, record facts, and state theories, but could produce no material change in the ms. tradition.

1 See Brugmann Gr. ii. p. 804 Anm. 3 "nach dieser Auffassung hätten die Elemente vor "ue(s) keine besondere Beziehung auf die 2. Person, und so liese sich c-φω wol auch mit c-φιν vermitteln."
APPENDIX B

ON HOMERIC ARMOUR

Traditional views on Homeric armour were revolutionized by the appearance of Wolfgang Reichel's *Ueber Homerische Waffen* in 1894. Though differing in some not unimportant details, I cordially accept Reichel's views on the main question, and have taken them as the basis of the following paragraphs.

The general outline of these views may be thus summarized. The armour of Homeric heroes corresponds closely to that of the Mykenaean age, as we learn it from the monuments. The heroes wore no breast-plate; their only defensive armour was the enormous Mykenaean shield, which protected both sides as well as the front of the body, and the helmet.

When the Mykenaean period had passed away, a complete change took place in Greek armour. A small round shield and corslet between them displaced the unwieldly shield, and the hoplite supplanted by his superior mobility the warrior who had to rely upon a chariot to move his shield and himself along the line. By the seventh century B.C. or thereabouts, the idea of a panoply without a breastplate had become absurd. By that time the Epic poems had almost ceased to grow; but they still admitted a few minor episodes in which the round shield and corslet played a part, as well as the interpolation of a certain number of lines and couplets in which the new armament was mechanically introduced into narratives which originally knew nothing of it.

The different pieces of armour will be treated in the following order:—(1) ἄσπις, σάκος. (2) κηνωμίδες. (3) θεόρης. (4) μίτρης. (5) χιτών. (6) ζωστήρ. (7) κόρυς. (8) λαικίης. (9) σίφος. (10) τόσον.

I.—The Shield

(1) The construction of the shield is as follows. First, one or more layers of ox-hide (Ajax' shield has as many as seven) of a circular shape

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1 My special thanks are due to Mr. Bayfield for his help in drawing up this Appendix, which is enlarged from that which he wrote for the school edition of the *Iliad* published in 1895. It will be seen, however, that I have found it necessary to introduce some material changes.
(hence called κύκλοι 1 in Y 280) are well dried (βών ἀπαλέην H 238, δόμηκε ... αὕηις στερεῖς, etc.), presumably on a last, and firmly stitched together (see note on M 297). Two points in the circumference (a and b in Fig. 5), a little above the level of the horizontal diameter, have been previously taken and drawn towards each other, so that the shield assumes the form shewn in the illustrations (see Figs. 1, 2, 8, 9, and 10). It is preserved in this shape by two 'staves' (κανόνες), probably of wood, placed inside. One runs from top to bottom of the shield, lying close against the leather throughout its course. Seen in profile it is of the shape shewn in Fig. 6. The other (seen from above or below, its shape is that shewn in Fig. 7) is placed horizontally between the points a and b (see Fig. 5). Along the lines ac and bd it is laid against the leather; but from c to d it is free, leaving room for the hand to grasp it (see Fig. 9). It will be seen that viewed from the front the shield is divided into two unequal hemispheres 2 connected by a sort of bridge. The middle point of this bridge (which will vary in length and width according to the way the sides are drawn in) is the ὀμφαλός

1 The κύκλοι of A 33 are another matter; the shield of Agamemnon there described is altogether of a later type than the Mykenaeian.

2 The object of this was no doubt that the centre of gravity might be below the hand. It will be observed that, viewed from the front, the outline of the shield resembles that of the figure 8, the form given to it in the Mykenaeian representations. See Figs. 8 and 10.—M. A. B.
or ‘boss.’ The outer face of the shield was covered with metal, which might be laid on in various manners; an arrangement in concentric rings is a natural one. The edge of the leather was turned up outwards, forming a rim (άντος), in order to protect the wearer from the sharp edge of the metal face. The shield was suspended by a broad baldric (τέλαμών) of leather, often richly ornamented, which passed under the right arm and rested on the left shoulder. The baldric must have been fairly long to allow free manipulation of the shield, but its exact points of attachment are difficult to determine. This baldric crossed that of the sword, which lay over the right shoulder, about the middle of the breast:

Fig. 9.—Interior of shield made after the Mykenaeon figure-of-eight pattern. The two κανόνες are shewn, and the ἑάθοι (‘back-stitching’) of M 297.

(a) When not in use it could hang behind the back, and would strike against the neck and ankles of the warrior as he walked (ep. Ζ 117).

(b) By a pull at the baldric with the left hand it could be brought round the right side to the front. Supported in this position solely by the left shoulder, while protecting the whole body, it left the wearer’s arms free, so that he could hold a spear in each hand or use both for the

1 It is of course possible that the Mykenaeon armourer succeeded in bringing his side folds to a point, so that the ὁμφαλός had not the appearance of a flat bridge but resembled rather a point which very conspicuously formed the centre of the shield. To such a point the word ὁμφαλός undoubtedly would apply, and a shield so formed would lose the rather cranky and crumpled appearance which it must be admitted is perceptible in Figs. 1, 2, and 9. See the shield added as an ornament at the top left-hand corner of the siege (Fig. 10).

2 From experiments I have myself made with shields of buckram, I think the points would be very nearly in the position of x x in Fig. 5, below the centre. See Fig. 9.—M. A. B.
long thrusting-lance. (c) Crouching down, the warrior grasped the horizontal κανόν with his left hand and held the shield away from him, its lower rim resting on the ground (cp. Α 593, Ν 157). This would be the natural position at close quarters, unless the sword were being used, when of course the warrior would need to stand his full height. It would then be a matter of choice whether the shield should hang for protection in front or for convenience behind.

(3) It appears that the epithet ΕΥΚΥΚΛΟΣ (Ε 453, 797, Μ 426, Ν 715, Ξ 428) is properly applied to the shield, which is made of circular plates. πάντος ἔτη more probably indicates even balance, though it is generally taken to be the same as ΕΥΚΥΚΛΟΣ (see note on Α 306). άμφιβρότη expresses the peculiarity of the Mykenaean shield, that it covers the man on both sides as well as in front, while ποιθεκκίσ aptly describes its great height. We understand too how its weight tired the left shoulder (cp. Η 106 ο δ' ἀριστερόν οἵμον ἐκαίμεν, | ἐκπέδων αἰεί ἕγων κάκος αἰώλον and Ε 796–7); how easy it was to trip over the shield (Ο 645 ff.), and how it was quite possible to sleep under it (ξ 474 ff.).

(4) It was the great weight of the shield which led to the use of the war-chariot. This, as the poems shew, the warriors used less for fighting than as a means of rapid transport from one part of the field to another. The archers, being shieldless, employ no chariot; and if Odysseus and the Salamian Aias have none either, the want is to be explained by the fact that their homes are small rocky islands. We find at the same time the answers to two other problems:—(i) Why did not the Homerian heroes ride? Because no man could carry such a shield on horseback. (ii) Why did the war-chariot disappear so completely in historic Greece? Because the introduction of breastplate and light shield rendered it no longer necessary.¹

(5) Besides that described above there was an alternative form for the Mykenaean shield. It might be a rectangular oblong, bent into the form of a half-cylinder. This was no doubt the shape of the shield of the greater Aias, who is described as φέρων κάκος ἴτυε πύργον (Η 219).

¹ In his recent work La Civilisation des Celtes et celle de l'Époque homérique (Paris, 1899, vol. vi. of Cours de Littérature Celtique), M. d'Arbois de Jubainville has called attention to a curious analogy which shews that this type of armament naturally arises in certain circumstances. The ancient Celts used no defensive armour but the long shield, and fought in chariots. The introduction of the coat of mail seems to date from the first century A.D., and to be imitated from Rome. The author ascribes the older armament to the advantages it gave against an enemy armed with bows alone, its disuse to the disadvantages against spears. "Lorsque les boucliers étaient, comme ceux des Gaulois, assez grands pour protéger tout le corps du guerrier et que le guerrier ne se découvrirait pas, les flèches de l'armée ennemie ne pourraient l'atteindre. L'archer, n'ayant pas de bouclier, n'avait aucun moyen d'éviter le javelot lancé par son adversaire. Quant à la fatigue qu'aurait causée à celui-ci la charge du bouclier, elle était supprimée par l'emploi du char; le guerrier n'en descendait qu'au moment d'aborder l'ennemi qui, s'il était archer, dépourvu de bouclier, n'avait plus possibilité de se défendre. L'emploi du bouclier et du char de guerre a donné en Europe aux Indo-Européens, élèves des Hittites, à une époque pré-historique, il y a environ quatre mille ans, une supériorité analogue à celle que les Espagnols arrivaient en Amérique ont due aux armes au feu lors des grandes conquêtes faites par eux aux seizième siècle de notre ère" (p. 349).
These shields had a small projection on the upper edge for the protection of the face (see Figs. 2, 4, and 8—particularly the hunting-scene on the dagger, where the two types of shield alternate).

The small circular shield of later times, of which there are no traces in the Mykenaeian prime, is equally unknown to Homer, with a very few curious exceptions. (i) In K Odysseus and Diomedes ride, though they have shields; and the company of Diomedes sleep (K 152) with their shields under their heads. The Mykenaeian shield might serve for coverlet (see 3 above) but hardly for a pillow. Hence in K the shield is light and round. (ii) The shield of Agamemnon (A 32–40), so far as the description is intelligible, seems to be conceived in the same way. (iii) In A 373 the mention of the breastplate indicates that the shield there “taken from the shoulders” is of the small later form.

II.—κνημιδες. ἐπισφύρια

(1) The κνημιδες were gaiters of stuff or leather. In ω 228 the word is used of the farmer’s gaiters: περὶ δὲ κνύμιςι βοεῖας | κνημίδας

Fig. 12.—A gold leg-guard found at Mykene.

ῥαπτὰς δὲθετω, ῥαπτὺς ἀλεινών. Such gaiters are worn by the warriors on the great Mykenaeian “warrior-vase” (Fig. 11). In only two places in the poem is the material said to be of metal. In H 41 the Achaians are called χαλκοκνήμιδες, but, as is pointed out in the note there, the author of the line has ventured to desert the traditional

1 The Warrior Vase from Mykene (Fig. 11) shews that the round shield had come in by the end of the Mykenaeian epoch, see III. (5) below.
because he required a long syllable, ignorant of the fact that he was thus offending against archaeological correctness. In Σ 613, τεύξε δὲ οἱ κνημίδας ἕνανθα κασσίτερον. Hephaistos makes greaves for Achilles of tin. This, however, is only natural; the divine smith substitutes his softest metal for the leather usually employed. The object of the greaves was not protection against the foe; for in that case Hephaistos would certainly have used something stouter than the weak and practically useless tin. Their sole purpose was to prevent the chafing of the legs by the edge of the shield. Accordingly we find that the archers, since they carry no shield, wear no greaves; but when Paris arms for the duel and takes a shield, κνημίδας μὲν πρῶτα περὶ κνήμησιν ἑονκε (Γ 330).

(2) A further protection to the shin was afforded by the guard, a drawing of which is given above, and which is perhaps to be identified with the ἐπικυρίον. The broad band clasps the leg just under the knee (being fastened by a wire which passes through two small holes in its extremities), and the guard is kept in its place by a bar-shaped button of metal attached to the gaiter and passing through the ring of the guard, which is left incomplete for that purpose (see Fig. 1). Specimens of these guards (one round the knee of a corpse) have been found in three of the Mykenaean tombs; but—and it is a significant fact—no metal greaves.

III.—Θώρης

(1) As soon as we come to inquire into the nature of the Homeric breastplate we find ourselves involved in difficulties. This piece of armour, unlike the shield, is rarely alluded to, and never with such detail as to enable us to get any precise idea of its nature. We learn only that it is composed of τύαλα, presumably two, viz. a breastplate and backplate, though we are never told this. But of the means by which they were fastened, though the appliances required must have been of a comparatively refined nature, we learn nothing. Nor, with the exception of the adj. ἀκτερόεις (Π 134) and the very late description in Λ 20 ff., do we learn of any adornment of the surface. And the difficulties are not merely negative. For instance, in Π 357-60, repeated in Η 251-4, the introduction of the breastplate (in 358) throws the whole passage into confusion; it is obvious that after a spear has passed through a breastplate there is no longer any possibility for the wearer to bend aside and so avoid the point, though such a manoeuvre would be quite practicable behind the great shield, as the passage would mean if 358 were absent.

(2) Inconsistencies such as these multiply as we follow out the details of the poems. For instance, we find that no breastplate is ever mentioned in the Odyssey, though we should certainly expect to hear of it had Odysseus worn one in his story of the ambush in ξ 470-502, or in the long and detailed fighting with the suitors in χ. In the Iliad, instead of finding that it belongs to the essential equipment of every hero, we discover that it is given to some only, and that in the most capricious fashion. For instance, while Odysseus, Diomedes, Achilles, and Hector sometimes have it, we never hear of it in the case of Aias, Nestor,
Idomeneus, Aineias, Sarpedon, Glaukos, Pandaros. It is particularly
significant that there is actually no mention of a breastplate in the
_Dolomeia_, which more than any part of the _Epos_ delights in the detailed
description of dress and armour. Note particularly that the arming of
Odysseus is minutely described there, yet he wears no corslet; but in the
next book, in one single line, Λ 436, he has one. Twenty lines farther
on the corset has again disappeared (see 456–8). And this single line
436, the only one in the whole _Epos_ which gives a corset to Odysseus,
is the very line which caused trouble in Π 358 = Η 252. In this place
as in the others it can simply be dropped out at once.

So again Diomedes, who in Κ wears no corset, has one in E 99, but
by E 112 it has vanished again, nor has it returned in 795. The other
two allusions to a corset worn by Diomedes, Ο 195, Ψ 819, both belong
to passages of the latest character. The corset of Menelaos appears in
Δ 136, again in the offending line, only to vanish in lines 185 ff., 213 ff.
This has caused infinite trouble in the explanation of the passage, with
which nothing can be done till 136 has been expelled as the intruder that
it is. So, again, Achilles seems in Υ 259 ff. to have no corset, though
one has been mentioned among the arms made by Hephaistos, Σ 610,
where, however, it is spoken of in such scanty terms as to suggest that
the line is a shamefaced intruder. Hector has a corset only in Η 252, of
which we have already spoken, and Ρ 606; we hear of none when he is
killed, and in Χ 124 ff. he speaks of himself as _ρωμός_ when he has laid
aside shield, helmet, and spear. The same is the case with Lykaon in
Φ 50 _ρυμόν_, ἀτέρ κόρυσσος τε καὶ ἀσπίδος, οὐδ' ἐχει ἐγχος. In fact,
shield, helmet, and spear are repeatedly enumerated as composing the
panoply. See, for instance, Ν 713 ff., Ξ 370 ff., Ο 125 ff.; and as a
general proof of the absence of corsets the notable words of Μ 424–9.

(3) On going through the passages where the word _εώρης_ occurs,
we may classify them as follows:—

(a) The formal line δεύτερον αὖ ἐωρήκα περὶ στήθεσσιν ἐδυνεῖ
occurs three times, Γ 332, Π 133, Τ 371. It can always be cut out
without leaving a gap; but in the two former passages the following line
also must go with it.

(b) καὶ διὰ _εώρηκος_ πολυδαιάλου ἱρήρειτο occurs four times
(Γ 358, Δ 136, Η 252, Λ 436), and can always be cut out, mostly to
the great advantage of the context.

(c) The following single lines or couplets can be cut out in the same
way: Ε 99–100, 189, Ζ 322, Ν 265, 342, Π 804, Σ 460–1, 610, Τ 361.
It is probable enough that some or all these are additions to the text made
at a time when it seemed absurd to think of a man in full armour without
a corset.

(d) In certain cases, however, the corset is bound up with an episode
of greater or less extent, from which it cannot be severed. This is the
Of these two come in the funeral games of Ψ, and another, the description
of Agamemnon's corset, clearly belongs on other grounds to the latest
portion of the poems. The same may be said of the couplet Ο 194–5.
The three remaining episodes are colourless incidents, which may be
of any date, and are of no importance to the framework of the _Iliad._
(e) There remain a number of passages similar to the last but differently treated by Reichel. They are B 544, Δ 133 = Y 415, E 282, Λ 234, N 371, 397, 507, P 314, 606. In all of these Reichel suggests (though often with great hesitation) that the word ἔσφρηξ does not mean corset at all, but, like the verb ἕσφραξεν, is used in a general sense, meaning armour, or more particularly a piece of armour, i.e., either the shield, or the μιτρή, with which we shall deal below. Here it must be confessed that it is difficult to follow him; to believe, for instance, that the words of P 606 Βεβλήκει έσφρηξα κατά στῆθος πάρα μαζόν can imply anything but a corset, or that έσφρηξα κέφαλον in N 507 = P 314 can mean the hollow of the shield. It is clear from the place taken by the description of the shield of Agamemnon in Δ that the corset had become a familiar and essential piece of armour before the Iliad had ceased to be receptive of new additions. It seems, therefore, more reasonable to suppose that together with the few admitted cases classed under (d) other allusions to the corset have found their way into the text, not as mechanical interpolations, as Reichel holds, but as more or less unconscious anachronisms, expressing the habits of the latest Epic age. It does not follow that the entire passages in which they occur are all late; it is possible that the allusions may have been introduced in the course of successive modernisation such as the oldest parts of the Iliad seem in many cases to have passed through. But in fact Λ 234 is the only mention of a corset in any of the oldest strata, so far as we can distinguish them. Reichel there takes έσφρηξας ἄπειρον to mean under the shield, but on his own shewing that must have been the one way in which it was impossible to wound a man armed with the Mykenaean shield; a weapon might be got past the side or over the top, but clearly not underneath so as to reach his waist. The words seem clearly to imply some piece of armour which protects the body above the waist; and this can hardly be anything but a corset. On the other hand, in Δ 133 = Y 415 Reichel may be right in taking διπλὸς ἄντετο ἔσφρηξ to refer to the belt itself regarded as a piece of defensive armour (in Δ 133 perhaps the belt and μιτρή together), “where the buckles of the belt were fastened, and the armour was double against the blow.” To this difficult passage we shall have to recur.

(4) We must ascribe to a late period the epithet χαλκεόσφρηξες, which occurs twice only (Δ 418, Θ 62), and no doubt meant “with bronze corset,” from the first. λινοσφρήξ (B 529, 830) seems clearly to imply this, for the epithet “with linen corset” could only come into existence when the corset was usually made of bronze. But the much commoner χαλκοχίτωνες, which occurs over thirty times, and is scattered fairly through all parts of the Iliad, can hardly imply any allusion to the corset specifically. Here Reichel is probably right; the epithet is to be regarded as a picturesque expression, like the λάινος χίτων of Γ 57, and refers to the bronze-covered shield. “Bronze-vested” is no more an extravagant description of the Mykenaean warrior, with his ἁπνίς ἀμφιβρότηθ covering him on both sides as well as in front, than is εἰμένα χαλκῶι of the συκτά in Ο 389.

1 Unless indeed he is on a chariot, and so above his assailant, as in Λ 424.
(5) Reichel holds, on the evidence of the monuments, that the change of armament was not complete till about 700 B.C., and fixes this as the approximate date when all allusions to the round shield and corset were simultaneously interpolated. But the change must in all probability have been gradual, and somewhat in advance of its representation on the monuments. And it must have been in progress, if not complete, at the end of the Mykenaean period; for the Warrior Vase (Fig. 11) clearly shews not only the small round shield, but in one case the handle by which it was carried. There is no doubt that the Vase, however late and debased in style, is yet truly Mykenaean, for precisely similar armour is depicted on the wall paintings of the palace. The change must therefore have come in long before the Epos had been virtually completed and stereotyped. Here as elsewhere the wisest conclusion is that the poets were singing the traditional customs of older days, the Mykenaean prime, which they knew to be different from their own. The tradition they followed was historically correct, but not vivid enough to exclude completely the occasional intrusion of anachronisms.

IV.—εἰκόν

(1) The εἰκόν is mentioned only in two passages, Δ 137 (with 187, 216) and Ε 857; though it is implied also in the epithets αἰολωκτικὸς Ε 707 and ἀνιτροχίτωνες Π 419. We learn from Δ that it was a metal guard worn round the waist, in conjunction with ζωστήρ and ζώμα.

(2) Helbig, followed by Reichel, identifies it with a piece of armour of which specimens, presumably prehistoric, have been found in Euboia and Italy. This is a richly ornamented band of metal, meant evidently to be worn round the waist and fastened at the back. In the front, where it is broadest, it is nearly a foot wide, but it becomes rapidly narrower towards its extremities, so that at the back its breadth is not more than three inches. Reichel sees representations of this in the ridge which is to be discerned running round the waist of the warriors in several of the Mykenaean pictures; it may be detected in Figs. 3 and 4, and still more plainly in the men of the Vaphio cups.

(3) But against this identification there are very serious doubts to be raised. The ridge in the pictures is surely meant for a girdle (ζωστήρ), holding up the waist-cloth (ζώμα) so characteristic of Mykenaean dress; there is not a hint of the peculiar shape of Helbig's metal bands. Moreover, the ridge is even more conspicuous in the herdsmen of the peaceful scene of the cups than in the warriors of the intaglios. This seems decisive against taking it to represent what must have been purely a piece of war-gear, a positive hindrance to a herdsman with his cattle. There is thus no ground for attributing Helbig's strips of metal to the Mykenaean age at all.

(4) Nor is there any ground for supposing that the Homeric heroes universally wore the εἰκόν. The extreme rarity of allusions to it precludes such a supposition, and almost all the arguments on which Reichel relies to prove the absence of a corset militate just as strongly against the presence of such a εἰκόν, which is in fact just the lower half
of a corslet. Among such arguments come, of course, all the passages where spear, shield, and helmet are enumerated as forming the panoply, and still more decidedly others such as \( E \) 539, 616, \( \Pi \) 821, \( \Pi \) 519, where blows falling on the same spot as in \( E \) 857 either meet no resistance, or, still more significantly, pass through the belt but find no \( \mu \iota\tau\rho\). Moreover, even in the passage in \( \Delta \), on which all hangs, there is a serious difficulty, sufficient to arouse the gravest suspicion. It seems that this metal belt is actually worn next the skin, under a girdle and a loin-cloth. The arrangement is absurd, and becomes still more so when we consider the epithet \( \alpha\iota\omega\lambda\omega\iota\tau\rho\epsilon\). This is equally inappropriate, whether we translate it \textit{with agile (?) \textit{mitre} or with glancing \textit{mitre}}; for, as Aristarchos justly remarked, "Homer does not make epithets of invisible qualities."

(5) The conclusion seems inevitable that the metallic \( \mu\iota\tau\rho\) is just as much an intruder into the armament of the \textit{Epos} as the corslet. But for the passage in \( \Delta \) we might understand it to be identical with the \( \z\omega\mu\alpha \) or loin-cloth; this is certainly the most natural interpretation of \( E \) 857; it well suits the epithet \( \alpha\iota\omega\lambda\omega\iota\tau\rho\epsilon\), \textit{with bright-coloured loin-cloth}, and \( \alpha\iota\nu\tau\rho\chi\iota\tau\omega\epsilon\epsilon, \) \textit{wearing no loin-cloth with the chiton}, and agrees with the use of the word \( \mu\iota\tau\rho\) in later Greek. But what the author of the wounding of Menelaos can have meant by combining with the \( \z\omega\mu\alpha \) a \( \mu\iota\tau\rho \ \tilde{\tau} \iota\mu \chi\alpha\lambda\kappa\iota\epsilon \nu \) \( \kappa\alpha\iota\omicron\ \alpha\iota\nu\rho\epsilon\epsilon \) is still obscure to me. It is conceivable perhaps that the change of armament took place in three stages. First the small round shield was introduced. Then the need felt for protection to the body led to the use of the metallic \( \mu\iota\tau\rho\) of Helbig, a rudimentary half-cuirass. Only as technical skill improved could the third and final stage, that of the elaborate cuirass, be attained. The mention of the \( \mu\iota\tau\rho\) in \( \Delta \) may be a reminiscence of this intermediate second stage, the real position of the now disused \( \mu\iota\tau\rho\) being forgotten and confused.

V.—The Tunic

The chiton was a loosely-fitting garment, reaching apparently as low as the knees (Studniczka p. 59), but gathered up into the belt for active exertion; the loose part hanging over formed a \( \kappa\omicron\lambda\nu\nu\omicron\sigma\sigma \) (\( \Upsilon \) 471). Hence \( \z\omega\nu\nu\nu\omicron\sigma\sigma \) means to make ready for battle, \( \Lambda \) 15. It had short sleeves, as we can see in the case of the recumbent warrior at the foot of the siege-picture, Fig. 10. The material was doubtless linen (Studniczka p. 56). The tearing, or even the stripping off the chiton seems to have been the mark of triumph over a fallen foe (see B 416, \( \Lambda \) 100), an indirect proof that no corset was worn.

It seems highly probable that in \( \Xi \) 439 a linen chiton has been converted into a bronze corslet by the addition of two lines, 440–1. The phrase \( \chi\iota\omicron\nu \ \chi\alpha\lambda\kappa\epsilon\omicron\omicron\sigma \) is found nowhere else, and looks like a late invention.

VI.—The Belt

(1) The belt was presumably of leather, though in \( \Lambda \) 237 it is at least adorned with silver. In one of the later tombs at Mykene were found fragments of a gold-plated bronze band some two inches broad, with spiral ornaments and holes at the end by which it had been stitched.
to a piece of cloth. This was apparently such a metal-faced 
\( \text{ξωτήρ} \) (Tsountas-Manatt p. 174). Its function was probably in the first
place to support the waist-cloth or \( \text{ζώμα} \), so that it lay beneath the chiton, and
appeared only when the lower part of the chiton was gathered up and
tucked into it. But the metal facing helped it to play at times the part
of a piece of defensive armour (see III. (3) above).

(2) The only difficulty connected with the mention of it in Homer is
due to the repeated phrase \( \text{δεί ξωτήρος ὁχής χρύσειοι κόνευον καὶ}
\( \text{διπλός ἄντεκτο ἔσωρνη} \ \Delta \ 132, \ Υ \ 414 \). The trouble lies in the fact that
the spot described by the same words is different in each case. Menelaos
is hit in front, Polýdoros behind. It is hard to suppose that the belt
was fastened in two places; but it is of course possible that some belts
may have been fastened in front, some behind, and that the authors of
the two passages were thinking of the different fashions. In this case it
is apparently necessary to accept Reichel's explanation of \( \text{ἔσωρνη} \) as
meaning a piece of armour different from the corslet.1 In both cases it
is most natural to apply it to the belt itself, and to understand it to mean
the point where, owing to the buckling, the two ends overlapped, and
so opposed a double thickness to the point. Reichel would take it in
both cases to mean "where belt and \( \text{μίτρη} \) formed a double defence." But
from what has been said it is impossible to suppose that Polýdoros
wears a \( \text{μίτρη} \), and even if that were otherwise, it is clear that the
double defence would run all round, as the belt must coincide with the
\( \text{μίτρη} \), so that the mention of the particular point in the circumference
where the buckles were loses all significance. Taking into considera-
tion the terrible state of confusion into which the passage in \( \Delta \) seems to
have got, it seems likely that the phrase has been borrowed without
understanding from \( \text{Υ} \), and that the \( \text{μίτρη} \) may be left out of question
altogether.

VII.—The Helmet

(1) The helmet on Figs. 1 and 2 is adapted from the very rudely
drawn helmets of the warriors on the obverse of the Mykenæan Warrior
Vase (Fig. 11). This is the most intelligible authority we have for the
Mykenæan helmet, though indeed the vase comes from the very end and
degeneracy of that epoch. From the intaglios of the best Mykenæan period
nothing can be made out, and in the picture of the siege there is little more.
An ivory head from one of the tombs in the lower town at Mykene shews
detail in abundance, but there is no agreement as to the interpretation of
it (figured in Tsountas-Manatt p. 197 as well as in Reichel).

(2) This helmet answers in the main to the requirements of the Epos.
It will be seen that it is horned—a survival no doubt of a primitive type,
which consisted in the scalp of an animal drawn over the head, while the

1 The difficulty in taking it to mean \( \text{corslet} \) is that we should have to suppose
that the plates joined in the middle, both before and behind, instead of at
the sides, which seems to be the only reasonable arrangement.
skin clothed the shoulders. The horse-hair crest evidently comes from the mane, and another survival of the same sort is probably to be found in the boar's teeth with which the cap in K 263 is set. These horns are the φαλοι of which we often hear. The helmet might have two or four of them. When it had two it is called ἀμφίφαλος, when four τρυφάλεια (for τετραφάλεια).

(3) The φάλαρα, whence the adjective τετραφαλήρως, are explained by Hellbig from the later use of the word in Sophokles, Herodotos, and others, and of its Latin derivative phalerae (metal bosses for decorating harness), to be metal plates or bosses set round the helmet; the four would naturally be placed one each in front, behind, and on either side. As Reichel remarks, this seems to imply that the body of the helmet was then of leather. That it was not always so is proved by the epithet πάγαλκος. No evidence for such bosses, however, has yet been found in the monuments.

(4) There was, however, another sort of helmet in use, during part at least of the Epic period. This was a helmet with cheek-pieces, presumably like that known later as the Corinthian. The existence of it, at least in the imagination of the singers, is proved by the use of the epithet χαλκοπάρης. This occurs three times only in the Iliad, and not in early parts, M 183, P 294, Y 397, besides ω 523. It is possible, therefore, that it may have been a later style.

(5) Reichel denies that χαλκοπάρης implies cheek-pieces, and refers the adjective to the "side parts over the temples." The helmet as a whole, he says, is regarded as a head, and the sides are its "cheeks of bronze." This view I cannot but regard as wholly erroneous. The fact that the parts of a garment are habitually named from the parts of the body they cover makes such a metaphor from a neighbouring but different part impossible. Reichel adds: "one might ask why the poet did not apply the adjective [if taken in the sense of cheek-pieces] not to the helmet, but to the wearer, to whom it would more properly apply." That is, we must not use the word "double-breasted" of a waistcoat, but must apply it to the wearer!

(6) The fact is that both Hellbig and Reichel are in error when they assume alike that there was only one type of Homeric helmet. This is precisely the piece of armour where variety has in all ages been aimed at, if only to make the wearer conspicuous to his own men in the rush of battle. We cannot prove such variety from the Mykenaean monuments for the reasons already given, but it can easily be exemplified for the succeeding age; in the well-known Melian vase (Conze Mel. Thong. Pl. 3) representing a combat between two warriors, one wears a helmet with, and the other without, cheek-pieces. It is quite possible, though incapable of proof, that the numerous names for the helmet, κόρυς, κυνή, στεφάνη, πήλης, may all indicate different forms, as τρυφάλεια clearly does. Reichel regards στεφάνη as a metal rim to a leather helmet. But in K 30 it clearly must mean helmet, not rim, and may do so in the other places where it occurs; so that Reichel's assumption lacks support.

1 See J. H. S. iv. (1883) 294 ff.
2 Sixty boar's tusks found by Schlie mann at Mykene in Grave iv. came in all likelihood from such a helmet.
(7) αὐλόνιες was explained by the ancients either as having an αὐλός or tube for the plume; or tube-faced, from the narrow opening of the vizar between the projecting cheek-pieces. The former explanation is now justly rejected. Reichel of course, denying the existence of the form with a vizar, has to give another account of the word; he makes it mean "tube-eyed," the horns (φάλαι) being regarded as eyes like a snail's at the end of a tube. To this I decidedly prefer the second interpretation. The adjective occurs in Ε 182, Α 353, Ν 530, Η 795.

VIII.—λαιεήιον and αίρις

The ἁμικαί was armour for the chiefs alone—for those who could keep a chariot to carry them and ἑπόποντος to assist them in taking off this ponderous defence (see for instance Η 122). Twice in the description of the mellay (Ε 452, Μ 425) we have the lines

διόουον ἀλλήλων ἀμφί στίθεος τοιοιος,

ἀπίδας εὐκύκλους λαεήηια τε πτερόεντα.

It seems to be a legitimate deduction that the λαιεήηια were the shields of the common soldiers, and further, as the word seems to be connected with λάιοι, that they consisted of animals' skins with the hair left on. So Herodotos must have understood it when he says (vii. 91) of the Kilikes λαεήηία ἐκ εἴγων ἀντὶ ἀπιδίωων, ὑμοθέοις πεποιμένα. Such skins are the most primitive of shields, and as such are given in vase-paintings to giants, Centaurs, and the like. Two of the animal's feet are commonly fastened round the neck, and the skin is held out in front of the body by the left arm when required for defence. Thus the panther-skin worn by Paris in Ι' 17 (παραλέθην ὑμοικὸν ἕχων καὶ κακυκύλα τόα) is the archer's λαιεήηιον. So Dolon (Κ 334) wears a wolf-skin.

The aegis of Athene is itself a λαιεήηιον, which has remained a divine attribute in virtue of its archaic character, though it has fallen out of fashion among the heroes. See note on Β 447.

IX.—The Sword

(1) The swords of the Ηλιαί are two-edged, and are used almost entirely for cutting; the use of the point seems not to be distinctly indicated, except in the formal line νυκοτεκ (νυκοιλέωνον) σίβειν τε καί ἐγχειν ἀμφίφυδοις, and by inference in Ν 531, Υ 459, 469, Φ 117, 180. The ordinary Mykenaean sword, of which great numbers were found in the shaft-graves by Schliemann, does not answer this description. It is too long (often over 3 feet) and slender to be used for cutting; so brittle a material as bronze would need to be more strongly made if used for anything but thrusting. Schliemann found, however, not in the shaft-graves, but in the superficial layer of earth on the citadel, a sword which seems to answer the requirements of the poems; from the position it would seem to have been a later development of those in the older graves.¹

¹ Schliemann, Mycenae, p. 144. Tsountas-Manatt, Fig. 87, p. 199.
It is about 2 feet long, with a two-edged blade comparatively broad at the handle, but gradually narrowing towards the point. Tsountas has since found other swords of the same type in the later strata at Mykene, so that it seems that a change took place towards the end of the period in favour of the use of the edge. This type seems to have been introduced from Northern Europe, where it is abundantly represented. Tsountas suggests ("Εφ. 'Αρχ. 1897, 104 ff.) that it probably reached Greece through Thrace, and thus became known as the Thracian sword (see N 577, Ψ 808); and that it may even have come southward with the migrations from Central Europe which ultimately led to the Dorian invasion.

(2) On some of the swords found by Tsountas there still remained part of the decoration of the handles, notably the heads of some golden nails. The reality thus surpasses the silver nails of the poet (see note on B 45), just as the golden gaiter-holder of Mykene represents the ἀργύρεια ἐπιφύρια of Homer.

(3) Some of the handle-decoration of Tsountas's swords shows a pattern which seems to suggest thongs wound round and round. It is probably here, as he says, that we can find an explanation of the adjective μελάνδετα (O 713). The handle was originally formed by binding leather thongs round the metal tang in which the blade ended, and the pattern was retained after the handles were formed of better material. The adjective recurs in Hesiod Scut. Herc. 221, Eur. Or. 821, Φεον. 1091, frag. 374. The application of it to a shield in Aisch. Septem 43 is explained by Z 117 δέρμα κελαινόν. άντως ή πιμάθι γένει ἀκίνδιος Ὑψαλόερες. The leather of the shield-rim as of the sword-grip is black with use, so that both alike are “bound in black.”

(4) The sword-baldric is spoken of in Λ 31 as though made of gold (see note there). This can hardly have been for actual war; but Schliemann found at Mykene a golden baldric, 4 ft. long by 1 3/4 in. wide, with a fragment of a sword still attached to it, and similar baldricks of gold occurred in other graves. These were doubtless made for funeral purposes—possibly also for pageants—but a tradition of them may have descended to the author of the lines in Λ.

X.—The Bow

(1) The principal questions touching the Homeric bow are those which are discussed in the notes on Λ 105–26. But since those notes were written some fresh points have been raised by F. von Luschan, "Über den antiken Bogen" (Festschrift für Otto Benndorf 189 ff.). The usual idea of Pandaros's bow is that it was simply made of two horns joined by a handle in the middle. To this von Luschan objects that, though a bow could, with difficulty, be made in this way, no human power could draw it. He calculates that the horns of the ibex would give a pull of from 1000 to 2000 pounds or more. A modern long-bow with a pull of 60 pounds is considered strong.

(2) But he goes on to point out that the bow still used in Central Asia is a composite bow, in the manufacture of which horn plays an important
part. The bow is made of a core of wood. This is covered on the belly (that side which is towards the archer when shooting) with a thick layer of carefully prepared sinews, which is put on by pressure, and gradually turns to an inseparable mass, hard as bone, and highly elastic. On the back, the side which is away from the archer, there are fitted long curved plates of horn. These are first roughened with a rasp and then attached with fish-glue. The process is long and elaborate; a good bow, owing to the length of time required for the repeated thorough drying, takes from five to ten years in the making. These bows are stringed across the thighs in the way described by Reichel, see note on Δ 113. The remains of precisely similar bows from Asia Minor have been found in Egypt, one of the thirteenth, the other of the seventh century B.C. It is therefore not impossible that something of the sort may be the construction implied by Δ 110–11 καὶ τὰ μὲν ἄκκύσας κεραυνός ἱπαρε τέκτων, πάν ὅ ἐν λείνας χρυσέων ἐπέθηκε κορώνην. But the words of 105, τόσον ἐύσσον ἵειλου αἰγός, seem to imply a more important part played by the horn—as though the author of the passage knew the bow as covered with horn, but believed it to be solid and not merely plated.

(3) The question of the ἀλυφίδες (see note on Δ 122) depends on the manner in which the arrow was shot. The method universally employed in the West is to pull the string with three fingers, the arrow lying loosely between the first and second. But the alternative plan, of holding the butt of the arrow firmly between the thumb and first finger, has been customary in many parts of the world. It seems, however, that the Greek fashion coincided with our own. An interesting proof of this for Asia Minor is given by von Luschan in the same paper; he publishes a figure from the Senjirli reliefs which quite clearly shews an archer with the three finger-tips or “draw-glove” of the modern English archer. The date of this is about 730 B.C. According to von Luschan, “numerous vase-paintings show that the same practice held with the Greeks. It is all the stranger that there should be no word in Greek literature of such finger-tips, drawing gloves, or similar apparatus. But there are vases on which they are represented,” and he gives sketches which bear out his statement. It is necessary, therefore, to withdraw any explanation of the ἀλυφίδες which implies that the arrow was held by thumb and first finger; we are reduced to the old idea, that they are the “nocks” which fit on to the string; the plural number may possibly mean that there were two of them at right angles, not one only as in the modern arrow.
APPENDIX C

THE HOMERIC HOUSE

The problem of the Homeric House is one for a commentator of the Odyssey rather than of the Iliad. The discovery of Mykenae an palaces in ground plan at Mykene, Tiryns, Hissarlik, and Gha, has in many respects thrown striking light on the poems, while in other respects fresh difficulties have been raised.

The chief of these is due to the fact that there are at Tiryns two houses side by side, of similar plan, communicating only, so far as can be discovered, by narrow passages and circuitous routes.

It is commonly supposed that the smaller of the twin houses formed the women's quarters. It is doubtful, however, if anything is gained by this name. It naturally suggests to us an Oriental harem; but that at least the Tiryns house cannot have been. The last arrangement to suit a Sultan would be one by which the harem, while accessible with difficulty, and entirely incapable of observation, from his own habitual haunts, should have free entrances and exits of its own outside the main building. Yet such is the case with the "Women's Apartments" at Tiryns. And, indeed, the plan as little suits the later Greek funaiikonitic, which was carefully sequestered from the public street. It would probably give a fairer idea of the Tirynthian palace in modern phrase if we spoke of the "public reception rooms" and the "residential portion" of the house. The plan contains nothing to indicate that the women were excluded from the former; in fact it rather hints, from the absence of any portion of the buildings which could be shut off, that women were allowed great freedom and lived on equal terms with men. As for access of men to the "women's apartments," it must be remembered that in a monogamous society, where early marriage is presumably universal, those who would in any case be excluded, the males (unmarried sons and slaves) from the age of about 14 to 24, could hardly, on any reckoning, form 10 per cent of the family; their sleeping quarters, therefore, would be quite insignificant, and we should not expect them to be distinguishable on any plan.

APPENDIX C

It cannot, therefore, be said that the palace at Tiryns affords evidence of any radical difference in social habits between the Mykenaean culture and Homer. On the other hand, it certainly cannot be brought into harmony with the palace of Odysseus in the Odyssey, for there the residential quarters, where the women are commonly found, unquestionably communicate directly with the μέγαρον. No trace of such a communication exists at Tiryns; at Mykene an approach seems to be made to it in the fact that the side-door of the antechamber opens into a passage immediately opposite some of the sleeping chambers, others of which open on the court-yard opposite the entrance to the μέγαρον. In Hissarlik no trace of residence has been found; at Gha¹ the palace consists of a number of large chambers en suite, and it is hardly possible to distinguish between reception and sleeping rooms. In these circumstances it is clear that we cannot speak of any relation between the two elements of the palace as characteristically Mykenaean; the house of Odysseus may well be a later development. Here, as elsewhere, we find that the Homeric age is in close relation with the Mykenaean—closer by far than with the classical—but evidently later than the bloom of that age as revealed in the palace of Tiryns and the shaft-graves of Mykene.

Into the details of the Odyssean house, such as the meaning and position of ὀροσεύρη and ῥόρημε μέγαροι, it is not necessary here to enter. The appended plan will sufficiently illustrate the few questions arising in the Iliad. It is adapted from the Tirynthian palace; I have brought the "residential" portion into closer connexion with the μέγαρον on the model of Mykene; from what has been said above it will be seen that I do not prejudice the problems of the Odyssey by not making the communication immediate.

In the account of Priam's palace (Z 242 ff.) we must suppose that the fifty chambers, ἐν αὐτῶι, for the sons are in the portion I, the extent of which is not indicated in the plan; while H H answer exactly to the rooms of the married daughters, ἑτέρῳ ἐναντίων ἐνδοθεν αὐλίσ. These two rooms are taken from the Tirynthian palace, where no doorway, however, is found. I have made them open upon the αἰσοῦσα, which in Priam's case must have been well surrounded by such rooms.

The only question of difficulty raised in the Iliad is that of the meaning of πρόδομος in I 473. It has been generally taken to mean the antechamber B as distinct from the αἰσοῦσα δόμου C; and on this supposition I have put the side-door L of this chamber to face the εάλαμως, so that a fire in B may be said to be πρότοσεν εαλαύων εύρετων. But it must be admitted that this is not entirely satisfactory. The room B is not a likely place for a fire to be kept up night and day. And though this antechamber is found at Tiryns and Mykene, there is no trace of it at Hissarlik and Gha: it is not, therefore, an essential element of the μέγαρον. One would rather expect the fire to be in C, in the open air. πρόδομος may be either another name for αἰσοῦσα δόμου, or include all that is "in front of the δόμως" or μέγαρον, i.e. both B and C. A fire in C and another in the colonnade by H would keep the court well lighted, so as to make escape more difficult. It appears

¹ Tsountas-Manatt, Appendix B, p. 374.
that Phoinix was locked into a σάλαμος at night; as he has to burst the doors to escape we may conclude that the σάλαμος had neither window nor opening in the roof. He "over-leapt the courtyard wall" presumably by swarming up one of the wooden pillars of the colonnade.

![Plan of the Homeric house](image)

**Scale**

10 5 0 10 20 Metres.

**Fig. 13.**—Plan of the Homeric house.

**EXPLANATION OF PLAN**

Α, ιέραπον with circular hearth in the middle surrounded by columns presumably carrying a raised 'lantern' for entrance to light and exit to smoke.
B, πρόδομος (?). See above.
C, αἰσθεικα δόμου of Odyssey, not distinguished in Iliad from other
ζεκται αἰσθεικαι.
D, αὐλή.
E, Altar of Zeus Herkeios (represented at Tiryns by a sacrificial pit).
F, F, αἰσθουκαι, covered colonnades.
G, πρόσουρον, πρόσουρα, formed of two porches back to back—whence
the frequent use of the plural. It is the type of the later Greek
Propylaia.
H, H, οάλαμοι ἑτέρωσθεν ἑναντίοι ἑνδοθεν αὐλῆς.
I, Beginning of “residential portion”—details and limits probably
very variable.
K, K, The λαύρθ of the Odyssey, a narrow passage from courtyard
to οάλαμος.
L, Door from πρόδομος to οάλαμος (?). See above.
APPENDIX D

ON THE EPIC LENGTHENING OF SHORT VOWELS

The fact that short vowels are often lengthened for metrical convenience in Homer has long been recognized. Fick considers this "vowel-sharpening," as he calls it, to be an Aiolic peculiarity, and has pushed the principle to such an extent that it may almost be said that an Epic poet can, in his view, use either a long or short vowel indifferently at the beginning of a foot. This theory, though apparently indispensable to explain certain cases of lengthening, is clearly exaggerated and unsatisfactory, and leaves unexplained certain important classes of lengthening in thesis.

Much fresh light has been thrown upon the subject by the publication of W. Schulze’s Quaestiones Epicae (Gueterslohæ, 1892, pp. 576), in which this question of lengthening is systematically investigated, and the rules by which it was circumscribed in practice are laid down in a manner which may be provisionally accepted as at least a great advance upon any previous inquiry. As the book, owing chiefly to the enormous accumulation of material, is not easy to read, the following abstract of the contents may be useful.

The main theses which Schulze sets himself to prove are as follows (p. 8):

A. Lengthening in arsis is permitted—

(1) In the case of one out of three or more consecutive short syllables, either in a single word, or in two words so closely joined as to be regarded as one.

(2) In the first syllable of antispastic words (i.e. of the form $\text{–} - - $).

B. Short syllables may be lengthened in thesis—

(1) In the case of any short vowel between two long syllables, where it is (i.e. once was) immediately followed by $F$.

(2) In the case of $i$ or $u$, when between two long syllables and immediately followed by a vowel; e.g. $\text{προσωπικε} (\text{–} - - - $).

C. The Epic hexameter allows a short syllable in place of a long one—
(1) In the first arsis.
(2) In the first thesis, when there is diaeresis between the first foot and the second.
(3) In the last arsis.

All these metrical licences, especially those grouped under C, were being avoided before Homeric days, and were gradually removed from the text, so that in the poems as we have them only a few survivals are left. A purely metrical shortening of a syllable long by nature was never permitted.

The lengthening of a final short syllable in the caesura is taken as already proved by others. With this exception Schulze denies that any other purely metrical lengthening is found.

It will be seen that some of the cases given above imply a real metrical necessity; i.e. none of the words included under B could be otherwise used, nor any words under A (1) where three consecutive short syllables occur in four-syllabled words. But the right to lengthen the first syllable is given also to trisyllabic words, where the last can always be used long in caesura, or with position made by a following word, and can generally be elided. For instance, metrical lengthening is admitted in ἄορι θείνουμένων K 484, though we have ἄορι πλῆσε with ā in 489.1 In antispastic words, again, there is no absolute necessity; the last syllable can equally be elided or lengthened by position.

Further laws are discovered in the course of investigation. We follow the author's detailed examination, omitting much preliminary though important matter, and paying especial attention to what concerns the Iliad.

A (1). In words beginning with three short syllables followed by a long, the third short might be lengthened as well as the first; where the fourth syllable is doubtful, the second also might be lengthened; but unless for some particular reason, the first is always lengthened for choice.

Typical examples are ἁεάνατος, ἀκάματος, ἀφαίν (P 695), ἀγοράςεως, ἡγερέουσαι (ή for ā on the false analogy of the imperf. ἡγερέουσα), ἀποπέδωσα, ἀποδίσσωμαι. Πραιμίδης, Φυλακίδης (B 705, N 698), διογενῆς, εἰνοτφύλλος, ἐννοσίγαίος (cf. ἐνοσίχεων: but the ἡν is irregular), εἱσαρίνος, κυάνεος (κυανοκάιτης etc.), θυγατέρα etc. (though θύγατρα is available), οὔλωμενος (see on A 2), Πουλυδάμας, πουλυβότειρα (other compounds have πολυ- only 3), γεινόμενος for γενόμενος, aor. part. (see on K 71.)

Of trisyllabic words, where metrical necessity does not exist, there are not many instances; and those which are found are all (with the apparent exception of πείκετε for πέκετε σ 316) aided by the circumstances which render the lengthening easiest phonetically; i.e. the

1 In trisyllabic words ending with a doubtful syllable, e.g. ἄορος, the right to lengthen is altogether denied.
2 The quality of the vowel is never altered by metrical lengthening; ἄρδεος, ἀνειλόεις, ἀνορέη (cf. ἀνήρ) are regarded by Schulze as instances of primitive length, as in the Skt. vṛddhi, and confined to derived forms. See Schulze's own words, p. 147, which I do not altogether follow.
3 For the simple πουλύς see note on K 27.
vowel lengthened is either followed by a liquid or $F$, or is $i$ followed by another vowel. ἀορί has been already mentioned (here we can only guess that it stands for ἀ'ορί). οὔνωμα cannot be explained in any other way; and Schulze remarks that Homer never has οὔνωμ· elided, which in so common a word we should expect to find if the οὖ- really belonged to it. μείλανι (Ω 79) admits of no other explanation. τείρεα stars Σ 485 is the same word as τερέων. Alkaios fray. 155.

ιερός is discussed at length, as it gives the forms ιερόν, ιεροῦ (−ω−ω) where the lengthening of the $i$ cannot be metrical. Schulze distinguishes, therefore, no less than four, or possibly five, words:—

1) ιερός holy, always with $i$ except in ιερά, where metrical lengthening is admissible.

2) ιερός with $i$, strong, active, Skt. ishiras, in ιερὸν μένος Ἀλκίνοος. φυλάκων ιερὸν τέλος K 56, ιερώι ἔνι διήρωι P 464 (and read ιερόφωνοι with metrical lengthening for ἱερόφωνοι).

3) ιερός (i) or rather εἰερός in the same sense but from the strong form of the root, εἰς- for is-. Hence ιερός ιεὐχαρίς II 407, and ἀλπόρφυρος εἰαρός ὁμίς Alkman fr. 26. Perhaps also κνέψας εἰερόν (sweijt) Λ 194.

4) ιερός (i) from a reduplicated form of the same root ἵσα = ἵ-ίσα in the sense making active, busying; ιερόν ἱμαρ, cf. Shakspeare's busy day; ἀλφίην ιερόν. ιερός ἀκτίν = strengthening.

But Schulze confesses that he is not entirely satisfied with this and is inclined to call in yet another root is- = desire, reduplicated $i$-is, so that ἵσαρος = longed for, cf., especially κνέψας ιερόν in Λ 194.

The preposition ἐν takes the form εἰν only in phrases such as εἰν ἀγοράι, εἰν Ἀἰδαο (hence only in arsis; whereas εἰς is constantly used in thesis, the εἰ here being a compensatory lengthening for ἐν). Here the preposition and its noun are to be regarded as one word. So εἰνιθισι, but εἰνι θρόνωι is an analogical extension, for εἵν θρόνωι is not metrically impossible. εἰν ἀλλ, εἰν ἐνι (E 160 etc.) are to be counted among trisyllabic words.

The second of three short syllables is lengthened in ὑπείρ ᾧλα, ὑπείρεχον, ὑπείρεβαλον, θεμελία, διήφιλε (whence the scansion has passed to διήφιλος, -ον instead of the more regular διήφιλος, cf. διογενής), δίπετεος, descending by the will (or aid) of Zeus (not from Zeus, which would be διοπετής).

Lengthening of the third syllable occurs in μετεκισθον, ὀριδείκετος (from δεκ- = dec-us?), ἀπερεία (also ἀπερείιος), μαχεύμενος (beside μαχευμένος).

The third short syllable after a long seems to be lengthened in αὐτοχώνος Ψ 826 (probably we should read αὐτοχώνας from χώάνων).

1 Schulze does not admit that the -α of the dat. was ever long by nature; see H. G. § 373. It is lengthened chiefly when it comes after two short syllables— "Αϊοί, ἔδαπταi etc.— and in the anti-spastic words 'Αχιλλῆ, 'Οδυςσῆ. The same is true of the -α of neut. plnr., which is lengthened under metrical necessity in ὄμπαλεα, πορφυρα, etc., and in trisyllables έτεα, φλάτεα etc. For τά at the beginning of a line see below, C (1).
In cūbōcia (Α 679, ε 101) for the more regular cūbōcia the choice of the syllable seems to be due to the fact that i followed by a vowel particularly invites lengthening; see B (2).

καταλοφάδia (or -eia) κ 169 is a unique instance of two vowels metrically lengthened in one word.

Α (2). Antispastic words.

It has been already pointed out that the lengthening of the first syllable here is due rather to metrical convenience than to necessity: Homer can say Ἀπόλλωνα προσέφη without lengthening the Ἀ-. But the license is permitted in a few words, and has, moreover, been extended to words with a doubtful or long final syllable at the end of the line. Thus εἰλήλουσα for ἐλήλουσα is only to be explained by metrical lengthening; but besides εἰλήλουσα, -ε in the middle of the line (twice only) we have εἰλήλουσει, εἰλήλουσώς etc. at the end more than 20 times (ἐλήλουσος Ο 81). εἰσικυται (Σ 418) may be similarly explained. Other possible cases are ἀπένισμον Κ 572, ὑπεύθυμωκε (for ὑπεύθυμωκε) Ψ 491, and Εἰλείειαι (only at the end of the line in Η.). Ἀπόλλωνα and Ἀπόλλωνι are found in all parts of the line, Ἀπόλλωνος at the end only except in ε 198.

Like the proclitic prepositions in series of three shorts already dealt with, it appears that enclitics may be regarded as part of the preceding word in forming an antispast. The ου of Οὐλυμπος thus arises in the forms Οὐλυμποιο (23 times in Η. and Οδ.), Οὐλυμπόνυε (10 times). Οὐλυμπός τε, -όν τε (4 times). The only instances without this excuse are Σ 298 (= 309), Π 364, Σ 616, Φ 389, Α 315—the last two passages at least very late ones. For Οὐλυμπόνον Ο 439 see under C (1).

In all these cases the lengthening takes place only before liquids and F, except in the unavoidable name Ἀπόλλων.

B (1). Any short vowel followed by F and standing between two longs can be lengthened.

This lengthening generally takes place in thesis, with no aid from rhythmical accent, and the rules of absolute necessity are very strictly observed in consequence.

As πν always makes position in Homer, forms like πνε(Σ)ντεκ are impossible. Hence the purely metrical forms πνείοντεκ, πνείοοκαν, ἐμπείκειι etc. πνείει (P 447 = ο 131) is the only form in Η. where the lengthening is avoidable (see ε 469); here the following τε may possibly be regarded as part of the word.

Position before πλ may be neglected; hence πλείοντεκ is rare (π 368); for πλείειν we should perhaps read πλείειν.

Ἅγνοικε (Α 537 etc.) seems to be Ἴγνοικε with metrical lengthening from Ἴγνοικέω (read Ἴγνοικει 0 218).

B (2). ι and ο standing before a vowel and between two long syllables may be lengthened.

Here again the lengthening is confined to thesis, and the conditions of metrical necessity are rigorous in Homer (enclitics being counted as part of the word). The chief instances are ὑπεροπλήκτει Α 205, προσυμήκει.
B 588, 'Τηρήσεις B 573, (ὑποδείξ. I 73? see note), ἀτιμίσειν 142, ἰστίν τ' εἶ 159 etc., ἀκοῦστὶν τε φ 284, κακοεργής χ 374, ἀεργής 251. (But ἀναλκήνις, ἀδρήνις should probably be -εῖνίς.)

The suffix -ιον is discussed at length, with the result that the quantity was variable in the earliest times; but in patronymics and the like the short gradually prevailed, so that it remains only from metrical necessity, or in names belonging to the oldest mythology (Πανδώσις, Τηρίσις, Ταλάτωνίδης, Ισιώτικος κυλλοποδίων—a hypocoristic name,—ἰσιώτικων).

A further long discussion is devoted to the vowel-length of verbs in -ιο, -ιω. These have to be treated under different heads according as they are primitive or denominative, and roots originally ending in a consonant have to be distinguished from the vocalic.

(a) Primitive verbs. The original quantity of the root-vowel can be traced, and is always preserved. The verb ένιο (ενιό. for the forms are confused in our authorities) represents five different roots: (1) δήσε, fār-cre; in Α 342 ἀλοιφίς φρει ἐνιό (read ἐνιά from δήσια-jo); ουιάς, ούσσα. (2) δήσια = rush, ούσσα, ού-νησ. (3 and 4) δής, δήσ, both meaning breathe, smoke (ουιάς spīrt = jāmus; but ουιάς anger = děus-mos from (1); Lett. disus = anger). (5) δής = sacrificer (ουιάς, ού-νησ). But the different senses cannot always be clearly separated; e.g. περιπό ράρ χέκει ούεν (ούεν) may belong either to (1) or (2).

The following verbs always have ὕ except before c: δύω (δύω Σ 192, Φ 559, δύη Α 194 are aor. subj. from δυν, and retain the long vowel of the indic.); Φερύ = draw (with a by-form Φπύ): in Α 492 we should perhaps read έτέρως Φερύ̄πτα from a non-thematic *Φέρῡπτα: so Φ 21 δέυρο Φερύ̄ς, Ω 16 τρίς δέ Φερύς (here as aorist). Perf. and plupf. ειρύ̄ for Φερύ̄π-, ειρύ̄το ειρύ̄μεναι. In ειρύ̄ται :hidden Ǡ before the vowel, but in Ε 75 ειρύ̄ται has ǔ from analogy of the other forms. Λύω: ἀλλώς, ἀλλώσασαν take ǔ from metrical necessity: for ἐλυεν Ψ 513 read ἐλύουσαν, λύει (ǔ) in η 74 is wrongly imitated from λύει Ξ 205. Thus Λύω, οὐω (sacrifice), οὖω, φύω (all with ǔ) follow the analogy of verbs in -άω, -έω, -όμιο. Βουλυτόνδε (Η 779) has ǔ by nature, not metrical necessity, as is shewn by Aristoph. Αν. 1500; it is not from the adj. λυτός, but from a subst, (properly a ἀνήμεν αντίκος) which takes the long vowel as elsewhere. For the root ηνύ = be vigorous, beside ηνύ, ηνεφ, breathe, see note on Ε 697, and for (c)επύ̄, (c)ρύ̄ on Α 216. In all these cases the original quantity of the ǔ is preserved throughout.

(β) All denominative verbs in -ιω from stems in -ι originally had ι (with -ιωω, -ιωα), and this quantity is retained not only in Homer but in Pindar and the older epic and lyric poets generally; the ι in the present is an Attic innovation, due to the analogy of fut. and aorist (note that the defective μεθεύω, which has no sigmatic forms, retains ι throughout). Hence in έρχετωντο, έπι-ιεύουσι (Σ 175) the lengthening of the ǔ is due solely to metrical necessity.

The same holds good of denominative verbs in -ιω (-ιω, -ιωω, -ιωα in Homer). Μάνια B 769 is a late form (see note there). The defective εέεειν, with no sigmatic forms, never has ι, like μεθέειν. Κονιω is from an c-stem, for κονια-ιω (κονια = κονια-ια, cf. σποδιω by σποδοκάς). οθωια (i) is of unknown origin, but evidently for οιθι-ιωαι, cf. άν-ώις-τοκ, άις-ενθ. The act. οιω (i) seems to follow the analogy of ἀιω.
Of primitive verbs in -iω, ti-ω honour has i, which, however, may be split into -i- before vowels. The root is kri: kri (Skt. vāyati) and different from kri, kri (Skt. vāyate), root of tei-numi, teicco, ticic etc., which means average, exact payment (whence also poine). Here our mss. nearly always write -i- for -el- . The similarity of the two verbs in Greek has caused some interchange of meaning, e.g. Π 288 TllKAN Tinéiron (ti-NElaim) is evidently meant for an etymological play, and poine in 290 is equivalent to tiUKA.

φείρις (i) from φειρέω is due to metrical necessity.

Derivative verbs in -iω, -iω, -iω equally retain the short vowel. Nekeicco, Peneiicco, ōkeicōmenoc are, of course, from -ec stems (-eic = ec-jo). ōkeicco, however (E 255), is an exception, apparently due to the false analogy of these verbs. ἀχρείων B 269 is a participle from ἀχρείω to be colourless (ἀχρίς: χρός: ἁπαίσι: αἰδος); thus ἀχρείων idoion = with pallid look, cf. πεφρόνικος Ἐλείς Eur. Alc. 773, σεσαρός γέλαιν Theoekr. xx. 14, Κλέστον Ελείς Aristoph. Vesp. 900, and various other similar cases. So ἀχρείων δ' ετέλασε, a pallid laugh, α 163. ὁμαιόωmenoc like ὁμαιοωmenoc is explained by metrical necessity.

In the case of denominate verbs in -iω, there are some exceptions hard to explain, except by the analogy of primitive verbs with long stems such as μνα-ωμαι remember, μαι-μαι-ω, ζώω for τα-ω, etc.; e.g. μενοίωω (for -iω or -iω), μνα-ωμαι νεο (if for *βνα-εεσι, from βάνα = γυνή). ήβοώω, ήβοώω, ήβοωοντες (ω for α) might seem to be excused by metrical necessity, but this Schulze does not admit in the absence of analogies in -a- verbs.

In -o- verbs ιδρω-ω and γελω-ω are from -o- stems. The only difficulty is caused by ύπνωοντας (Ω 344 τοις δ' αὔτε και ύπνωοντας έτειρε) . Schulze remarks that a magic wand is not needed to wake a sleeper; he suggests that ύπνωον is a desiderative like ὁψείων, ἀσνοείων, deriving it (after Wackernagel) from ὑπνωι ιών. Hermes does not wake the sleepers, but quickens the tired, those who from weariness are falling asleep.

C (1). A short syllable can stand in place of a long one in the first arsis (στígco γκέφαλος).

In this and the next two sections it is to be understood that the short syllable is not lengthened as in the preceding, but remains short. Hence in the tradition either e and o are not changed to ei and ou, or if ei and ou are found we ought to write e and o for them.

ἐπίτονος μ 423, ζεφυρίη η 119, τά περί καλά Φ 352, τόν ἐτερον ε 256 would be sufficiently excused by metrical necessity. But this does not account for eiάνου (Feanou) Π 9, iομεν B 440, and five other places, ἐπει διδ often (not from ἐπει), δαϊσων Λ 497 (a about 20 times), ἀειδοῖ ρ 519 (a about 100 times), δία Γ 357 etc., φιλε (φιλε) Δ 155 etc., "Αρες Ε 31, λύτο (λύτο) Ω 1, (βορές with synizesis? I 5, Φ 195), Ούλυμπον` Θ 439 (see under Α 2), (σος έκες) Χ 332, (τροφάετ' X 557 ? see on Ο 666), Κλύτε (κλύτε) passim, είρυσα (Ferusa) Λ 9, Ε 32, Π 863, σπείο (σπεί) Κ 285, οὔρεος (only in the first foot, else always οὗρες: in ζ 102 read οὕρεα. οὕρεα for οὗρα is explained by the three short syllables. But οὗρει is a difficulty, as there is here no metrical necessity, the
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alternative form ὠῥεῖοι being at hand. Scholze hesitatingly suggests that for ὠῥεῖοι we should always read ὠῥεῖ—in Ω 614 ἐν οἰονόλοιοιν ὠῥεῖοι, as λ 574).

C (2). A short syllable can stand in place of a long one in the first thesis (τίτυς λαγαρμός).

Scholze recapitulates the evidence given by Hartel and others showing that the very weakest "position" is sufficient to lengthen a short syllable at the end of the first foot, e.g. πολλὰ λικώλωνοις (λ for ελ?), πολλὰ ρυστάκεκεκ (Ρυγ-) Ω 755, πυκνά (F)ρωγάλεχν v 438. So perhaps χείρα FFίν (§Fίν) I 420, Ζεύς δέ FFίν Λ 533 for χείρα ἐκόν, Ζεύς δὲ ἐκόν, and ὅς τε FFίς θ 524. But the instances he quotes to show that a real trochee could stand for a spondee at the beginning of the line are very scanty and almost all more or less conjectural—generally from the Odyssey. His strongest case is Αἰας ἦδομεν upon τέ Ψ 493 (where see note). In Λ 187, 202 he thinks that the original reading was ὠเอาไว้ ἐκὸν, written perhaps ὠῥα μἐν κεν, written perhaps ὠῥα μἐν κεν (cf. ἐνὶμμεγάροικίν) and so corrupted to ὠῥα ἐκὸν μἐν κεν.

C (3). A short vowel can stand for a long one in the sixth arsis (τίτυς μείουρος).

Here the evidence is somewhat stronger. The chief instances are αἰόλος ὁφίν Μ 208 (see note there), εἶοκ. -μι (for ἐω. subj. of εἰμί, see H 340, 1 245, Ψ 47), κάνεα (κ 355) from κάεον, κυρεῖοῦ (κ 389) from κυρεῦν, Νεῦκες Z 335 (generally explained by the false analogy of the verb νευεκάομαι), οὐδόν for ὁδόν ρ 196, ἐκόν Λ 559, ἐρείτι Ά 51 (ἴμαι elsewhere always has ἡ except under metrical necessity, ἴμαι, ἴμας, ἴμας, ἴμας, etc., whereas ἴμας = αἴμα at always has ἡ). ὠδόρ has ἦ only at the end of the line, ὠδατος only at the beginning, ὠδατι (by metrical necessity) in any place; the only exceptions are Φ 300, where read ὠδατος πλατι' for πλατέ ὠδατος, and ς 475; and the phrase Κτυρός ὠδόρ, which is invariably treated as a single word Κτυροσυδόρ, with the u lengthened by metrical necessity. Scholze points out that Κτυρός is never used alone by Homer; to him the name of the river is "Water of Loathing"; cf. Κυνόκουρα, Ελλήκοντος, and Herod. vi. 74 ἐν δὲ ταυτή ταῖι πολὶ λέγεται εἰναί τῶι Άρκάδωι τό Κτυρός ὠδόρ. Κτυρός first appears by itself in Hes. Theog. 389.—Other possible instances of the licence are δίδοναι Ω 425, ἄδην or ἄδην Ε 203.

"Ἀρνος: the a must be short by nature, as it is never long in thesis in Homer. It is used long (1) in the first and sixth arsis, (2) in the forms "Ἀρνος, "Ἀρνη, "Ἀρνα. This suggests that (1) follows from the licence allowed in these places, and that "Ἀρνος, "Ἀρνη, "Ἀρνα with a represent "Ἀριος, "Ἀρείτι, "Ἀρεία from a nom. * "Ἀρε(ς)-ευς, with a lengthened by necessity (-ευς for -νός as in Τυδεός, Ατρέος). For the full discussion of this doubtful matter, however, reference must be made to the original.

ἀνέρος like "Ἀρνος has a only in the first or last place, except Μ 382, Ψ 112, υ 77. In the first we can read ἄμφοτέρικιν ἀνέρος ἔχω: in the second the phrase seems to be deduced from ἐνὶ ὃ ἀνέρος ἔχει τοῦ ὀρόντο (γ 471, χ 104). In the trisyllabic forms a is permitted in any place whether the word ends with a vowel or consonant; ἀνέρος follows by
analogy from *ἀνέπη* the more easily, because both forms had been entirely supplanted in common use by *ἀνδρός*, *ἀνδρῆ*, so that consciousness of the real quantity was lost.

In spite of the extraordinary mastery of material and fertility of resource with which Schulze defends his theses, it is obvious that they are in very different degrees probable or proved, and some are in important respects hardly defensible. It will be sufficient here to mention a few of the broader difficulties raised by Schulze's position.1

A (1). As soon as Schulze admits the lengthening of the first syllable in trisyllabic and antispastic words, he abandons metrical necessity and sets up metrical convenience in its place. When once the Epic poets allowed themselves for convenience to use *ἀορί* as a dactyl as well as an anapaest, they had really made the first syllable common for all poetical purposes; it is impossible to suppose that they were any longer governed by the stern conscientiousness which Schulze imputes to them, and refused to use *ἀορός* as a dactyl before a vowel. The facts point in the same direction; apparent cases of such "forbidden" use are abundant, and a large part of Schulze's capacious book is occupied with heroic attempts to get rid of them. His treatment of *ἰερός* is a good instance. We may agree with him that the *ι* is naturally short, and was first lengthened for metrical convenience in the often-recurring form *ἰερά*. But the other cases of lengthening were certain to arise when once the idea had grown up that the *ι* was common—hence *ἰερός*, *ἰερόν*, and even *ἰεροῦ* as dactyls. The consequence seems, indeed, so inevitable that Schulze's struggles to evade it are most puzzling. In fact he has himself to admit the force of analogy in some cases, e.g. *εἰνὶ ὑπόνοι*. Hence for all its ingenuity I regard his analysis of *ἰερός* as needless and entirely unconvincing, and still believe that while the *IIiad* was composing *ἰερός* always bare, more or less vividly, the sense of *holy*.

A (2). The forms *εἰήλλουσαι-α*, -ας, -αι, -εν, -ενε, -ως, -ει occur 30 times at the end of the line, *ἐπίλλουσαι*, -ε in the middle of the line only twice (v 257, v 191). It would seem more reasonable, therefore, to attribute the lengthening to the "fifth arsis" than to the antispastic form of the words, which in a majority of cases does not exist. It is then rarely transferred, when the *ει*- had been consecrated by usage, to other parts of the line. *Εἰλείευσια* occurs only at the end of the line in Homer, and at the beginning in Hesiod. Ἀπόλλωνας, -ας, -ι with a occur 11 times at the end, once at the beginning, and 6 times inside the line. All this points to a licence of lengthening spreading from the end of the line, while Schulze would have us believe that it began in the middle, where alone the antispastic character is felt. Only in the case of Οὐλυμπὸς does there seem to be ground for Schulze's theory, as Οὐλυμπὸς occurs 14 times and Οὐλυμπὸνδε 8 inside the line against 10 and 2 at the end. But from these forms the οὐ clearly spread to the other cases at an early date. Schulze's attempts to get rid of the outstanding six cases are complete failures. In *Ω 439* it appears that he would give

1 See some very sound criticism in Danielsson Zur metrischen Lehreng im alten grchischen Epos, Stockholm 1897, of which I have made free use in what follows.
completely different accounts of the ou according as we read Οὐλυμνόνδη εἶδωκε or Οὐλυμνόνδε δίωκε!

B (1) (2). Here there can be little question that the lengthening of the vowel in thesis originated as Schulze supposes in cases of absolute necessity. But again he seems to err in trying to introduce a too rigid limitation, and to deny metrical lengthening when the final syllable, though normally long or doubtful, is capable of being shortened; to admit, for instance, the lengthening in ἰνεῖειητ, but to deny it to ἰνεῖητ. His theory would be all the stronger for a little elasticity; though it must be said that in this particularly valuable section of the work the facts more nearly bear out the rigid conclusions than in other parts.

C (1) (2) (3). The evidence to show that metrical lengthening can take place in the sixth arsis seems strong; but it is entirely against Schulze’s theory that the vowel was left short in recitation, so that an iambus actually stood for a spondee. Such an assumption is almost incredible in itself, and with the single exception of ὅψις M 208 the lengthening is always expressed in the traditional text by ei and ou for e and o. This is not the case in the first arsis, where in several cases the vowel is left short. But even here the lengthening prevails. I have therefore spoken throughout the notes of the lengthening in the first and sixth arsis, not of a short syllable in place of a long one. It need hardly be added that the “power” of a particular place to lengthen a syllable is a mere figure of speech, recording the fact that in this place an unexplained lengthening is so often found as to justify us in supposing that it is not merely our ignorance of the etymological or other cause which is to blame, but that a real licence, for some reason which we do not know, was in this place permitted.

With this caveat before him the student cannot fail to learn much from Schulze’s important work, which must beyond question form the foundation of any future inquiries into the matters with which it deals. In details there is an enormous amount of fertile suggestion on which it has been in this brief abstract impossible to touch; much of it will doubtless be proved wrong, but in the meantime it has none the less an illuminating power.
The following illustrations throw light on the description of Λ 632. Fig. 14 is the cup found at Mykene by Schliemann, see Schuchhardt p. 241; while the two ruder instances (from Helbig II. E.² p. 374),
illustrating the possible meaning of the πυθήνης, are both from tombs at Caere.

Fig. 15

Fig. 16
A considerable papyrus of E has been published in the second volume of Grenfell and Hunt's Oxyrhynchus Papyri, which appeared when the preceding sheets had already been passed for press. I add here for the sake of completeness such readings as should have appeared in the Apparatus. This MS. (which I call Pap. π) almost invariably writes ει̂ for ι—a peculiarity which is not further noted.

APPENDIX F

4. ὅατε ὑά. 16. χιν: ει̂ (supr. ῑ). 31. οἰκεσιπάλητα supr. ῑ over ε. 32. ἐδοτει. 42 om. 43. τεκτονός erased, supr. ῑονός. 57 om. 64. έσπατα ῑδει. 68. πνς. 75 om. in text: written in margin but marked for insertion after 83. 87. άμι: αν̄. 92. ῑ: ει̂. 104. ἔνθαςι σχῆμασαί (supr. ε over -cαc-). 110. Βλόκος: μένος. 105. απαρνύμενος. 118. άνοι δέ τε υ' (first υ erased and τ supr.). 126 om. text, added in margin. 127. χιν: om. 128. γειμώκοις. 132. θορφ supr. χαλκός. 141. ανχήτειναι. 151. κέκυμαι: τέτανται. 171. κοι altered to τοι. 177. εκτ. τ erased and c supr. 178. απο altered to εν. 183. ῑ: δ first hand, supr. ῑ. 200. τροπεσιν αν. 205. εσελεκεν. 210. άνε τε ῑλιον altered to άνε εῑλιον I 221. επιθέκεια. 222. αῑ οῑ. 227. επιθέκοιμεν. supr. α over first ε, ο over i, ai over last ε (i.e. αποβίςωμαι). 231. άφι: άφιμ. 234. ποσειοντες. 239. φωςιμαςτες. 245. βαντες. 245. εχρος. 257. ωυκαεα αννοσ: α and uc erased, supr. ε and i. 266. αριστοί, o altered to α and o (or ω) supr. 285. απεχήσεοι, supr. η over ac. 288. πτριν γ. 293. εσελέχυσον.

END OF VOL. I

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