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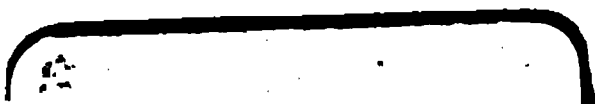
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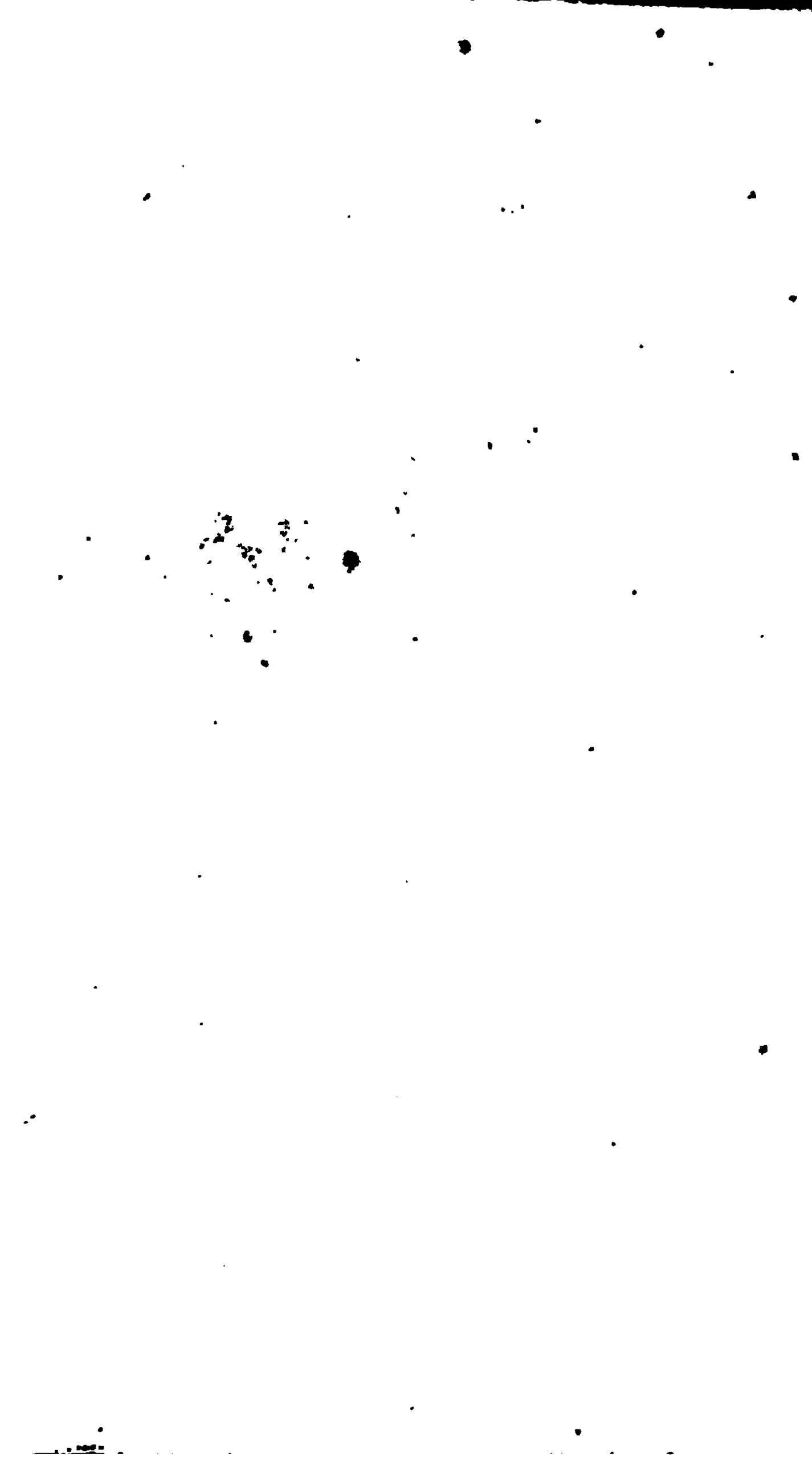
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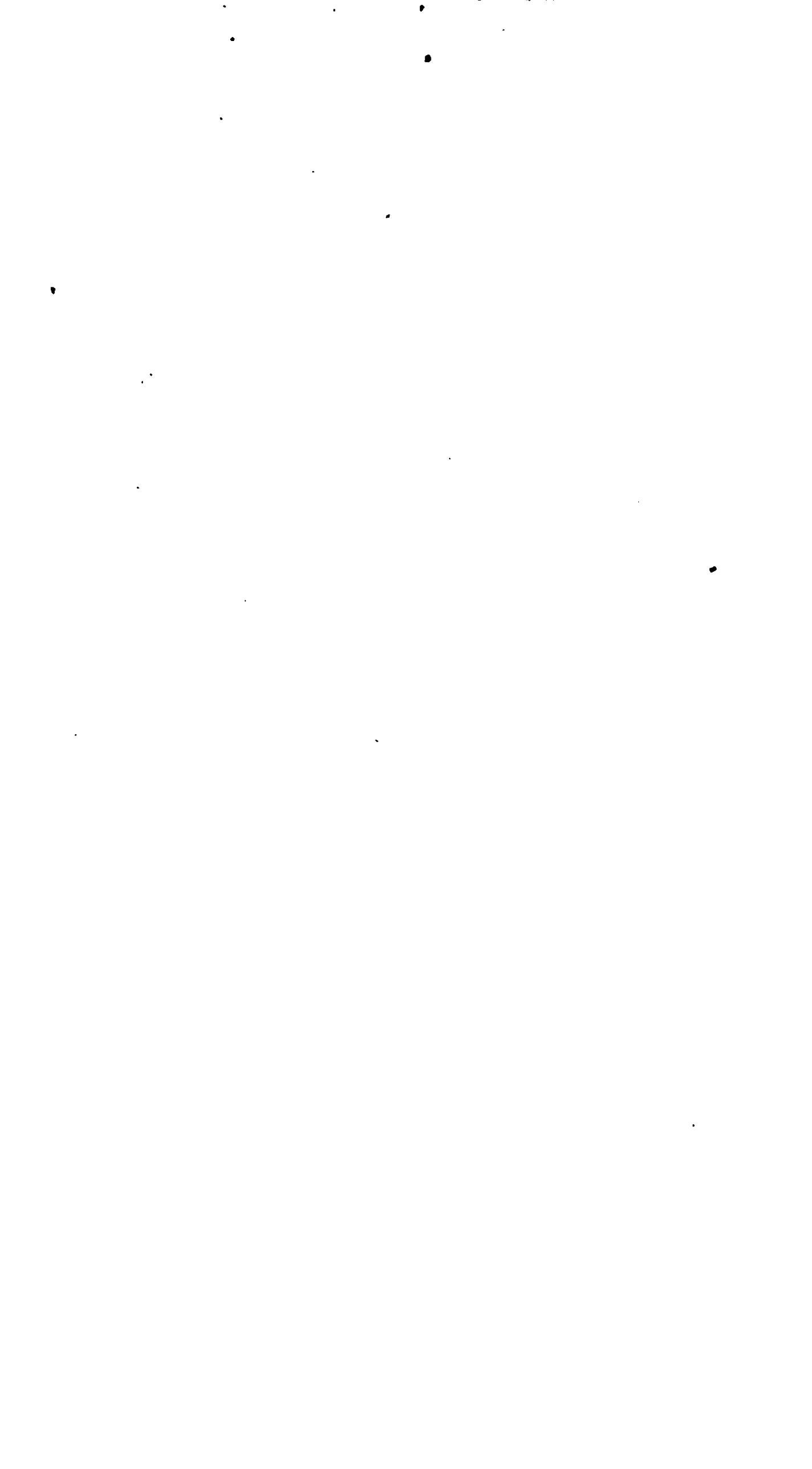
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Arnold's School Classics.

HOMER'S ILIAD,

WITH

ENGLISH NOTES,

AND

GRAMMATICAL REFERENCES.



EDITED BY THE REV.

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PREFACE.

THE notes upon the first four books of this Edition of the Iliad are abridged from my recently published edition of those books. Those upon the other books are translated, with a few additions and alterations, from Dr. Dübner, the learned editor of the Paris edition of Stephens's Thesaurus. I have added five Appendices, of which the last contains an account, from the Lexilogus, of Buttman's investigations, as interesting as they are original, in this department of Classical Philology. For the translation of Dr. Dübner's notes my thanks are due to the Rev. A. R. Webster, Perpetual Curate of Bradninch, Devon.

T. K. A.

LYNDON.

Dec. 22, 1851.

EXPLANATION OF REFERENCES.

<i>F.</i> = Freytag.	<i>Sp.</i> = Spitzner.
<i>N.</i> = Nägelsbach.	<i>W.</i> = Wolf.
<i>T.</i> = Thiersch.	<i>V.</i> = Voss.
<i>C.</i> = Crusius.	<i>H.</i> = Hermann.
<i>Kl.</i> = Klotz.	<i>Db.</i> = Dübner.
<i>S.</i> = Stadelmann.	

It is to be understood, that when no reference is added, the notes on all but the four first books are Dr. Dübner's. — Numerical references are to the book and line of the Iliad, with the exception of those preceded by *Gr.*, which refer to my smaller Greek Grammar, or (if *D.* is prefixed) to my "Short Account of the Greek Dialects."

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Α.

Invocation of the Muse, and exposition of the subject.

(*Age vero, nonne in utriusque sui operis ingressu paucissimis versibus legem proœmiorum non dico serpsavit (Homerus), sed constituit, do.?* Quinct. 10, 1, 48.)

1 Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
4 ἠρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν

1. μῆνις, *wrath*; mostly applied to the anger of the gods. It is usually considered to be Virgil's '*ira memor*,' and derived fr. μένειν, *to abide*; more prob. ω μαίν-εσθαι, μέ-μην-α, *to be mad*. αἰδῶ, fut. αἰείσομαι. θεά, goddess, Muse. The name of the Epic Muse, Calliope, is found for the first time in Hesiod. H. always says either θεά, or θειά, as in the grand invocation, book ii. v. 484. Πηληϊάδεω (δειω, as one syllable by synizesis). Πηληϊάδης, son of Peleus, is formed fr. the Ionic gen. Πηλῆος: the forms Πηλείδης and Πηλείων are more common.—'Αχιλῆος = 'Αχιλλῆος (= 'Αχιλλῆως); 'Αχιλεύς and 'Οδυσσεύς being used, when the measure requires, for 'Αχιλλεύς, 'Οδυσσεύς. Achilles, the bravest of the Grecian heroes, was the son of Peleus and the sea-goddess *Thetis*. He was king of the Myrmidons, a Thessalian tribe settled in Phthiotis; and came against Troy with 50 ships.—2. οὐλομένην = ὀλομένην, partep. aor. 2. mid. fr. ὀλλυμι, with the meaning of a verbal adj., *ruinous, destructive*. It is never found as a partep. governing a case. μυρία, accented on the ι, indicates an indefinite number, like *thousand* in the phrase, 'He made me a *thousand* promises:' but μύρια, the exact number 10,000. τίθημι has in H. a more extended sense than in prose. It has always the notion of *placing*, which however often, as here, requires the sense to be further developed: = *to place before the eyes, bring to light, produce, cause, occasion*. Ἀχαιοί, the *Achaans*, as a general term for the *Greeks*. We shall note the passages where this term occurs in its limited and proper (later) sense.—3. Ἄϊδι (= Ἀΐδῳ [Ep. for Ἀΐδῳ], as if fr. Ἀΐς). Virgil has expressed Ἄϊδι προΐαψεν by '*Orco demisit*,' precipitated into the infernal regions. Πρό here, as elsewhere, of *place*, not of *time*; as in *propellere, protrudere*. The translation '*sent prematurely*' is wrong. ἰάπτειν, prob. ω ἰπτίεσθαι, *jacere, icere*. F.—4. αὐτούς, opposed to ψυχὰς, their persons, their bodies. In H.'s view, the shade (ψυχή) was only a feeble image (εἰδῶλον) of the personality, which perished with the body. It is in opposition to this

5 οἰωνοῖσί τε πᾶσι (Διὸς δ' ἔτελείετο βουλή),
 ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἄτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ Διὸς Ἀχιλλεύς.

Apollo's wrath against Agamemnon.—Chryses, the priest of Apollo, comes to ransom his captive daughter; Agamemnon, to whom she had been given by the Greeks, harshly repulses him.

8 Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;
 Λητοῦς καὶ Διὸς υἱός. Ὁ γὰρ βασιλῆϊ χολωθείς
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοὶ,
 οὔνεκα τὸν Χρῦσῆν ἠτίμησ' ἀρητῆρα

belief of the Greeks that Socrates often addresses himself, to prove that *αὐτός* (the person) is not the body, but the soul. *δέ* is not elided before *ἐλάωρια*, because that word was pronounced with the *digamma* (F, one Γ upon another), *celoria*. This letter in later times disappeared both from the written and spoken language. *τεῦχε* = *ἔτευχε*. *κύνεσσι* = *κυσί*, fr. *κύνων*.—5. *πᾶσι*, h. e. *παντοίοις*, all sorts of birds. *ἔτελείετο* = *ἔτελέετο*, *ἔτελεῖτο*. This incidental phrase is thus connected with what goes before:—*and in this*, the designs of Zeus (*Jupiter*) were accomplished. The will of Zeus presided over all the events which resulted from the wrath of Achilles.—6. *ἔξ οὗ δὴ*, *ex quo*, from the moment that (= *ever since*), to be connected with *προΐαψεν*, *ἔπεμψεν*. The *δὴ* points out, that the commencement of these misfortunes was *precisely* that of the quarrel of the two chiefs. See *δὴ*, App. IV. *τὰ πρῶτα* and *τὸ πρῶτον*, adverbially, *primum*. *διαστήτην* (= *δι-εστήτην*), fr. *δίστημι*, whose aor. 2. and perf. have an intrans. sense. *ἐρίσαντε* (*ἐρίζειν*, to quarrel.) *Obs.* that it is the partcp. of the aor.; so that its action *precedes* that of the verb: lit. *stood aloof (after) having quarrelled* = *quarrelled and were alienated from each other*.—7. *Ἄτρεΐδης*, the son of Atreus, and brother of Menelaus, Agamemnon, 'the king of men,' commander-in-chief of the Greeks assembled before Troy.

8. This verse is a question addressed to the Muse. *τέ* has in H., besides its signification *que*, a conjunctive shade so slight and delicate, as to be inexpressible in other languages. See App. IV. *ἄρ* = *ἄρα*. App. IV. *σφωε* (enclitic), fr. *οὗ*; but used as personal pron. of the *third* person. *ἔριδι ξυνέηκε* (= *συνῆκε*, *commisit*, fr. *συνίημι*) *μάχεσθαι*; i. e. *τίς* — *θεὸς ξυνέηκεν ἔριδι* (ὥστε) *μάχεσθαι* (*ἔριδι*); for H. connects *ἔριδι* *both* with such verbs as *ξυνιέναι*, (cf. 20, 60; 21, 394), and with such as *μάχεσθαι* (*N.*). *μάχεσθαι*, infin. of *purpose*, or rather *result*.—9. *Λητώ* (*Leto* =), *Latona*, mother of Apollo. *δ* is used in the Epic poets for *οὔτος*: in this sense it ought to be marked with an accent. *βασιλῆϊ* (= *βασιλεῖ*), *the king* (Agamemnon). With *this* word, even in prose, the article may be omitted, if the individual meant is well known. Thus it was usually omitted of the great king, the king of Persia. [Gr. 543].—10. *νοῦσον* = *νόσον*. *ὥρσε* fr. *ὄρνημι*. D. 107. *ὀλέκοντο* (= *ὠλέκοντο*) *δὲ λαοὶ* is an incidental phrase which paints the effects of the malady. This is essentially in the Homeric style (*Db.*).—11. *οὔνεκα*, *because*, relates to *χολωθείς ὥρσε*. *τὸν Χρῦσῆν*: this is an instance of the

12 Ἀτρείδης. Ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν,
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
 16 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
 Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκίεσθαι·
 20 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ τ' ἄποινα δέχεσθαι,
 ἀζόμενοι. Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.
 Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ

transition of the *demonstrative* ὃ into the *definite article*. Chryses the priest of Apollo at Chrysé, whose daughter was in captivity. ἀρητήρ, *precator*, priest. Remark that the importance of the fact is expressed by the flow of the verse (*Db.*). — 12. νῆας = νίας, ναῦς. — 13. λυσόμενος [Gr. 859] θύγατρα, *to ransom his daughter*. — λύεσθαι, *mid.* (as being of an action done *for oneself*) = *to ransom, to redeem, to purchase the freedom of a slave*; λύειν is *to set one's own slave free*; e. g. on receiving a ransom; as at v. 20, λῦσαι παῖδα, where Agamemnon and the Greeks are the subject of the infin. ἀπερείσιος = ἀπειρείσιος (the form being changed to suit the hexameter); i. q. ἄπειρος ἄ, πέρας (finis), *unlimited, countless*. We must not suppose that the ἄποινα (gifts of ransom) consisted of *coined* money, which was then unknown. — 14. ἐκηβόλος, ἐκατηβόλος, ἐκάεργος, ἕκατος, and sometimes ἐκατηβελέτης (ἐκάς, *procul, βάλλειν*) are Homeric epithets of Apollo, who shoots from a distance, from afar; taking a fatal aim at the most distant objects. The gen. depends on στέμματα. στέμματ' ἔχων ἐν χερσὶν χρυσέῳ ἀνὰ σκῆπτρῳ (χρυσέῳ = χρυσῶ, by *synizesis*), *lit. holding in his hands the fillets on the top of his golden sceptre*; i. e. fastened to the top of the sceptre, whence they hung down to his hands. Chryses carried the sceptre (the *badge of royalty* and of the *priesthood*) as a priest; the fillets (a laurel wreath bound round with *white wool*, = *infula*), as a *suppliant*. These latter, then, were the principal objects, and are so treated in the construction. He held the fillets in his hands (ἐν χερσὶν), i. e. *virtually*, as holding the sceptre to which they were attached. — 16. Ἀτρεΐδα δύω, Agamemnon and Menelaus. — 17. εὐκνήμιδες, *with handsome greaves; well-greaved*, an Homeric epithet of the Greeks. — 18. θεοὶ = θεοί, by *synizesis*. Ὀλύμπια δώματ' ἔχοντες, a periphrasis for Ὀλύμπιοι θεοί. — 19. ἐκπέρσαι, fr. ἐκ-πέρθω (whence the Lat. *perdo*). Πριάμοιο (= Πριάμου) πόλιν, *Ilium or Troy*; but Τροίη, in H., is almost always the name of the *country*. — 20. λῦσαι, δέχεσθαι, infinitives in the sense of the imperative. This ancient use of the infin. is very common in H. — 22. Ἔνθα, *adv. of place (here)*, used as *adv. of time*; = *upon this; then*: our own *here* may be so used, = *at this stage of the proceedings, &c.* So in Lat. *ibi* = *tum*; in French, *ici* = *alors*. ἄλλοι πάντες, *all the others*, οἱ ἄλλοι would be required in prose. ἐπευφήμησαν = ἐπ-ευ-φημεῖν (*lit. to shout out approvingly upon, or at, any thing*) could not regu-

- 23 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 24 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
 Μῆ σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὐτίς ἰόντα,
 28 μὴ νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 Τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης,
 ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώσσαν·
 32 ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὧς κε νέηαι.

Chryses prays Apollo to avenge him ; and the god smites the Grecian camp with his arrows (the pestilence).

Ὡς ἔφατ'. ἔδδεισεν δ' ὁ γέρον καὶ ἐπέιθετο μύθῳ.
 Βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·

larly be followed by an infin., but takes one here by being used as a condensed expression for *advising by a shout of approbation*.—23. θ' = τε, on account of the following aspirate. ἱερῆα = ἱερέα. δέχθαι is a syn-copated inf. of aor. 2, ἐδέγμην, fr. δέχομαι [D. 125].—24. Ἀγαμέμνονι : on what ground is the *hiatus* permissible [D. 13] ? The nom. τὸ ἦνδανε is the demonstrative pron. omitted (*it ; the proposal*, sc. δέχθαι ἄποινα). θυμῷ is not in apposition to Ἀγαμέμνονι, but a *local dat.*—25. ἀφίει, imperf. of ἀφίημι, as if fr. ἀφ-ιέω. The acc. αὐτόν omitted. ἐπὶ... ἔτελλεν = ἐπ-έτελλεν. This separation of the preposition from the verb, called *tnesis*, is very common in Epic poetry ; less so in Lyric poetry and Tragedy.—26. κοίλησι νηυσὶ = κοίλαις ναυσί. κιχείω = κιχέω, κιχῶ, aor. 2, subj. fr. κιχάνω. — 28. μὴ (like our *lest*) here = *for fear*. Strictly speaking, the construction is δίδοικα μὴ οὐ χραίσμη, *vereor ne non prosit*. τοί = σοί. χραίσμη, subj. fr. ἐχραισμον, aor. 2 (usually without augm.), which, with aor. 1, and fut. (χραισμήσω, χραίσμησα, as if fr. χραισιμέω), are the only tenses in use. It occurs only with a *negative*, and has all the meanings of the Lat. *defendere* : with the dat. of the person only it has the force of *to help, to avail*, but implying the notion of *warding off danger (B.)*.—29. τὴν = τήνδε, or ταύτην : ὁ, ἡ, τό, being a demonstrative pron. in H. πρὶν, *antea = imo potius, before that ; sooner than that*. μίν = αὐτήν. ἔπεισιν fr. ἐπιμι (εἶμι) with fut. signification, *invadet*.—30. οἶκος with digamma. Ἄργος, here for *Argolis* or the Peloponnesus. Agamemnon lived at *Mycenæ*, not at Argos (which belonged to *Diomedes*)—31. ἰστὸν ἐποιχομένην, *telam obeuntem*, going round the loom (to weave). The chain was extended vertically, as in the upright frame, and they walked round it to weave. ἀντιώσσαν = ἀντιῶσαν fr. ἀντιάω, which the scholiasts explain by εὐτρεπιζειν, *to take care of, attend to*. This is the only passage in which it takes the acc. The notion of her being his *concubine* is only implied.—32. σαώτερος is another form for σάος (= σῶς, *safe and sound*), and not a comparative. Cf. ἀγρότερος, ἐπασσύτερος, &c. νέηαι = (νέησαι), νέη, *redas*. κε, in prose *άν*. On the force of ὧς *άν*, cf. Gr. 953.

33. ἔδδεισεν = ἰδειςε.—34. ἀκέων, *in silence* : an adv. = ἀκήν.

35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠρᾶθ' ὁ γεραιὸς
36 Ἀπόλλωνι ἄνακτι, τὸν ἠῦκομος τέκε Λητώ·

Κλυθί μευ, Ἀργυρότοξ', ὃς Χρῦσην ἀμφιβέβηκας,
Κίλλαν τε Ζαθήην, Τενέδοιό τε Ἴφι ἀνάσσεις,
Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
40 ἦ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί ἔκησεν
ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Cf. App. IV.—35. πολλὰ, *multum*. κίω (= εἶμι, *ἴω) has only the impf. ἔκιον, κίον (with κίοιμι, κιών), in use.—36. ἠῦκομος = εὔκομος.—37. κλυθί [D. 124], κλύω has, like ἀκούω, *gen. personae*. μευ = μου. Ἀργυρότοξος, as elsewhere ἐκήβολος and ἔκατος (see v. 15), virtually became a subst. to designate Apollo. Eustathius says: *τουτέστι λαμπρότοξε· οὐ γὰρ ἔστι πλάσαι τόξον ὄλον ἀργύρεον*. This explanation (*with the brilliant bow*), and the usual one, *with the silver-studded bow*, are equally false. In H.'s view, the weapons of the gods ought to be composed of the most precious materials, gold, silver, amber: the poet, then, attributes these to the gods without in the least troubling himself about the mechanical difficulty, which the material may oppose to the workmanship. Thus in v. 49: *δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο*, the silver bow is nothing, after all, but the bow of the god. This remark applies to many passages. *Db.* ἀμφιβέβηκας, with meaning of *present*; *hast gone around*, implying that he now *stands round*. So O. 12, 74; *νεφέλη μιν ἀμφιβέβηκεν* = *surrounds, envelopes*. Ἀμφιβαίνειν and περιβαίνειν, *to go round* (as an animal ranges round its young ones to protect them): whence, *to protect*. Cf. *Æsch. Sept.* 138: *δαίμονες ἀμφιβάντες πόλιν*. (Compare also the expression in Psalm cxxv. 2: "The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.")—Χρῦση and Κίλλα, small towns near the Hellespont, in the district named Ἀδραμυττηνή.—38. Τένεδος, a well-known island opposite Sigeum. In all these places the worship of Apollo prevailed.—39. Σμινθεύς, surname of Apollo, of which the ancients themselves did not know the meaning. Aristarchus derives it from Σμινθή, a town in the Troad; others from the Æolian σμίνθος, a mouse; according to some, because a mouse, as living under the earth, was a symbol of prophecy; or, according to certain myths, invented perhaps to explain this word, because Apollo had once freed a priest in Chrysa from a plague of mice, or indicated to the *Teucri* the site of their future city by mice. χαρίεντα, neut. adj. as adv. = *in a manner to gratify thee*. Others take it in agreement with νηόν (= ναόν). ἐπὶ . . . ἔρεψα by *tnesis* for ἐπέρεψα, *I have covered with a roof*; i. e. *built up to the roof*, i. e. *completely*; *exedificavi* (*have built or raised*). So Plato and the ancient grammarians understood the word. Others have, wrongly, preferred the sense pointed out by Lucian (*De Sacrificiis*, ch. 3), *ἑστεφάνωσα*, *I have adorned with festoons and garlands*. τοί = σοί.—40. κατὰ . . . ἔκησεν = (κατέκησεν, κατα-καίω). μηρία, they burnt on the altar only the bones and the thighs.—41. κρήνην = κρήνον: aor. 1. imper. fr. κραινώ, of which the extended Epic impf. *εκραίαινον* also occurs.—42. Δαναοί, another name of the

- 43 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 44 Βῆ δὲ κατ' Οὐλύμποιο κάρηνων, χωόμενος κῆρ,
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
 ἔκλαγξαν δ' ἄρ' οἴστοι ἐπ' ὤμων χωόμενοιο,
 αὐτοῦ κινηθέντος· ὃ δ' ἦιε νυκτὶ ἐοικώς.
 48 Ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
 Οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούσ·
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφιεῖς
 52 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

On the tenth day of its ravages, Achilles convokes the assembly, and the augur Calchas, having asked and obtained his protection, declares the cause of the pestilence, and advises the restoration of Chryseïs to her father.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο·
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς.

Greeks, properly the Argives of the Peloponnese.—43. Φοῖβος Ἀπόλλων. The name Φοῖβος was originally an *adject.*, *the brilliant*, *the pure*, but it became a proper name, like Ἐκατος, Ἀργυρότοξος, which we have already noticed.—44. Ὀλύμπου κάρηνα, the peaks of Olympus (now *M. Elimbo*), on the boundaries of Thesaly and Macedonia, on each of which dwelt a god.—45. τόξα = τόξον. ἀμφηρεφής covered all around: closed at each end: ἀμφί, ἐρέφω. How is the *α* lengthened?—46. δ' ἄρ'. See ἄρα in App. IV. χωόμενοιο = χωόμενου. χῶεσθαι an Homeric verb, *to be enraged*.—47. αὐτοῦ κινηθέντος, = *when (as often as) he (i. e. the god himself) moved (N.)*. νυκτὶ ἐοικώς, *like (the darkness of) night*. Thus in the O. (11, 606), Hercules is represented as menacing with his bow and his terrible look: δεινὸν παπταίνων, ἐρεμνῇ νυκτὶ ἐοικώς, as we might say, *looking as black as midnight*. ἦιε = ἦει (εἶμι).—48. μετὰ . . . ἔηκεν = μεθῆκεν, fr. μεθήμι, *immisit (sc. navibus)*.—50. Οὐρῆας = οὐρέας, οὐρεῖς, *mules*. ἐποίχεσθαι, *to attack, smite*. ἀργός (related to ἀργυρός), *white*: of a *bright, flashing* whiteness. Hence = *rapid, fleet* [as *micare (to dart forth)* has the meaning of *to flash, to shine*], as we find elsewhere, πόδας ἀργοί, ἀργίποδες. It has been observed, that the miasma of the plague is first communicated to those of the animals which have a fine scent. Here we see H. as a faithful painter of nature, even in a circumstance which rarely presents itself. *Db.*—51. αὐτοῖς, to the Greeks themselves. ἔχεπευκῆς used to be explained by *bitter*; ἔχων πεύκην, having the turpentine of the *pine*, which is bitter: but πεύκη (whence *pygo, pungo*), signifies rather *a point*. ἔχεπευκῆς, then, is *sharp, pointed*.

54. τῇ δεκάτῃ, *sc. ἡμέρα*, implied fr. the compound ἐννῆμαρ. ἀγορήνδε = εἰς ἀγοράν. καλέσσατο = ἐκαλίσατο, *caused to be summoned* [Gr. 584, 2]; one of the shades of meaning of the Greek middle

55 Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη
 56 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
 Οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 Ἄτρείδη, νῦν ἄμμε παλιμπλαγχθέντας οἴω
 60 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.
 Ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἧ ἱερῆα,
 ἧ καὶ ὄνειροπόλον (καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν),
 64 ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται εἴθ' ἑκατόμβης·
 αἶ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι.

voice. — 55. λευκώλενος, *white-armed*, an Homeric epith. of *Hera* (*Juno*). The women wore their arms bare.—56. κήδομαι, a poetic verb, *to care for* (c. gen.). ὄρασθαι, Mid. is also found in Soph. for ὄραν.—57. ἤγερθεν = ἠγέρθησαν (ἀγείρω).—58. τοῖσι, *inter hos*; but sometimes = *inter hæc*; *tum*, as at 68.—59. ἄμμε = ἡμᾶς. παλιμπλαγχθέντας (παλιμ-πλάζω). The more obvious meaning (πλάζω = *errare facio*) is that of *being caused to wander back*, i. e. *home*: but as H. does not allude to any difficulty the Greeks experienced in *reaching* Troy, and there seems no reason why Achilles should anticipate any in returning to Greece, many commentators (including some of the early Greek ones) take πλάζειν in the fig. meaning it bears in 2, 132, = ἀποπλανᾶν ἀπὸ τοῦ σκοποῦ, *to make a man miss his purpose*: so that παλιμπλαγχθέντας = ἀπράκτους (*re infectá*), *being driven from our purpose*: i. e. *without accomplishing our purpose*. This meaning is probably to be preferred. Eustathius derives the notion from a missile being *driven back* by a solid body. Cf. 11, 351: πλάγχθη δ' ἀπὸ χαλκῶφι χαλκός.—60. εἴ κεν . . . φύγοιμεν. The usual construction would be ἀπονοστήσειν . . . εἴ κεν . . . φύγωμεν. But the Opt. with εἰ sometimes takes ἄν, to denote that the supposition is a somewhat uncertain and improbable conjecture (*R.*). We may give the force by construing εἴ κεν, *if hardly, if perchance*.—61. εἰ δὴ, *si quidem jam*; equivalent to ἐπειδὴ, *since*.—62. ἐρείομεν = ἐρέωμεν = ἐρωμεν, *let us ask*.—63. καὶ γάρ τ' ὄναρ (*for even dreams*, as well as other things). τ' = τε, not τό. καὶ γάρ = both *nam etiam*, and *etenim*.—64. ὅς κ' εἴποι, *who might* (or *would*) *tell us*, (i. e. if we were to consult him). (Not = *ut ille dicat*). ὅ τι (fr. ὅστις) = δι' ὅ τι, *why*; Cf. *quid, quidnam*, in Lat. τόσσον, adverb = *tantum*.—65. ἐπιμέμφεται, scil. ἡμῖν. εὐχολῆς and ἑκατόμβης are *genitivi causæ*: = *on account of some vow* (unpaid), *some hecatomb* (promised, but not offered). See v. 94, where ἕνεκα is expressed.—66. αἶ κεν = εἰ ἄν. εἶ πως, in Latin *si quā*, if by any means: = *to ascertain whether he would by any means, &c.* An example of a similar ellipse (which is very common before εἰ, εἴτε) is *retained* in our English version of Acts viii. 20 (and elsewhere in the Bible) — “*Pray God, if perhaps the thought of thine heart may be forgiven thee.*” — 67. βούλεται = βούληται. ἀπὸ . . . ἀμῦναι = ἀπαμῦναι.—68. ὡς = οὕτως: κατ'

- 68 Ἦτοι δ' ὧς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ' ἄ-
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·
 δς ἦδη τὰ τ' ἐόντα τὰ τ' ἐσόμενα πρό τ' ἐόντα,
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἶσω,
 72 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλ-
 δ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἀνακτος.
 76 Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὄμοσο
 ἢ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 Ἢ γὰρ οἴομαι ἄνδρα χολωσέμεν, δς μέγα πάντι
 Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
 80 Κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέ-
 εἶπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσ-
 ἐν στήθεσσι ἐοῖσι. Σὺ δὲ φράσαι, εἴ με σαώσῃ.
 84 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας
 Ἀχιλλεύς·
 Θαρσήσας μάλα εἰπὲ θεοπρόπιον ὃ τι οἶσθα.

.. ἔζετο, *imesis* for καθέζετο. τοῖσι, cf. v. 58. — 69. ἔχα = — 70. ἦδη = ἦδει, fr. οἶδα. τὰ πρό ἐόντα, in prose τὰ προγμένα. Πρό is *adverbial*, there being no προεῖναι. — 71. ἠγὼ with dat. means *to guide any one for his benefit*. For every enterprise an interpreter of the will of the gods was necessary. — 72. ἦν = ἔην, *suam*. τήν = ἦν, pron. relat. The aor. 2 ἔπορον is used, *to cause to come to; to bestow*. Whence subst. πόρος. — 74. (κέλεσαι) = κέλη, fr. κίλομαι, an old form of κελεύω. — 75. βελέταο = ἑκατηβελέτου, gen. of ἑκατηβελίτης. — 76. ἐρέω, fut. θεο = συνθεῶ imperat. συνθέσθαι, *to put together in one's* to *synthesise*, as it were, *to comprehend*, or *pay attention*, in or comprehend any thing in all its bearings; θυμῶ, or φρεσίν, is added. ὄμοσον = ὄμοσον, aor. 1 imperat. fr. ὀμνυμι. — 77. ἢ ἢ μῆν, *verily, in truth*, a formula of solemn asseveration introduced the subject-matter of an oath. ὄμοσον πρόφρων ἀρήξειν: a construction more common in Greek than σέ προφρόνα [Gr. 819]. It imitates this construction in: *vir bonus et sapiens dignis ait essetis*. — 78. μέγα, neut. adj. for the adv. χολωσέμεν = χολωσέμεν. — 79. καὶ οἱ = καὶ αὐτῶ. *Qui potenter imperat Argivis et ei ὁ Αχιεῖ*. — 80. χώσεται = χώσεται: ὅταν χώσεται, in prose (ὅτι subj. of a supposed case, or indefinite frequency, in connexion with pres. or fut.). [Gr. 931.] (Bernhardy and B. consider χώσεται χέρης (not used in nom.), old adj. = (an) inferior: a positive in but apparently always a comparative in meaning. Hence προχείρων (Ep. χερείων), which remained as the comp. of καὶ ἀρείων of ἀρης. — 81. καταπέπτειν, properly *to digest*, to let it without violence. — 82. ἀλλά, after εἰ, &c. = *at certe*. ὄφρα, *until*. — 83. φράσαι, aor. 1 mid. imper. cogita; but φράσον, act.,

- 86 Οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ὥτε σὺ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 88 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης,
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.
 92 Καὶ τότε δὴ θάρσησε καὶ ἤνθα μάντις ἀμύμων·
 Οὔτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
 96 Τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος ἠδ' ἔτι δώσει·
 οὐδ' ὄγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην

dic.—86. μὰ, a particle used in oaths of negation, with acc. of the name of the divinity, or of the thing by which one swears. ὥτε must be joined to εὐχόμενος, to whom addressing your prayers.—88. ζῶντος καὶ δερκομένοιο, as in Latin *vivus vidensque*; in Attic Greek ζῶν καὶ βλέπων. On οὔτις depend συμπάντων Δαναῶν at v. 90.—91. πολλὸν = πολύ, adverbially: *far* (*multo, longe*). H. never uses πολλῶ. εὔχεται, not *gloriatur*, but *profitetur*. The meaning to *speak aloud, declare aloud*, is the primary one: so in ἀνχεῖν (B.). Plato, Gorg. 449, expresses it by ἐπαγγέλλεται.—92. ἀμύμων: ἀ and μῶμος, *blame, censure*. Though meaning *irreproachable, blameless*, it had, in H.'s time, lost its moral signification, and was a mere epithet of *respect*; = *the worthy, honorable*.—93. οὔτ' ἄρ'—οὔτε begin a speech, when the speaker opposes a false notion, involving two suppositions that had been stated. ὄγε, Apollo.—94. ἀρητῆρος, v. 11.—96. Ἐκηβόλος, i. e. Apollo. See on v. 14.—97. λοιμοῖο χεῖρας ἀφέξει, as in O. 10, 316: *κακῶν ἀπὸ χεῖρας ἔχουσθαι, abstinere manus suas a sceleribus*, word for word, *he will not keep his hands off the pestilence*; i. e. he will continue to launch his arrows which cause the pestilence. πρὶν . . . πρὶν γ', *ante . . . antequam, or priusquam*. This repetition of πρὶν (the *second*, and sometimes *both*, often taking γί) is of common occurrence in H. This form occurs in 5, 218, &c. On πρὶν c. infin. aoristi cf. Gr. 934, 935.—98. JN. πρὶν γε (supply *τινά*) ἀπὸ . . . δόμεναι (= ἀποδοῦναι, D. 97) ἐλικ. κούρ. &c. Through fear of Agamemnon he does not mention him, but leaves the person to be supplied. ἐλικώπιδα, ἐλικῶπις (fem. form of ἐλικῶψ, from ἐλίσσω, *volvo*, and ὤψ, *eye, or face*) is used as a descriptive epithet of the *Achaeans* (ἐλικῶπιες Ἀχαιοί), and, as here, with reference to *spirit, life, beauty*. Both notions are probably derived from that of a *quick glance with varying expression*, as a sign, in the first case, of *courageous spirit*; in the second, of *life and animation*. κούρη = κόρη.—99. ἀπριάτην, adv. (ἀ, *πρίασθαι, to buy*), *without purchase-money*. The acc. fem. of adjectives is often used adverbially: thus μακράν, ἀντιβίην, &c. The terminations τον, την, τα, were

- 108 ἐσθλὸν δ' οὔτε τί πω εἶπες ἔπος οὔτ' ἐτέλεσσας
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
ὡς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει,
οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
112 οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
οἶκοι ἔχειν. Καὶ γάρ ῥα Κλυταιμνήστρης προβέ-
βουλα,
κουριδίης ἀλόχου· ἐπεὶ οὐ ἔθέν ἐστι χερείων,
οὐ δέμας, οὐδὲ φυήν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα.
116 Ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
'Αργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικεν.
120 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.

μαντεύεσθαι being the inf. of *μαντρεῖν*, added (*epexegetically*) to φίλα, to explain in what respect, for what purpose, evil is dear to his mind. Cf. O. 17, 15: ἢ γὰρ ἐμοὶ φίλ' ἀλήθεια μυθήσασθαι. Other commentators consider φίλα ἐστὶ = φίλον ἐστὶ, neut. plur. for neut. sing., a usage preserved in Attic prose. [Gr. 618.] τὸ κρήγυον, τὰ κακά, that which is good; that which is evil. = τὸ (= τοῦτο) ὃ κρήγυόν ἐστι τὰ ἀ κακά ἐστι. In such passages the demonstrative force of ὃ (ἢ, τό) is however passing into its later use as the definite article. τοί (= σοί), on the second dat. φρεσί. Cf. on v. 24.—108. *Sp.* (after Aristarchus and Aristophanes) adopts the stronger οὔδέ—οὔδ'. (Cf. App. IV.). The word ἔπος had the digamma: hence εἶπες has the last syllable long. οὔτ' ἐτέλεσσας (= ἐτέλεσας, sc. ἔπος), nor done me a good deed. Cf. 14, 44: δεῖδω μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος Ἐκτωρ. So 23, 543. *N.* ἐτέλεσας, thou hast realized (by the very act of predicting it). The prophet being the interpreter of the will of the gods, that which he prophesied necessarily came to pass.—110. ὡς δὴ, that forsooth: ὡς, properly how. δὴ has often an ironical force in this combination (= *scilicet*). Cf. O. 4, 373. Il. 5, 24. Ἐκηβόλος, see on v. 14.—111. ἄποινα κούρης Χρυσηίδος, i. e. the ransoms offered for her. So 5, 266: υἱὸς ποινὴν Γανυμήδεος.—112. βούλομαι here = *malō*.—113. προβέβουλα, I prefer, sc. αὐτήν. βέβουλα is an old perf. 2 of βούλεισθαι, to conceive the desire; βέβουλα, I desire. Κλυταιμνήστρης depends (virtually) on the πρό in προβέβουλα, *præ Clytemnestrā*.—114. κουριδίη ἀλοχος is always in H. the legitimate wife; because κούροι, κούραι (κόροι, κόραι), have always the sense of *liberi, ingenui*. ἔθέν (= αὐτῆς) has the digamma.—115. δέμας, stature. φυή, the figure, shape, with ref. to roundness of limbs, symmetry of proportions, &c. ἔργα (principally weaving and embroidery) are always mentioned in H., when he passes a eulogy on a woman. It was from Athēnē (Minerva) Ἐργάνη, that they had this gift.—116. δόμεναι πάλιν = ἀποδοῦναι, as if one should say *retro dare* for *reddere*.—117. βούλομαι ἢ, as in Plautus, *velo quam = malo quam*. The compar. particle ἢ implies the notion of μάλλον. ἔμμεναι = εἶναι.—119. ἔω = ὦ. ἔοικεν = πρέπει.—120. ὃ = ὅτι, *quod*.

- 121 Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἴαχι
 Ἄτρείδη κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἴαχαι
 124 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδαστ
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγεῖρ
 Ἄλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἴαχ
 128 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζε
 δῶσι πόλιν Τροίην εὐτείχεον ἔξαλαπάξαι.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἴαχ
 νων·
 Μῆ δ' οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἴαχιλ
 132 κλέπτε νόψ' ἐπεὶ οὐ παρελεύσειαι οὐδέ με πείσει
 Ἥ θέλεις, ὄφρ' αὐτὸς ἔχης γέρας, αὐτὰρ ἔμ
 ἦσθαι δευόμενον, κέλειαι δέ με τήνδ' ἀποδοῦναι

123. πῶς γάρ; as in Latin, *quinam, quoniam modo?* See App.
 124. ἴδμεν = ἴσμεν, fr. οἶδα. ξυνήϊος, ξυνός = κοινός, Ep. f
 πυκνίς). Achilles says: "There is not sufficient booty ama
 the common treasury of the army, to allow of our proceeding t
 division."—125. τὰ μὲν—τά (= α μὲν—ταῦτα, i. e. the first
 relative, the second demonstrative); *quos ex urbibus diripiunt
 divisa sunt.* (Others make the first τά also *demonst.*; *sed
 urbibus ablata consumpsimus.* Db., B.) — ἐκπέρθειν τι πόλιος :
 σαντα πόλιν λαβεῖν τι ἐξ αὐτῆς. N. πολίων = πόλειων. ἐξε
 μεν, fr. ἐκπέρθω; the ρ (as in many other instances) being
 posed. δέδασται, *divisa sunt*, fr. δαίομαι, elsewhere δατίο
 126. παλίλλογα (fr. πάλιν λέγω), collected afresh, taken back
 their possession. παλ. ταῦτ' ἐπαγεῖρην, *hæc denuo collecta a
 lare.* παλίλλ. is *proleptic* [Gr. 523].—127. πρόες, fr. προΐημι,
 —128. αἶ κέ ποθι = εἰάν που, *if ever*: ποθι (= πού) here o
 afterwards both adverbs were confined to their primitive se
 place; ποτέ being used for *time*.—129. δῶσι = δῶ.—131. μῆ δ'
 = μῆ δὴ οὕτως (App. IV. δη). ἀγαθός περ ἐὼν, brave as th
 πέρ, App. IV.—132. κλέπτω, and the old Latin verb *clero*,
 to do any thing, or to act upon any thing, with clandestine au
 hence, *to deceive*. Without an *object*, it is, *to meditate deception*.
 ἐρχεσθαι, properly *to pass by*, a metaphor from the competitio
 foot-race. We may see in Book xxiii. how many tricks th
 ployed in running in order to pass their antagonists. Henc
 ἐρχεσθαι is *to overreach, to dupe*. Hesiod has joined the same v
 this verse (*Theogony*, 613) :—

Ὅς οὐκ ἔστι Διὸς κλίψαι νόον οὐδέ παρελθεῖν. (Db.)

—133. ὄφρα, *dum*; *interea dum*, whilst. αὐτὰρ ἐμέ, *but that I
 other hand, &c.*, as if ἰθέλεις αὐτὸς ἔχειν had preceded. That
 whilst, may be joined with the *subj.* to denote a *possible* or *con
 case*, cf. 4, 346; 5, 524. W. N. (and so *Herm.*) follow *Eust.* i

- 135 ἄλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 136 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἑλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 140 Ἄλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς.
 Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διαν,
 εἰς δ' ἐρέτας ἐπιτηδῆς ἀγείρομεν, εἰς δ' ἑκατόμβην
 θέλομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρηον
 144 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς,
 ἢ ἐσύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὅφρ' ἡμῖν Ἐκάεργον ἰλάσσαι ἱερὰ ρέξας.

sidering *ἐθέλεις ὄφρα ἔχης* = *ἐθέλεις ἔχειν*, a construction that is without example. *αὐτὰρ ἐπεὶ*, but that I, on the other hand. *αὐτως*, thus; just as I am. (App. IV.)—134. *δευόμενον* = *δεόμενον*, *carentem*, the *v* has taken the place of the original digamma.—136. *ἄρσαντες* (fr. *ἄρω* or *ἀραρίσκω*, to accommodate) *κατὰ θυμόν* (sc. *γέρας*) having suited it to my mind, i. e. selected one that is satisfactory to me. On *ὅπως*, c. *frat. indic.* cf. Gr. 954. *ἀντάξιον*, *equivalent*, sc. *Χρυσηίδος*. After the words *ὅπως ἀντάξιον ἔσται*, such an *apodosis* as *καλῶς ἔχει, well and good*; *be it so*, must be supplied.—137. *δώωσιν* = *δῶσιν*. Obs. *δέ* in the *apodosis*: cf. App. V. It here points out the opposition between *ἐγὼ* and the subject of *δῶσιν*: “If they do not give it, I, on my side, will take and carry off,” &c. On *δέ κεν ἔλωμαι*, nearly = *capiam*, see *ἂν*, App. IV.—138. *τεὸν* = *σόν*.—139. *Ille autem irascatur forte* (sive, puto) *cuiuscunque supercenero* (R.). Cf. *ἂν*, App. IV. *ὃν* = *πρὸς ὃν*. The object of a verb of motion is in H. very often put in the acc., without a prepos.—140. *ἦτοι*, App. IV. *μεταφράζεσθαι*, to think of a thing afterwards, think it over again; *μετά* in the sense of *after*, and not of *change*, which it has in *μεταβάλλω*.—141. *ἐρύσσομεν* = *ἐρύσσωμεν*; so *ἀγείρομεν*, *θέλομεν*, *βήσομεν* = *ἀγείρωμεν*, *θῶμεν*, *βήσωμεν*. Ships are *μέλαιναί* either fr. the influence of the atmosphere during so long an expedition, or (less probably) fr. the pitch, with which they appear to have been coated.—The sea, the earth, the elements, mountains, cities, and other objects of an imposing aspect, or in which the ancients saw and venerated the agency of any divinity, receive in H. the epithet *δῖος*, *divine*.—142. *ἐπιτηδῆς* or *ἐπιτηδῆς*, *sufficiently*, in *sufficient number*. App. V. The prepp. *εἰς* and *ἔν* (= *ἀνά*) are detached from the verbs which follow them: *εἰς*—*ἀγείρομεν* = *collectos imponamus in navem*.—144. *ἔβησα*, aor. of *βαίνω*, has a trans. force. *εἰς τις*, *unus aliquis*. *ἀνὴρ βουλευφόρος*, a member of the *βουλή*, or council, formed by the assembled kings.—146. *ἐκπαγλος* by euphony for *ἐκπλαγος*, fr. *ἐκπλήττειν* (*ἐκπλαγῆναι*): *terrible*.—147. *ἰλάσσαι* (*ἰλάσσαι, ἰλάσθαι*), relates grammatically to the last subst., *σύ, Πηλεΐδη*, but must be understood of each

148 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας
'Αχιλλεύς·

“ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν Ἴφι μάχεσθαι ;
152 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἰτιοὶ εἰσιν.
Οὐ γὰρ πρόποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἴπι
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ
156 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
οὔρεά τε σκιάοντα θάλασσά τε ἠχήμεσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἄμ' ἐσπόμεθ', ὄφρα
χαίρης,
τιμὴν ἀρνύμενοι Μενελάω σοί τε, κυνῶπα,

of the others on whom the choice might have fallen.—148. ὑπόδρα, ὑπ-ἔδρακον, ὑποδέρκομαι) ἰδὼν, eyeing him with lowering brow ; *fi* &c. App. IV.—149. ἀναιδείην ἐπιειμένε, clothed with impudent ἐπιέννυμι = ἐφέννυμι (ἐννυμι had the digamma). Cf. Boileau *au Roi*, v. 99):—

“ En vain d'un lâche orgueil leur esprit revêtu . . . ”

and with the v. 152 and the following, Racine, *Iphigénie*, act. I 6. v. 50—64. (*Db.*) — 150. τοὶ (σοί) ἔπεσιν πείθηται (*delibe* subj. [Gr. 641]: on the double dat., cf. v. 107. In Lat. : *tibi dic diens sit.*—151. ὁδὸν ἐλθέμεναι (= ἐλθεῖν), inf. of *purpose* [Gr 8] to undertake any mission for which thou shalt detach him. ὁδὸς specifically *warpath, expedition* (for then the contrast with ἴφι σθαι would be lost), but generally, any journey or mission. It is necessary with the old grammarians to consider ὁδός = λόχος ambuscade. — 152. ἤλυθον = ἦλθον.—153. δεῦρο, *huc*, not *hic*. μαχησόμενος. μοι αἰτιοί, culpable as regards me. — 154. ἤλα fr. ἱλαύνω, *abigo*. — 155. Φθία, a part of Thessaly on the sea-between Trachinia (under Ceta) and the river Enipeus. See in his ninth Book, treats at length of this country of Achilles and ancient names. ἐριβώλαξ, and ἐρίβωλος (ἐρι, *valde*; βῶλαξ = λος, *gleba*) prop. *having great clods*; epith. of fertile regions. βωτιανείρα, fr. βόσκω (subst. βόσχος), ἀνήρ: viros (*fortes*) nutriens; *nourishing, nurse of heroes*. — 157. οὔρεα = ὄρη, the high and mountains of Thrace and Macedonia. — 158. ἐσπόμεθα, fr. ἐσπόμεθα σὺ χαίρης. Subj. after a past tense, as even in Attic Greek ‘*ubi effectus adhuc durat vel expectandus est.*’ (Herm.) — 159. τιμὴν here, not honour, but compensation, satisfaction, revenge (τινείν, to pay for). ἀρνύσθαι πρὸς τινος, *expetere ab aliquo, to exact from one*. κυνῶπα, *dog-faced*, as at v. 225. κυνὸς ὄμματ' ἔχων, *expressing impudence*. The mode of regarding different animals, and using as types of character, varies in different nations and at dif

160 πρὸς Τρώων· τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις·
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὣ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
Οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὀππότε Ἀχαιοὶ
164 Τρώων ἐκπέρωσ' εὐναιόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
168 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
Νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἴω
ἐνθάδ', ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.

epochs of civilization. — 160. τῶν, neut., relating to the proofs of devotion which Achilles had just recalled. μετατρέπεσθαι, to turn round in order to see any thing, to regard, to take account of. This verb and ἀλεγίζω govern the gen. like κήδεσθαι, which we have seen. — 161. καὶ δὴ = quin etiam, and so now (forsooth). App. IV. αὐτός = tu ipse ille, de quo bene merui.—162. ὣ ἔπι = ἐφ' ὣ : the accent of a dissyll. prep. is thrown back when it is put after its case. δόσαν δέ = καὶ ἃ ἔδοσαν. Cf. on v. 79. υἷες Ἀχαιῶν = Ἀχαιοί, a periphrasis of which we find examples up to the latest times of Greek literature. — 163. οὐ μὲν = οὐ μὴν, neque tamen. σοὶ ἴσον γέρας, a reward equal to you; for, to yours; an abridged compar. Cf. Liv. 2, 13 : supra Coelites Mutiosque id facinus esse : 5, 23 : Jovis Solisque equis æquiparari dictatorem. N. Τρώων πτολίεθρον, not Troy itself, but any town of the Trojans. — 164. ὀππότε . . . ἐκπέρωσι — = ὀπότεν ἐκπέρωσι : i. e. denoting indefinite frequency. — 166. ἀτὰρ, but. App. IV. — 167. σοὶ τὸ γέρας = σοῦ τὸ γέρας or τὸ σὸν γέρας : i. e. the 'thy,' from its position, belongs immediately to the γέρας, though in strict grammatical construction it is dependent on ἐστίν understood. N. τὸ γέρας. τό, the well-known honorary reward (? Matth.) ; rather, this is one of the passages where the demonstrative force is so obscured, that ὁ is virtually the def. article. So F., and cf. 161, b. ὀλίγον τε φίλον τε seems to have become a standing expression. O. 6, 208 : δόσις δ' ὀλίγη τε φίλη τε. (Db.)—168. κεκάμω¹, aor. 2 with redupl. fr. κάμνω.—169. Φθίηνδε = εἰς Φθίην. This adverbial affix is frequent in H. : πόλεμόνδε, φόβονδε, in bellum, in fugam, ἐπεὶ ἡ. App. IV. φέρτερος, better ; cf. superl. φέρτατος and φέριστος (D. 153, end : no positive).—170. ἴμεν = ἵναι [D. 122].—171. ἐών = ὦν. ἄφενος, τό, abundance, wealth. App. V. ἀφύσσειν (-ξω, -σα, poet. -σσα ; -σάμην, -σάμην) ; prop. to draw off, esp. from a larger vessel to a smaller : ὀνον ἀπὸ (or ἐκ) κρητῆρος, &c. Cf. v. 598. Here fig. = to accumulate riches, as if, to draw up in full draughts. οὐδέ σ' οἴω . . . ἄφενος καὶ πλοῦτον ἀφύξειν, neque, quum ignominia afficiar, divitias tibi hinc congerere cogito (F.). The sense forces us to take σ' for σοί : but as this elision no where else occurs, we must make this a soli-

¹ Bekk. reads ἐπεὶ κε κάμω.

- 172 Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσεται· οὐδέ σ' ἔγχε
 λίσσομαι εἴνεκ' ἐμεῖο μένειν· πᾶρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
- 176 Ἐχθιστος δέ μοι ἐσσι Διοτρεφῆων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 Εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκε
 Οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν.
- 180 Μυρμιδόνεσσι ἀνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγί
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὡς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
- 184 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὕφρ' εὖ εἰδὶς
 ὄσσον φέρτερός εἰμι σέθεν, στυγῆρ δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην.

tary exception, or read with Bentley σοὶ οἶω. οἶω, cogito; have a mind, intention; I purpore.—172. ἄναξ = Ἰάναξ. App. — 173. φεῦγε μάλ', fly by all means (lit. fly very much); fly, τοι, 157. ἐπέσσεται θυμ. (= fert animus): ἐπισεύω.—174. εἰ = ἔνεκα. ἐμεῖο = ἐμοῦ. πᾶρ' (πάρα) = πάρεσιν.—175. κε ἄν) τιμήσουσι. Cf. v. 139. μητίετα = μητιέτης (μητις, μητιόμ counsellor = the all-wise (of Ζεὺς). This termination of mascul of the first decl. (τα for της) occurs occasionally in H. They usually paroxytone (though α is short); but the three quadrisyllables (all epithets of deities) are proparoxytone: μητίετα, εὐρύο ἀκάκητα.—176. ἐσσί = εἷς. Διοτρεφεῖς, διογενεῖς, epithets of king whose power came from Zeus.—177. πού, enclit., any where. H = δήπου, I presume, I imagine (opinor). τό γ' = τοῦτό γε.—178. νη σῆς = ναυσὶ σαῖς. ἐτάροισιν (= ἐταίροις).—180. Μυρμιδόνες, habitants of Phthia, whom, according to the myth, Peleus, the father of Achilles, had brought from Ægina to Thessaly. ἀνάσσειν, c. a or gen. σέθεν = σοῦ.—181. ὄθομαι, conotior, moveor, I am moved, I heed, or care for. App. V. It occurs only in pres. and perhaps imper and only with a negative (like ἀλεγιζώ), c. gen. rei vel personæ; or w. inf. or partep. B, 403: οὐκ ὄθετ' αἰσυλα ῥέζων, he shuns not to practise wickedness. ὧδε, thus; i. e. as follows.—182. ὡς, since, as (quoniam) F.—184. κε ἄγω (subj.). Cf. κέν ἔλωμαι, v. 137. Βρισηΐς and Χρυσήϊς are patronymics: the name of the first was Hippodamia. Abc her see 2, 688—694.—186. ὄσσον. H. never uses ὄσσω, τόσσω, w. comparatives (F.). φέρτερος, Ep. compar. (ὡ φέρειν), better, superior στυγῆρ, usually to hate; here, to dread.—187. ἴσον ἐμοὶ φάσθαι, & Liddell and Scott: 'to say he is (i. e. fancy himself) equal to me. Others follow Bekker's Paraphrast, ἐξ ἴσης ἐμοὶ λέγειν, and the shorter Schol. ἐξ ἴσου πρὸς ἐμὲ λέγειν: to use the same language thou do; to talk as if he were my equal. I am inclined to prefer this explanation, which is favoured by the omission of the acc. pron.; since t

Achilles is prevented from drawing his sword by the intervention of Athēnē (*Minerva*); who permits him, however, to indulge in violent invectives against Agamemnon.

- 188 Ὡς φάτο Πηλείωνι δ' ἄχος γένητ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἦ ὄγε φάσανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 τοὺς μὲν ἀναστήσειεν, δ' δ' Ἀτρείδην ἐναρίζοι,
 192 ἦ ἐ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 Ἔως ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,
 196 ἄμφω ὁμῶς θυμῷ φιλέουσα τε κηδομένη τε.

regular constructions to convey the first meaning would be φάσθαι ἴσος ἐμοὶ εἶναι, or ἐαυτὸν ἴσον εἶναι. ὁμοιωθῆμεναι (= ὁμοιωθῆναι); reflexive: to make himself equal; to compare himself. ἄντην. App. IV.

188. Πηλείων, ωνος, ὁ = Πηλείδης. ἐν is adverbial; στήθεσσι (= στήθεσιν), the *dativus localis* (N. F.).—189. λασίος, (η. ιον, *thick-haired, shaggy, hairy*, spoken of men: λάσια στήθεα, λάσιον κῆρ, the hairy breast, was looked upon as a mark of manhood and of distinguished bodily vigour, a notion which Aristotle refutes (*Db.*). διάνδιχα. App. IV. μερμηρίζειν, to fluctuate between two opinions, to hesitate, to ponder anxiously. ὦ μέρος, μερίζω, as μέριμνα, care. Virgil has amplified this notion of μερμηρίζειν, *Æn.* iv. 285:

Atque animum nunc huc celerem, nunc dividit illuc,
 In partesque rapit varias, perque omnia versat.
 Hæc alternanti potior sententia visa est.—(*Db.*)

—190. ὄ γε = *he*, often denotes the subject already mentioned. Cf. v. 93. — 191. τοὺς μὲν: i. e. Ἀχαιοῦς. — ἀνίστημι, trans. in the pres., impf., and aor. I. act., to cause to rise: here = to chase away, to scatter. δ' δ'. See larger Gr. 986, and Jelf, 655, obs. 2, *end.* The Latins use *ille* in this way in the second of two connected clauses: *nunc dextrâ ingeminans ictus, nunc ille sinistrâ* (Virg.). The ὄ is often strengthened by γέ.—192. ἐρητύειν, *cohibere*; ὄ before a short vowel (ἐρήτυον, &c.); ὄ before σ and before a long vowel: also in ἐρητύθειν = ἐρητύθησαν. — 193. ἔως, *adum.* How to be scanned? App. IV. ὄρμαινε, *mente agitare, animo volvere.* εἰ—ἦ, *whether—or* [Gr. 985]. φρήν relates to the rational faculty, θυμός to the sensitive part. Ἡ also joins κραδίη and θυμ. So Virg. (*Æn.* vi. 11) *mentem animumque.* F. — 194. Ἀθήνη, ἦ, also Ἀθηναίη, *Athene* (the *Minerva* of the Romans). The *apodosis* begins with ἦλθε δέ. On δέ in the *apodosis*, cf. larger Gr. 1458, p. (especially, 2) § 770, b.—195. πρὸ γὰρ ἦκε = προῖκε γάρ: πρὸ = *forth.* Ἥρη, ἦ, Ion. and Ep. for Ἥρα, *Hera* (*Juno*, Lat.)—196. ἄμφω . . . φιλέουσα . . . κηδομένη τε, sc. αὐτοῖν or ἀμφοῖν (κηδ. governing the gen.). '*Græci scilicet, cum verba duo diversis casus regentia ad idem nomen œque referuntur, ne nomen proprium aut pronomen minus suaviter repetatur, in utrovis regimine semel ponunt, altero omissio.*' Porson. Cf. Virg. *Æn.* xi. 280: *neo veterum*

- 197 Στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα
οἷφ φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.
Θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτ
ἔγνω.
- 200 Παλλάδ' Ἀθηναίην· δεινῶ δέ οἱ ὅσσε φάανθει
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθα
ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρείδαο;
204 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἴω·
ἧς ὑπεροπλήρσι τάχ' ἄν ποτε θυμὸν ὀλέσση.
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήη
Ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθ
208 οὐρανόθεν· πρὸ δέ μ' ἤκε θεὰ λευκώλενος Ἥρι
ἄμφω ὁμῶς θυμῶ φιλέουσά τε κηδομένη τε.
Ἄλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ
ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσουν, ὡς ἔσεται περ.
212 Ὡδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρὶς τόσσα παρέσσειται ἀγλαὰ δῶρ
ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖ
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἄ
λεύς·
- 216 Χρῆ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσσασθαι,
καὶ μάλα περ θυμῶ κεχολωμένον· ὧς γὰρ ἄμει

memini lætorve malorum.—197. στῆ = ἔστη. ξανθ. κόμης = auburn or blond hair [Gr. 678]. ἔλε = εἶλε.—198. οἷφ φαιν. 16, 161 : οὐ γὰρ πω πάντεσσι θεοὶ φαίνονται ἑναργεῖς. *F.* Cf. v. 56. — 199. *Tmesis* : = μετετράπετο δέ. — 200. ὅσσε, φάανθεν = ἐφάνθησαν (in prose, ἐφάνησαν : φαίνω).—201. *JN.* ηὔδα μιν : not φωνήσας μιν.—202. τίπτ' = τί ποτε ; αὖτε adds character of *vehemence* to a question (as *autem*, *ὡ αὖ*, in Lat.). The showed themselves frequently to men : it was they who inspired personally with every salutary thought. αἰγιόχος, i. e. αἰγίδα Zeus and *Athene* carried the *Ægis*. εἰλήλουθας = ἐλήλυθας.—ἴδῃ, 2 sing. subj. aor. 2. mid. fr. εἶδω. — 204. *Tmesis* for ἐξερέω — 205. ἧς, *suis*. — 207. μένος, see on v. 103. αἶ κε πίθηαι (= θησαι for πίθη), *si forte obsecuturus sis*.—210. λῆγω, c. gen., like π μαι. Horace ventures to reproduce this construction in “*Desine lium tandem querelarum.*”—211. ἦτοι, App. IV. ὡς ἔσεται περ, *ut* (Db.), *quicquid in buccam venerit ; ut fors feret* (Hn. W.) : *bette revera erit ; id quod revera futurum est* (N.). Cf. σφῶϊν δ' ὡς ἔσεται ἀληθείην καταλέξω. O. 21, 212 ; and O. 19, 312.—213. καὶ to be jo to τρὶς τόσσα, *vel ter tanta*. παρέσσειται = παρίσται.—214. ἴσ hold ! restrain thyself ! in the sense of κατέχω.—216. σφωῖτερο you two, *Hera* and *Athene*. εἰρύομαι or εἰρύομαι, lit. *I draw to m hold fast, keep, servo, observo*.—217. καὶ μάλα περ = καίπερ μάλ

- 218 Ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.
 Ἦ, καὶ ἐπ' ἀργυρῆ κώπῃ σχέθε χεῖρα βαρεῖαν·
 220 ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν
 μύθῳ Ἀθηναίης· ἢ δ' Οὐλυμπύνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
 224 Ἀτρεΐδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·
 Οἰνοβαρῆς, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλά-
 φοιο,
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,
 οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν
 228 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 Ἦ πολὺ λωῖὸν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἶπη.
 Δημοβόρος βασιλεὺς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
 232 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 Ἄλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ
 ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,

218. μάλα τ' ἔκλυον αὐτοῦ. This sentence is another instance of that freedom of the Homeric style which we have remarked (v. 79), which consists in slightly indicating the mutual relation of two clauses (constructed *co-ordinately*), where this connexion would be related in more advanced languages by pronouns or relative particles. In prose we should say, ὅς ἂν ἐπιπείθεται θεοῖς, οὗτος ἐξακούεται ὑπ' αὐτῶν. H. says: 'Whoever is obedient to the gods, (and) they are wont to listen to him.' I bracket *and*, because *τί* is less strong than *and*. (Db.) κλύω has no pass. in use. ἔκλυον = *exaudire solent*, cf. Gr. 598. — 219. ἦ = ἔφη. σχέθε = ἔσχε. Several verbs are lengthened in this manner: e. g. φλέγω = φλεγέθω; so also σχῶ—σχέθω, not used in the present.—220. ὥσε, fr. ὠθείω.—221. λόχονδε = εἰς λόχον. 1) *concealment, ambush*, prim. spoken of *place*, cf. v. 1, 227. 2) *ambuscade*, as an action [and one that required great *courage* and *nerve*, the more so from the absence of *excitement* during the concealment]. 3) *ambuscade*, spoken of the force composing it. ἀριστήεσσι = ἀριστεῦσι. — ἀριστεύς has in H. no other form of dat. pl.—228. εἶδεται τοι (σοι), *videtur tibi*. κῆρ, i. e. θάνατος, as in French, *c'est ma mort*, when any thing is done with a bad heart.—229. ἦ ironically. App. IV.—230. ἀποαιρεῖσθαι (= ἀφαιρεῖσθαι), sc. τούτου (or τοῦτον). ὅστις εἶπη, in prose ὅστις ἂν (*quicumque*) εἶπη. — 231. βασιλεὺς, understand εἰ. — 232. ἦ γὰρ ἂν, *aliter enim*, sc. εἰ μὴ οὔτιδανοὶ ἦσαν οἱ ἀνάσσεις. — 233. Tmesis for ἐξερῆω, ἐπομοῦμαι (ὄμνυμι). — 234. On μά see v. 86. Aristotle, in his *Politics* (lib. iii. ch. 14), remarks, that in the heroic times kings swore by their sceptres. τό = δ.—235. φύσει, *will put forth*. ἐπειδὴ πρῶτα, *ex quo primum*, from

236 οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιὸν· νῦν αὐτὴ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσειται ὄρκος·
 240 ἢ ποτ' Ἀχιλλῆος ποθὴ ἴξεται νῆας Ἀχαιῶν
 σύμπαντας· τότε δ' οὔτι δυνήσεται ἀχνύμενός περ
 χραιομεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἐκτορος ἀνδρουφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις,
 244 χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

Nestor then rises, and seeks, by sage counsel, to calm the irritation of the two heroes.

Ὡς φάτο Πηλείδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
 χρυσείοις ἤλοισι πεπαρμένον, ἔζετο δ' αὐτός·
 Ἀτρείδης δ' ἐτέρωθεν ἐμήνιε. Τοῖσι δὲ Νέστωρ
 248 ἠδυνεπῆς ἀνόρουσε, λιγύς Πυλίων ἀγορητῆς,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδῆ
 (τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων

the moment that . . . the *past* date and *fut.* (φύσει, *will put forth*, φύω) are here connected from the condensed meaning; it has *never* put forth leaves from the time it was cut from the trunk, and never will. *τομή* (*cutting*) here = *the trunk from which it was cut.*—236. *ἔ* neut. for *αὐτό*; the second accus. put *ἐκ παραλλήλου*, determines what the brass has removed, φύλλα καὶ φλοιόν. *περὶ*, adv., *all round.*—237. *μιν* is here neut. for *αὐτό*. He who wished to speak in the assembly received the sceptre from the hands of the herald; see O. 2, 38.—238. The remark just made explains *νῆες Ἀχαιῶν φορέουσι.*—239. *εἰρύαται*, = *εἰρύνται*, guard, defend, vid. 216.—*πρὸς Διὸς*, *autoritate Jovis.* The long incidental sentence began with the relative *τό* at v. 234, which is followed by three independent clauses. In the following verse the oath begins with *ἢ*.—242. *εὖτ' ἂν*, poetic for *ὅτ' ἂν* = *ὅταν*. Ἐκτώρ, son of king Priam, the bravest of the Trojans. Horace's *homicidam Hectora*, only gives the *bad side* of ἀνδρουφόνος. *ὅτε*, here and at v. 412, = *quandoquidem.* *τίειν*, to honour.

245. *ποτὶ* = *πρός*: *tnesis* = *προσέβαλε* (but in the case of *tnesis*, when a prep. is connected with a verb of *motion*, it keeps more of an independent and *adverbial* meaning than a prep. in composition).—246. *πεπαρμένον* (*πείρω*), lit. *pierced* with = *studded* with. *αὐτός* is added in opposition to the sceptre, by an ancient simplicity of diction.—248. Πύλιοι, men of Pylos. In the Peloponnese there were three cities of this name, that in Elis, that in Triphylia, that in Messenia, where is now the harbour of Navarino. It is certain that the two last belonged to Nestor, and it is probable that Pylos, in Triphylia, was his country. *F.*—249. *Ex ejus linguá melle dulcior fluebat oratio* (Cic. de Sen. 10, 31). The *καὶ* refers back to *ἠδυνεπῆς* (*N.*).—250. *γενεά*, a generation, is a space of about thirty years; the time in which a new generation springs up; not the duration of a gene-

- 251 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἢδ' ἐγένοντο
 252 ἐν Πύλῳ ἠγαθήν, μετὰ δὲ τριτάτοισιν ἄνασσαν)·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 Ἥ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες,
 256 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοισιν,
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 Ἄλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
 260 Ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέπερ ἡμῖν
 ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἶγ' ἀθέριζον.
 Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἶον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
 264 Καινέα τ', Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.

ration. μέροτες, having an articulate utterance. — 251. ἐφθίατο = ἐφθιντο, plupf. of φθίνω. οἳ depends on ἅμα. τράφεν = ἐτράφησαν. We have here the figure called ὕστερον πρότερον, *the last first*, since, in the order of events, γενέσθαι comes before τραφήναι. H. might have said ἐγένοντο καὶ ἐτράφησαν, but his inverted order is here more just than the logical one: the poet *ascending* from the aged Nestor to his past life (πρόσθεν), arrives at the education of his contemporaries sooner than their birth. — 253. ἠγάθεος, *divine, sacred*. Cf. App. V. — 254. ὦ πόποι, an exclamation of astonishment, sometimes of *rain*. Πόποι was the name given by the Dryopes, an ancient people of Doris, to their gods: the ancients pretty generally believed that ὦ πόποι meant *O gods!* The difficulty raised against this explanation, that H. did not use the other cases of πόποι, is not a serious one. Others consider ὦ πόποι an interjection analogous to the Latin *paræ*. Remark the words Ἀχαιῖδα γαῖαν. It is pathetic, as though a general in an enemy's country should say after a reverse: "a disaster has befallen my country." (Db.) — 255. ἦ, *verily, assuredly*. — 256. κεχαροῖατο = χάροιντο (χαίρω), aor. 2 mid. with reduplic. — 257. πυθοῖατο = πύθοιντο, fr. πυνθάνομαι. τάδε πάντα σφῶϊν μαρναμένοισιν. H. says πεύθεσθαί τινος ποιούντος (as well as πεύθ. τι). Here the two constructions are so combined that σφῶϊν depends on τάδε πάντα (*should hear all this about you*), and μαρναμένοισιν is to be resolved by ὅτι μάρνασθε (that you are battling [= quarrelling]): in English, *should hear all about this quarrelling of yours* (N.). — 258. Tmesis = περίεστε. περιεῖναί τινος, to get the better of any one; to be superior to him. βουλήν, in the council, in opposition to the fight (μάχεσθαι), you who excel in wisdom and in valour. — 259. ἐμεῖο = ἐμοῦ. — 260. ἀρείων, compar. from the root Ἄρης, which is referred to ἀγαθός, &c. ἠέπερ. = ἦ περ. In ἡμῖν the speech is softened by the figure called *communication*; for it is ὑμῖν that Nestor means. — 261. οἳ γε, *even they* (in spite of their superiority over men of the present day). — 262. ἴδωμαι has the digamma. The fut., which the sense here seems to require, would be stronger than this subj.: *I shall probably not see*. Cf. App. IV. (under ἄν.) — 263—4. All the heroes named in the

- 265 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
 Κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 268 Φηρσὶν ὄρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσαν.
 Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 272 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 Καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.
 Ἄλλὰ πίθεσθε καὶ ὑμεῖς· ἐπεὶ πείθεσθαι ἄμεινον.
 Μῆτε σὺ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην,
 276 ἀλλ' ἔα, ὡς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 μήτε σὺ, Πηλείδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὔποθ' ὁμοίης ἔμπορε τιμῆς
 σκηπτουῆχος βασιλεὺς, ὥτε Ζεὺς κῦδος ἔδωκεν.
 280 Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἄτρείδῃ, σὺ δὲ παῦε τεῶν μένος· αὐτὰρ ἔγωγε

verses are of the Lapithæ, the ancient inhabitants of Thessaly, celebrated for their long battles with the Centaurs. Polyphemus must not be confounded with the Cyclops in the Od.—265. Αἰγείδης, son of Ægeus. This verse of Hesiod, *Shield of Hercules*, v. 182, has been inserted here very lately, in the fourteenth century.—266. κάρτιστοι = κράτιστοι. τράφεν = ἐτρέφησαν. — 267. ἔσαν = ἦσαν. — 268. φῆρες, Æolic form for θῆρες; from the one is derived the Latin *fera*, from the other the German *Thier*. These are the Centaurs, savage inhabitants of the forests. ὄρεσκωος, fr. ὄρος and κέω (primitive of κεῖμαι) is found in Æschylus:—-κοιος and -κωος are Ionian forms.—269. καὶ μὲν (= μὴν), and yet. — 270. ἀπίος, distant, remote, an adj. formed fr. ἀπό. It was not till several centuries after H. that Ἀπία γῆ meant the Peloponnese; Ἀπία having the first syllable long, and being derived from a fabulous king Ἀπῖς. αὐτοί, *ultra*.—271. κατ' ἔμ' αὐτόν, either (1) κατὰ τὴν ἐμαντοῦ δύναμιν (as κατ' ἔμε; Xen. *Œc.* 11, 9), or (2) *pro me*, that is *seorsum*, alone, *on my own account*, as it were; not in the general crowd of the combatants, nor as the assistant of another combatant, an honorable character, as one sees in several passages of H.—272. μαχέοιτο, as if fr. μαχέομαι, which has supplied μάχομαι with its fut. — 273. καὶ μὲν, as in Latin *atque* at the beginning of a period.—ξύνιεν = ξυνίεσαν, as μέθιεν. O. 21, 377, fr. συνίημι, *conjiicio*, *comprehendo* (*mente*), and thence, pay attention, listen to.—274. ὑμεῖς = ὑμεῖς. ἀλλά is often placed at the head of an exhortation, e. g. ἀλλ' ἄγε.—275. ἀποαίρεο = ἀφαιροῦ. ἀφαιρεῖσθαι τινά τι.—276. ἔα (fr. ἔαω), sc. αὐτήν.—277. ἔθελ' = ἔθελε. The first ε is absorbed by Πηλείδῃ.—278. ἀντιβίην, an Hom. adv. like ἀντην, fr. βία, *vis*. ἔμπορε (for ἔμπορε or μέμπορε), *sortitus est*, with gen., perf. 2. act. fr. μείρομαι.—280. γείνατο, in trans. sense. θεά, Thetis.—281. ἀλλ' ὅδε, *hic contra*. —282. For σὺ δὲ, Ἄτρείδῃ. Αὐτὰρ ἔγωγε, *ceterum ego*. JN. βασι-

283 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
284 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

They persist in their animosity. · The assembly is dissolved.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
Ἄλλ' ὄδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
288 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἴω.
Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἰόντες,
· τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι;
292 Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
Ἥ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὃ ττι κεν εἶπης·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
296 σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι οἴω.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὔτοι ἔγωγε μαχήσομαι εἴνεκα κούρης
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δύντες·

λεύς, ᾗτε (= ᾗ, ᾗτινι, οὐ) κτλ.—οὐχ ὁμοίης (sc. τῇ τῶν ἄλλων) ἀλλὰ μείζονος. — 283. ἔρκος πολέμου, bulwark against war (gen. *objecti*). The gen. receives this meaning from the notion contained in the subst. to which it is joined. πέλεσθαι = εἶναι is frequent in H.

286. δῆ, *profecto*. μοῖρα, the part which befits each: κατὰ μοῖραν, conformably to justice or propriety.—287. Tmesis περιέμμεναι = περιεῖναι. — 288. σημαίνειν, to give signs, i. e. orders. ἃ τινὰ οὐ πείσεσθαι οἴω, *quæ* (for *in quibus rebus*) *aliquem ei non obsecuturum esse credo*, in which things I do not think that somebody (or a man, = many a one) will obey him. Agamemnon implies that at all events he himself is included in this number. The neut. accus. of the pron. with πείθομαι (τοῦτο πείθομαι, &c.) is frequent and natural, because πείθομαι signifies properly, *I allow myself to be persuaded of a thing*. — 290. We have already met with τιθέναι in the sense of *reddere*, as often in H.—μὲν = αὐτόν. αἰχμητής, a warrior in general.—291. τοῦνεκα = τούτου ἔνεκα. προθέουσι = προτιθέασι, fr. θέω, primitive r. of τίθημι. προτιθέναι, *in medio ponere*, to leave free to take, permit. — 292. ὑποβλήδην, *respondendo*, an adv. formed fr. ὑποβάλλω, *subiicio*, to subjoin, reply, sometimes before the first speaker has finished, but always less strong than to *interrupt*.—294. πᾶν ἔργον, in every thing.—297. σὺ—βάλλεο σῆσιν, comp. Virg. *Æn.* iii. 388: *Tu condita mens teneto*. This verse is often found in the *Od.* xi. 453. xvi. 281, &c. βάλλεσθαι ἐν φρεσὶ, to lay to heart; not εἰς φρένας, though βάλλεσθαι implies motion. Cf. Gr. 1037, § 645; and the Latin construction *imponere in aliquâ re aliquid*. F.—299. τῷ = τινί. — 301. τῶν recalls with force the τῶν ἄλλων of the preceding verse. These genitives

- 300 τῶν δ' ἄλλων ἃ μοί ἐστι θοῆ παρὰ νηὶ μελαίνῃ,
τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
Εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί.
304 Ὡς τῶγ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
ἀνοστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.

Agamemnon sends Chryseïs back to her father, under the conduct of Ulysses. He orders the army to purify themselves after the pestilence ; and demands Briseïs of Achilles.

- Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας εἴσας
ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
308 Ἀτρείδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἐκατόμβην
βῆσε θεῶ· ἀνὰ δὲ Χρυσηίδα καλλιπάρηρον
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
312 Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα·
λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.
Οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον·

depend on τι. For ἄκοντος ἐμοῦ.—302. εἰ δέ might be taken here, as in the Attic writers, and as *sic autem* in Lat. = εἰ δὲ μή, 'if on the other hand,' i. e. 'if you are not of this opinion, well, try'. . . But even in H.'s time εἰ δ' ἄγε, εἰ δ' ἄγε νῦν was a standing formula, as in Lat. *eia age* ; and the poets who imitate H. use it for ἄγε alone, or for ἄλλ' ἄγε. From the antiquity of the phrase, it is difficult to decide whether εἰ is the hypothetical conjunction (with an ellipse of the verb), or whether it is rather εἰ = εἶα. In Aristophanes we find ἄγ' εἶα νῦν. The ellipsis which Eustathius here supposes, εἰ δὲ = εἰ δὲ βούλει, is contrary to the general usage of the language (*Db.*). πείρησαι, aor. I imper. γνῶσι = γνῶσι.—303. ἐρωεῖν, *promumpere*. Cf. App. V. Remark the exactness of the picture in περὶ, *around* (*Db.*).—304. ἀνοστήτην = ἀνεστήτην.

306. νῆες εἴσαι (ἴσαι), i. e. ἰσότοιχοι, ἰσόπλευροι, *floating evenly*, from being so built that the sides are of equal weight, *strength of timbers, shape, proportion, &c.* The explanation ἐξ ἐκατέρου μέρους ἴσως πλείουσαι, is less probable. Cf. *our* nautical expression, *trim*, or *trim-built*.—307. Μενoitιάδης, son of Menoetius, Patroclus, the beloved friend of Achilles.—308. ἄλαδε = εἰς ἄλα.—προέρυσσε, *promovebat trahendo*. At disembarking they drew the vessels on shore, where they remained on rollers or stays of wood ; to re-embark, they rolled them back into the sea.—309. ἐς—ἐκρινεν, *selected them into the vessel*, = *selected* and placed them *in the vessel*. C. ἐρέται were not rowers prop. so called ; in this case it was the warriors who rowed ; the vessel carried no other hands. ἐτέβησε has an act. sense.—310. Tmesis = ἀνεῖσεν. εἶσα (*collocavi*), Ep. aor. I, fr. r. ἴδ (∞ *sed-ee*). The compound ἀνεῖσα refers to the previous *mounting up* ; and is therefore used with ref. to a *bed, carriage, ship, &c.*—312. ὑγρὰ κέλευθα (fr. κέλευθος), *the watery ways, the sea*.—314. In order to

- 315 ἔρδον δ' Ἀπόλλωνι τελέσσας ἑκατόμβας
 316 ταύρων ἢ δ' αἰγῶν παρὰ θιν' ἀλὸς ἀτρυγέτοιο·
 κνίση δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.
 Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγα-
 μένων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.
 320 Ἄλλ' ὄγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
 τῷ οἱ ἔσαν κήρυκε καὶ ὄτρην ἠεὶ θεράποντε·
 Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον·
 324 εἰ δέ κε μὴ δώρῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
 ἐλθῶν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.
 Ὡς εἰπὼν προΐει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν.
 Τῷ δ' ἀέκοντε βάτην παρὰ θιν' ἀλὸς ἀτρυγέτοιο,
 328 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
 Τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἦμενον· οὐδ' ἄρα τῷγε ἰδὼν γήθησεν Ἀχιλλεύς.
 Τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 332 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο.
 Αὐτὰρ ὁ ἔγνω ἧσιν ἐνὶ φρεσὶ, φώνησέν τε·
 Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,

purify themselves (ἀπολυμαίνεσθαι) they bathed in the sea, and threw into it every object defiled by contact with the infected (λύμα).—
 315. ἔρδειν, like *facere*, = *sacrificare*. — 316. ἀτρύγετος, an Homeric epithet for the sea; where there is nothing to reap or crop (τρυγᾶν), 'the untillable and barren deep' (Cowp.), opp. the earth which produces every thing.—317. Tmesis for περιελισσομένη, enveloped.—319. τὴν = ἤν.—321. τῷ = ὧ.—322. ἔρχεσθον κλισίην. Verbs of *going, coming, &c.* often have accus. of the place without a preposition. — 323. χειρὸς ἐλόντε, = *manu prehensam (ducere)*. ἀγέμεν = ἄγειν, inf. of *purpose*. — 324. κε—ἔλωμαι, cf. v. 137. δώρῃσι = δῶ, 3rd sing. aor. 2, subj. Ἐγὼ δέ. Observe the second δέ, which is occasioned by the opposition between the two subjects.—325. πλεόνεσσι = πλείοσι, sc. ἀνδράσι. ῥίγιον, Schol. φρικωδέστερον, a compar. formed fr. the subst. τὸ ῥίγος, *frigus*, which is derived from it, but with a weaker sense (*Db.*).—326. προΐει, 3rd sing. impf. fr. προΐημι. Tmesis for ἐπέτελλεν, charged them with . . . —327. βάτην = ἐβήτην, fr. βαίνω.—328. οὐ γήθησεν, *was not pleased*, meaning, he was much distressed. Such turns of expression are frequent in all languages.—329. ταρβήσαντε = *confusi*; they had been thrown into a state of confusion (aor.); but αἰδομένῳ denotes a continued state. *N.* — 332. οὐδὲ—προσεφώνεον. 'Silentio isto significantius, quam ullo sermone potuissent, et Agamemnonis honori et Achillis et sua etiam ipsorum salutis consulunt.' Cl. Προσφωνεῖν with two accusa. See v. 201. — 333. ὁ, he, Achilles. — 334. Διὸς ἄγγελοι, because they often bore the will of Zeus, kings being inspired by him. In Book

335 ἄσσον ἴτ' οὐ τί μοι ὑμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 336 δ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
 Ἄλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
 καὶ σφῶϊν δὸς ἄγειν τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων,
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὐτε
 χρεῖῳ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
 τοῖς ἄλλοις· ἢ γὰρ ὄγ' ὀλοισι φρεσὶ θύει
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσω καὶ ὑπίσσω,
 344 ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.

Achilles delivers Briseïs to the heralds ; after which he retires to the sea-shore, and communicates his grief to his mother Thetis.

Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ.
 Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,
 δῶκε δ' ἄγειν τῷ δ' αὐτίς ἴτην παρὰ νῆας Ἀχαιῶν·
 348 ἢ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. Αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἑτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,

viii. 517, κήρυκες Διὶ φίλοι, because they were under the protection of that god. — 335. ἄσσον, compar. fr. ἄγχι.—338. τῷ δ' αὐτῷ, not *idem*, but *hi ipsi* (they themselves). C. μάρτυροι πρὸς θεῶν, before gods and men, i. e. acknowledged as witnesses on the part both of the gods and of men. C. μάρτυροι Ionic = μάρτυρες. — 339. πρὸς, on the part of . . ., *ab.* — 340. ἀπηνέος : 'notat σκληρὸν καὶ ἐναντίον πρὸς τὸν ἐνηῆ. Eust. Vocabulum incertæ originis, neque enim etymon εὔς, neque ἀπὸ αἴνου probabile est.' F. εἴ ποτε δ' αὐτε, ought to be written *δαυτε*, as being = *δὴ αὐτε*. Achilles says : let these very persons bear witness (of the injuries which Agamemnon has done me), if ever hereafter I should be needed to defend the other Greeks, to protect them against a great calamity. The *implied* meaning is, that his assistance would be refused ; the testimony of the heralds to the insult offered him would, he means to intimate, justify his withholding his assistance. Obs. εἰ ο. subj. and cf. Gr. 949, b.—341. χρεῖῳ : Ep. for χρεῖῷ, gen. χρειοῦς, dat. χρειοῖ, need, want of ; hence distress. — 342. ἢ γάρ. This asseveration implies that the madness of Agamemnon consists in his not foreseeing that the time would come, when the assistance of Achilles would be indispensable. ὀλοῖός = ὀλοός. θύειν or θύνειν, *furere*, and θύειν, *sacrificare*, are two different verba.—343. οὐδέ τι οἶδε = and has no knowledge how to — (is utterly unable to —). νοῆσαι ἅμα πρόσω καὶ ὑπίσσω, to have the thoughts at once before and behind, i. e. to reflect on the past and on the future ; to put them in relation, and profit for the future by the experience of the past. H. more than once describes a prudent man in this manner. — 344. οἱ = αὐτῷ.

346. Tmesis for ἐξήγαγε.—347. αὐτίς, *retro*, is equally said of time and of space.—349. ἄφαρ and νόσφι, poet. advv. *scorsum*, often used as prepp. with the gen. λιάζεσθαι, to separate oneself. Plutarch

350 θιν' ἔφ' ἄλός πολιῆς, ὀρόων ἐπὶ οἴνοπα πύκτον·
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 352 Μητέρα, ἐπεὶ μ' ἔτεκές γε μινυυθάδιόν περ ἰόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
 ἢ γάρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 356 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Thetis appears, consoles him, and promises to pray to Zeus to avenge him on the Greeks.

Ὡς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένῃ ἐν βένθεσσιν ἄλός παρὰ πατρὶ γέροντι.
 Καρπαλίμως δ' ἀνέδου πολιῆς ἄλός, ἠὺτ' ὀμίχλη·
 360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 Τέκνον, τί κλαίεις; τί δέ σε φρένας ἴκετο πένθος;
 ἑξαύδα, μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω.
 364 Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·

(*de audiendis poetis*, § 8) blames Achilles for shedding tears for a captive maiden: but the sequel proves that a very different thing from the loss of Briseis was the real cause of these tears (*Db.*). — 350. θιν' ἔφ' = ἐπὶ θίνα. ὀρόων = ὀρῶν (*D.* 101). οἴνοψ (lit. wine-faced, wine-coloured), of a red black (a dark purple). Wine has often in *H.* the epith. μέλας.—351. χεῖρας ὀρεγνύς; sc. εἰς ἄλα, towards the sea, where his mother (the sea-goddess, *Thetis*) dwelt. — 352, 353. μινυυθάδιόν περ, very short lived ['ordained so soon to die.' *Cowp.*]. τιμὴν περ. The first περ signifies very, as v. 131; the second, at any rate then, or, at least then. We must not suppose any real difference of meaning: the force given by πέρ both to μινυυθάδιος and τιμὴ is, that each must be taken in its full extent: as the short period of his earthly existence is to be taken strictly (admitting of no extension), so the honour by which it was to be compensated must also be taken in its strict sense (admitting of no diminution). For Achilles was destined either to have a long life without fame, or a short life with eternal fame, cf. 9, 410. *C.* ὄφελλεν (= *debebat*). ἐγγυαλίξαι, like ἐγχειρεῖν, fr. γυάλον, the hollow of the hand. — 354. οὐδέ τυτθόν, *ne tantillum quidem*.—356. ἀπούρας, = ἀφελόμενος. Cf. *App.* V. 358. γέροντι. Cf. *grandævus Nereus*. *V. Georg.* iv. 392. — 359. ὀμίχλη, Ionic = ὀμίχλη, a mist. The gods often appeared enveloped in a cloud.—361. χειρὶ κατέρεξεν, stroked him down [lit. *did* him down] with her hand; = *demulsit, caressed him, soothed him*. There is also a form in three syllables, κάρρεξε (= κατέρεξε).—ἔκ τ' ὀνόμαζεν = ἑκονόμαζεν τε, *et elocuta est*, sc. τὸ ἔπος. *verbum*: 'she said what she had to say, and spoke it fully out.' *N.* [Not, she uttered his name.] —362. σὺ φρένας ἴκετο, *te animum attigit*, i. e. *te, scilicet animum tuum, attigit*.—363. εἶδομεν = εἰδῶμεν. — 365. τίη [τιή, except in *Ep.*

- 365 Οἶσθα· τίη τοι ταῦτ' εἰδυίη πάντ' ἀγορεύω ;
 ψόχομεθ' ἐς Θήβην ἱερὴν, πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα·
- 368 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηρον.
 Χρύσης δ' αὐτ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος,
 ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
- 372 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
- 376 Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
 αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
- 380 Χωόμενος δ' ὁ γέρων πάλιν ᾗχετο· τοῖο δ' Ἀπόλλων
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
 Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νυ λαοὶ
 θνησκον ἐπασσύτεροι· τὰ δ' ἐπῴχετο κῆλα θεοῖο

poets] = τί ἦ ; So ἐπειὴ = ἐπεὶ ἦ.—366. Thebe, a city of the Troad in the province of Adramyttium. The inhabitants of the district, of which Thebe was the capital, were called Κίλικες : in later times, having been driven thence, they inhabited Cilicia, properly so called, and there built other cities of the same name, which Quintus Curtius tells us were visited by Alexander the Great, in passing through Cilicia, as being the cities mentioned by H. This is a confusion of which Alexander could not have been guilty (*Db.*). The city of Chrysé was situated in the district of Thebé. Eëtion was βασιλεὺς Κιλικῶν Ὑποπλακίων (i. e. dwelling at the foot of Mount Πλάκιον) and father of Andromache. *Cities have in H. the epith. ἱεραί, not as a peculiar epith., founded on the temples and the protection of the gods, but in common with all grand and striking objects. See the remark on δῖος, v. 141.—367. διεπράθομεν, fr. διαπέρθω. We have already remarked that the vocal organization of the Greeks was very much inclined to the transposition of the letter ρ.—368. μετά, c. dat. in poet. language only.—369. Tmesis for ἐξείλον, i. e. as a γέρας *praecipuum*.—372—9. A repetition of the vv. 13—25. These repetitions, natural when the same thing is related a second time, have been found fault with by the taste of succeeding ages. The most declared imitators of H., among after poets, do not permit themselves this licence. But H. must not be judged by what we call *taste*. He is, like Nature, above it ; and the critics who blame these repetitions in H. ought to discover that Nature also acts *without taste*, as she does so many things without variation (*Db.*).—383. τὰ δ' ἐπῴχετο κῆλα. Τὰ δέ is put, as elsewhere, for ταῦτα δέ (though with a much weakened demonstrative power), and κῆλα serves as an explanatory apposition to it : *hæc*

- 384 πάντα ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἐκάτοιο
 αὐτίκ' ἐγὼ πρῶτος κελόμεν θεὸν ἰλάσκεσθαι
 Ἄτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 388 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 Τὴν μὲν γὰρ σὺν νηϊ̄ θοῆ̄ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρῦσῃν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 392 κούρην Βρισηῆος, τὴν μοι δύσαν υἴες Ἀχαιῶν.
 Ἄλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος
 ἔλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴποτε δὴ τι
 ἦ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
 396 Πολλάκι γὰρ σέο πατρὸς ἐνὶ μεγάροισιν ἴκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 400 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
 Ἄλλὰ σὺ τόνγ' ἐλθοῦσα, θεὰ, ὑπελύσαο δεσμῶν,
 ὧχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες

αιετα, tela, inquam. The same *introductory* use of the *pronominal* ὃ (ἦ, τό), to be defined by a following substantive, occurs at v. 391, τὴν δὲ . . . ἄγοντες κούρην Βρισηῆος, and in a thousand other places.—384. ἄμμι = ἡμῖν.—388. δ = ὅς.—390. ἄνακτι. Apollo.—391. νέον, *partep.* κλισίηθεν = ἐκ κλισίης. ἔβαν = ἔβησαν.—393. περιέχεσθαι τινος, *amplēcti aliquid*, to cling to one, not to abandon him. ἔηος, fr. εἴς, *brave*, whence the adv. εὖ, which alone has remained in use.—394. The last syllable of Δία is here long, because the liquid λ is doubled in pronunciation. λίσαι, aor. I imper. fr. λίσσομαι or λίτομαι.—395. ὤνησας, fr. ὀνίνημι, *juvasti*. It is a characteristic trait of the most ancient prayers to waive the mention of any merit towards the deity; any *right* to be heard. We have already seen this in the prayer of Chryses, v. 39, &c.—396. πολλάκι, poet. = πολλάκις. σέο (= σοῦ) εὐχομένης depends on ἴκουσα. ἀκούω takes a gen. of the person who makes himself heard. σεο or σου is commonly enclitic; but here the *partep.* εὐχομένης places σου in relief, and from this emphasis it ought to be accented. Constr. ἐν μεγάροις πατρός. Understand ἐμοῦ. Peleus is meant.—397. εὐχομαι, I speak of myself, of my merits. See note on v. 91. The ordinary translation, *to boast oneself*, adds to this word a strength of meaning that does not belong to it. ὅτ' ἔφησθα. Comp. the Lat. *auditi ex te, quum diceres*, &c. *W.* κελαινεφής = κελαινονεφής, a euphonic abbreviation.—398. οἴος, Ionic = μόνος.—402. ὧχ' = ὧκα. ἑκατόγχειρ, gen. -χειρος is the ordinary form, gen. -χείρου, is only found in the Epic poets. The Centimani were giants of the ancient Mythology, formidable to gods and men. See the Mythology of Apollodorus, and the beginning of Hesiod, *Theogony*, v.

- 404 Αἰγαίων' (ὃ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων)
 ὃς ῥα παρὰ Κρονίωνι καθέζετο, κύδει γαίων
 τὸν καὶ ὑπέδδισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 Τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 408 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γυνῶ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 412 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.
 Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 ὦμοι, τέκνον ἐμὸν, τί νύ σ' ἔτρεφον, αἶνὰ τεκοῦσα!
 Αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων
 416 ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυθ' ἀπερ, οὔτι μάλα δῆν.
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἴζυρος περὶ πάντων

127.—403. Βριάρεως, derived from βριαρός, very strong. Αἰγαίων (gen. -ωνος), a son of the Sea (Πόντου), is in other poets an epith. of Poseidon. *Od. Metam.* ii. 9. 'Proteaque ambiguum, balænarumque prementem *Ægeona* suis immania terga lacertis.' H. often mentions different names which the gods and men, respectively, give to the same object. The first was doubtless that which was found in some ancient poems; the second, the ordinary name. Moreover, from the time of H. all poetry has been regarded as inspired by the gods.—404. οὐ, *sui*. The father of these giants with a hundred hands (the mythic representation of extraordinary strength) was Οὐρανός, *Cælus*.—405. κύδει γαίων. The Schol.: τῇ αὐτοῦ δόξῃ γαυριῶν καὶ σεμνυνόμενος.—406. τόν, the giant. οὐδέ τ' ἔδησαν, *and they did not bind him*, whom they intended to bind (sc. Δία, *Zeus*). It was not necessary to add an accus. to ἔδησαν. Οὐ οὐδέ τε, cf. App. IV.—407. μνήσασα. fr. μιμνήσκειν, to remind. γούνων = γονάτων, the gen. of the part touched. λαβέ, understand μιν or αὐτόν. Suppliants touched with one hand the knees of him whom they implored, and his chin with the other. See v. 500.—408. αἶ κέν πως, *if by any means*. For ἐπαρῆξαι.—409. τοὺς δέ, those on the other hand. Ἀχαιοὺς is an explanatory apposition. See note on v. 383. The stem of the vessels was always turned towards the shore when they were stationary. Cf. the well-known line of Virgil: 'Obvertunt pelago proras et litora curvæ prætexunt puppes.' ἔλσαι, aor. I, infin. from unused pres. ἔλω, *coarcto, cogo, concludo* (App. V.).—410. κτεινομένους: observe the pres. part.; which describes the massacre as going on at the time. Ἐπαυρίσκειν τινός is here ironical, as sometimes in Lat. *frui aliquo*, and in French, *jouir de quelqu'un*. In prose ἀπολαύειν is used in the same sense. App. V.—412. ἦν, *siam*. ὅτε [*T. N. Nitzsch. ὅτι. W. C.*], see v. 244.—413. For καταχέουσα.—414. τί νύ; *quidnam?* αἶνὰ = αἰνώως, synonymous with κακῇ αἴσῃ at v. 418.—415. αἶθ' (= εἶθε) ὄφελος ἦσθαι, would that thou hadst remained! for—why didst thou not remain!—416. ἦσθαι, *sedere*, not in idleness, but without being disturbed by the others. τοι = σοι, understand ἐστί, which sometimes takes adverbs as its predicates: here μίνυθα. Cf. *Ter. Heaut.* I, *nuper notitia admodum est. . . . κέρ,*

- 418 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῃ
 420 εἶμ' αὐτῇ πρὸς Ὀλυμπόν ἀγάννιφον, αἶ κε πίθηται.
 Ἄλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 424 χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτίς ἐλεύσεται Οὐλυμπόνδε.
 Καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,
 καί μιν γουνάσομαι, καί μιν πείσεσθαι οἴω.
 428 Ὡς ἄρα φωνήσασ' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικὸς,
 τὴν ῥα βίη ἀέκοντος ἀπηύρων.

Ulysses restores the daughter of Chryses to her father, and offers a hecatomb to Apollo at Chryse, as a propitiatory sacrifice.

Αὐτὰρ Ὀδυσσεὺς

ἐς Χρῴσῃν ἴκανεν ἄγων ἱερὴν ἑκατόμβην.

- 432 Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ·

valde.—417. *περὶ πάντων*, above all, more than all the others.—418. *ἔπλεο* = *ἐπέλειο* = *ἐπέλου*, *thou art* : lit. *thou wast*, and still art. *τῷ* is well explained in the Schol. by *διὸ δῆ*.—420. Olympus is *ἀγάννιφος* (covered with snow), as a mountain.—422. *μῆνι*, *imprf.*—423. *Ὀκεανός*, the Ocean is, in H., an immense river which encircles the whole earth. The earth is regarded as flat, not as spherical. At its two extremities, east and west, dwell the Æthiopes, *Αἰθίοπες* (fr. *Αἰθίοψ*) or *Αἰθιοπῆες* (fr. *Αἰθιοπέυς*). The beautiful idea of a people innocent and just is dear to the human mind, and often presents itself : H. believes it realized in the Æthiopians. For that reason the gods make there a stay of considerable length (*Db.*).—424. *χθιζός*, *hesternus* (= *heri*), yesterday. The date of an action or event is often expressed by an *adject. espy* by one in *-αἴος* : *τριταῖος ἔβη*, he set out on the third day.—425. *δωδεκάτῃ*, *sc. ἡμέρα*.—426. *ποτὶ* = *πρός*. *χαλκοβατῆς*, paved with brass, all *brazen*, or *with brazen* (i. e. *firm*) *base* (*Liud.* and *Scott*). Elsewhere the heaven is called *χάλκεος*, *πολύχαλκος*. H. gives the same metallic ornaments to the palaces of his kings. *δῶ* = *δῶμα*.—427. *πείσεσθαι*, to allow oneself to be persuaded. See note on v. 289.—428. *ἀπεβήσετο* is an Epic *aor.*, like *δύσετο*, = *σατο*.—429. *γυναικός*, *gen. causæ*, see v. 65.—430. *ἀπηύρων*, in sense of *aor. carried off*. Cf. *App. V*. As this verb governs a *dat.* of the person, *ἀέκοντος* cannot be made to depend on it. To do a thing *βίη τινός*, *vi alicujus*, = *vi alicui illatá*, in spite of any one. H., instead of *βίη αὐτοῦ*, has put *βίη ἀέκοντος*, *vi invito illatá*, which is more energetic (*Db.*).

433. *στελλεσθαι ἰστία*, *vela contrahere*, to furl the sails round the

434 ἰστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες,
καρπαλίμως τὴν δ' εἰς ὄρμον προέρεσαν ἑρεμοῖς.

436 Ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

440 Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγα-
μέμνων,

παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
444 ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.

ὦς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δ' ὤκα θεῶ κλειτὴν ἑκατόμβην
448 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν·

χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

Τοῖσιν δὲ Χρῦσης μεγάλ' εὐχέτο χεῖρας ἀνασχών·

Κλυθί μεν, Ἀργυρότοξ, ὃς Χρῦσὴν ἀμφιβέβηκας,
452 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις·
ἦ μὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·
456 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.

yards.—434. ἰστοδόκη, fr. δέχομαι, *the mast-hold* [*'its crutch,'* Cowp.], a raised channel or bed, prepared to receive the mast when lowered. ὑφίναί, *demittere*, to let down. The mast planted amidships was supported before and behind with stays (πρότονοι).—435. τὴν δέ, sc. νῆα. ὄρμος is the part of the harbour (λιμὴν) where the ship was to moor—the anchorage, berth. By later writers ὄρμος was put for λιμὴν, but H. distinguishes the two words exactly.—436. For ἐξέβαλον, κατέδησαν. εὐνάι (*anchor-stones*: lit. couches), were large stones attached to the ship, which were let down to the bottom, to serve as anchors. πρυμνήσια, adj., sc. σχοινία, or πείσματα, hawsers attached to the stern, and passed round posts fixed on the shore, *retinacula*.—437. For ἐξέβαινον. ῥηγμῖν, fr. ῥήγνυμι, the place where the waves break, the strand.—438. For ἐξέβησαν, aor. I (transitive in meaning).—442. For προῦπεμψε.—443. For ἄγειν.—445. ἐφῆκε, fr. ἐφίημι, *immitto*.—448. ἐξείης = ἐξῆς.—449. They could not commence a religious ceremony without washing. (Compare the story of the Sabine who came to sacrifice his ox in the Capitol). οὐλοχύται, elsewhere οὐλαί and ὀλαί, are grains of barley, which they sprinkled over the victim before killing it. It is an old word which has nothing in common with οὐλος = ὄλος. App. V. ἀνέλοντο, took up in baskets; or perhaps, held up above the victim.—451, 452. See 37, 38.—454. ἴψαο, 2 sing. aor. I, fr. ἴπτομαι,

457 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλ-
λων.

Αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
αὔρουσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

460 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν,
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

Καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

464 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τάλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
468 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο.

comprimo, affligo.—459. αὔρουσαν, fr. αὐ, *retro*, drew back the head of the victim. For customary actions the verb alone suffices; e. g. when one says *pour*, there is seldom need of a governed case, to denote the object. When a sacrifice was offered to a celestial god, they raised the head of the victim; but depressed it for an infernal deity.—460, 461. The Greeks offered on the altar only the thighs (*μηροί*) or the thigh-bones (*μηρία*) of the victim, after covering them over with a coating of fat (*κνίσῃ*), and placing another coating below (whence *δίπτυχα ποιήσαντες*, and *καλύπτειν*, to *envelop*). They then threw upon it small pieces taken from all the limbs of the victim (*ὠμοθετεῖν*), to indicate symbolically, that the victim was entirely consecrated to the gods. The myth which represents the origin of sacrificing the thigh-bones is related by Hesiod, *Theogony*, 535, &c. (*Db.*)—463. πεμπώβολα, from the Æolic form *πέμπε* = *πέντε*, five-pronged forks.—464. For *κατεκάη*, aor. 2, pass.: *πάσασθαι* (pres. *πατίομαι*, which H. does not use), to taste. *σπλάγχνα*, like *viscera*, the heart, lungs, and liver. These nobler *viscera* were eaten immediately after the sacrifice.—465. *μίστυλλον*, Virgil's '*in frusta secant.*' ἄμφ' ὀβελοῖσιν ἔπειραν, on the spits, so that the flesh stuck round them (construct. *prægnans*); a more picturesque expression than *pierced with spits*.—466. ἐρύσαντο, withdrew the spits.—467. τετύκοντο, aor. 2, mid. with redupl. fr. *τύχω*, *sibi paraverant*.—468. ἐδεύετο (*ἐδέφετο*) = *ἰδέετο* = *ἰδεῖτο*, the digamma being replaced by the *v*. οὐδέ τι, and in nothing, in no respect. εἴσης = *ἴσης*, *æquæ*, equally divided.—469. For *ἔξεντο* (aor. 2, mid. fr. *ἐξίημι*), *ejecerant*. ἔρον, Æolic, = *ἔρωτα*, the love, i. e. *liking for, desire*. Cf. Virgil's less simple imitation of this verse so often repeated in H., '*Postquam exempta fames et amor compressus edendi.*'—470. ἐπεστέψαντο ποτοῖο, filled with wine to the brim [*'crowned them high with wine.'* Cowp.]. So Aristotle explained this verse, adding: *τὸ δὲ στέφειν πλήρωσιν τινα σημαίνει*. Virgil renders it, '*Crateras magnos statuunt, et vina coronant,*' 'encircle them with garlands.' But this manner of decorating the cups is posterior to H. It has been thought possible, to take *vina coronant* in the sense of *κρη-*

471 νόμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.

472 Οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
καλὸν αἰείδοντες παιήονα, κούροι Ἀχαιῶν,
μέλποντες Ἐκάεργον· ὁ δὲ φρένα τέρπειτ' ἀκούων.

Ἦμος δ' ἠέλιος κατέδυσσε καὶ ἐπὶ κνέφας ἦλθεν,

476 δὴ τότε κοιμήσαντο παρὰ προυμνήσια νηός.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.
τοῖσιν δ' ἴκμενον οὖρον ἴει Ἐκάεργος Ἀπόλλων.

480 Οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασαν·
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στεῖρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἢ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

τῆρας ἐπιστέψαντο, but another verse (*Æn.* iii. 525): 'Tum pater Anchises magnum cratera coroná Induit, implevitque mero,' leaves no doubt as to the meaning of the Roman poet. In the crater, bowl (*κρητήρ* fr. *κεράννυμι*, *misceo*), they mixed the wine and water, with which they filled the cups (*δέπα* = *δέπασα*, fr. *δέπασα*, *τό*) which the *οἶνοχοοί* presented (*νόμησαν*, *distributed*) to the guests, commencing at the right (see v. 597). — 471. The formula *ἐπαρξάμενοι δεπάεσσιν* (almost always joined to *νόμησαν*) is only found in H., and has been very differently explained. *Ἀρχεσθαι*, *ἀπάρχεσθαι*, and *κατάρχεσθαι*, signify to offer the first or first-fruits of any thing to the gods, e. g. of a harvest, of a meal, &c. This oblation was one of the most ancient customs. B. translates *ἐπαρξάμενοι δεπάεσσιν*, after pouring the first of the wine into the goblets; the *ἐπί* indicating the approach to each individual guest. Db. thinks *ἐπάρχεσθαι δεπάεσσιν* is, to present the cups with a gesture of oblation; perhaps, to raise the cup a little towards heaven before placing it in the hand of the guest. — 473. *παιήονα* (*Atticè παιᾶνα*), a pæan, a song to pray for health (see the commencement of the *Œdipus Rex*), or to return thanks for having obtained it [or any other blessing]. — 475. *ἦμος*, Epic = ὅτε (cf. *τῆμος* = τότε), has probably the same root as *ἦμαρ* (B.: contra F.). For *ἐπῆλθεν*. — 476 *δὴ τότε*, *tum jam*; or (resolving the *δὴ*) *tum eo ventum erat, ut* — (N). *ἐκοιμήσαντο*, laid themselves down to sleep; whence the accus. with *παρά*, as after a verb of motion. — 477. *ἠριγένεια*, mane (*ἠρι*) orta. *ῥοδοδάκτυλος*, rosy-fingered, from the roseate rays which often accompany the dawn. — 478. *ἀνάγεσθαι*, *altum (mare) ingredi*. — 479. *ἴκμενος*, syncopated partep. fr. *ἰκέσθαι* (aor. 2 of *ἰκνεῖσθαι*), lit. a walking wind, which blows onwards in regular progress, without blasts (Db.), or rather, which comes to the ship (C.). Nitzsch (less probably) refers the word to *ἰκμάς*, humor, making it a soft, smooth-gliding wind, as opposed to a boisterous one. The Lat. *ventus secundus* is derived fr. another notion, i. e. fr. *sequi*, to follow the ship; to blow steadily from behind it. *ἴει*, impf. of *ἴημι*. — 480. For *ἀνεπέτασαν*. — 481. *ἐνέπρησε* fr. *ἐμπρήθω*, in H. = *ἐμπνέω* or *ἐμφησάω*, to blow into. Cf. App. V. — 482. *στεῖρη* depends on *ἀμφί*. *πορφύρεος*, the dark (sea); fr. *πορφύρειν*, to be troubled or agitated. The meaning 'troubled' was probably the primary one; whence dark

484 Αὐτὰρ ἐπεὶ ῥ' ἴκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἷγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles abstains from any intercourse with the other chiefs. The interview of Thetis and Zeus, who promises her to grant victory to the Trojans, until her son be avenged.

488 Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενῆς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
 οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ
 492 αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

'Αλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένητ' ἡώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν εὐόντες
 πάντες ἅμα, Ζεὺς δ' ἤρχε. Θέτις δ' οὐ λήθει' ἐφειμέων
 496 παιδὺς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσετο κῦμα θαλάσσης,
 ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε
 εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.

500 Καί ῥα πάροισ' αὐτοῖο καθέζετο καὶ λάβε γούνων
 σκαιῆ, δεξιτερῆ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα

(e. g. νεφέλη, θάνατος) and later, purple.—488. κατὰ κῦμα (the sing. taken collectively), = κατὰ τὰ κύματα, or κατὰ τὴν θάλασσαν. — 488. ἐπ' ἠπείρου ἐρυσσαν. The ancients, when they had to remain for any length of time, drew their vessels ashore. They placed them upon *stays* (ἔρματα), beams, or stones, that the wetness of the ground might not reach them.—488. Remark the expression, ἔρματα μακρὰ ὑπετάνυσσαν, they stretched underneath long stays (of wood), = ὑπέθεσαν, they placed underneath. In speaking of long objects, H. adapts the verb to them, instead of employing the general expression. 488. ὁ is for οὗτος, and not the article.—489. Πηλέος as a dissyllable by synizesis.—490. πωλέσκετο, frequentative impf. *itabat*. This form never has the augment.—491 φίλος must often, in H., be rendered by the possessive pron. ; to translate it here by 'his dear heart,' would give too much emphasis. (The lower classes of English often use the word *dear* much as H. uses φίλος : 'I've got such a pain in my dear head!' 'I've almost broken my dear back!')—493. ἐκ τοῖο (= τοῦ = τούτου), *ex eo*, neut. ; lit. 'from that,' for, from that time, that day. Observe the simplicity of the connective forms, ἀλλ' ὅτε δὴ . . . καὶ τότε δὴ.—495. ἤρχε = ἠγεῖτο. λήθεσθαι = λανθάνεσθαι, with gen. *to forget*.—497. ἠερίη (= ἀερία), like vaporous air (opp. to αἰθερίη) ; enveloped in a cloud, as above at v. 359, ἠὔτ' ὀμίχλη. Others derive ἠερίη fr. ἠρι, mane, and take it for *matutina*. Οὐρανός is sometimes the firmament of brass, the heaven properly so called ; sometimes, as here, the highest region of ether, into which the summit of Olympus elevates itself. — 498. εὐρύοπα, here accus. of εὐρύωψ : elsewhere εὐρύοπα is the Æolic nom. for εὐρύοπης.—499. See note on v. 44.—

502 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
504 ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνηνον ἐέλδωρ·

τίμησόν μοι νιόν, ὃς ὠκυμορώτατος ἄλλων

ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

508 Ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·

τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
νιόν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.

ᾠς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεύς,

512 ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ' ὡς ἦψατο γούνων,
ὡς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὐτίς·

Νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,

ἢ ἀπόειπ'· ἐπεὶ οὐ τοι ἔπι δέος· ὄφρ' εὖ εἰδῶ

516 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.

Τὴν δὲ μέγ' ὄχθήσας προσέφη νεφεληγερέτα Ζεύς·

Ἥ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις

501. σκαιῆ sc. χειρί. Remark this suppliant attitude, and comp. Eur. Hecuba, v. 342. — 503. μετ' ἀθανάτοισιν, *inter deos*. See note on v. 368. 'We may compare this speech of Thetis in favour of Achilles with that of Venus in favour of Æneas, Bk. i. 229. That of Virgil consists of twenty-four lines, this has only seven; and it must be remarked as a characteristic trait of H.'s poetry, that he never indulges in digressions, but when his object is to recount facts which interest his hearers; whenever he expresses the sentiments of his characters, he goes right to the mark, without turning aside and without circumlocution. Virg., on the contrary, delights in grouping together all the accessories which strengthen the principal notion. He disposes his arguments with a rare sagacity, but one always feels the labour and the arrangement. In H. one feels nothing but the inspiration.' (*Db. fm Dugas Montbel.*) — 508. πέρ. Cf. App. IV.—509. τόφρα, *tandiu*. ἐπὶ Τρώεσσι τίθει (= τίθει, which is un-Homeric) κράτος, put strength on the side of the Trojans; give them the victory.—510. ὀφέλλω, *augere*, in the sense that *augere* has in *augere aliquem consulatu*. — 512, 513. ὡς . . . ὡς, *ut . . . sic*. [N. considers both as *demonstratives*: comparing V.'s *ut vidi, ut perii, &c.*] ἔχετο, sc. γούνων. Cf. V. *genua amplexus—hærebatur*, Æn. 3, 607. ἐμπεφυῖα, lit., *having grown* (or, *struck*) *into*; . . ., *innata, clinging fast to* ['She, as her hand had grown there,' &c. Cowp.].—514. Ὀνήσει, cf. App. IV. ὑπόσχεο = ὑπόσχου, fr. ὑπισχνίομαι. — 515. τοι ἔπι = σοι ἐπεστι, *tibi incumbit*; δέος is here *causa metuendi*, as Od. viii. 563. C. — 516. μετὰ πᾶσιν, amongst all the gods (and goddesses) here is equivalent to πάντων (καὶ πασῶν).—517. ὄχθήσας, οἶον (says Apollonius) μετεωρίσας τὴν ψυχὴν ἀπὸ τῶν ὄχθων, τῶν ἀναστημάτων. Another grammarian compares this line of the CEd. Rex (914), Ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν λύπαισι παντοίαισιν. According to this, ὄχθειν would express an emotion or a sigh. But it is more probable that it is related to ἄχθεσθαι, *dolere*. — 518. ἢ δὴ λοίγια

- 519 Ἦρη, ὅτ' ἄν μ' ἐρέθρσιν ὄνειδείοις ἐπέεσσιν.
 520 Ἦ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 Ἄλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μή τι νοήσῃ
 Ἦρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
 524 Εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθήσῃ
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
 τέκμωρ· οὐ γὰρ ἐμὸν παλιναγρετον, οὐδ' ἀπατηλὸν,
 οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.
 528 Ἦ, καὶ κυανέησιν ἐπ' ὄφρῦσι νεῦσε Κρονίων·
 ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

The complaints of Hêrê, who has discovered the interview of Zeus and Thetis. Zeus answers her with menaces, and orders her to be silent.

Τὼ γ' ὡς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
 532 εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ εἶον πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

ἔργα, *profecto perniciosae res sunt*, or (better) *erunt*. *ἄτε* here = *quoniam*. *ἐχθοδοπήσαι*, App. V. *ἐφήσεις*, fr. *ἐφήμι*, *will set me to . . .*
 — 519. *ὅτ' ἄν*, Gr. 931. *ἐρέθρ*, in prose, *ἐρεθίζω*. — 520. *καὶ αὐτῶς*, *even as it is*, i. e. without any fresh cause. In the Greek worship *Hêrê* (Juno) had a venerable character: whence, then, could arise the jealousy, the querulous humour, the hatred, the transports of anger, which H. paints us in this goddess, who presides over marriages, and is invoked to render alliances happy? It is because, according to the excellent remark of O. Müller, H. has taken her character as he found it in the ancient ballads which celebrated the birth of Apollo and Diana, the birth and labours of Hercules. The fable of the Iliad does not indeed present the ruthless persecutions which *Hêrê* raised against Latona and Hercules, but her character is still that which springs from those myths (*Db.*).—523. On *κε* (= *ἄν*) with the future, cf. App. IV. *μελήσεται* (= the more common *μελήσει*) *cura erit*.—524. *εἰ δ' ἄγε*, see note on v. 302. — 525. *ἐξ ἐμέθεν* (= *ἐμοῦ*), on my part.—525. The *γέ* refers to an implied antithesis: *aliis alius asseverandi mos est* (*N.*).—526. *ἐμόν* (= *τὸ ἐμόν*), what proceeds from me, my word. F. supplies *τέκμωρ*. Cf. App. V.—528. *κυανέαις ἐπ' ὄφρῦσι νεῦσε*, he bent his head with the movement of the eyebrows which accompanied that gesture. *ἐπί* belongs as adv. to *νεῦσε* (*N.*).—529. *ἐπιρρώεσθαι*, to move in a lively manner, here = to *roll* or *fall* from the head. The *ἐπί* indicates that the motion of the hair follows the nod. It is said that Phidias professed to have taken these three verses as the model (*παράδειγμα*) of his celebrated statue of the Olympian Zeus. *κρατὸς*, gen. of *κάρ* (*τό*, App. I.), the head. Virg.: 'Adnuit, et totum nutu tremefecit Olympum.'

531. *διέτμαγεν* = *διετμάγησαν*, fr. *διατμήγω* or *διατμάω* (= *διατμήνω*), *discesserunt*.—532. *ἄλτο* (soft breathing), syncopated aor. 2, fr. *ἄλλομαι*. — 533. *Ζεὺς*, sc. *ἔβη*, to be supplied from the preceding *ἄλτο*. *ἀνέστησαν* = *ἀνέστησαν*. — 534. *σφοῦ* = *σφετέρου*. *ἔτλη*

535 μείναι ἐπερχομενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.

536 Ὡς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα θείτις, θυγάτηρ ἀλίοιο γέροντος.
Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

540 Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βου-
λὰς ;

αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἀπονόσφιν ἐόντα
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅ τι νοήσης.

544 Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ' εὔση.

Ἄλλ' ὄν μὲν κ' ἐπιεικὲς ἀκούμεν, οὔτις ἔπειτα

548 οὔτε θεῶν πρότερος τόνγ' εἴσεται οὔτ' ἀνθρώπων·
ὄν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μήτι σὺ ταῦτα ἕκαστα διεῖροο μηδὲ μετάλλα.

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·

552 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες !

Καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὔκηλος τὰ φράζεις, ἄσ' ἐθέλγησθα.

νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ

sustinuit ; a se impetrare potuit.—536. θρόνος, not a throne, but a seat more elevated than those of the other gods (κλισμοί) : at its foot was placed a footstool (θρήνυς). — 536. οὐδέ μιν Ἥρη ἠγνοίησεν ἰδοῦσ' ὅτι οἱ . . . A Hellenism of every period of the language : οἰδᾶ σε ὅτι καλὸς εἶ = οἰδα ὅτι σὺ εἶ καλός. [So in Lat. *Nosti Marcellum, quam tardus sit.*] Our present passage has this peculiarity, that though a new subject follows ὅτι, the secondary reflexive (οἱ) is used of the object (μιν) of the principal sentence. — 538. ἀργυρόπεζα : λαμπρόπους (*Eustath.*) ; [*'bright-footed daughter of the deep.'* Cowp.] The same grammarian compares Medea (1164), ἀβρὸν βαίνουσα παλλεύκῳ ποδί. All the great sea-gods are represented as old men. Here it is Nereus (*grandævus Nereus*. Virg.), the father of the Nereids. — 539. κερτομίοισι is here, like μιλιχίοισι elsewhere, used as a subst. without ἐπέεσι. — 542. δικαζέμεν = δικάζειν, *decernere*. — 543. οὐδέ πω—τέτληκας = *neque antea unquam sustinuit a te impetrasti, neque n. no sustines*. πρόφρων, *prudens* (in the sense which that word has in *tolens et prudens*, of your own good-will (*ultra*).— 545. ἐπιέλπεο = ἐπέλπιζε, ἔλπιζε. — 546. χαλεποὶ, repeat εἰδέναι, *difficiles* (*scitu*).—547. ὄν (sc. μῦθον) ἂν ἐπιεικὲς (sc. ᾧ) ἀκούειν, any project which it may be befitting for you to learn.—551. βοῶπις, lit. *ox-eyed*, means *large-eyed* [*ample-eyed*, Cowp.]. We must not judge of these expressions according to our modern taste. See the general remark made on v. 159. There are besides certain myths and ceremonies connected with the worship of *Héré* (Juno) at Argos, which explain whence the epith. took its origin. — 552. ποῖον τὸν μῦθον, *qualem hanc orationem* [= *qualis est hæc oratio, quam—*].—553. καὶ

- 556 ἀργυρόπεζα Θέτις, θυγάτηρ ἄλλοιο γέροντος.
 Ἡερίη γὰρ σοίγε παρέζετο καὶ λάβε γούνων·
 τῇ σ' οἴω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
- 560 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς.
 Δαιμονίη, αἰεὶ μὲν οἴεαι, οὐδέ σε λήθω·
 πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσειαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
- 564 Εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 Ἄλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπέιθεο μύθῳ·
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

The gods are distressed ; but Hēphæstus (Vulcan) shows them the advantage of yielding to the power of Zeus, and restores gaiety among them by discharging the office of cup-bearer. Apollo and the Muses raise the song. Night coming on, the gods retire to their several abodes.

- 568 Ὡς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη·
 καὶ ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.
 Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
- 572 μητρὶ φίλῃ ἐπίηρα φέρων, λευκωλένῳ Ἥρῃ·
 Ἥ δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτὰ,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κυλῶν ἐλαύνετον· οὐδέ τι δαιτὸς
- 576 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,

λίαν πάρος, aye, this long time past.—555. δέδοικα, with a *present* sense. δειδέναι is to conceive fear; δεδοικέναι or δεδιέναι, to have conceived it, to be afraid. Many perfects which must be rendered by presents, may be explained in a similar way. παρειπέειν, to circumvent you by words; to talk you over.—559. πολέας as dissyllable.—561. δαιμόνιος, urged or influenced by a genius (δαίμων), whether good or bad; strange, in English whimsical. αἰεὶ οἴεαι, thou art ever surmising.—562. πρῆξαι, proficere, to attain to (the knowledge). ἀπὸ θυμοῦ εἶναι, and as adj. ἀποθύμιον εἶναι, to be far from any body's heart; to be an object of aversion to him.—565. ἀκέουσα, as if fem. of ἀκέων. Cf. App. V.—566. μή νύ, see note on v. 28.—567. ἰόνθ' = ἰόντα, to be referred to Zeus: metuo ne a te non depellant me aggredientem. Χραίσμωσιν τινί τι, defendere or arcere ab aliquo aliquid. ἐφείω = ἐφέω = ἐφῶ, subj. aor. 2, fr. ἐφίημι.

570. ὤχθησαν, see v. 517.—571. ἦρχ' ἀγορεύειν, spoke first.—572. ἐπίηρα (∞ ἄρω, accommodo), commoda, apta, grata. App. V.—575. κολφός, a tumultuous din or clamour. App. V. ἐλαύνειν, movēre, excitare, to raise.—576. ἔσται, will there be; i. e. if you go on thus. τὰ χερεῖονα, the worse; i. e. discord. νικᾷ has the upper hand, pre-

- 578 πατρὶ φίλῳ ἐπίηρα φέρειν Διί, ὄφρα μὴ αὔτε
 νεικίησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραΐη.
 580 Εἶπερ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς
 ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 Ἄλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἐπειθ' ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.
 584 Ὡς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·
 Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
 588 θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
 χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 Ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
 ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
 592 Πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
 κάππεσον ἐν Δήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 Ὡς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη
 596 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἰνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 Ἄσβεστος δ' ἄρ' ἐνώρτο γέλωσ μακάρεσσι θεοῖσιν,

vails.—577. παράφημι is less strong than παραινῶ.—579. νεικίησι = νεικῆ.—Tmesis for συνταραΐη.—580, 581. εἶπερ γάρ κ' ἐθέλησιν Ὀλύμπιος . . . στυφελίξαι, sc. δύναται ἄν : Hêphæstus suppresses this apodosis, that he may manage his mother.—582. καθάπτεσθαι, to accost, for the imper.—584. δέπας ἀμφικύπελλον, App. V.—586. τέτλαθι, aor. 2, imperat. with redupl. *Aude* has a similar use.—587. ἐν ὀφθαλμοῖς, really formed a natural representation, for the image is in the eyes. θεινομένην, beaten, struck [*with stripes chastised.* Cowp.] must be taken literally, and was so taken by Plato, *Republ.* ii. p. 378, D : Ἐφαιστου ῥίψεις ὑπὸ πατρὸς, μέλλοντος τῇ μητρὶ τυπτομένην ἀμύνειν.—589. ἀργαλέος ἀντιφέρεσθαι, *difficilis ad resistendum, difficilis cui resistatur.* ἀντιφέρεσθαι is pass.—590. ἀλέξειν, sc. σοί. μεμαῶς, vehementer oupiens, from obsol. pres. μάω.—591. τεταγών, aor. 2, fr. obsol. pres. τάγω or τάγγω, preserved in the Lat. *tango*, old form *tago*. The myth is related by Apollodorus, i. ch. 3, § 5, and ii. ch. 7, § 1.—592. φερόμην, *ferēbar*, sc. *deorum*.—593. κάππεσον (κάτπεσον) = κατίπεσον. θυμὸς, breath, life. Hêphæstus (Vulcan) was particularly venerated in Lemnos, where was the celebrated volcano, Moschylos, which passed for one of his workshops.—594. Σίντιες, the ancient inhabitants of Lemnos, a piratical people of Thracian origin. κομίεσθαι, to receive, and, by implication, to take care of.—596. παιδὸς = παρὰ τοῦ παιδός.—597. ἐνδέξια, all round, beginning from the right. To begin at the right was looked upon as a happy presage. See Il. 7, 184 ; Od. 17,

600 ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

Ἔως τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
604 Μουσάων θ', αἰ ἄειδον ἀμειβόμεναι ὀπι καλῆ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡλίοιο,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἧχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις

608 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεςσιν.

Ζεὺς δὲ πρὸς δν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·
ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

365 ; 21, 141. — 599. ἐνώρτο, aor. 2 mid. of ἐνόρνυμι. Plato, in his Republic, blames this passage severely, as giving a false idea of the deity. — 602. See 468. — 606. κακκείοντες (κατκείοντες) = κατακείοντες. Κεῖω (cubare cupio), a desiderative verb, like βρωσεῖω, πολεμῶ. ἔβαν = ἔβησαν. — 607. ἧχι = ἧ, where. ἀμφιγυήεις is explained by Apollonius ἀμφοτερόχωλος, fr. γυῖός, lame. — 608. ἰδυίησι = εἰδυῖαις. — 609. δν, suum. — 610. πάρος, olim, this long time past, always. — ἰκάνοι, opt. of indefinite frequency. ἔνθα is here relative, = ubi ; in the following verses, demonstr., = ibi. — 611. παρὰ, by his side, adv. The throne of Hērē at Argos was one of the most celebrated works of art, but after the time of Homer.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Β.

Zeus wishing to avenge Achilles and punish the Greeks, sends a dream to announce to the son of Atreus that the gods have abandoned Troy to its fate. The dream appears to him in the form of Nestor, and advises him, on the part of the gods, to attack Troy the same day, as being no longer protected by them. Agamemnon awakes full of hope, and directs his steps towards the ships of the Greeks.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὄγε μερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
4 τιμήσει', ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι οὖλον ὄνειρον·

1. ἄλλοι = *the other*, sc. *præter Jovem*. μὲν ῥα (*ergo, igitur*), *now, thus, then, or so*. App. IV. in μὲν. ἵπποκορυστής, *a warrior equipt with horses*. Cf. χαλκοκορυστής, *a warrior equipt in brass; a mailed warrior*. Κορύσσειν (*to arm with a helmet*) has the more general meaning of *to equip for war, &c.* ἵπποκορυστής = ἵπποις or ἐφ' ἵπποις πολεμῶν. H.'s heroes fought, not *on horses*, but in *chariots*, which are often called ἵπποι; e. g. ἀφ' ἵππων ἄλτο χαμᾶζε, *de curru desiluit*.—2. ἔχε (= εἶχε), as in Lat. *me habet* for *tenet*. νήδυμος, App. V.—3. μερμήριζε, l, 189.—4. I have followed Herm., Sp., and Bk. in reading τιμήσει', ὀλέσαι δέ (for *τιμήσει, ὀλέσει*); but with some doubt whether, by adopting this change solely to save the usual laws of construction, we may not (as Db. observes) be effacing a shade due to the poet.—πολέας = πολλούς.—5. οἱ = αὐτῷ.—6. πέμψαι ἐπ', in prose ἐπιπέμψαι. οὖλος is used, in Ep., for two very different adj., for ὀλοός, *destructive*, and for ὅλος, *whole, integer, solidus*. The first meaning gives a very natural sense; for this dream was to *destroy* (ὀλέσαι) many Greeks. The second answers perhaps still better to the sentiments of antiquity, an *entire, complete* dream; = one which strikes the mind with a force equal to the reality; causing the image of him whose form it takes, to appear, clothed with every thing which belongs to the living person; in a word, what the Latins called *somnia manifesta*, the Greeks ἐναργεῖς ὄνειροι, the Germans *ein leibhaftiger Traum* (Db.). N. shows that dreams are only addressed by *personification*, H. knowing nothing of

- 7 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 8 Βάσκ' ἴθι, οὔτε ὄνειρε, θεῶς ἐπὶ νῆας Ἀχαιῶν
 ἔλθων ἐς κλισίην Ἀγαμέμνωνος Ἀτρείδαο,
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
 Θωρηξαί ἐ κέλευε καρηκομόωντας Ἀχαιοὺς
 12 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἕρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται.
 16 Ὡς φάτο· βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον
 ἄκουσεν.

- Καρπαλίμως δ' ἴκανε θεῶς ἐπὶ νῆας Ἀχαιῶν·
 βῆ δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
 εὔδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος·
 20 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶ υἱὶ ἰοικῶς,
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος ὄνειρος·
 Εὔδεις, Ἀτρέος υἱὲ δαΐφρονος, ἵπποδάμοιο ;
 24 οὐ χρὴ παννύχιον εὔδειν βουλευφόρον ἄνδρα,
 ἧ λαοὶ τ' ἐπιτετράφαται καὶ τύσσα μέμηλεν.
 Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σεῦ ἀνευθεν ἐὼν μέγα κήδεταί ἠδ' ἐλεαίρει.
 28 Θωρηξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς

a dream-god ruling over the mission and nature of dreams. *Db.* thinks the last meaning the true one. — 7. See I, 201. — 8. **βάσκ' ἴθι** = ἴθι βάσκε, the word ἴθι (used *hortatively*, like ἄγε). Cf. Virgil's *Vade age, nate, voca Zephyros*, instead of *age vade*. — 10. **ἀγορευέμεν** (= ἀγορεύειν), infin. for imperat. Cf. I, 20. — 11. **ἔ** = αὐτόν. **καρ.** (*long-haired*) fr. *κάρη κομάω*, to have long hair surrounding the whole head; whereas the Abantes, for instance, were only *ὀπιθεν κομόωντες*. — 12. **πανσυδίῃ**, *cum omni impetu*, App. IV. **σῦδην**, *cum impetu*. — 13. **ἀμφὶς φράζεσθαι**, to think two-ways, i. e. differently, *dissentire*. — 15. **ἐφάπτεσθαι**, as the old Lat. *aptum esse*, to be attached to, or rather, attached upon; and thence *impendere*, to menace. — 19. For *περικέχυτο* (*χίω*). **ἀμβρόσιος**, *sweet and comforting*, as being *divine*, the gift of the gods. App. V. — 20. **ἔστη ὑπὲρ κεφαλῆς**, an image adopted by Hdt., b. vii. ch. 17, *ἦλθί οἱ καταπνυμένῳ τῷτὸ (τὸ αὐτὸ) ὄνειρον τὸ (δ) καὶ παρὰ Ξέρξια ἔφοίτα, ὑφεστὰν δὲ τοῦ Ἀραβάνου εἶπε τάδε*. — 21. **γερόντων**, Schol. *ἐντίμων*: of the chiefs who made part of the council, *senatus*, *βουλή*. See 53. **γέροντες**, as afterwards *πρεσβύτεροι*, metaphorically expresses *dignity*. — 22. **εἰσάμενος** = *εἰσάμενος*, partep. aor. 1 of *εἶδεσθαι*, (1) *to see*, *appear*; (2) *to be like*. Cf. v. 791, and 20, 81. *JN.* **προσεφώνεε μιν**. — 23. **δαΐφρων**, *bellicosus*. App. V. — 25. **ἐπιτετράφαται** = *ἐπιτραμμένοι εἰσιν* (*ἐπιτρέπω*). **μέμηλεν**, fr. *μέλει*, *curæ est*. **ἐμέθεν** = *ἐμοῦ*. — 26. **ξύνες**, aor. 2 imper. fr. *συνίημι* (*ξυνίημι*). Sch. *ἀκουσον*.

- 29 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 32 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
 ἐκ Διός· Ἄλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήη.
 Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ,
 36 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 Φῆ γὰρ ὄγ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος· οὐδὲ τὰ ἦδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.
 Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 40 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
 Ἔγρετο δ' ἐξ ὕπνου· θείη δέ μιν ἀμφέχυτ' ὀμφή.
 Ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλὸν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 44 ποσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.
 Εἴλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

34. εὖτ' ἄν = ὅταν, cf. i. 242. ἀνήη, = ἀνῆ, Sch. καταλίπη, 202.—
 35. ἀπεβήσετο, aor. 2 with σ [D. 110].—36. ἀνὰ θυμόν, in his mind. Cf.
 v. 250. 'Alibi vel θυμῷ vel κατὰ θυμόν verbis sentiendi, intelligendi,
 cogitandi et animi affectuum additur, multo rarius ἐνὶ θυμῷ : ἀνὰ θυ-
 μόν vero ex usu Homericō non adjicitur nisi verbis ὀρμαίνειν, οἶεσθαι et
 φρονεῖν. Argutius autem quam verius Hermanno statuitur, ἀνὰ θυμόν
 de studio dici, quod quasi surgat in animo ; κατὰ θυμόν autem cum iis
 verbis conjungi, quæ cogitationem, deliberationem, curam, sollicitu-
 dinem significant, ideoque huc illuc versari aliquid animo ostendant.'
 F. ἃ ῥ' οὐ τελ. ἔμελλον, which were not to be accomplished. Zenodot.
 read ἔμελλε. The plural, as the older construction, deserves the pre-
 ference. Cf. Od. ii. 156. N. thinks that the poet, having the free
 choice of using either the *sing.* or *pl.* after neut. plurals, uses the form
 most convenient for his verse ; hence often at the end of lines : πέλονται,
 ἔχονται, φύονται, κέονται, πέλονται, λέλονται, μελότων, ἔασιν,
 γέγοντο, ἔμελλον. — 37. φῆ, = ἔφη, said ; sc. to himself = thought.
 So vii. 118, &c.—38. θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγ., i. e. ἐπιθήσειν
 ἔμελλεν.—40. διὰ κρατερὰς ὑσμίνας : διὰ with accus. of the place is
 properly *through, throughout*.—41. ἔγρετο [fm ἐγείρω. D. 112], aor. not
 impf. θείη δέ μιν ἀμφέχυτ' ὀμφή, the divine voice had shed itself about
 him, i. e. it still sounded in his ears, he believed that he still heard it,
 cf. v. 19. ὀμφή, the voice of the gods, or of destiny : the prophetic voice, which
 was believed to be discernible in dreams, the flight of birds, &c.—
 43. νηγάτεον, new. App. V.—45. ἀμφὶ ὤμ. βάλετο ξίφος. Properly, he
 threw his sword-belt (τελαμών) over his shoulders ; the sword being sus-
 pended to this. U. So in, to gird one's sword around one (ceindre la
 glaiive), we have a similar substitution of what is *virtually* for what
 is *literally* done. Db.—46. ἀφθιτον αἰεὶ, ever imperishable ; for it

In the morning Agamemnon, repairing to the quarters of Nestor, convokes the chiefs, and repeats to them the promises of Zeus. To test the spirit of the army, he will order them, he says, to prepare for their return home; a proposal which the chiefs are to oppose. Nestor approves of this design. The chiefs separate; the army assembles. Agamemnon declares to the soldiers that they must renounce the conquest of Troy and return to Greece.

- 48 Ἡὼς μὲν ῥά θεὰ προσεβήσετο μακρὸν Ὀλυμπον,
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς.
 52 Οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 Βουλὴ δὲ πρῶτον μεγαθύμων ἴζε γερόντων
 Νεστορέη παρὰ νηϊ Πυλοιγενέος βασιλῆος·
 τοὺς ὄγε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
 56 Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
 εἶδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐΐκει.
 Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·
 60 Εὐδεις, Ἀτρέος υἱὲ δαΐφρονος, ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὐδῆιν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 64 ὃς σεῦ, ἄνευθεν ἐὼν, μέγα κήδετα ἠδ' ἐλεαίρει.
 Θωρηξαί σε κέλευσε κερηκομόωντας Ἀχαιοὺς
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 68 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται

was a work of Hephaestus. Cf. vv. 101—108.—47. κατὰ νῆας, viz. to Nestor's tent. Cf. v. 54.

48. Ἡὼς—προσεβήσετο [aor. 2 with σ, D. 110]—Ὀλυμπον. *Eos*, the goddess of the dawn, dwells with her spouse Tithonus on the Ocean, out of which she in the morning drives up in a car drawn by a pair of horses (Od. xxiii. 245) under the vault of heaven, to bring light to gods and mortals.—49. ἐρέουσα, Sch. ἀπαγγελοῦσα, *nuntiatura*, to announce, i. e. bring. Cf. xix. 2.—53. ἴζειν, commonly intrans. = to sit, seat oneself. — 54. Νεστορέη π. νηϊ. The gen. Πυλοιγενέος is in apposition to Νέστορος, implied by Νεστορέη, as δ, 741: Γοργεῖη κεφαλὴ δεινοῖο πελώρου. F. Πυλοιγενέος = Πυλοιγενοῦς, Πύλοι (at Pylos, cf. ad i. 248) γεννηθέντος: cf. ὁδοιπόρος and χοροῖτύπος.—55. ἠρτύνεσθαι βουλήν, here metaph. to arrange, to deliver counsel or advice. πυκινός, *densus*: hence, *solid*; and of counsels, *sound*, *prudent*. — 56. ἐνύπνιον, adv.: in sleep, ἐν ὕπνῳ. — 58. ἄγχιστος, η, ον (superl. fr. ἀγχι), *the nearest*: ἀγχιστα ἐοικέναι, to resemble very closely.—59. καί με πρὸς μῦθ., = καὶ προσεῖπέν

- 70 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν. Ὡς δὲ μὲν εἰπὼν
ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
- 72 Ἄλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
Πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.
- 76 Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ' ἀνέστη
Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,
ψευδὸς κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
Ἄλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
- 84 Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.
Οἱ δ' ἐπανεύστησαν, πείθοντό τε ποιμένι λαῶν,
σκηπτουχοὶ βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
Ἦύτε ἔθνεα εἴσι μελισσῶν ἀδινάων,
88 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
αἶ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἶ δέ τε ἔνθα·
ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
- 92 ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο
ἰλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφίσιν Ὅσσα δεδήει,

με μῦθον, with double accus., as v. 156, and often.—70. ὡς = οὕτως.
—71. ᾤχετ' ἀποπτάμενος, flew away (and was gone). οἴχομαι = abire.
—72. ἄγετ', αἶ κέν πως θωρήξομεν = θωρήξωμεν, come, let us try whether we, &c. Cf. i. 66.—73. ἣ θέμις ἐστίν, quod fas est (as is befitting, i. e. as suits our condition, as far as it is safe to venture).—75. ἐρητύειν, = ἐρητύετε, cohibete.—77. ἡμαθίαι, the sandy. Pylos lay on the sea-coast.—80. εἰ μὲν—ἐνισπεν, = εἶπεν (fr. ἐνίπω). Observe εἰ with the indic. of an historical tense in the protasis, and the opt. with ἄν in the apodosis; the opt. with ἄν denotes the consequence as what might have followed from the protasis, if it had been affirmed.—81. νοσφιζοίμεθα, to withdraw ourselves from him; i. e. not assent to him. Thus in Lat., discedere a sententiā. μᾶλλον, magis (= eo magis).—82. νῦν δ' ἴδεν: sc. ὄνειρον. Nῦν δὲ (as in Lat. nunc vero =) ut nunc sunt res. εὐχεται, cf. ad i. 91.—87. ἠύτε, as when; according to Buttm. = ἣ εὔτε, i. q. ὡς ὅτε. ἔθνεα—μελισσῶν, hosts of bees, like ἔθνος μυιῶν, 469. Cf. Hes. fr. 22, φύλα μελισσῶν: and δῆμος ὄρνέων, ἰχθύων, &c.—90. πεποτήγεται = πεποτήγεται.—92. ἐστιχόωντο, mid. poet. (στίχος), only 3 plur. impf. ἐστιχόωντο = ἐστιχῶντο: to proceed in a line, gener. to march, to advance.—93. ἰλαδὸν, App. V. ὄσσα, a presaging rumour. Such a rumour was conceived as the goddess Ossa, whom Zeus sent about (Διὸς ἄγγελος)

- 94 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος οἱ δ' ἀγέροντο.
 Τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
 96 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 κήρυκες βούωντες ἐρήτυον, εἶποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δὲ Διοτρεφῆων βασιλῆων.
 Σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 100 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἕφαιστος κάμε τεύχων.
 Ἕφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῳ
 104 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν·
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῳ·
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 108 πολλῆσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
 Τῷ δ' ὄγ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
 ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος,
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖν·
 112 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 116 Οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,

Cf. Od. xiv. 412. *δεδήει* (δαίω), *exascerat*, lit. *was kindled, was in hot activity, spread rapidly*.—94. *ἀγέροντο*, aor. (not impf.) *F*.—95. *τετρήχει δ' ἀγορή*, *tumultuosa erat*, fr. *θράπτω* = *ταράσσω*, *turbo*.—97. *εἶποτ'*, *if by any means*.—98. *σχοίατ'* = *σχοῖντο* (*se abstinerent, ἀπόσχοιντο*): *σχέσθαι αὐτῆς*, as v. 100, *παύεσθαι κλαγγῆς*.—99. *Σπουδῇ*, = *μόγισ καὶ δυσχερῶς*, i. e. *not without pains, difficulty*. *ἐρήτυθεν*. Cf. i. 192. *καθ' ἔδρας*, *every one on his seat*.—101. *σκῆπτρον ἔχων*. Cf. i. 58. “*Nimirum illo publicæ actionis insigni, (ut postea ῥάβδος in rhapsodorum manibus) nemo ad dicendum exurgens caruisse videtur. Quæ sequuntur, a Thuc. i. 9, vocatur ἡ σκῆπτρον παράδοσις, in quâ non solum baculi sed etiam imperii traditionem intelligendam esse et per se liquet, et ex versu 108 cognoscitur.*” *F*. “*Ἕφαιστος κάμε τεύχων*, Schi. *καμῶν ἔτευξεν, magno labore fabricaverat*. Cf. vii. 220. All very curious works of art in metal are the works of Hephestus.—108. *Ἀργειφόντης*, *Hermes* (son of Zeus and Maia), the herald and peace-messenger of the gods: he had slain the many-eyed Argus, the keeper of Io.—107. *Θυέστ'* = *Θυέστα*, *Æol.* for *Θυέστης*.—108. *πολλῆσιν νήσοισι*, in the Argolic and Saronic gulfs.—111. *μέγα* (= *μεγάλως*)—*ἄτη ἐνέδησε*, *has involved me in deep distress*. Such verbs as *ἐνδοῖν*, *πειδᾶν*, Lat. *implicare*, are often used of the irresistible operation of a deity, cf. xvi. 434.—113. *ἐκπέρσαντ'*, i. e. *ἐκπέρσαντα*. *Trojà demum eversa*.—115. *δυσκλέα*, =

- 117 ὅς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 ἢδ' ἔτι καὶ λύσει τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 Αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 120 μὰψ οὔτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἢδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
 Εἶπερ γὰρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,
 -124 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦειν·
 128 πολλαὶ κεν δεκάδες δευοίατο οἰνοχόοιο.
 Τόσσον ἐγὼ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 132 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
 Ἐννέα δὴ βεβίασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·

δυσκλεῖα, fr. δυσκλεής, *inglorious* [D. 54]. — 117. ὅς δὴ, *qui jam*. πολίων—κάρηνα, *the heads of cities*, i. e. their citadels; ἀκροπόλεις.— 119. αἰσχροὺν γάρ. The γάρ refers to and explains δύσκλεα, v. 115; the lines 116—118 being a sort of parenthesis. *N. F.* αἰσχροὺν πυθέσθαι = *turpe auditu*, &c.—120. μὰψ (211) οὔτω: App. IV. πέφανται (φαίνω), *has yet appeared*.—121. ἄπρηκτος = ἄπρακτος, *irritus*.— 123. εἶπερ γὰρ κ' ἐθέλοισιν. On εἶ with κέν and the opt. in the protasis, cf. i. 60. On ἐθέλοισιν depend the infinitives ἀριθμηθῆναι, λέξασθαι; but with ἡμεῖς, v. 126, the construction is changed, and εἶ must be repeated.—124. ὄρκια ταμῆν, *to conclude an agreement* (a condensed expression, as in Lat. *foedus ferire*, = *feriendā hostiā foedus facere*). ὄρκιον, App. V. ἀριθμηθήμεναι = ἀριθμηθῆναι. — 125. Τρῶας λέξασθαι. The mid. signifies here *to pick out for oneself, to choose, to select*. ἐφέστιοι, i. e. ὅσοι ἐστίαν ἔχουσι, *who are settled, or have a hearth* (i. e. home). ὅσοι ἐστίας (τουτέστιν οἰκίας) αὐτόθι (i. e. in urbe Trojā) διανύμουσιν. *A.* Not (with Passow) *quotquot in castris (ut Il. x. 418) ex cubias ad focos agunt*. ἔασιν=εἰσίν. D. 121.—127. Τρώων—οἰνοχοεῦειν, i. e. *if we took every single man of the Trojans to pour out wine for us; viz. one for every decade*.—128. πολλαὶ κεν—οἰνοχόοιο. This is the apodosis: δευοίατο = δεύοιντο, *would go without, would be without*.—129. πλέας, *plures* = πλέονας.—130. ἐπίκουροι, *auxiliaries*. If the number of the Achæans, reckoned as 120,000 men, is to the Trojans in the ratio of ten to one, the number of the Trojans themselves would then be 12,000, who, with 38,000 allies, make up the given sum of 50,000; viii. 558. *V.*—131. ἐγχέσπαλοι, *wielding the spear* (ἐγχος· πάλλω).— 132. πλάζουσι, Sch. ἀποπλανῶσι τοῦ σκοποῦ, *make me miss my mark*, i. e. *hinder or thwart me*. — 134. βεβίασι (βαίνω). D. 126. Διὸς. From Zeus, the father of the Hours, come the Years, Days, and

- 136 αἱ δὲ πού ἡμέτεραί τ' ἄλοχοι καὶ νηπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτως ἀκράαντον, οὐ εἶνεκα δεῦρ' ἰκόμεσθα.
 Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες·
 140 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.

The army begins to disperse, and prepares eagerly for its departure ; when Hêrê, addressing Athênê, prays her to retain the Greeks round Troy. Athênê descends from Olympus, and placing herself near Ulysses, repeats to him the exhortations of Hêrê.

- Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δῶρινεν,
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 144 Κινήθη δ' ἀγορῆ ὡς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὄρορ', ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.
 Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 148 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχέεσσιν,
 ὡς τῶν πᾶσ' ἀγορῆ κινήθη. Τοὶ δ' ἀλαλητῶ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κούρη

Nights, cf. Od. xiv. 93.—135. καὶ — σπάρτα λέλονται, *funes dissoluti sunt*, properly ropes of spartum (according to Varro, not broom, which was introduced into Greece from Spain at a later period. "Γρασι . . . cannabo et stuppâ ceterisque sativis rebus [naves suebant], a quibus σπάρτα appellabant.") ; then generally, ropes, tow-lines. On the plural λέλονται with neut. plur. cf. v. 36. δοῦρα (= δόρατα) here for ξύλα, ligna, the timbers.—137. εἶατ' = εἶαται, ἦνται, sedent. προσδέχομαι, depon. mid. (Dor. and Ep. ποτιδέχομαι) has only partcp. aor. sync. ποτιδέγμενος, in the metaph. sense of expecting, awaiting, τινά or τί.—138. αὐτως, App. IV.

142. δῶρινεν, sc. ad patriæ desiderium. H.—143. πᾶσι μετὰ πληθύν, to all among the crowd round about. So μετά c. accus. even of a state of rest. xvii. 149.—146. ὄρορ', concitare solet. ὄρορον, a rare aor. 2, fr. ὄρυνμι. On this signification of the aor. cf. Gr. 607.—147. ὡς ὅτε κινήσῃ. In prose, ὅταν c. subj. is used to denote indefinite frequency, with ref. to a verb in the present or future. Πρίν, μέχρι, ἕως, ἔστε, are found without ἂν in the Attic poets, and πρίν, μέχρι (οὐ) even in a few passages of Attic prose ; but ἐπει and ὅτε only in Ionic poets : ἐπεὶ τε in Hdt. (*Madvig*.)—In the adverbial clauses of H.'s similes, ὡς ὅτε, c. subj. is common ; e. g. xiv. 16 : ὡς δ' ὅτε κορφύρη πέλαγος — ὡς δ' ἰγῶν ὤρμαινε. So xiii. 334. Jelf, § 841, 4. Ζέφυρος. The west wind was for the people of Asia Minor a violent, stormy wind, cf. iv. 276 ; vii. 63.—148. λάβρος, ον, vehement, strong, violent, rapid ; the Gramm. derive it from λα and βορά, very voracious, greedy ; this is, however, a post-Hom. notion ; according to Passow from ΛΑΩ. λάβρος ἐπαιγίζων, boisterously rushing on ; H. uses ἐπαιγίζειν of a strong violent wind, driving or dashing against a thing (αἰγίδες, according to the Schol., are whirlwinds, wind-gusts). ἐπὶ τ' ἡμῦν ἀσταχέεσσιν, and (τὸ λήϊον, the corn-field) bows itself down with its

- 151 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 152 ἄπτεσθαι νηῶν ἠδ' ἐλκέμεν εἰς ἄλα διαν,
 οὐρούς τ' ἐξεκάθαιρον· αὕτη δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.
 Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 156 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
 ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 οὔτω δὴ οἰκύνδε, φίλην ἐς πατρίδα γαῖαν,
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης ;
 160 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης ;
 Ἄλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 164 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.
 ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἴξασα·
 168 καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὔρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἔσταότ'· οὐδ' ὄγε νηὸς εὐσσέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανεν·
 172 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὔτω δὴ οἰκύνδε, φίλην ἐς πατρίδα γαῖαν,
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ;
 176 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

ears. Thus xix. 405 : ἤμυσε καρῆατι. H. generally puts the by-traits of a simile in the indic. Cf. xi. 156. ἄσταχυς, νοσ. ὄ = στάχυς with a euphon., an ear of corn. Cf. ἀλαπάζω, ἀλαλητός, ἀστεροπή, ἀγαυρός, ἀμαυρός, ἀβληχρός, Ἀσπληδών, Ἀπαισός, Ἀδρήστεια, Ἀπαρνοί, etc. F.—152. ἐλκέμεν = ἔλκειν, sc. αὐτάς. —153. The ships were drawn up ashore through long trenches (οὐρούς ω OPΩ, ποτεο), and, that they might stand dry, were propped with stays (ἔρματα).—155. ἔνθα κεν — ἐτύχθη, *contigisset* ; de re non factā. ὑπέρμορα, adv. as if fr. adj ὑπέρμορος ; = ὑπέρμορον [i. e. ὑπὲρ μόρον, but joined for euphony. *Nitzsch*]. Od. i. 34, *against fate* ; for it was decided by fate that Troy should be destroyed by the Achæans.—157. πόποι. Cf. i. 254. Ἀτρυτώνη, *indefatigable, indomitable* (fr. τρύω, i. q. τείρω). Cf. v. 115.—158. οὔτω δὴ, *siccome jam*. N.—160. καὶ δέ κεν — λίποιεν, i. e. καταλίποιεν δ' αὐν, *and would leave, &c.* εὐχολὴν, *matter for boasting, glory* ; Sch. καύχησιν. —161. Ἀργεῖην (*Peloponnesiacam*) Ἑλένην the kingdom of Argos embraced the whole Peloponnesus.—162. ἀπὸ πατρίδος, *far from*. —175. ἐν—πεσόντες, as πῦρ ἔμπεσι

178 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης ;
 Ἄλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδ' ἔτ' ἐρώει'
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἕα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.

Ulysses recognizes the voice of Athênê. He hurries forth, receives the sceptre from the hands of Agamemnon, and going towards the fleet arrests the powerful by his exhortations, the mass by his reprimands, and brings back the army to the place of assembly.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 184 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 Αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν,
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 188 Ὀντινα μὲν βασιλῆα καὶ ἕξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 Δαιμόνι', οὗ σε ἔοικε κακὸν ὡς δειδίσσεσθαι·
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυε λαούς.
 192 Οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχῃ δ' ἴψεται υἱας Ἀχαιῶν.
 Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
 Μῆ τι χολωσάμενος ῥέξῃ κακὸν υἱας Ἀχαιῶν.
 196 Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δὲ ἐ μητίετα Ζεὺς.
 Ὀν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 200 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,

νηυσίν : ix. 436, χόλος ἔμπεσε θυμῷ.—179. μηδ' ἔτ' ἐρώει. (*Vade jam per exercitum*) *neve diutius oincteris*. Spitzn. Μηδέ τ' occurs i. 406 ; xi. 437 ; xii. 106, &c. S.

183. βῆ δὲ θέειν, *he made ready to run* ; like βῆ δ' ἕναι. — 186. δέξατό οἱ, *he took from him* ; as xv. 88 : Θέμιστι δέκτο. Porson ad Hec. 533, quotes several instances of this construction (called by Lesbos, *Sioula figura*) ; e. g. *Æsch. Chœph.* 760 : Ὀρίστην ἐξειδέαμην πατρί.—188. ὄν τινα—κιχείη, i. e. εἴ τινα—κιχ., the opt. denoting *indefinite frequency*. τὸν δ'. This δὲ does not correspond to μὲν (which is answered by δν δ' αὖ, v. 198), but commences the *apodosis*. Cf. Hdt. ix. 63 : ὅσον μὲν νῦν χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντιῆχον—ὡς δὲ Μαρδόνιος ἀπίθανε κ.τ λ. N.—189. ἐρητύσασκε, *detinebat*, iterative form of the aor. — 190. δαιμόνι'. Cf. i. 561. — 193. ἴψεται, *castigabit*. Cf. i. 454.—195. μή (= *reteror ne*) τι χολωσ ῥέξῃ, cf. i. 26 ; a well-known ellipse.—198. δν—ἴδοι. Cf. v. 188. δῆμον ἄνδρα, *a man of the people*. Xen. Cyr. ii. 2, 22, ἄνδρα δῆμον. Soph. Aj. 1044, ἀνὴρ στρατοῦ. Antig. 182, πόλιως ἄνδρες.—199. ἐλάσασκεν. Cf. v. 189. — 200. ἀτρέμας, App. IV.—202. οὔτε ποτ'—ἐναρίθμιος,

- 201 οἷ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
Οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
204 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ.]
Ὡς ὄγε κοιρανέων δῖεπε στρατόν· οἱ δ' ἀγορήν
208 αὐτίς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῆ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος

Thersites, breaking forth into murmurs and abuse against Aemmon, reproaches the Greeks with their submission. Ulysses rises, chides him severely and strikes him. Thersites swallows affront. The Greeks applaud Ulysses.

- Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
212 Θερσίτης δ' ἔτι μούνος ἀμετροεπῆς ἐκολῶα,
ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν
ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν
216 ἔμμεναι. Αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤρ
κυρτώ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν
φοξὸς ἔην κεφαλῆν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
220 Ἐχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ·
τῷ γὰρ νεικέεσκε· τότε αὐτ' Ἀγαμέμνονι δίω

thou art not reckoned; as we speak of a person's being a mere. Cf. also the Lat., *in nullo numero esse*.—203. οὐ μὲν πως = μήν. Cf. ad i. 77.—204. οὐκ ἀγαθὸν πολυκοιρανίη, like Virg. iii. 80, *triste lupus stabulis*.—205. ἔδωκε, sc. βασιλεύειν. ἀγκυλομήτης, εἰς, ὁ, ἡ, poet. (μῆτις), *that has crafty designs, cunning, artful*.—210. αἰγιαλῷ μεγάλῳ, *on the high beach*. Dat. loci, cf. v. 396. ἠχὴ, ὁ (prob. fr. αἶξ and ἄλς, a place where the sea beats), *a shore, beach*.

211. ἐρήτυθεν, cf. i. 192.—212—277. Thersites is not *ridiculi deridendus*.—213. ἔπεα—ἄκοσμά τε πολλά τε (= πολλά καμα), *unseemly, foolish talk*; i. q. οὐ κατὰ κόσμον. Εἰδέναί η notes, not merely knowledge, but the *habit* of uttering many less words, cf. xxiv. 41 (λέων δ' ὡς ἄγρια οἶδεν). It refers to *character*; so ἠπια, ὀλοφῶια εἰδώς.—214. μὰψ (211) ἀτὰρ ἐκ κόσμον, *idly (or foolishly), and with no propriety*. ἀτὰρ οὐ = —215. ὅ τι οἱ εἴσαιτο, *si quid ei videretur*.—216. ὑπὸ Ἴλιον, cf. iv. 407 (ἀγαγεῖν ὑπὸ τείχος ἄρειον); as in the Lat., *sub ire*.—217. φολκός, App. V.—218. συνοχωκότε, perf. partcp. fr. with Attic redupl. “O'er his breast contracted.” *Cowp.*—219. ἄπ. εἰρ., *peaked*. App. V. ἐπενήνοθε, App. V.—220. ἐχθρός, *odiosissimus*. F.—221. νεικέεσκε, *conviolari solebat*.—222.

- 222 ὄξέα κεκληγῶς λέγ' ὄνειδεα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ·
 224 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 Ἀτρείδῃ, τέο δ' αὐτ' ἐπιμέμφεται ἠδὲ χατίζεις;
 πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 228 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεται, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα,
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν;
 232 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν
 ἀρχὸν εἶντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,
 236 οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν

κεκληγῶς λέγ' ὄνειδεα. Cf. v. 435.—223. ἐκπάγλως, *terribly*; hyperbole for *extremely*. Cf. iii. 415.—225. τέο, = *τίνος*. Cf. i. 540.—χατίζεις; *indiges?*—226. χαλκοῦ, *of brass*, i. e. brass, and works of art made of brass, as *αε*, = *rasa ex aere*. Cf. V. Georg. i. 430.—228. εὖτ' ἂν. Cf. i. 242.—229. ὃν κέ τις οἴσει. Cf. i. 175.—230. υἱὸς ἄποινα, *as ransom for his son*.—231. ὃν κεν, i. e. *εἴ τινα*. Cf. i. 139. δῆσας ἀγάγω: *quem ego vincitum duxerim*.—232. γυναῖκα νέην, sc. *ποθεῖς*, though the *gen.* would be the correct form, since *ἐπιδεύεται* preceded. ἵνα μίσγεται = *μίσγηαι*.—233. ἦντ'—κατίσχει (= *κατίσχηαι*). In Attic Greek the *fut. indic.* is used with the *relat. pronouns* to denote a purpose; but H. has the *subj.* [*τιμὴν δ' Ἀργείοις ἀποτινέμεν . . . ἦτε . . . καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται*, iii. 287; and so *Od. xviii. 334*]; and also with *κέν*, which refers to a suppressed *protasis*. *Od. xv. 518*, *ἀλλά τοι ἄλλον φῶτα πιφαύσκομαι ὃν κεν ἴκηαι*, not *'quem adeas'*, but *'quem, si lubet, aditurus es'* (N.); why not *quem si lubet, adeas?* After *preterites* the *relative* with *opt.* stands in *final clauses* of this kind. If *ὅς κε* is used with *fut. indic.*, the realization of the purpose is assumed, provided the condition be realized; whereas, with *ὅς κε* and the *subjunctive*, its realization is not declared *assumptively*, but indicated as an expectation waiting to be justified or disproved by the result. With *ὅς κε* and the *opt.* (cf. i. 64) the purpose is stated in the form of a *pure* (though *conditionated*) *supposition*, without any indication of the speaker's opinion as to the probability of its being realized. N. αὐτὸς ἀπονόσφι: sc. *τῶν ἄλλων*. οὐ μὲν (= *μὴν*) ἔοικεν, *immo vero non decet*. N.—234. κακῶν ἐπιβασκόμεν (= *ποιεῖν ἐπιβαίνειν*), *imponere* or *inducere in mala*; trans. like *ἐπιβῆσαι τινα εὐκλείης* (viii. 285), *to bring a man to honour, to raise or elevate him to renown*. *κακά*, not *damna*, but *labores et pericula*. N.—235. πέπων, *mitis, mollis*, sometimes in a good sense; sometimes, however, as here, in a bad one, *milk-sop, coward*. κάκ' ἐλέγχεα, abstract for concrete, as in Lat. *opprobrium*; *shameful, arrant cowards*. Ἀχαιῖδες, οὐκέτ' Ἀχαιοί. Cf. V. *Æn. ix. 617*: *O vere Phrygiæ, neque enim Phryges!* So Tasso: *O Franchi non, ma Franche* (Cant. ii. 61)

- 237 αὐτοῦ ἐνὶ Τροίῳ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 ἢ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἢ καὶ οὐκί-
 δος καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 240 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθή-
 μων·
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 244 Θερσίτης· τῷ δ' ὦκα παρίστατο ὄϊος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μύθῳ·
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μῆδ' ἔθειλ' οἷος ἐριζέμεναι βασιλεῦσιν.
 248 Οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
 καὶ σφιν ὄνειδέα τε προφέροις, νόστον τε φυλάσσοις.
 252 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢ κακῶς νοστήσομεν υἱες Ἀχαιῶν.
 [Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 256 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 Ἄλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,

Bth.—236. οἴκαδέ περ, *straight home at once*; or (as N.), *home, home!*
Cf. i. 352.—237. ἐνὶ Τροίῳ, *in the territory of Troy*. N. γέρα πεσσέ-
 μεν, to enjoy his honours at his ease, and, as it were, digest them, or
 let them agree as they may with him. *Cf.* i. 81. H. uses πίσειν only
 in a bad sense.—238. ἢ—χ' ἡμεῖς προσαμύνομεν = ἢ κε ἡμ. προσ-
 μύνωμεν, *whether we are to defend him*. Others (with N.) consider the
 κ' = καί (κί being nowhere found separated from ἦ): ἢ ῥά τι οἱ καὶ
 ἡμεῖς προσαμύνομεν (*indic. pres.*, and so Sch. *προσβοηθοῦμεν*), *num*
quid non a se suisque solum sed a nobis quoque praesidii (vel adju-
menti) habeat.—241. ἀλλὰ — χόλος φρεσίν: *sc. ἐστίν.*—242. *Cf.* i.
 232.—245. ἠνίπαπε, *increpavit*. *Cf.* ἐνίπτω. — 246. ἀκριτόμυθος, one
 whose μῦθοι are ἀκριτοί, as v. 796. πέρ, *App.* IV. λιγύς, probably
 not (as *Db.*, after *W.*, supposes) *ironically*: Thersites probably *did*
 possess this qualification.—247. ἴσχεο, *hold! check yourself*, as i. 214.
 μῆδ' ἔθειλ', *caute inducas in animum*. — 248. οὐ φημι = *nego*. χει-
 ριότερος, *D.* 69. — 250. τῷ, *i. e. διὰ τοῦτο, therefore*; as v. 254. ἀγο-
 ρεύοις, = *μὴ ἀγόρευε*. The opt. with ἂν being sometimes used as a
 milder form of command. — 251. νόστον φυλάσσειν, *to be ever on the*
watch for the return home; to be ever keeping it in view: in prose, παρα-
 τηρεῖν.—254—256. These two verses were rejected by the Alexan-
 drian critics. — 258. εἴ κ' ἔτι—κιχήσομαι. According to T., subj.
 with short mood vowel. More probably (as *H.* and *Rost* think) it is
 the *indic. fut.*: *cf.* *Od.* 5, 417. ὥς νύ περ ὦδε. The πέρ belongs to

- 259 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέη,
 260 μηδ' ἔτι Τηλεμάχιο πατὴρ κεκλημένος εἶην,
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 264 πεπληγῶς ἀγορῆθεν ἀεικέσσι πληγῆσιν.
 Ὡς ἄρ' ἔφη σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμῳ
 πληξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἔξυπανέστη
 268 σκήπτρου ὑπο χρυσείου· ὁ δ' ἄρ' ἔζετο τάρβησέν τε·
 ἀλγήσας δ' ἀχρεῖον ἰδῶν, ἀπομόρξατο δάκρυ.
 Οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺ γέλασαν,
 ὦδε δέ τις εἶπεσκεν ἰδῶν ἐς πλησίον ἄλλον·
 272 ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
 276 Οὐ θῆν μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγήνωρ
 νεικείειν βασιλῆας ὄνειδείοις ἐπέεσσιν.

Athênê having re-established calm and silence, Ulysses explains to the Greeks what a disgrace it would be to abandon the expedition. He recalls their oaths, and the promises and advice of the gods. The

ὡς, precisely as, as (ὡσπερ) : cf. ὡς τὸ πάρος περ, ὦδε = οὕτως. *νῦν* in H. is never the *now* of *time*, but that of *progress in the discourse, argument, &c.*—261. φίλα, cf. note on i. 491.—262. τὰ τ' αἰδῶ ἀμφικαλύπτει, *what covers your loins.*—263. αὐτὸν δέ, opp. to εἵματα.—264. JN. πεπληγῶς ἀγορῆθεν. The perf. πέπληγα is *transitive* in H.—266. θαλερὸν δάκρυ. of tears, *gushing, bursting out abundantly and violently*; so of the hair, when it grows thick : cf. θαλερὸς γόος, Od. x. 457. θαλερὴ φωνή, Il. xvii. 439.—267. σμῶδιξ—ἔξυπανέστη, *the weal rose under the sceptre, i. e. from the blow of the sceptre.*—269. JN. ἀχρεῖον (*helplessly, foolishly*) ἰδῶν : with ref. to the stupid, abashed look of Thersites after receiving the blows. Döderlein explains it *inbellis hominis speciem præbens cultu.*—270. καὶ ἀχνύμενοί περ, viz. because their hope of returning home was disappointed.—272 ἔοργε, perf. of obsol. ἔργω (ἔρδω, ῥέζω, *facio*).—273. βουλὰς τ' ἐξάρχων. The accus. with ἐξάρχειν (*auctorem esse*) is rare ; it is generally joined to a gen. πόλεμόν τε κορύσσων, *arming the war, i. e. stirring up the troops to battle.* Cf. xxi. 306. C. W. : *adornans bellum, suis quasi armis instruens, considering πόλεμος to be personified (= Ἄρης).*—275. ὃς—ἔσχ', *hoc omnium optimum fecit, quod cohibuit.* ἐπεσβόλος. Sch. λοιδορός. So the Latins, *jactare verba*; and Od. iv. 159, ἐπεσβολίας ἀναφαίνειν. Döderlein observes, that the notion is not ἔπεα ἐκβάλλων, but ἔπεσι βάλλων (= *λάπτων*). τόν, *istum.* ἀγοραί, *conciones.*—276. οὐ θῆν, *surely not* : θῆν, App. IV.

Greeks applaud. Nestor supports Ulysses, and exhorts Agamemnon to range his army in battle array. Agamemnon orders the soldiers to take some food and prepare for battle.

278 Ὡς φάσαν ἢ πληθύς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεύς

ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη,
280 εἶδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει,
ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

284 Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν·
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦνπερ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
288 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

Ὡστε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες,
ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.

Ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.

292 Καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάῃ σὺν νηὶ πολυζύγῳ, ὄνπερ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·

280. ἀνώγει [D. 127]. Buttm. derives it from an old root ΑΓΓΩ, related to ἀγγέλλω. If ἀνώγει is not plupf. = impf. (as ἠνώγει certainly is, both in H. and Soph. *Ced. Col.* 1598), the opt. after ὡς must be explained by considering it a *praesens historicum*.—281. ὡς = ὅπως, in order that. πρῶτοί καὶ ὕστατοι (*proximi, remotissimi*).—282. ἐπιφρασσαίατο βουλήν: ἐπιφράζεσθαι, here = to understand, become acquainted with.—284. νῦν δὴ, *nunc jam eo ventum est, ut*—N.—285. πᾶσιν — βροτοῖσιν, = ἐν πᾶσιν βροτοῖσιν.—286. ἦνπερ ὑπέσταν, although they (*undertook* =) promised it. So *recipere* = *promittere*. In relative sentences, πέρ sometimes indicates an *adversative* relation, like καίπερ, and πέρ c. partep.—287. ἔτι = *etiam tum*.—288. ἐκπέρσαντ', i. e. ἐκπέρσαντά σε. “*Sproponderunt Achivi, Agamemnonem, Τροιά exoisá, οὐμ gloriá rediturum*.”—291. A very difficult passage. Lehrs translates the passage thus: *nimirum laboribus fungimur, ut moleste ferentes redire velimus*. ἦ μὲν καὶ = *nimirum* (as in ἦ μὲν καὶ νῆος ἐσσι), and are an *excusatory* formula: ἀνιᾶσθαι = *molestiá offioi*, πόνος = *labor*. The toil is undoubtedly one for returning home from weariness and disgust; for it is a vexation to be away from wife, &c. even for a single year, and that, though one cannot help it; but we have been away nine, and can return when we please. ἀνιηθέντα, sc. *τινά*.—292. καὶ γὰρ τίς θ' ἓνα: JN. καὶ ἓνα μῆνα, *even for a single month*.—293. ὄνπερ — εἰλέωσιν (*synizesis: εω*), i. e. though storms shut him up in haven; though the obstacle to his return is invincible, whereas we may return if we please. So N. Cf. v. 286.

295 ἡμῖν δ' ἕνατός ἐστι περιτροπέων ἐνιαυτός
 296 ἐνθάδε μιμνόντεσσι. Τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 300 ἢ ἔτεὺν Κάλχας μαντεύεται, ἢ καὶ οὐκί.
 Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά τε καὶ πρωῒζ', ὄτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 304 ἠγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροῦς κατὰ βωμοὺς
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 308 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν.
 Ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

— 295. ἡμῖν — μιμνόντεσσι. JN. ἰστὶν ἡμῖν μιμνόντεσσιν, *it is the ninth revolving year, that we have been staying here.* The dat. (especially if it has a partep. with it) is very common in this kind of date. περιτροπέων ἐνιαυτός, like περιτελλόμενος, ver. 551, *the revolving, ever returning year.*—296. τῷ. Cf. v. 250.—297. ἀσχαλάω, *I am vexed, indignant.* According to Döderlein, ὡς ἄχος, as ἰσχω to ἔχω. καὶ ἔμπης, *but still, nevertheless.*—298. κενεόν, *re infecta* (N.).—299. ὄφρα δαῶμεν [D. 124], *ut sciamus.*—302. Κῆρες θανάτοιο, *the fates of death*, i. e. the death-goddesses, who bring death in a particular shape. Cf. 352, and *Heriod, Scut. Herc.*, v. 249, sqq., where the agency of these goddesses is described. οὓς—ἔβαν—φέρουσαι, a circumlocution, = ἠνεγκον, *quos rapuerunt*, sc. εἰς Ἀΐδαο δόμους. Cf. *Od. xiv. 207.* Cf. *Virg. Ecl. v. 34: postquam te fata tulerunt.*—303. χθιζά τε καὶ πρωῒζ', *yesterday and the day before*, an old expression, to date any past event of which the recollection is still fresh, Lat. *quos nuper, id est paucis ante saeculis, medicorum ingeniiis reperta sunt* (Cic. *Nat. Deor. ii. 50*). Thus Hdt. (ii. 53) uses χθὲς καὶ πρώην for a time of 400 years. N. supplies ἦν to χθιζά τε καὶ πρωῒζ', i. e. it was, at the time of the sacrifice, some days ago, that the ships had been collected. Lehrs explains it thus: *vix cum Aulida advecti eramus, tum (ver. 308) portentum accidit.* Ἀὐλίδα, *Aulis*, in Bœotia, with two harbours, now *Vathi.*—304. ἠγερέθοντο, Ep. for ἠγέροντο.—305. ἀμφὶ περὶ, *round about.* Thus H. often puts two prepp. together, the former of which then stands adverbially. Cf. xxi. 10. iv. 330.—306. ἔρδομεν—ἑκατόμβας. Cf. i. 315. The spring and the remains of the plane-tree, at which this prodigy took place, were shown to Pausanias as still existing. 307. ἐθεν, *from under which.*—308. ἐπὶ νῶτα δαφεινός, *blood-red on the back.* The ἐπὶ c. acc. here marks *extension* over the whole surface.—309. ἦκε φώσδε, *he sent it to light*, = ver. 318, ὅς περ ἔφηνεν.—310. πρὸς ῥα πλατάνιστον ὄρουσεν, according to N. *sprang forth at once*, or im-

- 312 ὄζω ἐπ' ακροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα.
 Ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετραγῶτας
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα
- 316 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω
- 320 ἡμεῖς δ' ἑσταότες θυμαζόμεν οἶον ἐτύχθη.
 Ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν
 τίπτ' ἀνέω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;
- 324 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὄψιτέλεστον, ὄου κλέος οὔποτ' ὀλεῖται.
 Ὡς οὔτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα
- 328 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὐθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.
 Κεῖνός θ' ὥς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
 Ἄλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
- 332 αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν.
 Ὡς ἔφατ'. Ἀργεῖοι δὲ μέγ' ἰαχον (ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν)
 μῦθον ἐπαινῆσαντες Ὀδυσσεὺς θεῖοιο.
- 336 Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ
 ὦ πόποι, ἧ δὴ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
 Πῆ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;

mediately, suddenly. Cf. Od. iv. 51: ἐς ῥα θρόνους ἔζοντο; and Il. vi. 323. — 312. πετάλοις ὑποπεπτηῶτες, *cowering among the leaves.* ὑποπεπτηῶτες = ὑποπεπτηκότες, ὑποπτήσω. — 314. JN. ἐλεεινὰ, τετραγῶτας = τετριγῶτας; cf. ἐλεεινὰ προσηύδα. Il. xxii. 37. — 316. ἐλελιξάμενος. ἐλελίζειν. App. V. — 318. ἀρίζηλον, Ep. for ἀρίδηλον (by change of δ into ζ), i. e. *very conspicuous or significant*; Bothe adopts ἀίζηλον, i. e. ἀτόδηλον, *invisible*, as the antithesis ὅσπερ ἔφηνεν seems to require. So Buttm. Cf. Cic. de Div. ii. 30, who translates, *qui luci ediderat genitor Saturnius, idem Abdidit et clavo firmavit tegmina saxo.* — 318. ὅσπερ: *ipse, qui.* F. — 320. οἶον, *for what, at what,* = ὅτι τοῖον. — 323. ἀνεω. App. V. — 325. ὄου = οὔ. — 330. δὴ νῦν, *nunc eo ventum est, ut jam.* N. — 336. ἱππότα: *utpote qui Neptuni fuerit dei equestris nepos, et imprimis peritus ἱπποσυνάων* (cf. ver. 553, sqq.). — 337. πόποι. Cf. i. 254. — 339. πῆ δὴ—βήσεται, *quorsum tandem evadent pacta et foedera?* Bth. Cf. viii. 229, πῆ ἔβαν εὐχῶλαι; *συνθεσῖη (τίθημι), a compact, covenant,*

- 340 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν,
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν·
 αὐτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἔόντες.
- 344 Ἀτρείδη, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλήν
 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας·
 τοὺςδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ' (ἄνυσις δ' οὐκ ἔσεται αὐτῶν),
- 348 πρὶν Ἄργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνῶμεναι εἴτε ψεῦδος ὑπόσχεσις, ἢ καὶ οὐκί.
 Φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
- 352 Ἀργεῖοι, Τρώεσσι φόνον καὶ Κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 Τῷ μήτις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῃ κατακοιμηθῆναι,
- 356 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
- 360 Ἀλλά, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλῃ·
 οὔτοι ἀπόβλητον ἔπος ἔσεται, ὅττι κεν εἶπω·

agreement.—340. ἐν πυρὶ δὴ βουλαί γενοίατο, a wish expressive of displeasure: 'then away with our oaths, sling them, etc., into the fire:' γενέσθαι, c. dat. and ἐν is never = εἶναι, but either to be born, or to come into; with the terminus ad quem expressed. N.—341. ἄκρητοι = *mero tino factae*. δεξιαί, *dextræ datæ* for *fides*. ἐπέπιθμεν = *πεποιθήαμεν* (πειθῶ). D. 127.—342. μῆχος, in prose *μηχανή*, resource, help; i. e. means of bringing the war to an end.—344. Ἀτρείδη, σὺ δ' ἔθ', i. e. *ἔτι*, further still.—345. ἄρχεν' (= ἄρχει) ἀρχεῖν, syn. of ἡγεῖσθαι. Cf. II. v. 200.—346. τοί κεν, *si qui*. — 347. ἄνυσις—αὐτῶν, *they will carry nothing into effect*, is a parenthesis: πρὶν Ἄργ. ἰέναι to be connected with βουλεύωσ'. — 348. πρὶν—πρὶν, *before*. Cf. i. 98.—349. ὑπόσχεσις, i. e. the message refers to Διός.—353. ἀστράπτων—φαίνων, by *anacoluthon* for ἀστράπτοντα φαίνοντα, as if κατένευσε Κρονίων had preceded. ἐπιδέξια, *on the right*, i. e. for a sign of good fortune. The Grecian augur turned himself with his face towards the north, so that he had the east on his right hand and the west on his left.—354. τῷ (*idcirco*), *therefore*.—355. πρὶν τινα, *before any one*, i. e. every one, v. 382.—356. Ἑλένης ὀρμήματά τε (App. V.) στοναχάς τε, *the cares and sorrows of Helen*, as also the oldest expositors interpret it. And so Buttm. Others (Rost, N., F., and in Ed. 3. C.) take Ἑλένης as gen. of the object, i. e. the sorrows and sighs of the Greeks on Helen's account.—358. ἀπτέσθω, viz. to drag the ship into the sea. — 361. ἀπόβλητον, *to be rejected*. — 362. φύλα, *raos*,

- 362 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Αγάμεμνον,
ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
- 364 Εἰ δέ κεν ὡς ἔρξης, καὶ τοι πείθονται Ἀχαιοί,
γνώσῃ ἔπειθ' ὅς θ' ἠγεμόνων κακὸς ὅς τέ νυ λαῶν,
ἠδ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται·
γνώσεαι δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις,
368 ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-
μέμνων·
Ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν.
Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
372 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
χερσὶν ὑφ' ἠμετέρησιν ἀλοῦσά τε περθομένη τε.
Ἄλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
376 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχεσσάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
380 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,
384 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
ὥς κε πανημέριοι στυγερωῶ κρινώμεθ' Ἄρηϊ.
Οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,

clans, of which φρήτραι, *families*, were the subdivisions. Tac. (Germ. 7): *non casus nec fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates*. F.—363. ὡς. Cf. v. 281.—366. κατὰ σφέας, *by themselves*, i. e. apart from others, or *pro virili parte*, which Wolf prefers. μαχέονται, fut. = μαχοῦνται (Kr.); but Cr. rejects this fut. as un-Homeric, and makes μαχεῖται (Il. xx. 26) present. — 367. θεσπεσίη: sc. βούλη or μοίρα, *divinitus*. — 368. ἀφραδίῃ πολ., *through unskilfulness in war*. Cf. xvi. 359.—370. μὰν, Dor. and Ep. = μήν, *truly*. αὐτ', *again too*; not only in the assembly of the people, but also in the council of the princes. — 371. αἶ γάρ (= εἰ γάρ), c. opt. *utinam*. — 376. μετ'—ἔριδας, *inter rixas; in medias rixas* (Db.). Cf. xvii. 460. βάλλει: *praecipitavit atque etiamnum praecipitat*. — 381. ξυνάγειν Ἄρηα, i. e. μάχην, *committere pugnam*. — 382. τίς, *each one*. Cf. ver. 271. εὖ—θέσθω, Schol. εὐτρεπισάτω, *let him hold his shield ready*. — 384. ἀμφὶς ἰδεῖν, *to look round or all over a thing, to make a careful inspection of*. (B.). — 385. κρίνεσθαι, *to make a distinction, as it were, between one side and the other; hence, to contend in open battle, to decide a thing by arms*. Cf. Od. xvi. 269.—386. μέσσαι,

387 εἰ μὴ νῦξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.

388 Ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμείται
ιδρώσει δέ τευ ἵππος, εὐξοον ἄρμα τιταίνων.

Ἄον δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω

392 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.

The Greeks disperse to their tents to sacrifice to the gods, and take their repast. Agamemnon, with the principal chiefs, sacrifices a bull to Zeus, and begs victory of the god, who hears him not. Description of the sacrifice. The repast ended, Nestor exhorts Agamemnon to call the soldiers to arms.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νύτος ἐλθών,
396 προβλήτι σκοπέλω· τὸν δ' οὐποτε κύματα λείπει,
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
Ἀυστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
400 Ἄλλος δ' ἄλλω ἔρεζε θεῶν αἰειγενετῶν,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
Αὐτὰρ ὁ βούν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα, πενταέτηρον, ὑπερμενεί Κρονίωνι·
404 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,

inter nos erit.—387. εἰ μὴ, nisi quod. διακρινέω, Ep. fut. for διακρινῶ. ἀνδρῶν, of men, for courageous men. — 388. τευ = τινός. The ancient shields nearly covered the whole man in front; hence epith. ἀμφιβρότης, man-covering. From their weight, they were borne on a thong (τελαμῶν) hanging over the breast. — 389. περὶ—καμείται: τίς understood. χεῖρα, accus. of closer specification. H. uses this construction for ἢ δὲ χεῖρ π. ἔ. καμείται. Cf. xxi. 26. xxiii. 63. — 390. ἄρμα τιταίνων, drawing the car.—391. δὲ δὲ—νοήσω, cf. i. 218.—392. ἄρκιον (App. V.). “There shall be nothing on which he can rely; nothing to give him any well-grounded hope of escaping the dogs and birds.” ἐσσεῖται, *erit*, rare in H., common in Doric poets.

394. ὡς ὅτε κῦμα: λάχει understood. Cf. ii. 209. — 395. ὅτε κινήσῃ, sc. κῦμα. JN. κύματα παντοίων ἀνέμων, the waves of every kind of wind, i. e. raised by all the winds together. So Od. v. 305: αἴλλαι παντοίων ἀνέμων.—396. προβλήτι σκοπέλω, on a far-projecting rock; it is an apposition to ἀκτῇ ἐφ' ὑψηλῇ. The prep. is thus omitted in the apposition in xiv. 227.—398. ὀρέοντο is to be closely connected with κεδασθέντες [from (σ)κεδάννυμι], and has here an adverbial force, like λήγειν, διατελεῖν, with a partcp. = “they dispersed themselves hastily.” — 400. ἔρεζε (obs. the single ρ) ῥέζειν = *scire facere*; as *facere, operari*, in Lat.—401. μῶλος (originally μόλος, cf. vii. 147) ∞ Lat. *molior* and *moles*; labor; esp. labor bellicus.—404. κίκλησκεν (like *vocare*, to invite). Παναχαιῶν, of the Achæans co'

- 405 Νέστορα μὲν πρότιστα καὶ Ἴδομενῆα ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύνω καὶ Τυδέος υἷόν,
ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
- 408 Αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
Βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
- 412 Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἥλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,
- 416 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
πρηνέες ἐν κονίησιν ὀδᾶξ λαζοῖατο γαῖαν.
Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκράϊαινε Κρονίων·
- 420 ἀλλ' ὄγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν.
Αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,

lectively, for of all the Greeks, the Achæans being the most widely spread race. So below, ver. 530, Πανίλληνας.—405. Νέστορα. Cf. i. 247. Ἴδομενῆα. Cf. i. 145. — 406. Αἴαντε δύνω, viz. one, the son of Telamon; the other, the son of Oïleus, and leader of the Locrians. He was less in stature than the former, but an excellent thrower of the lance. Τυδέος υἷόν, i. e. *Diomēdes*, ruler at Argos, whose exploits are celebrated in the fifth book.—407. ἀτάλαντον. Cf. ver. 169.—408. αὐτόματος, of himself, as being a brother, he was not specially invited. βοὴν ἀγαθός, the loud-voiced; an Homeric epith. of the most distinguished heroes. The trumpet was not in common use (though not unknown to H., cf. Il. xviii. 219), hence, the voice of command was of great importance, as well for directing as for animating the troops.—409. ἦδεε (οἶδα) D. 89—ἐπονεῖτο, i. e. ἦδεε κ. θ. ὡς ἀδελφεὸς ἐπονεῖτο, Gr. 1011.—410. οὐλοχύτας ἀνέλ. Cf. i. 449—412. αἰθέρι, in the ether (dativus localis).—413. μὴ πρὶν ἐπ' ἥλιον δύναι, may the sun not go down before. ἐπι—δύναι, of the setting sun, occurs only here in all Hom. Eustath. unnecessarily supplies δός. In formulas of wishing and praying, the infin. sometimes stands quite independently for the finite verb (as well as for the imperative in commands and requests). — 414. πρὶν με—μέλαθρ., i. e. πρὶν με καταβαλεῖν μέλαθρ. Πριάμοιο πρηνέες, before I hate overthrow. On πρὶν, cf. Gr. 935; πρηνέες, proleptico acc. Gr. 523.—415. αἰθαλόεις, sooty, black from smoke. πυρὸς, gen. materise. δηΐοιο, to be pronounced with synizesis.—417. χαλκῷ ῥωγαλέον belongs proleptically to δαΐξαι (Gr. 523). ῥωγαλέος (ῥώξ, ὡ ὀήγνυμι), torn asunder, split or out asunder.—418. ὀδᾶξ λάξασθαι γαῖαν, like ὀδ. ἐλεῖν οὐδας, to seize the earth with the teeth, poet. for falling down dead. Cf. Virg. Æn. xi. 448: *humum semel ore momordit*. Cf. the English “to bite the dust.” C. J. N. πρηνέες ἐν κονίησιν. N.—419. ἐπεκράϊαινε, cf. i. 419. sc. ἐἴλωρ.—420. δέκτο = ἐδέξατο, D. 125. ἀμέγαρτον, App. V.—421—424.

- 422 αἰέρουσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἰξέταμον κατὰ τε κνίσῃ ἐκάλυψαν,
 424 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον·
 σπλάγχνα δ' ἄρ' ἀμπίραντες ὑπείρεχον Ἥφαιστοιο.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 428 μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὤπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 432 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δῆθ' αὐθι λεγόμεθα, μηδ' ἔτι δηρὸν
 436 ἀμβαλλόμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 Ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοιτες ἀγειρόντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα.

Agamemnon sends heralds to call the soldiers to battle, and, Athênê exciting their ardour, they all assemble in the plain of the Scamander. Description of the preparations for battle.

- “Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγα-
 μέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε καρηκομόωντας Ἀχαιοῦς.
 444 Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 Οἱ δ' ἀμφ' Ἀτρεΐωνα Διοτρεφῆες βασιλῆες
 θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
 448 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,

Cf. i. 457—461.—426. ἀμπίραντες = ἀναπίραντες. Ἥφαιστοιο, = τοῦ πυρός.—427—432. See notes on i. 464...9.—435. λεγόμεθα (Schol. br. διαλεγόμεθα), *inter nos loquamur*.—438. ἀγειρόντων = ἀγειρίτωσαν, *colligunt*.—440. ἴομεν = ἴωμεν. ὄφρα κε—ἐγείρομεν, = ἐγείρωμεν. Cf. (on ἄν with a final particle and subj.) Gr. 953. θᾶσσον = *primo quoque tempore*, in commands, final clauses, &c. *N*.

446. κρίνοντες, *putting in array*, Schol. διακρίνοντες κατὰ φυλάς καὶ φρατίας. μετὰ δέ; adverbially (Gr. 1036), *and amongst or with them*.—447. ἀγήραον, ἀθανάτην, as being the work of Hephestus.—448. τῆς, *down from which*. θύσανοι, *tassels, fringes*, which were set on the border, esp. of female apparel. Such golden tassels were

- 449 πάντες ἔυπλεκέες, ἑκατόμβοιός δὲ ἕκαστος.
 Σὺν τῇ παιφάσσουσα διέσσοντο λαὸν Ἀχαιῶν,
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ
 452 καρδίῃ, ἄλληκτον πολεμίζειν ἢ δὲ μάχεσθαι.
 Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένητ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.
 Ἦύτε πῦρ αἰὲς ἠλον ἐπιφλέγει ἄσπετον ὕλην
 456 οὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγῇ·
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκεν.
 Τῶν δ', ὡς τ' ὄρνιθων πετεηνῶν ἔθνεα πολλά,
 460 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ρέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσι,
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν·
 464 ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι

attached for ornament to shields, corslets, and belts. ἡρέθονται, ἀερέθω, collateral form of αείρω.—449. ἑκατόμβοιός, worth a hundred oxen. The most ancient Greeks, who were acquainted with barter only, estimated the value of things by oxen.—450. παιφάσσουσα (ἄπ. εἶρ.), glaring; with glaring eyes, fr. φάω, shine (r. of φάος, φαίνω, &c.), whence φάσσω, with redupl. παιφάσσω. The Scholia explain it by ἐνθουσιῶσα, ὀρμῶσα. διέσσοντο, cf. διασεύω.—455. ἦύτε, as when, cf. ver. 87. αἰὲς ἠλον (cf. 318), App. V.—456. ἕκαθεν denotes the terminus a quo (not terminus in quem), since, though shining in the distance, yet to the spectator it shines from the distance to him; it shines to him from afar. In σχεδόθεν ἐλθεῖν, ἐγγύθεν ὀρυσθαι, ἀπάνευθεν ἰέναι (φεύγειν), προπάροιθε βάλλειν, there is always a prolepsis. Thus σχεδόθεν ἐλθεῖν = sic venire, ut sis ex propinquo (Hartung). N. δέ τε, App. IV.—457. τῶν ἐρχομένων, gen. absol. ἀπὸ χαλκοῦ θεσπεσίῳ, from the (god-like =) dazzling brass. App. V.—459. τῶν δ' prepares the way for the τῶν ἔθνεα, ver. 464, as τοὺς δ', ver. 474.—461. Ἀσίῳ ἐν λειμῶνι, on the Asian mead or plain, a fertile tract of land on the Caÿster (now Kardou or Katschuk Meinder), a considerable river in Lydia, falling into the sea by Ephesus. Cf. Virgil's Asia prata (Georg. i. 385).—462. ἀγαλλόμεναι πτερύγεσσι, disporting with their wings, i. e. strutting about and flapping their pinions. Ἀγαλλόμεναι, construct. κατὰ σύνεσιν: prop. ἀγαλλόμενα, in ref. to ἔθνεα, but as the particular described relates rather to individual birds than to the collective flocks, the partecp. agrees with ὄρνιθες.—463. προκαθιζόντων (sc. ὄρνιθων, ver. 459): ἄλλου πρὸ ἄλλου καθιπταμένων μετὰ βοῆς.—465. ὑπὸ, adverbially, beneath.—466. ποδῶν, gen. causa; and on this αὐτῶν (= ipsorum) τε καὶ ἵππων is

468 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλά,
αἶτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν
ὦρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
472 τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο, διαρῥαῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν·
476 ὥς τοὺς ἠγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
ὑσμίνηνδ' ἰέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
Ἄρει δὲ Ζώνην, στέρνον δὲ Ποσειδάωνι.
480 Ἦύτε βούς ἀγέληφι μέγ' ἕξοχος ἔπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένυρσιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἕξοχον ἠρώεσσι.

Enumeration of the chiefs and vessels of all the tribes who formed the Grecian army. The army puts itself in march to traverse the plain.

484 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχου-
σαι,—
ὕμεις γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οἵτινες ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.

dependent.—468. μυρίοι. Cf. i. 2. ὦρη, at the season = in the spring, ἐν ὦρῃ εἰαρινῇ, ver. 471. — 470. σταθμός, not only the stalls, &c. of the cattle, but the dwelling of the shepherd. F. ἠλάσκουσιν, they swarm, buzz about, a collateral form of ἀλαῖσθαι (vagari).—471. γλάγος, Ep. = γάλα. ἄγγεα δεύει, fills (lit. wets) the vessels. Cf. Tib. iii. 6, 5: *madeant generoso pocula Baccho*.—473. διαρῥαῖσαι: sc. Τρώας. Διαρῥαῖω (ῥαίω), to break in pieces, destroy utterly. μεμαῶτες, cf. i. 590.—474. πλατέα, *lata*, for goats disperse more widely than other flocks. W.—475. διακρίνωσιν (διακρίνειν, *secernere*). On the subj. in Homeric comparisons, cf. Gr. 1326, § 419, 2. ἐπεὶ κε, Ep. = ἐπὶ ἡν, *postquam, quum semel*. νομῶ, on the pasture. Local dat. μιγέωσιν = μιγῶσιν (subj. aor. 2, ἐμίγην), the notion to be pressed is not that of their being mingled together, but of their being together (not dispersed).—477. μετά, adv., among them, i. e. the leaders.—479. Ζώνην, Apoll. τὸν περὶ τὴν γαστέρα τόπον. Strength in the hips was the property of the god of war.—480. βούς—ταῦρος, the breeding bull; like σὺς κάπρος, Il. xvii. 21. βρέφος ἡμίονον, xxiii. 266. ἀγέληφι, = ἐν ἀγέλῃ (D. 33, 1). ἕξοχον ἠρώεσσι, among the heroes. Cf. 285.—481. γάρ τε = *namque*. F.

484. Cf. i. 1, and Virg. *Æn.* vii. 641. (*Pandite nuno Heliconæ Deæ, &c.*). ἔσπετε = εἶπατε. Ὀλύμπια δώματ' ἔχουσαι, the Muses dwelt on Olympus. Cf. Hesiod. *Theog.* 64. ἔχειν as in Lat. *habere*

488 Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνεΐη,
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
492 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
Ἄρχους αὖ νηῶν ἐρέω νῆας τε προπάσας.
Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε
496 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
Σχοῖνόν τε Σκῳλόν τε, πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
500 οἳ τ' Ἐλεῶν' εἶχον ἠδ' Ὑλην καὶ Πενεῶνα,
Ὠκαλέην, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
Κώπας, Εὐτρησίν τε, πολυτρήρωνά τε Θίσβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
504 οἳ τε Πλάταιαν ἔχον, ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον,
Ὀγχηστόν θ' ἱερὸν, Ποσιδήϊον ἀγλαὸν ἄλσος,
οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,

for *habitare*. — 485. *πάρεστε*, sc. *πᾶσιν*, *adestis omnibus rebus*. — 486. *κλέος*, the tale preserved in the popular songs. K. — 488. *πληθύνω*, the whole host. — οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω. On the subj. virtually = fut. cf. i. 139. — 489. οὐδ' εἴ μοι — εἶεν. Cf. Virg. *Æn.* vi. 625: *Non, mihi si linguas centum sint, oraque centum Ferrea vox, &c. Ten tongues, for many, as in Lat., the number a hundred.* — 490. *φωνὴ ἄρρηκτος*, a voice not to be broken down or worn out: 'eo modo dictum est, ut Latini *pulmones rumpi dicunt adeoque vocem debilitari.*' H. — 492. *μνησαίαθ'* = *μνήσαιντο*. — 494. sq. The *Κατάλογος τῶν νεῶν* is not merely an episode, but a necessary part of the complete narration, inasmuch as the incidental mention of many heroes and tribes presupposes a general survey of them all. Cf. iv. 517, sqq. — The poet begins with the Bœotians, because the general rendezvous of the fleet, before the expedition sailed, was the Bœotian harbour of Aulis. — 496. Ὑρίη, an old town on the east coast not far from Tanagra. Αὐλίδα, cf. ver. 303. Ἐτεωνόν, afterward *Scarphe*, at the foot of Cithæron (*Strab.*); hence *πολύκνημος*, *mountainous* (*κνημός*, a woody mountain-pass). — 502. *Θίσβην*, *Thisbe* (*Strab.* *Θισβαῖ*, a sea-port at the foot of Helicon, probably = *Σῖφαι* (*Gianiki* *πολυτρήρων*, full of doves, because they built in the rocks of the harbour. — 505. Ὑποθήβας. Of the ancients, some understood by this the later Potniæ; others, with greater probability, the lower town of Thebes. — 506. *Ὀγχηστόν*, *Onchestus* (now the convent *Mazaraki*), on the lake Copais, with a famous temple and grove of Poseidon. — 507. Ἄρνην: the later Acræphion (*Strab.*), Chæronæa (*Pausan.* According to Thucyd. i. 60, Arne was not built till sixty years after the conquest of Troy by the Bœotians, who previously, on being driven

508 Νῆσαν τε Ζαθέην, Ἀνθηδόνα τ' ἔσχατόωσαν
τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

Οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
512 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρηος,
οὗς τέκεν Ἀστυόχη, δόμῳ Ἄκτορος Ἀζείδαο,
παρθένος αἰδοίη, ὑπερώϊον εἰσαναβῆσα,
Ἄρηϊ κρατερῶ· ὁ δὲ οἱ παρελέξατο λάθρη·

516 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Αὐτὰρ Φωκῆων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·

οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,

520 Κρῖσάν τε Ζαθέην, καὶ Δαυλίδα καὶ Πανοπῆα,

οἱ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,

οἱ τ' ἄρα παρ ποταμὸν Κηφισὸν δίον ἔναιον,

οἱ τε Λίλαιαν ἔχον, πηγῆς ἐπι Κηφισοῖο·

524 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ μὲν Φωκῆων στίχας ἴστατον ἀμφιέποντες·

Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἠγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,

out by the returning Pelasgi, fled to Arne in Thessaly. If this contradiction is to be reconciled, we must assume that the Boeotians only restored a previously existing Arne.—508. Νῆσαν, probably a place near Helicon sacred to Dionysus. Ἀνθηδόνα τ' ἔσχατόωσαν, *Anthedon*, with a harbour, known also from the myth of Glaucus. Ἐσχατόωσαν (= ἔσχατῶσαν), a *frontier town*. Ἐσχατάω (according to Buttm. the correct term is ἔσχατόω), *I am the last*. *So δηῖων ἔσχατόων* (a *last man of the enemy* =) *one of the rear-guard*.—511. Ὀρχομενὸν Μινύειον. *Orchomenus* was then the capital of a distinct state, the kingdom of the *Minyæ*, cf. ix. 381. Its founder was *Orchomenus*, son of *Minyas*, who was the king of the *Minyæ*, a race that immigrated out of Thessaly.—513. οὗς τέκεν to be joined with Ἄρηϊ κρατερῶ, ver. 515. Ἀζείδαο, i. e. son of Azeus. — 518. Ἰφίτου, with ἰ, like Ἄμφιος, ver. 830. — 519. Πυθῶνα, cf. Od. xi. 581. Πυθῶν or Πυθῶ, the more ancient name of the city *Delphi* on Parnassus (therefore πετρήεσσα), now *Castri*, where was the famous oracle of Apollo.—520. Κρῖσάν τε Ζαθέην, *Crissa* (Strabo, *Κρῖσσα*), a very ancient sea-port town, which afterwards was destroyed by a decree of the Amphictyons. From it the Crissæan gulf and the Crissæan plain had their names. According to all the more ancient writers, except Strabo and Pliny, *Crissa* is the city that afterwards was called *Cirrhæ*.—522. Κηφισόν, later Κηφισσόν. The *Cephæsus* (now *Mauro-Nero*) rises by *Lilæa*, cf. ver. 523, and falls into the lake *Copaïs*. — 525. οἱ μὲν, viz. *Schedius* and *Epistrophus*. ἴστατον, Bek. ἴστασαν, Spitz., for ἴστασαν, which, as an abbreviation for ἔστησαν, is against all analogy (*T.*).—526. ἔμπλην (= πλησίον), ἄπ. εἰρ., *close by, near*.—

- 528 μείων, οὔτι τόσος γε ὅσος Τελαμωνίος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
 ἐγχείρ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
 οἳ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλίαρόν τε,
 532 Βῆσσαν τε Σκάρφην τε καὶ Ἀνγείας ἐρατεινάς,
 Τάρφην τε Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.
 536 Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἄβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε, πολυστάφυλόν θ' Ἰστίαίαν
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
 οἳ τε Κάρυστον ἔχον, ἠδ' οἳ Στύρα ναιετάσκου
 540 τῶν αὐθ' ἠγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρης,
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 Τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοὶ, ὕπιθεν κομόωντες
 αἰχμηταὶ, μεμαῶτες ὄρεκτῆσιν μελίησιν
 544 θώρηκας ῥήξιν δητίων ἀμφὶ στήθεσσι·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 Οἳ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον

527. Λοκρῶν. H. here names only the Epicnemidian and Opuntian Locrians, who dwelt over against Eubœa. The Ozolian Locrians of Western Locris appear unknown to him. — 529. λινοθώρηξ, in *lin corset*. In later times corslets of this sort (of several layers of linen) are frequently mentioned. Cf. Xen. Cyr. vi. 4, 2. In H. this is an exception to the general use of brazen cuirasses (χαλκοχιτών). Another occurs below, ver. 830. — 530. ἐκέκαστο, fr. καίνυμι κεκάσθαι τινά τινι, to surpass a person in a thing. — 531. Ὀπόεντα. Ep. = Ὀποῦντα, Opus, the capital of the Opuntian Locrians was the native town of Patroclus. Cf. xviii. 326. — 535. πέρην—Εὐβοίης, against Eubœa; opposite Eubœa (Buttm., Lexil., p. 466). — 536. μένεα πνεύοντες, robur spirantes, i. e. strenui. Bth. Ἄβαντες, the ancient inhabitants of the island Eubœa (now Negropont). According to Strabo they were a Thracian race, and had immigrated from Abœ in Phocis. — 537. Ἰστίαίαν (pronounce Histyaian in three syllables), *Histiaea*, afterwards Oreos, on the north coast, famous for excellent wine; hence πολυστάφυλον, rich in grapes. — 538. Δίον πτολίεθρον, cf. ver. 133. *Dion* lay on the promontory of the same name (now Agia). — 541. Χαλκωδοντιάδης. Elephēnor was a native of Chalcōdon. Cf. iv. 463. — 542. ὕπιθεν κομόωντες, wearing on the back of the head (Abantiades in terga comantes. *Stat.* T. vii. 369. Cf. *Hdt.* iv. 180. *F.*). The Abantes cut off their hair in front, and let it grow long behind only, in order that, as Strabo says, no enemy might lay hold of them by the hair. — ὄρεκτῆσιν μελίησιν, with stretched, protended spears; i. e. they were ἀγχιμαχοί. *Μελίη*, ash. So *Ov. Met.* v. 142: nam Clyti utrumque, gravi librata lacerto, Fraxinus acta femur. Bth. — 546. — The Athenians were very proud of these verses. δῆμον, here ἡ πόλις

- 547 δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 548 θρέψε, Διὸς θυγάτηρ, (τέκε δὲ Ζεῖδωρος Ἄρουρα,)
 κὰδ δ' ἐν Ἀθήνης εἶσεν, ἑῷ ἐνὶ πῖονι νηῶ'
 ἐνθάδε μιν ταύροισι καὶ ἀρνείοις ἰλάονται
 κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν.
 552 Τῶν αὖθ' ἠγεμόνευ' υἱὸς Πετῆω Μενεσθεύς.
 Τῷ δ' οὔπω τις ὁμοῖος ἐπιχθόνιος γένητ' ἀνὴρ
 κοσμηῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας
 (Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν)
 556 τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμίνοσ ἄγεν δυοκαίδεκα νῆας.
 [Στῆσε δ' ἄγων, ἴν' Ἀθηναίων ἴσταντο φάλαγγες.]
 Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 560 Ἐρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,

territory, as in Τρώων δῆμος, Od. i. 227. "Sic Latine gentes pro terris vel regionibus. F." Intpp. Ov. Met. ii. 215. *Erechtheus* was, according to the more ancient story, a son of the Earth (ἀντόχθων), and is by the later Mythographers called also *Erichthonius*. He was honoured at Athens as the heroic progenitor of their race, and to him was ascribed the introduction of the Panathenæa. It is only the later legends that distinguish *Erechtheus* or *Erichthonius*, son of Hephæstus and the Earth, from *Erechtheus* II., the son of Pandion. Cf. Apollod. iii. 14, b. Plat. Menex. 7. — 548. Ἄρουρα, γαῖα. — 549. κὰδ δ' — εἶσεν = καθεῖσεν, in æde suâ sedere fecit, collocavit, she (viz. Athênê) took him into her temple; i. e. the Athenians (according to the will or by the direction of Athênê) honoured him in the temple conjointly with the goddess. πῖονι, πλουσίῳ. — 550. μιν = αὐτόν. This is preferable to considering it = αὐτήν (viz. Athênê); for ver. 549 is only a parenthesis, and *Erechtheus* remains the principal person. The Athenians used also to sacrifice to this hero, cf. Hdt. viii. 55; v. 82. Köppen and W. refer μιν (= αὐτήν) to Athênê, and suppose an allusion to the lesser Panathenæa, which were celebrated yearly at Athens.—552. Πετῆω, gen. of Πεταός, Att. Πετιός. D. 41. *Menestheus*, son of Peteós, and great-grandson of *Erechtheus*, was at that time king, cf. Plut. Thes. xxxii. 35. According to the life of H., which is attributed to Herodotus, the verses 552—554, and 557, 558, were inserted by the poet when he went to Athens.—553. ὁμοῖος with *infin.* κοσμηῆσαι. Cf. ii. 214, 290, 477; x. 404, 437, &c. S.—557, 558. Αἴας, cf. i. 138. According to Plutarch, these two verses were inserted by Solon, when the Athenians and Megarians were contesting the possession of the island Salamis. The Spartans, having been named as umpires, assigned the island to the Athenians, on the ground that, according to these verses, Ajax drew up the Salaminian ships next to those of the Athenians.—559. Ἄργος, here the city Argos in Argolis, the residence of Diomedes, cf. ver. 406, who espoused Ægialæa, the daughter of king Adrastus, and succeeded his son Ægialeus in the sovereignty. — 560. βαθὺν κατὰ κόλπον ἐχούσας = κατεχούσας βαθὺν κόλπον, which hem in

- 561 Τροϊζῆν', Ἡϊόνας τε, καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἳ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν
τῶν αὐθ' ἠγεμόνευε βοῆν ἀγαθὸς Διομήδης,
564 καὶ Σθέnelος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς,
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.
Συμπάντων δ' ἠγεῖτο βοῆν ἀγαθὸς Διομήδης·
568 τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.
Οἳ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,
ἀφνειὸν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς,
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
572 καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευει
οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἐλίκην· εὐρέϊαν·
576 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρείδης· ἅμα τῶγε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἠρώεσσιν,
580 οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς·
Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶριν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
584 οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἔλος τ', ἔφαλον πτολί-
εθρον,
οἳ τε Λάαν εἶχον, ἠδ' Οἴτυλον ἀμφενέμοντο·
τῶν οἱ ἀδελφεὸς ἦρχε, βοῆν ἀγαθὸς Μενέλαος,

(hence, *enclave*, *occupy*, or *are situated on*) the deep gulf. *Tiryns Aiginé* lay on the Argolic, *Hermiōné* on the Hermionic gulf.—*Σθέnelος*, *Sthenelus*, the charioteer of Diomedes, had already taken in the expedition of the Epigoni against Thebes. Cf. iv. 404. — *ὅθι* = *οὐ*, *ubi*. *πρῶτα*, *formerly* (W.), or *at first*, before he ruled Argos. *Adrastus*, son of *Talaus*, being driven from Argos by *Amphiarus*, fled to *Sicyon*, where he succeeded his maternal grandfather in the sovereignty. He was afterwards reconciled with *Amphiarus* and became king at Argos. — 575. *Αἰγιαλόν*, the coast-land, i. e. later *Achaia*. — 576. *Τῶν* does not agree with *νηῶν*, but *both* depend on *ἦρχε*: the latter as a *nearer specification*.—578. *ἐδύσετο*, D. *νώροπα*, *glittering*, *dazzling*. The Grammarians derive *νώροψ* from *νή* and *ὤψ*, *ὄραω*. *Riemer* from *ἀνήρ* and *ὤψ*.—581. *Λακεδαίμονα*, i. e. *Laconia*, here called *the hollow*, *κοίλη*, because from the mountain ranges that run down from *Arcadia*, it forms a cauld-shaped valley (*ὄρεισι περιδρομον*, *Eur. Db.*). *κητώεσσαν*, *fulcrums*, *hollow* (*App. V.*). — 585. *Λάαν*, *Ep.* for *Λᾶν*. — 588. *ἐν*,

587 ἔξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.

588 Ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθίς,
ὄτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε.

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινήν,
592 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ εὐκτιτον Αἴπυ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον· ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς,
596 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι ἀεῖδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
600 θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν.
Τῶν αὖθ' ἠγεμόνευε Γερήνιος ἰππότα Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
604 Αἰπύτιον παρὰ τύμβον, ἴν' ἀνέρες ἀγχιμαχηταί,
οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον,
Ῥίπην τε Στρατίνην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινήν,
608 Στύμφηλόν τ' εἶχον, καὶ Παρῤῥασίην ἐνέμοντο·
τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
ἔξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἑκάστη
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.

Cf. i. 188. προθυμίῃσι (= προθυμίαις), spirit, courage: i lengthened to enable it to stand in an Hexameter. Compare (both as to this point, and as the pl. of a word denoting a frame or quality of mind) ὑπεροπλιῆσι, i. 205. — 590. Cf. v. 356. — 595. τὸν Θρήϊκα (that noted Thracian). *Thamyris*, son of *Philammon* and the nymph *Argiῶρῆ*, was a Thracian bard, like *Orpheus*, *Linus*, and others. *Apollod.* i. 3, 3.—596. Οἰχαλίηθεν, from *Oechalia* in *Thessaly* (there was also an *Oechalia* in *Messenia*, and another in *Eubœa*).—597. στεῦτο, διαβιβαιοῦτο Sch., (στεῦμαι ὡ ἴσταμαι): only στεῦται and στεῦτο. From the notion of *standing* to begin any thing, it gets that of *assuming an air of*, and hence of *promising, threatening, believing confidently*.—600. ἐκλέλαθον. This Ep. aorist (D. 82) has a transit. signification, to cause or make to forget, as in 15, 60.—601. Γερήνιος, cf. v. 336.—604. Αἰπύτιον παρὰ τύμβον. *Ærýtus*, son of *Elátus*, was king at *Phœsana* in *Arcadia*. Under the Antonines the tomb of this hero on *Mount Cyllênê* was shown to *Pausanias* (lib. viii. 16): ἔστι γῆς χῶμα σὺ μέγα, λίθου κρηπίδι ἐν κύκλῳ περιεχόμενον. *Db.*—605. Ὀρχομενόν, to be distinguished from *Orchomenus* in *Bœotia*. Cf. ver. 511.—608. ἠνεμόεσσαν, the breezy; an epith. which H. gives to places t²

- 612 Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας εὖσσέλμους, περάαν ἐπὶ οἴνοπα πόντον,
 Ἀτρείδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.
 Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον,
 616 ὅσσον ἐφ' Ὑρμίνῃ καὶ Μύρσινος ἐσχατόωσα,
 πέτρῃ τ' Ὀλενίῃ καὶ Ἀλείσιον ἐντὸς ἔεργει
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἐκάστω
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 620 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθην,
 υἱὲς ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 624 υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἄνακτος.
 Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων
 νήσω, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
 τῶν αὖθ' ἠγεμόνευε Μέγης, ἀτάλαντος Ἀρῆι,
 628 Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότης Φυλεύς,
 ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,
 632 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγιλίπα τρηχεῖαν,
 οἳ τε Ζάκυνθον ἔχον, ἠδ' οἳ Σάμον ἀμφενέμοντο,
 οἳ τ' ἠπειρον ἔχον, ἠδ' ἀντιπέραι' ἐνέμοντο·
 636 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·

lie high, esp. to Ilium, cf. iii. 305. Od. ix. 400. — 614. θαλάσσια ἔργα, *works of the sea*, i. e. navigation, but Od. v. 67, fishery. Ἔργα, like *res* in Lat., is often used in circumlocutions. — 616. ὅσσον ἐφ' = ἐφ' ὅσον, *as far as*. — 617. ἐντὸς ἔεργει: *in se continet*, sc. αὐτήν. — 621. ὁ μὲν—ὁ δ' ἄρ'. Against the *rule*, the ὁ μὲν relates to the *more remote*, the ὁ δὲ to the *nearer* subject. “*Similis Latinorum inconstantia in usu pronominum hic—ille.*” F. Κτεάτου—Εὐρύτου: “*attendant tirones vim arsis, qua producitur syllaba του ante vocalem in Κτεάτου, quum eadem syllaba in thesi posita ante vocalem corripiatur in Εὐρύτου.*” F.—625. Δουλιχίου. *Dulichium* (in Strabo's time, Δυλίχη) is now either a part of the main land, or the sunken island *Kakaba*. — 626. ναίουσι, intrans. *lie*, cf. 5, 648; 6, 415. So *ναιετάω*. πέρην ἁλός, cf. ver. 505. πέρην non *contra* significat, sed *trans*. F.—628. ὃν—Φυλεύς. Phyleus, the son of Augeas, withdrew himself from his father, and went to Dulichium, because his father would not pay the reward promised to Hercules.—635. ἠπειρον ἔχον, ἠδ' ἀντιπέραι'. By the *main land* (ἠπειρος) and the *opposite coast*, are perhaps to be understood Acarnania, with Leucadia, and a part of the later *Epirus*.—637. μιλοπάρηοι, *red-cheeked*, i. e. *having*

- 637 τῷ δ' ἅμα νῆες ἔποντο δώδεκα μιλτοπάρροι.
 Αἰτωλῶν δ' ἠγεῖτο Θόας, Ἀνδραίμονος υἱός,
 οἱ Πλευρῶν ἐνέμοντο καὶ Ὀλενον ἠδὲ Πυλῆνην,
 640 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν·
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ Ξανθὸς Μελέαγρος.
 Τῷ δ' ἐπὶ πάντ' ἐτέαλτο ἀνασσίμεν Αἰτωλοῖσιν·
 644 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
 Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,
 οἱ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσαν,
 Λύττον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
 648 Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
 ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
 Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,
 Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντρ'·
 652 τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαιναι νῆες ἔποντο.
 Τληπόλεμος δ' Ἡρακλείδης, ἧς τε μέγας τε,
 ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων·
 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
 656 Λίνδον, Ἰηλυσὸν τε, καὶ ἀργινόεντα Κάμειρον.

red sides (in Od. 11, 123, φοινικοπάρογοι. The ships, Hdt. iii. 68, were streaked with ruddle or minium. Cf. Plin. h. n. xxiii. 38 : *jam Trojanis temporibus rubrica in honore erat, Homero teste, qui naves ea commendat, alias circa picturas pigmentaque rarus.*—638. Thoas, a son of Andraemon and Gorgo, the daughter of Aeneus. Among the cities of Aetolia, the most noted were *Calydon* (the Calydonian boar, 9, 530), and *Pleuron* on the Evenus, as the seat of the Curètes. Cf. 11, 437.—641. Aeneus, son of Portheus or Porthaon, father of Meleager and Tydeus, king of Calydon. He lived to a very great age.—642. αὐτός, sc. *Meleager*, 'filiorum clarissimus' *F.*: *S.* refers it to Aeneus. δέ = ἀλλά, App. IV.—643. τῷ, sc. *Thoas* (less probably *Meleager*). *F.* ἐπὶ πάντ' ἐτέαλτο = ἐπετέαλτο πάντα. Ἐπετέαλτο ἀνάσσειν πάντα (adverbial acc.): less probably πάντα (nom.) ἐπετέαλτο (ὥστε) ἀνάσσειν, Sch. D. Eust. Damm. Cf. Od. 11, 524.—647. ἀργινόεντα, prob. fr. the white chalk rocks, on which it was built, "chalky-white." Cp. Cf. Virg. *Aen.* iii. 126, *Paron niveam*.—651. Ἐνναλίῳ (να by synizesis). Ἐννάλιος, prop. the *cartike*, is in H. a name of Arès (Mars).—653. ἧς, *bonus*: like ἀμύμων, it is not a moral epith., but relates principally to bodily advantages and valour. *Tlepoletus*, son of Hercules and Astyochia, inadvertently slew his uncle Licymnius at Argos, and was consequently obliged to fly the country. In obedience to the response of an oracle, he went to Rhodes, and founded the cities Lindus, Ialysus, and Cameirus, cf. Apollod. ii. 7, 6; 8, 2. The island of Rhodes was then inhabited in three spots only; the city of Rhodes was not built till afterwards.—655. διὰ τρίχα κοσμηθέντες = τρίχα

- 657 Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεΐη
 τὴν ἄγειτ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 660 πέρσας ἄστεα πολλὰ Διοτρεφείων αἰζηῶν.
 Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
 αὐτίκα πατρὸς ἰοῖο φίλον μήτρωα κατέκτα,
 ἦδη γηράσκοντα Δικύμνιον, ὕζον Ἄρηος.
 664 Αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας,
 βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
 υἱέες υἰωνοί τε βίης Ἡρακληεΐης.
 Αὐτὰρ ὄγ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·
 668 τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἠδ' ἐφίληθεν
 ἐκ Διός, ὅσπε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
 [Καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.]
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
 672 Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα·
 ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λυός.
 676 Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε
 Κάσον τε,
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
 τῶν αὖ Φείδιππός τε καὶ Ἄντιφος ἡγησάσθην,

διακοσμηθέντες, *triply distributed*, "in three separate bands." Cp. Cf. v. 668. — 658. Ἀστυόχεια, daughter of Phylas of Ephyra. βίη Ἡρακληεΐη or Ἡρακλῆος (the might of Hercules for the mighty Hercules). This sort of periphrasis is formed by βία, σθένος, μένος, and other words, cf. 3, 105. 11, 268.—659. Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος. *Ephyra* in Thesprotia, afterwards *Cichyrus*, is probably intended.—660. αἰζηῶν, from *a* intens. and ζέω, ζάω? C. Döderlein derives it from αἶθω, prop. men in the flower of their age; then for heroes generally. — 662. αὐτίκα, *instantaneously*, by a single blow. κατέκτα, D. 123. μήτρωα (acc. of μήτρως), *his mother's brother*. Licymnius was a bastard son of Electryon, the father of Alcmené.—665. βῆ φεύγων, viz. from blood-revenge, cf. 9, 630. οἱ is dat. (enclit.). — 668. ᾤκη-θεν (-θησαν), had settled = dwelt. τριχθὰ—καταφυλαδόν, *triply*, according to clans. In every Doric state there were three clans or tribes, the Hylleis, Dymanes, and Pamphytes, cf. Od. 19, 177.—669. ἐκ = ὑπό, with the passive, rare in H.; frequent in Hdt.—671. *Syme*, a small island on the coast of Caria, now Simi.—673. κάλλιστος — τῶν ἄλλων, Gr. 777. — 675. ἀλαπαδνός = ἀσθενής (*Eust.*), fm λαπάζω: ὡς παίζω παιδνός, ὀλοφύζω ὀλοφνδνός.—676, 677. The islands here named lie in the Carpathian and the Icarian sea. Κράπαθον, Ep. for Κάρπαθον (now Skarpanto).—677. Κῶν, Εὐρυπύλοιο πόλιν. *Eurypylus*, son of Poseidon and Asty-

- 679 Θεσσαλοῦ νῆε δὺω Ἡρακλείδαο ἄνακτος·
 680 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 οἳ τ' Ἄλον, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν' ἐνέμοντο,
 οἳ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναϊκα·
 684 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.
 Ἄλλ' οἷγ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
 οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἠγήσαιο.
 688 Κεῖτο γὰρ ἐν νήεσσι ποδάρκης διὸς Ἀχιλλεύς,
 κούρης χωόμενος Βρισηίδος ἠυκόμοιο,
 τὴν ἐκ Δυρνησοῦ ἐξείλετο πολλὰ μογήσας,
 Δυρνησὸν διαπορθήσας καὶ τείχεα Θήβης·
 692 καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
 τῆς ὕγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
 Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
 696 Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μῆλων,
 ἀγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην·
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἠγεμόνευεν,
 ζῶος ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 700 Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο,
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ

palæa, was king of the island Cos. By his daughter Chalciopê Hercules had issue Thessalus.—681. νῦν αὖ τοὺς : sc. λέξω, or, ἴσπετε (Köppen). τό : not, *notum illud*; but the *demonstr.* passing into the article.—683. Ἑλλάδα, *Hellas*, was, like Phthia, a town with its territory, the inhabitants of which are the Hellènes of H., cf. v. 684.—684. Μυρμιδόνες, cf. I, 180.—686. πολέμοιο δυσηχέος : cf. “*pugnæ horriænis fremitus*.” ἐμνώοντο = ἐμνῶντο. D. 103. — 688. κεῖτο, he lay inactive, cf. 694 ; 7, 230. — 689. Βρισηίδος, cf. I, 184. — 692. καδ—ἔβαλε = κατέβαλε, *he slew them*. — 693. Εὐηνοῖο Σεληπιάδαο. Mynês and Epistrôphus were sons of Evênus, and grandsons of Sclepius.—695. The dominions of Protesilaus lay in the eastern part of Phthiotis. The capital was *Phylacé*, the country of Iphiclus. Cf. v. 705. — 696. μητέρα μῆλων, i. e. rich in sheep, like *μητέρα θηρῶν*, 8, 47. — 699. ἔχεν κάτα γαῖα = γαῖα κατεῖχεν : sc. αὐτόν. *Protesilaus*, son of Iphiclus, who was married just before the sailing of the expedition, was the first of the Greeks who landed on the coast of Troy, and soon afterwards fell by the hand of a Trojan.—700. ἀμφιδρυφῆς, lit. *lacerated all round* : cf. *δρυφαμένη τὰς παρειάς*, cf. II, 303 ; thus, even in later times, the Grecian wife expressed her sorrow : “*a wife he left, To rend in Phylace her bleeding cheeks*.” Cp.—701. ἡμιτελής, *half finished*. W. (after Strabo and Apollon.) takes this to mean a house that is inhabited by only one of a married pair. H., a house

- 702 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 Οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθειόν γε μὲν ἀρχόν.
 704 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῆ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 708 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύουθ' ἡγεμόνος, πόθειόν γε μὲν ἐσθλὸν ἔοντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,
 712 Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
 τῶν ἦρχ' Ἀδμήτιο φίλος παῖς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν,
 Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη.
 716 Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
 τῶν δὲ Φιλοκτῆτης ἦρχεν τόξων εὖ εἰδώς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 720 ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι.
 Ἄλλ' ὁ μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἠγαθήῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν,

which is not yet entirely built ; for a newly-married pair used to build themselves a new dwelling-house. Δάρδανος ἀνὴρ, a *Dardan* ; either *Hector* (Q. Smyrn.) or *Euphorbus*. — 703. οὐδὲ μὲν οὐδ' οἱ = ἀλλ' οὐ μὴν οὐδ' οὗτοι. On the double negative cf. Gr. 889. πόθειόν γε μὲν, App. IV. — 704. ὄζος Ἄρηος, a sprout of *Arés*, an ancient expression for a brave warrior.—705. Φυλακίδαο, *Iphiclus*, son of *Phylacus*, was a famous prize-runner. Cf. 23, 636. *Od.* 11, 289, sqq. — 707. πρότερος, sc. γενεῆ, *older*, opp. to ὀπλότερος, *younger*.—711. The dominions of *Eumelus* lay in *Pelasgiotis* and the peninsula *Magnesia*. Φεράς, *Phēræ*, the dwelling-place of *Admetus*, is to be distinguished from *Phēræ* (Φηραί) in *Messenia*, cf. 5, 543. *Od.* 3, 448. Βοιβηίδα λίμνην. λίμνη = *aquæ, quædam ripæ propinquæ* (Nitzsch.). — 712. Ἰαωλκόν, Ep. for Ἰωλκόν. *Iolcus*, the rendezvous of the Argonauts, now *Volo*. — 713. τῶν = τούτων, gen. dependent on νηῶν. — 714. Εὐμηλος, cf. v. 763. ὑπ' Ἀδμήτῳ = *ex Admeto*. W. *Admetus*, son of *Pheres*, known in mythical history from having had *Apollo* for his servant, and from the voluntary death of his wife *Alceis*, a daughter of *Pelias*, cf. *Apollod.* i. 9, 15.—716—720. The towns here named lay in the peninsula of *Magnesia*. Μηθώνην, Ep. for Μεθώνην, a town on the *Pagassæan gulf*. Θαυμακίην, according to *Strabo*, the later Θαυμακοίη in *Phthiotis*.—720. ἐμβέβασαν, D. 126.—ἴφι μάχεσθαι = ὥστε ἴφι μάχεσθαι. “Imo dupliciter refertur ἐν εἰδώς, ab altera parte ad τόξων, ab altera ad μάχεσθαι, ut 15, 632, 679.” F.—721. κείτο—πάσχων. *Philoctetes*, son of *Pœas*, was stung in the island of *Lemnos* by a poisonous snake, which caused him such a painful and lingering wound, that the

- 723 ἔλκει μοχθίζοντα κακῶ ὀλοόφρονος ὕδρου
 724 ἐνθ' ὄγε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἄργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἄνακτος.
 Οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθειόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 728 τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆι πτολιπόρθῳ.
 Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·
 τῶν αὐθ' ἠγείσθην Ἀσκληπιοῦ δύο παῖδε,
 732 ἱπτήρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 Οἱ δ' ἔχον Ὀρμένιον, οἱ τε κρήνην Ὑπέρειαν,
 οἱ τ' ἔχον Ἀστέριον, Τιτάνοιο τε λευκὰ κάρηνα·
 736 τῶν ἤρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο,
 Οἱ δ' Ἄργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·
 740 τῶν αὐθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης,
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς
 (τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἤματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
 744 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσευ),

Achæans were obliged to leave him behind. According to the Schol. they did this, because the priests of Hephæstus in Lemnos were skilful in curing the bites of serpents.—723. ὀλοόφρονος : ὀλέθρια φρονοῦντος.—724. τάχα — ἔμελλον, cf. v. 694 ; i. e. they would learn from Hellenus, the son of Priam, whom the crafty Ulysses had entrapped, that without Philoctetes and the arrows of Hercules, Troy could not be conquered.—729—733. The dominions of the Asclepiads lay in the district Hestisæotis. Tricca was situated on the *Lethæus* (a tributary of the Penæus) ; Ithome, a strong hill-fortress (not to be confounded with Ithome in Messenia). κλωμακόεσσαν, ἄπ. εἰρ., stony, rocky. Κλῶμαξ, a heap of stones. Hesych. κρημνώδη, δύσβατον. Εὐρύτου, *Eurytus*, son of Melaneus and Stratonicé, a famous archer, dwelt in Thessaly, cf. v. 596, and Od. 8, 220. Ἀσκληπιοῦ, with *i* from the necessity of the metre. *Asculapius*, son of Apollo and the nymph Corōnis, is in H. not a deity, but only an excellent physician. τοῖς = ἅμα τοῖς. — 734—736. These towns lay in Magnesia (except the fountain Hyperæa, by Pheræ). Τιτάνοιο λευκὰ κάρηνα, *the white heights of Titanus* (titanos, *lime-stone* ; also *gypsum, chalk, &c.*).—738, 739. These towns of the Lapithæ (cf. 1, 266) were in the region of Mount Olympus and the river Penæus, and down along Pelion as far as the Dotic field. Γυρτόνην, *Gyrtoné*, in Pelasgiotis, on the Penæus : it was here that Ixion and Peirithous ruled.—740. τῶν, sc. Λαπιθῶν. μενεπτόλεμος, *bellum patiens* : μένω.—741—746. Πειριθόῳ, cf. 1, 263. κλυτός, *famous*, is only here. and Od. 5, 422, an adj. of two terminations. ἤματι τῷ,

- 745 οὐκ οἶος, ἅμα τῶγε Λεοντεύς, ὄζος ἼΑρηος,
 υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
- 748 Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
- 752 ὃς ῥ' ἐς Πηνειὸν προῖει καλλιῤῥοον ὕδωρ·
 οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργυροδίνη,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρῥέει, ἥντ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορῥώξ.
- 756 Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,
 οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 ναίεσκον· τῶν μὲν Πρόθοος θεὸς ἠγεμόνευεν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
- 760 Οὔτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.
 Τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 αὐτῶν ἠδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
 Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
- 764 τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὦς,
 ὄτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον εἴσας·

i. e. the birth-day of Polypoetes, on which this fight occurred. The grounds of the quarrel were, however, laid at the marriage festival of Peirithous, at which the drunken Centaurs had criminally assaulted Hippodamia, cf. 11, 832. Od. 21, 295, sqq. φῆρας, the savage monsters, cf. 1, 267. λαχνήεντας, *the shaggy*, cf. στήθια λασία, 1, 189. Αἰθίκεσσι πέλασσαν. The Æthikes dwelt on the heights of Pindus. Καινείδαο. Leonteus was a grandson of Cæneus, cf. 1, 265. — 749, 750. Ἐνιῆνες (Ion. for Αἰνιᾶνες), a race probably dwelling on the heights of Ceta, and on the Sperchius. Περαιβοί, poet. for Πεῤῥαιβοί, a Pelasgic race, dwelling, according to H., on Mount Olympus and on the Titaresius. δυσχείμερον, *wintery, stormy* (Dodona, the most ancient oracle of Greece, lay in Thesprotia, on Mount Tomarus). — 751. ἱμερτός: ἄπ. εἰρημ. = ἱμερούεις. ἔργα, the cultivated lands. — 753. ἀργυροδίνη ('silver-eddied.' Cp.). — 754. ἐπιρῥέει ἥντ' ἔλαιον, *on the surface, flows uppermost like oil*. The clear-flowing Titaresius (afterwards named Eurötus), keeps apart from the muddy and therefore whitish (ἀργυροδίνης) Penëus (now Salambria). — 755. ὄρκου δεινοῦ, in appos. to Στυγός. ὄρκος, App. V. Στυγὸς ὕδατος, cf. 15, 37. The Styx is prop., according to Paus. viii. 18, a rock-fountain by Nonacris, in Arcadia, the waters of which were accounted poisonous for man and beast. The Arcadians swore by this water. — 756. The Magnètes, a Pelasgic race, dwelling in the district of Magnesia. — 763. Φηρητιάδαο, Ep. for Φερητ. Pheres, son of Crêtheus, was the father of Admētus, and grandfather of Eumelus. — 765. ὄτριχας (ὄθριξ), poet. for ὁμότριχας, *alike in coat or colour*. οἰέτεας, poet. for ὁμοίτεας, *of*

- 766 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρης φορεούσας.
- 768 Ἄνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλείωνα.
Ἄλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
- 772 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἄτρείδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέρσιν ἰέντες,
τόξοισίν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,
- 776 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
ἔστασαν ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
ἐν κλισίῃς· οἱ δ' ἀρχὸν Ἀρηίφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
- 780 Οἱ δ' ἄρ' ἴσαν, ὡσεὶ τε πυρὶ χθῶν πᾶσα νέμοιτο·
γαῖα δ' ὑπεστενάχιζε, Διὶ ὧς τερπικεραύνῃ
χωμένῃ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσσει
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·

equal age. σταφύλη ἐπὶ νῶτον ἴσας, prop. equal (or level) on the back by the plumb-line; i. e. as equal (in height), as if they had been measured with a plumb-line; exactly matched in height.—766. That the Delphic Apollo tended herds and roared horses in Thessaly, relates to the myth of his service with Admetus, and is not merely a poetical phrase.—769. ὄφρα, *donec, dum*. μήνιεν: the *ι* is short in all other passages.—770. ἵπποι—Πηλείωνα, sc. φέρτατοι ἦσαν.—774. ἰέντες (sc. αὐτοῦς, αὐτὰς) is *explicative*.—775. ἵπποι—ἕκαστος. With this use of ἕκαστος, cf. the Lat. use of *quisque*.—776. λωτὸν, melilot, *trifolium melilōtus* (Linn.), or *lotus corniculatus*, not to be confounded with the *Lotus* of the Lotophagi, which was a tree. Db. σέλινον, a kind of *parsley* [*celery*, Cp.], smallage, *apium graveolens* (H.); *hipposelinum* s. *Smyrniacum olus atrum* (Billerbeck). ἐρέπτεσθαι, *to browse* (upon), Homeric only. Gr. Syn. 228.—777. πεπυκασμένα, *well covered*, sc. πέπλοις.—778. οἱ, the ἀνάκτες.—780. ὡσεὶ—νέμοιτο. νέμεισθαι is here passive; to be consumed by (properly *depastured* by), wasted. ὡσεὶ τε, App. IV. “Optativus νέμοιτο legitimus, ut in re cogitata; non igitur: sicut terra delatur, sed: quasi—deleteretur.” F.—781. Διὶ, *Jovi* = in honorem Jovis. Cf. Lucr. ad Ven. i. 8: *tibi suaves dardala tellus Submittit flores, tibi rident equora ponti*. V. Geor. ii. 5: *tibi [Baccho] pampineo gravidus autumnus Floret ager*. Hor. Od. iii. 18, 14: *Spargit agrestes tibi [Fauno] silva frondes*. F.—782. ἀμφὶ Τυφωεῖ, *round about Typhoeus* (or *Typhon*). Τυφωεύς, Τυφάων, in prose Τυφών, a monster with a hundred fire-breathing dragon-heads. Cf. Hes. Th. 820. According to a later tale, he lay under Ætna. Cf. Pind. Pyth. i. 32. We must not understand ἰμάσσειν of a real scourging (though we have even this statement in Hes. Th. 859), but of the lightnings which Zeus hurls.—783. εἰν Ἀρίμοις. In Mysia was a tract called ἡ κατακεκαυμένη, where in early times there were many volcanos, and at a later

784 ὡς ἄρα τῶν ὑπὸ ποσσι μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὤκυ διέπρησσον πεδίοιο.

Iris, sent by Zeus, announces to Priam the approach of the Greeks. Hector recognizing the voice of the goddess, calls to arms the Trojans, who range themselves in battle array on a hill near the city. Enumeration of the chiefs of the Trojans and their allies.

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.

788 Οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
πάντες ὀμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.

Ἄγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
εἶσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,

792 ὃς Τρώων σκοπὸς ἴζε, ποδωκείησι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
δέγμενος ὀππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
τῷ μιν εἰσαμένη μετέφη πόδας ὠκέα Ἴρις·

796 ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
Ἥ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,

period earthquakes also. Here were placed the Ἄριμοι, an unknown people, or, according to Eustath., τὰ Ἄριμα, viz. ὄρη, the Arima mountains (whence Virgil's *Inarime*, *Æn.* ix. 716). Wherever there were earthquakes and volcanic fires, there, according to the poetical creed, was buried a giant conquered by Zeus, or some other monster. *W.* — 785. διέπρησσον πεδίοιο, “non præpositionis ulla ellipsis est, sed pronominis indefiniti τῖ” (*Herm.* vol. i. p. 190); *perfoiebant* (= *peragrabant*) *partem campi*. It is better to consider it with Matth. and Th., a *gen. of place*: = *per campum*. Cf. note on 6, 2.

786. Ἴρις (prop. the rainbow, not in H. the goddess of the rainbow). In the *Odyssey* *Hermes* (never *Iris*) is the messenger of the gods. — 787. σὺν ἀγγελίῃ ἀλεγεινῇ, viz. that the Greeks are advancing. — 788. ἐπὶ θύρῃσι Πριάμοιο. According to the most ancient usage, state assemblies were held in front of the king's palace; hence, as is well known, “*the Sublime Porte*” (cf. 7, 346; *Xen. Cyrop.* i. 3, 2). — 792. ποδωκείησι, the plur. of an abstract noun denotes particular manifestations or acts of the abstract notion. So in all languages: e. g. in our Liturgy, “*negligences and ignorances.*” — 793. τύμβῳ ἐπ' ἀκροτάτῳ, *tumulo in summo*. *Æsytēs* was father of the Trojan Alcathous, the husband of a daughter of Anchises. Cf. 13, 427. — 794. δέγμενος (δέχομαι here = *excipere, captare; to wait, watch*), D. 125. ἀφορμᾶσθαι ναῦφιν (*gen.*, D. 33), *to sally forth from their ships* (i. e. naval camp). ὀρμάομαι has aor. I pass. ὠρμήθην (*Gr.* 415), very rarely ὠρμησάμην. — 796. ἄκριτοι μῦθοι (cf. v. 246), *incessant, endless talking* (οἱ ἀναρίθμητοι), i. e. *so numerous as to be indistinguishable*: so v. 868, ὄρος ἀκριτόφυλλον, ‘a leafy mountain,’ i. e. *a mountain with innumerable (leaves =) trees on it*: 3, 412, ἄχεα ἄκριτα. *Db.* — 797. ἀλίαςτος: ἀφυκτος: ἀνέγκλιστος, *Sch.*, “quod sine dubio corrup-

- 799 ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 800 λήην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστν.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὣδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπικούροι,
 804 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.
 Ὡς ἔφαθ'· Ἔκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
 808 αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἔσσεύοντο.
 Πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἰππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει.
 Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
 812 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
 τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρωῆς τε διέκριθεν ἠδ' ἐπικούροι.
 816 Τρωσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἔκτωρ
 Πριαμίδης· ἅμα τῶγε πολὺ πλεῖστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείρησιν.
 Δαρδανίων αὐτ' ἦρχεν ἔς παῖς Ἀγχίσαο,
 820 Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη,

tum ex ἀνέκκλιτος; λιάζειν enim fere idem quod κλίνειν." F.—801. πεδίοιο, cf. note on v. 785.—803. πολλοὶ γάρ. The clause with γάρ here (as often) precedes that of which it is explanatory. Larger Gr. 1455, b. Cf. v. 119.—804. ἄλλη δ' ἄλλων γλῶσσα, *alia aliorum et lingua*. πολυσπερέων = ἐπὶ πολλὰ μέρη τῆς γῆς διεσπαρμένων, πολυγενῶν ἢ πολυεθνῶν. Sch. (Db.).—805. ἄρχειν τινί is rarer than ἄρχειν τινός.—806. πολιήτας = πολίτας.—809. πᾶσαι—πύλαι, *the whole gate* (Aristarchus; with H. Pass. C. Db. &c.): but F. and S. take the words in their plain meaning, 'all the gates.'—810. ὄρυμαγδός, *noise, din*. Cf. 4, 449.—811. πόλιος: *ιος*, as one syll. by synizesis. αἰπεῖα κολώνη. This hill lay in front of the Scæan gate in the plain.—812. περιδρομος (passive), (*collis*) *qui circum iri potest*: "clear all around." Cp.—813. ἄνδρες—ἀθάνατοι, cf. 1, 404. The common name of the hill was Βάτεια, *the thorn-hill* (fr. βάτος, *rubus*). Myrina was, according to Strabo, one of the Amazons that once made war on Troy (cf. 3, 180).—814. πολύσκαρθμος, *much-springing, springing actively* (σκαίρειν, *to skip, to dance*), is to be referred to nimbleness in warlike movements. "Swift in fight." Cp.—815. διέκριθεν = διεκρίθησαν.—816. In this catalogue the army of the Trojans is next divided into Trojans in the wider sense and auxiliaries. Among the former, whose princes were probably vassals of Priam, the poet first names the Trojans in the stricter sense, i. e. the inhabitants of Ilium and its environs.—818. μεμαότες ἐγχείρησιν: μεμαότες intransitive (= προθυμούμενοι, Sch.); ἐγχείρησι a *dativus instrumenti*. Others

- 821 Ἴδης ἐν κνημοῖσι θεὰ βροτῶ εὐνηθεῖσα·
οὐκ οἶος, ἅμα τῶγε δὺν Ἀντήνορος υἱε,
Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
- 824 Οἱ δὲ Σέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
ἄφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
- 828 Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ,
υἱε δὺν Μέροπος Περκωσίου, ὃς περὶ πάντων
- 832 ἦδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὔτι
πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.
- Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμιοντο,
836 καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ διὰν Ἀρίσβην·
τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,
Ἀσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
αἰθωνες, μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.
- 840 Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων,
τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάσκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἀρης,
υἱε δὺν Λήθοιο Πελασγοῦ Τευταμίδαο.
- 844 Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρωες,
δοσσοὺς Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει.

understand μάχεσθαι. Μεμᾶότες, and μεμᾶώς, 16, 754. μεμᾶότε, 12, 179, elsewhere μεμᾶώτες.—820. Αἰνείας, *Æneias*, son of Anchises and Aphrodité, a near kinsman of Priam, as being great-great-grandson of Tros, reigned in Dardania, and was one of the bravest Trojan warriors.—821. Ἴδης ἐν κνημοῖσι, where Anchises had his herds. κνημος, a mountain forest [saltus], a woody mountain-pass.—822. Ἀντήνορος υἱε. *Anténór* was a son of *Æsyètês*, and one of the senators of Troy (the Nestor of Troy). Cf. 3, 148.—827. ᾧ καὶ τόξον—ἔδωκεν, cf. V. *Æn.* xii. 393. “Iapis, cui Ipse suas artes, sua munera lætus Apollo, Augurium citharamque dabat, *celerisque sagittas.*” F.—831. περὶ πάντων, præ cunctis, above all (men); in a higher degree than any other man.—832. ἦδεε (fr. *oida*), D. 88, 89. μαντοσύνας, the art of divination, in plural, cf. v. 792. ἔασκεν = *εία*.—834. JN. κῆρες with μέλανος θανάτοιο, cf. v. 302. ἄγον: sc. αὐτούς. D. 79.—837. ὄρχαμος, the first in the rank, here = *ἄρχων*.—839. αἰθωνες, prop. *burning*; *fiery-red, bay, rutili*. Others (less probably), take the fig. meaning; *spirited, hot*.—840. ἐγχεσίμωροι. The ancients doubted whether the last factor of this word was from *μόρος, μοῖρα*, fate, *μῶλος*, battle, or *μωρός* (implying *mad impetuosity* in the use of the spear); “the spear-expert Pelasgians.” Cp.—844. Θρήϊκας. The Thracians who dwelt

- 846 Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
 υἱὸς Τροϊζήνοιου Διοτρεφέος Κεάδαο.
- 848 Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.
 Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ,
- 852 ἐξ Ἑνετῶν, ὅθεν ἠμιόνων γένος ἀγροτεράων·
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο,
 ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.
- 856 Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
 Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἔννομος οἰωνιστῆς·
 ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
- 860 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, ὅθι περ Τρῶας κεραΐζει καὶ ἄλλους.
 Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς,
 τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.
- 864 Μήροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἠγησάσθην,
 υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,
 οἳ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.
 Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφώνων,

by the Hellespont and the mouth of the Hebrus at Ænos, cf. 4, 520.
 —845. ἀγάρροος, strong flowing, where the water is very agitated.
 ἐντὸς ἔργει, cf. v. 617.—846. Κικόνων. The Ciconians were a Thra-
 cian race, and dwelt from Ismarus up to the Lissus.—847. Κεάδαο,
 fr. Κεάδης, son of Keas.—848. Παίονας. The Pæonians, whom H.
 names as dwellers on the Axios (now Vistrizza), afterwards dwelt
 in the north of Macedonia, towards Mœsia.—851. Πυλαιμένεος
 λάσιον κῆρ, a periphrasis like v. 638, cf. 743, and 1, 189.—852. ἐξ
 Ἑνετῶν, the *Heneti*, who are not again noticed in this region, were by
 later tales brought, against all probability, into connexion with the
 Veneti in Italy. ἠμιόνων γένος ἀγροτεράων (D. 68). Köppen un-
 derstands by the wild inules the Jiggetai (*equus hemionus*, L.) an ani-
 mal between horse and ass, still found in Tartary.—857. ὅθεν ἀργύ-
 ρου ἐστὶ γενέθλη. The Greeks in early times received their metals
 from the people dwelling in Pontus. The myth of the Argonauts
 refers to this. As late as in Strabo's time the Chalybes still lived by
 mining.—860. Αἰακίδαο, i. e. of Achilles, the grandson of *Æacus*.
 —861. ἐν ποταμῷ, in the Scamander; in the battle described in
 21, 19, sqq., called the μάχη παραποτάμιος (Dd.). κεραΐζειν, prop. of
 an ox; to throw down with its horns, cf. 5, 556. Others refer it to
 the same root as κείρω.—863. ἐξ Ἀσκανίης, a town and district on
 the Ascanian lake, on the borders of Mysia and Phrygia. ὑσμῖνι,
 App. II.—864. Μήροσιν. The Mæonians dwelt in what was after-
 wards Lydia.—865. Γυγαίῃ—λίμνη, the Gygean lake, to the west of

- 868 οἱ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ροάς, Μυκάλης τ' αἰπεινὰ κάρηνα
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἠγησάσθην,
 Νάστης Ἀμφίμαχός τε Νομίονος ἀγλαὰ τέκνα,
 872 ὃς καὶ χρυσὸν ἔχων πύλεμόνδ' ἴεν, ἠΰτε κούρη
 νήπιος, οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον·
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
 876 Σαρπηδῶν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

Sardis ; it is supposed to be the place afterwards called *Coloé* (now *Enli Gheul*). Db.—867. Καρῶν—βαρβαροφώνων. The *Carians* (said to have been originally called *Lelēges*) had crossed over to the mainland from the neighbouring islands, and were a warlike people, long addicted to piracy. It is doubtful whether *βαρβαρόφωνοι* refers to a really foreign language, or to a corrupt Greek, and an unusual, foreign-sounding pronunciation : just as H. calls the *Sinties* ἀγριόφωνοι, cf. *Od.* 8, 294.—868. Φθειρῶν ὄρος, the mount of pines [“*φθείρ*, the *pinus pinaster* of *Linn.*” *Sprengel, Db.*], either Mount *Latmus* or *Grius* (*Strab.*). ἀκριτόφυλλον. Cf. n. on v. 796.—872. χρυσόν, *aurum* = *aurea ornamenta*. So *Ter.*, *ancillas secum duxit oneratas veste atque auro* (with the golden ornaments of their mistress). Db. [“with gold bedight.” Cp.]—873. ἐπήρκεσε, did not ward off, did not save him from, cf. 6, 16. —875. ἐν ποταμῷ, cf. v. 861. —876. *Sarpédōn*, son of *Zeus* and *Laodamia*, is often mentioned. *Γλαῦκος*, cf. 6, 119, sqq.—877. ἐκ Λυκίης, cf. v. 824. Ξάνθου ἄπο. The *Xanthus* (now *Essenide*) springs out of Mount *Taurus*, and runs through the western part of *Lycia*, cf. 5, 479.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Γ.

The Trojans advance with loud shouts to the battle; the Greeks march in silence. The action is about to begin, when Paris, advancing before the Trojans, defies the bravest of the Greeks. Menelaus comes forward; at sight of whom Paris, seized with fright, takes refuge in the ranks.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὡς
ἢ τε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
4 αἴτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων,
ἄνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι·
ἠέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·
8 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,

Obs. This book or canto was variously named by the ancients: ὄρκοι (the oaths), in reference to v. 245—302; or τειχοσκοπία (the view from the walls), because of v. 161—244; or Ἀλεξάνδρου κ. Μεν. μονομαχία, because of v. 303—384.

1. κόσμηθεν = ἐκοσμήθησαν. Διετάχθησαν (Sch.). Db. says that ἕκαστοι not = ἐκάτεροι, because there is reference to the two armies with the various subdivisions of each, as described in Book ii.
—2. κλαγγῇ τ' ἐνοπῇ τ': κλαγγή, prop. every inarticulate sound, is not used of birds only, but merely expresses a louder cry or shout than ἐνοπή. The comparatively *disorderly and clamorous* advance of the Trojans denotes, not a more *uncivilized* state, but want of *preparation*.
—3. οὐρανόθι πρό, lit. *in the heavens, before them*, = before the heavens; the πρό being a nearer specification of how the *local adv.* is to be understood. Cf. 8, 561, πρὸ καίετο Ἰλιόθι πρό = *before Ilium*. We, however, should say, *under heaven*. — 5. Ὀκεανοῖο ῥοάων. The Ocean is, according to H., a stream, cf. 14, 246. — 6. ἄνδράσι Πυγμαίοισι. The Pygmies, a dwarfish people (like Thumbkin from *πυγμή*), are placed in fabulous geography, sometimes towards *Æthiopia*, sometimes towards *India*. "The tale probably arose thus: The cranes, which in winter draw towards Africa for food, and are mischievous to the fields, are there attacked by the inhabitants." K. — 7. ἠέριαι = *matutinae*, App. V. ἔριδα προφέρουσαι: *προφέρεισθαι*, and Od. 6, 92, *προφέρειν ἔριδα*, to offer a

9 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὗτ' ὄρεος κορυφῆσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὺς ἀμείνω,
12 τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὠρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
16 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδῆς,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων, Ἀργείων προκαλίζετο πάντας ἀρίστους,
20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀρηίφιλος Μενέλαος
ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβῶντα,
ὥστε λέων ἐχάρη, μεγάλῳ ἐπὶ σώματι κύρσας,
24 εὐρῶν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,
πεινάων· μάλα γάρ τε κατεσθίει, εἶπερ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοιδέα
28 ὀφθαλμοῖσιν ἰδῶν· φάτο γὰρ τίσεσθαι ἀλείτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
32 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλεείνων.

quarrel to any one, to provoke him to it.—10. εὗτε, here, as *whēn*, = ἤντε, App. V. Νότος, cf. 2, 145.—12. ὅσον—ἴησιν = ὅσον τις ἰφίησι (μοῖσι) λᾶαν (App. II.).—13. κονίσαλος—ἀελλῆς, *whirling dust*. Buttm. prefers ἀελλῆς = ἀελλῆεις: like *τιμῆς*, 9, 605.—16. Τρωσὶν—προμάχιζεν (“in the Trojan van advanced was seen.” Cp.). The front fighters (πρόμαχοι or πρόμοι, cf. v. 31, 44) stood in the foremost line, usually on their war-chariots, and challenged their adversaries to combat. Ἀλέξανδρος, i. e. Paris.—17. παρδαλέην: sc. *δοράν*, a leopard's skin.—18. κεκορυθμένα (D. 26) χαλκῷ, *armed with brass*, i. e. tipped with a brazen point, cf. V. *Æn.* xii. 488: *Duo—præfixa hastilia ferro*.—23—26. The comparison here precedes, and the apodosis does not follow till v. 27, cf. V. *Æn.* x. 723. κύρσας, D. 107. σῶμα, said to be used only of a *dead body* by H.; but the *habits* of the lion seem to require a *living one* here; and so Schol. brev.—24. ἄγριον αἶγα, prob. the wild goat, *capra aegagrus* (L.), still found on the Caucasus, &c., cf. 4, 205.—25. μάλα, *greedily, with eagerness*. εἶπερ ἂν, *although, even though* = *κἂν αὐτὸν διώκωσι* (Sch.). Cf. 1, 81.—26. σεύεσθαι here trans., *to drive off, chase away*; the pres. denoting the attempt to do this.—28. φάτο (he said to himself =) he thought, hoped. Ἐλογίσαστο (Sch.). ἀλείτην (fr. ἀλείτω, ἀλιτάνω, *peccō*) = ἀμαρτωλὸν καὶ ἀδικόν (Sch.).—31. ἐν προμάχοισι, cf. v. 16. κατε-

33 Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπό τε τρόμος ἔλλαβε γυῖα,
 ἄψ τ' ἀνεχώρησεν, ὥχρός τέ μιν εἶλε παρειάς,
 36 ὥς αὖτις καθ' ὄμιλον ἔδυσ Τρώων ἀγερώχων,
 δείσας Ἀτρείος υἱὸν, Ἀλέξανδρος θεοειδής.

Hector sharply reproves Paris for his cowardice. Paris, complaining of his brother's harshness, offers to fight Menelaus in single combat. Helen shall be the prize of the combat, which will put an end to the war.

Τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
 40 αἶθ' ὄφελος ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
 Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 Ἥ που καγχαλόωσι καρηκομόωντες Ἀχαιοί,
 44 φάντες ἀριστηὰ πρόμον ἔμμεναι, οὔνεκα καλὸν
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή.
 Ἥ τοιόςδε ἐὼν, ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 48 μιχθεῖς ἀλλοδαποῖσι γυναικ' εὐεῖδέ' ἀνῆγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῶ;
 52 οὐκ ἂν δὴ μείνειας Ἀρηίφιλον Μενέλαιον;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.

επλήγη : καταπλήσσειν (= *percellere*). In the sense of *was terrified*, the usual aor. is *κατεπλάγην*. — 32. JN. ἄψ ἐχάζετο. — 33. ὥς ὅτε, sqq. Cf. V. Æn. ii. 379. ἀπέστη. On the aor. cf. v. 10. — 35. ὥχρος, App. II.

39. Δύσπαρι, *Miserable Paris!* Thus Od. 23, 97 : *μητερ δύσμητερ*. Eurip. Orest. 1392 : *Δυσίλενα*. *γυναιμανής*, regularly *γυναικομανής* (*μαίνομαι*), “*woman-mad*” (Cp.). *ἠπεροπευτά*, *deceiver, seducer*, viz. of women. Cf. *ἠπεροπεύειν*, 3, 339. — 40. Cf. I, 415. *ἄγονος*, *on* (*γόνος*), *unborn*. — 41. *καί κε τὸ βουλοίμην*, viz. *that thou hadst never been born*. — 42. *ὑπόψιον* (*ἀπ. εἶρ.*) = *ὦν ὑπ' ὄψει* being *under the gaze* (of all) ; on whom all cast looks (of contempt). — 43. *καγχαλόω* (fr. XA'Ω, *χαλάω*), *caohinnum edo*. — 44. *φάντες*, cf. v. 28. *πρόμον ἔμμεναι* : sc. *σέ*. — 45. *ἔπ'* = *ἔπεισι*, cf. I, 174. — 46. *ἦ* belongs to *ἀνῆγες* — 47. *ἐπιπλώω*, Ion. and Ep. for *ἐπιπλέω*. *ἐρίηρας*, App. III. — 48. *μιχθεῖς*, *παραγενόμενος* (Sch.). *Μίγνυσθαι*, c. *dat.*, often signifies merely to go to a person. — 49. *ἐξ ἀπίης γαίης*, cf. I, 174. *νυὸν* (*daughter-in-law*), poet., like *nurus*, = *sister-in-law*. — 50. *πῆμα*, *χάρμα*, epeexegetical accusatives, added by way of apposition to a preceding predicate, to denote the consequence or purpose (= *ὥστε εἶναι πῆμα*, &c.). — 51. *κατηφείην*, Ep. for *κατήφεια*, here *confusion of face* ; *shame*. — 53. *γνοίης χ'* (= *κί*), *then wouldst thou find*

- 54 Οὐκ ἄν τοι χραίσμη κίθαρῖς τά τε δῶρ' Ἀφροδίτης,
ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης.
- 56 Ἀλλὰ μάλα Τρῶες δευδήμονες· ἢ τέ κεν ἤδη
λαῖνον ἔσσο χιτῶνα, κακῶν ἔνεχ', ὅσσα ἔοργας.
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἔκτορ' ἐπεὶ με κατ' αἴσαν ἐνεΐκεσας οὐδ' ὑπὲρ αἴσαν·
- 60 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής,
ὅστ' εἰσὶν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὥς τοι ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν·
- 64 μὴ μοι δῶρ' ἐρυτὰ πρόφερε χρυσέης Ἀφροδίτης·
οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.
Νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
- 68 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
αὐτὰρ ἔμ' ἐν μέσσω καὶ Ἀρηίφιλον Μενέλαον
συμβάλετ' ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι·

out or learn, &c. The protasis is omitted, sc. if you were to face Menelaus. — 54. οὐκ ἄν τοι χραίσμη, cf. I, 262. δῶρ' Ἀφροδίτης, the gifts of Aphrodité, are named in the following verse.—55. The articles (i. e. pronouns) are here equivalent to the Lat. *ille* (Db.). ὅτ' ἐν κονίησι μιγείης. The opt., supported by all the MSS., is to be retained: “*dicit enim Hector, si quando Paris solo affligeretur, ei nihil profuturam esse citharam.*” Spz. — 56. δευδήμονες: sc. εἰσὶν. ἢ τέ κεν—χιτῶνα, *lapideam vestem induisses*; i. e. *wouldst have been stoned*; i. e. in some outbreak of the popular rage. Cp.: “*Thou hadst slept Scoure beneath a coverlet of stone*” (explaining it simply of being buried). Db. quotes La Fontaine: “*La cour lui taille un beau pourpoint de pierre.*”—57. ἔσσο. Plupf. (2 sing.) of εἶμαι, *I am clothed.*—59. ἐπεὶ με—ἐνεΐκεσας. This protasis is without its apodosis; like 18, 101. Od. 3, 103, as is often the case in dialogue: sc. *I must endure it.* — 60. αἰεὶ—ἀτειρής. Metaph. *indefatigable, unconquerable*; of men, *κραδίη, πέλεκυς ὥς ἐστὶν ἀτειρής, thy heart is unyielding, like an axe.* Ἀτειρής (τεῖρω), not to be worn out, *indestructible, firm, lasting.*—61. εἰσὶν, it = *agitur*. The agent with ὑπό, *o. gen.*, often follows a verb that implies a passive notion; as *θνήσκειν ὑπό τινος*. So here *εἶναι ὑπό τινος* (ire =) *agi per aliquem*. δουρὸς, D. 62. ὅς ῥά—ἐκτάμνησιν. “The subj. between two indicatives is quite in order; for it is only a supposed case.” Th.—62. νήϊον: sc. *δόρυ, a ship-timber*. ἐρωή, ἢ, any vehement motion, *impulse, force, rushing*, esp. spoken of missiles: *ὀφέλλει ἀνδρὸς ἐρωήν*, the axe augments the power of the man.—64. μὴ μοι, *asyndeton*; in prose *ἀλλὰ μὴ μοι*. *προφέρειν* (like our *to bring a thing up against a man* =), to reproach him (with it). — 66. ὅσσα κεν—δῶσιν, cf. I, 139. ἐκὼν, here, through one's own proper power, at will. — 68. κάθισον, trans. *sedere jube*. — 70. συμβάλετ'—μάχεσθαι = *συμβάλετε ὥστε ἡμᾶς μάχεσθαι*. The pl. here is not inconsistent with the preceding sing., since Hector stands

71 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 72 κτήμαθ' ἔλων εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιτε Τροίην ἐριβώλακα· τοὶ δὲ νεέσθων
 Ἄργος ἐς ἰππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.

Hector arrests the march of the Trojans. Agamemnon suspends the attack, and Hector repeats to the two armies the proposal of Paris. Menelaus forthwith accepts it; but Priam, he says, must come himself to swear to the observance of the agreement. Hector sends for Priam. Agamemnon orders the preparations for the sacrifice.

76 Ὡς ἔφαθ'. Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον
 ἀκούσας,
 καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἔλων· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 Τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοί,
 80 ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
 Αὐτὰρ ὁ μακρὸν ἄυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.
 84 Ὡς ἔφαθ'· οἱ δ' ἔσχοντο μάχης ἀνεῷ τ' ἐγένοντο
 ἔσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
 Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 88 Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ Ἀρηΐφιλον Μενέλαον
 οἴους ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι·
 92 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλων εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

for the rest of the leaders. κτήμασι. These goods are named 13, 626. 22, 114, 115. — 72. φῶ = *feliciter* (not, *omnino*). N. οἴκαδ' ἀγέσθω, *domum suam ducat*, from the force of the Mid. Db.—73. ὄρκια — ταμόντες, cf. 2, 124. — 75. Ἀχαιίδα : sc. γαῖαν. The Achaian land is the territory of Achilles in Thessaly. Argos and Achaia (like Hellas and Argos), = the whole of Greece, cf. 2, 683.

78. μέσσου δουρὸς ἔλων, cf. 1, 197. He grasped the lance by the middle, and with it pushed the Trojans back.—80. ἰοῖσιν, κτλ. JN. ἔβαλλον τε (N.). τιτύσκεσθαι, *to aim*, and βάλλειν, *to throw*, are in H. always used with a dat., as in English, "to *pell* with stones." Gr. 111.—83. στεῦται, cf. 2, 597.—84. ἔσχοντο, Sch. *κατίσχοντο*. ἔσω, App. IV. cf. 2, 323. — 90. αὐτὸν δ' ἐν μέσσω, *zeugma*, since

- 95 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 96 Τοῖσι δὲ καὶ μετέειπε, βουὴν ἀγαθὸς Μενέλαος·
 Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 100 εἴνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.
 Ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 104 Γῆ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.
 108 Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.
 Ὡς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
 112 ἐλπόμενοι παύσεσθαι οἷζυροῦ πολέμοιο.
 Καί ῥ' ἵππους μὲν ἔρουζαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·
 116 Ἐκτωρ δὲ προτὶ ἄστνι δύω κήρυκας ἔπεμπεν,
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 Αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων,

this notion does not well depend on κέλεται, but on such a verb as βούλεται. — 95. ἀκὴν, App. IV. — 98. φρονέω, *I think* = *I hope*, like *ὄτω*. διακρινθήμεναι, cf. 2, 475. — 99. πέποσθε = πεπόνθατε, *passi estis* (πάσχω). — 100. Ἀλεξάνδρου ἀρχῆς = ἀρχῆς τῆς ἔριδος ἀπ' Ἀλεξάνδρου γενομένης. *Db.* Paris is styled νεῖκεος ἀρχή, 22, 116, and his ships νῆας ἀρχεκάκους, 5, 61. — 108. οἴσετε and ἄξετε, Ep. imperat. aor. D. 110. ἄρν' = ἄρνε, *Dual.* ἕτερον — ἑτέρην. The black sheep was designed for the earth, the white one for the sun.—106. ὑπερφίαλοι. App. V.—108. ἠερέθονται, cf. 2, 447, here fig. are light-minded, volatile; do not consider the importance of such contracts. — 109. οἷς—μετέησιν = ἐὰν αὐτοῖς—μετῆ, cf. 1, 139. ἅμα πρόσσω καὶ ὀπίσσω λεύσσει = ὄρᾱ, cf. 1, 343.—110. ὄχ' ἄριστα, *quam optima*. — 113. ἐπὶ στίχας, along the ranks of the foot-soldiers (*B.*). ἐκ δ' ἔβαν αὐτοί, sc. ἐκ τῶν ἵππων, from their war-chariots. — 114. τά, demonstr. The constr. is τὰ μὲν—Ἐκτωρ δὲ—: the clause ὀλίγη . . . ἄρουρα being parenthetical, and denoting (not the space between the two armies, *Bth.*), but the *little spruce about each pile of arms* (*B. Lexil.* 102; *S. N.*, &c.) ; each hero placed his arms near those of his neighbour, but kept them *distinct*, and so ready for immediate use. — 116. προτὶ = πρόσ.—117. καρπαλίμως, *hastily*, might belong to φέρειν as well as to ἔπεμπε: but it is usual in H. to

119 νῆας ἐπι γλαφυρὰς ἰέναι, ἢ δ' ἄρν' ἐκέλευεν

120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.

Helen, advertised by Iris of the approaching fight, longs to see her former husband again for a moment. She betakes herself to the tower over the Scaean gate, and there finds Priam surrounded by the elders of Troy, who acknowledge her dangerous beauty. Priam welcomes her as a father, and asks her the names of the Greek chieftains whom he sees in the plain. Helen points them out.

Ἴρις δ' αὖθ' Ἐλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόῳ, Ἀνηνορίδαο δάμαρτι,
 τὴν Ἀνηνορίδης εἶχε κρείων Ἐλικάων,
 124 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 Τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινεν,
 δίπλακα πορφυρέην· πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 128 οὓς ἔθεν εἶνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
 Ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκεία Ἴρις·
 Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 132 οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 οἳ δὴ νῦν ἔσται σιγῇ (πόλεμος δὲ πέπαυται),
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
 136 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηίφιλος Μενέλαος
 μακροῦς ἐγχείρησι μαχήσονται περὶ σεῖο·
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.
 Ὡς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
 140 ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων.

place connected words in the same verse. *W.* — 118. Ταθύβιον, cf. 1, 320.

121. Ἴρις, cf. 2, 786. While they were fetching the victims for sacrifice, a goddess sent Iris to Helen, for she could not come of herself; it is a *σιωπώμενον*, which was not clear to the ancients. *W.*—
 122. γαλόῳ = γάλῳ, her sister-in-law, *Laodisē*, the daughter of Priam and spouse of Helicāon, son of Antēnor: she is mentioned again 6, 252.
 —125. ἰστὸν ὕφαινεν, cf. 1, 31.—126. δίπλακα (sc. *χλαῖναν*), a double mantle, probably a mantle which could be put on doubled, = *χλαῖνα διπλή*, 10, 133. *Od.* 19, 225. ἐμπάσσειν (*πάσσω*), aor. 1, ἐνέπασσα, (*Ἐρ. σσ.*) lit. *to sprinkle in*, = *to relieve it by weaving in*, &c. ἀέθλος, ὁ = ἀθλος. — 128. ἔθεν εἶνεκ' = αὐτῆς ἕνεκα. — 130. νύμφα, prop. *bride*; then affectionately for any (even married) female. θέσκελα, *App. V.*—134. ἔσται = ἦνται. — 135. πέπηγεν (*hastæ*), *desixæ sunt*, perf. with intrans. meaning. — 138. τῷ δέ κε—κεκλήσῃ. The *κ* points to the condition, which is contained in *νικήσαντι*, cf. 1, 175.
 —140. ἀνδρός—τοκῆων, object. gen.—141. ἀργεννός, ἡ, ὄν, poet. for

- 141 Αὐτίκα δ' ἀργεννῆσι καλυψαμένη ὀθόνησιν
 ὠρμαῖτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα
 οὐκ οἶη, ἅμα τῆγε καὶ ἀμφίπολοι δὺ' ἔποντο,
 144 Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 Αἶψα δ' ἔπειθ' ἵκανον, ὅθι Σκαιαὶ πύλαι ἦσαν.
 Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην,
 Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὄζον Ἄρηος,
 148 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιῆσι πύλησιν·
 γήραϊ δὴ πολέμοιο πεπαυμένοι· ἀλλ' ἀγορηταὶ
 ἐσθλοί, τεττίγεσσιν εἰκότες, οἶτε καθ' ὕλην
 152 δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
 τοῖοι ἄρα Τρώων ἠγήτορες ἦντ' ἐπὶ πύργῳ.
 Οἱ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
 156 Οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς
 τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
 Ἄλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
 160 μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.
 Ὡς ἄρ' ἔφην· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῆ·
 Δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἴζευ ἐμεῖο,

ἀργός, *white, shining*. ὀθόνη, an upper garment made of a fine linen fabric.—145. Σκαιαὶ πύλαι. The *Scæan* gate (also *Δαρδάνιαι πύλαι*, 5, 789), led to the camp of the Greeks: probably named from its situation (*σκαῖός*, *left; western*).—146. οἱ ἀμφὶ Πρίαμον, i. e. Priam and his suite. *Panthous*, the father of Euphorbus, Polydamas, &c., cf. 14, 450. 17, 24. *Lampus*, *Clytius*, and *Hiketæon*, were sons of Laomædon, and therefore brothers of Priam, cf. 20, 238. Apollod. iii. 12, 3.—148. Ἀντήνωρ, cf. 2, 822.—149. εἶατο = ἦντο. δημογέροντες, the elders of the people, cf. 2, 21, = γέροντες.—151. τεττίγεσσιν εἰκότες, *like the cicadae*, &c. This insect is fond of sitting on trees, and in the heat utters a clear humming sound, which the ancients found very pleasing, cf. Arist. H. A. 5, 30. The point of comparison is therefore the clearness and agreeableness of the voice.—152. λειριόεσσαν, *slender, clear*; said to be fm *λειρίον*, *lily*: but prob. the *lily* was itself so called from the *delicacy* and *softness* of its leaves. Δειρός, *ισχνός*, Hesych. λειριόεις, ἀπαλός. *Suid.* (*Lob.*)—153. τοῖοι, complement of the *predicate* to ἦντο, *such they sat the leaders*: such were the leaders—*who sat*.—155. ἦκα, App. IV.—156. οὐ νέμεσις: sc. *ἰστί*: = οὐ νεμεσητόν ἐστι. “*Non putant indignum Trojani principes Graios Trojanosque propter Helenæ speciem tot mala tanto temporis spatio sustinere;*” says Quint. (viii. 4, 21), commenting on this beautiful passage.—158. αἰνῶς (like *δεινῶς*) = *λίαν, πάνυ*. εἰς ὧπα εἰκέναι = εἰς ὧπα ἰδόντι εἰκέναι (*N.*).—160. πῆμα, a mischief, a curse.—162. δεῦρο—ἐμεῖο. JN. δεῦρ’

- 163 ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε
 164 (οὔτι μοι αἰτίη ἐσσί· θεοί νύ μοι αἰτιοί εἰσιν,
 οἱ μοι ἐφώρμησαν πόλεμον πολύδακρον Ἀχαιῶν)
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅστις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.
 168 Ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
 καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὔτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.
 Τὸν δ' Ἐλένη μύθοισιν ἀμείβετο, δια γυναικῶν
 172 Αἰδοῖός τέ μοι ἐσσι, φίλε ἔκυρέ, δεινός τε
 ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
 νίεϊ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα,
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινὴν.
 176 Ἀλλὰ τάγ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 Τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρειαι ἠδὲ μεταλλᾶς·
 οὗτός γ' Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,
 ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 180 ὅαυτ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἶποτ' ἔην γε.
 Ὡς φάτο· τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
 ὦ μάκαρ Ἀτρείδη, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 184 Ἦδη καὶ Φρυγίην εἰσῆλυθον ἀμπελόεσσαν,

ἰλθοῦσα, ἴζειν πάροισ' ἐμεῖο.—163. πηούς, the relations, esp. by marriage. Prob. ω to πίπαμαι, possideo. — 164. νύ, nimirum, scilicet (N.).—166. ὥς μοι—ἐξονομήνης. The ὥς (ut) = the preceding ὄφρα (163) = οὔ τι—Ἀχαιῶν is parenthetical.—170. γεραρόν, dignified.—172. αἰδοῖός is often joined with δεινός (18, 394. Od. 8, 22), which expresses a higher degree of reverential awe, in which the fear of offending is the predominant feeling. — 173. ὥς—ἀδεῖν (ἀνδάνω), would that I had chosen death, cf. 1, 415. — 174. γνωτούς, kindred, especially brothers, cf. 15, 349. — 175. παῖδα—τηλυγέτην, i. e. Hermiōné. Τηλυγέτος, App. V. — 176. τό, therefore. — 178. οὗτός γ', that, sc. about whom you enquired, cf. 167. — 179. Alexander the Great often quoted this verse. Cf. Plut. de Fortitud. Alex., p. 309. — 180. αὐτ', App. IV. ἔσκε, he was. D. 121. εἶποτ' ἔην. This formula (11, 761. Od. 15, 268. 19, 313) is an expression of painful feeling because something has ceased to exist, or is greatly changed. "Si unquam fuit, quod nunc non est amplius : i. e. si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas" (Herm.).—182. μοιρηγενής, ἄπ. εἰρ., favoured at his birth by the goddess of fate ; born to good fortune. ὀλβιοδαιμων, opp. κακοδαιμων, a favorite of fate, or of the deity. — 183. δεδμήατο = δίδμηατο, "erant sub imperio tuo permulti (sc. quo tempore expeditionem faciebas." (N.) — 184. Φρυγίην, cf. 2, 863. H. gives the name of Phrygia sometimes to a tract of land on the Hellespont (cf. 24, 545), sometimes to a district of what was afterwards Bithy-

185 ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους,
 186 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἳ ῥα τότε ἑστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 188 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί.

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραιός·
 192 Εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν·
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὠμοῖσιν ἰδὲ στέρνοισιν ἰδέσθαι.
 Τεύχεα μὲν οἳ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
 196 αὐτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνειῷ μιν ἔγωγε εἴσκω πηγεσιμάλλῃ,
 ὅστ' οἴων μέγα πῶϋ διέρχεται ἀργεννάων.

Τὸν δ' ἠμείβετ' ἔπειθ' Ἐλένη, Διὸς ἐκγεγαυῖα·
 200 Οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
 ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
 εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠΰδα·
 204 ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτὲς εἶπες.
 Ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε Διὸς Ὀδυσσεύς,
 σεῦ ἔνεκ' ἀγγελίης, σὺν Ἀρηϊφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 208 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
 Ἄλλ' ὅτε δὴ Τρώεσσι ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους,

nia, on the river Sangarius, now *Sakaria*, cf. 16, 719. — 185. αἰολό-
 πωλος (πῶλος), with rapid steeds.—186. Ὀτρῆος καὶ Μύγδονος, sons
 of Dymas, and brothers of Hecuba, the wife of Priam, cf. 16, 718.—
 187. ἑστρατόωντο = ἑστρατῶντο, were encamped. — 188. ἐλέχθην, I
 was numbered with them, = was one of them.—189. Ἀμαζόνες. The
 Amazons, warlike women of the mythic age, dwelt on the river *Ther-
 mōdon*.—196. ἐπιπωλεῖσθαι, obire, c. accus. : (of leaders) to inspect.
 —197. πηγεσιμάλλῃ, thick-fleeced. — 199. Διὸς ἐκγεγαυῖα (D. 126),
Jose nata.—200. δ' αὖ, porro, rursus. W.—201. δήμῳ Ἰθάκης, cf. 2,
 547. κραναῆς, where are many small hills, rocky, cf. V. *Æn.* iii.
 272 : *scorpius Ithacæ, Laertia regna*, and Od. 4, 605. πέρ, very. Cf.
 1, 131. — 202. πυκνά, prudent, wise. Schol. συνετά. — 205—208.
 Before the Greeks undertook the expedition to Troy, Ulysses and
 Menelaus went there on a fruitless embassy, to demand the restora-
 tion of Helen. Antênôr, probably the guest-friend of several Gre-
 cian heroes, lodged them in his house (cf. Liv. i. init.). — 206. σεῦ
 ἔνεκ' ἀγγελίης, App. V. φίλησα = ἐφίλησα : φιλεῖν, here to receive
 kindly, cf. 6, 15. — 208. ἐδάην, cognovi, cf. 2, 299.—209. ἔμιχθεν =
 ἐμίχθησαν, D. 116.—210. στάντων : sc. αὐτῶν, plur. for dual, abso-

- 211 ἄμφω δ' ἐζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 212 Ἄλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὑφαινον,
 ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγύρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως· ἐπεὶ οὐ πολύμυθος
 οὐδ' ἀφαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
 216 Ἄλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκεν αἰδρεῖ φωτὶ εἰκίως·
 220 φαίης κε ζάκοτόν τε τιν' ἔμμεναι ἄφρονά τ' αὐτως·
 ἀλλ' ὅτε δὴ ῥ' ὄπα τε μεγάλην ἐκ στήθεος ἴει
 καὶ ἔπεα νιφάδεσσιν εἰκίота χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 224 οὐ τότε γ' ὥδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.
 Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραῖός·
 Τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠὺς τε μέγας τε,
 ἕξοχος Ἀργείων κεφαλὴν ἠδ' εὐρέας ὤμους;

lute like 15, 191, παλλομένων. Ulysses was a small undersized man, as the artists also represented him. ὑπείρεχεν, sc. Ὀδυσσεύς. ἄμφω ἐζομένω, nom. absol. for ἄμφοιν ἐζομένοιν. These nominativi absoluti are not unfrequent, when first the whole and afterwards the parts are named. Cf. 16, 307. — 212. πᾶσιν, before all, sc. Τρώεσσιν ἐν ἀγρομένοισιν: ὑφαίνειν is the Lat. *texere*, and ὑφαίνειν μύθους καὶ μῆδεα, *verba et consilia componere*. — 213. ἐπιτροχάδην, prop. running along over it, cursorily, i. e. either quickly, hastily, or briefly, so that things are at once despatched. The latter explanation is recommended by what follows, cf. Od. 18, 26. — 214. λιγέως, not loudly, clearly, but pleasantly. Cf. Cic., Brut. 13, 50: *Menelaum ipsum dulcem illum quidem tradit Homerus, sed pauca loquentem*. — 215. οὐδ' = but also not (i. e. though he employed but few words). N. ἀφαρτοεπής, Quint. xii. 10, 64, "Homerus brevem quidem cum jucunditate et propriam—id enim est non decurrere verbis (οὐδ' ἀφαρτοεπής)—et carentem vacuis eloquentiam Menelao dedit." Menelaus was brief οὐχ ὡς Λάκων· οὐπω γὰρ Δωριεῖς. Sch. Ven. (Db.) εἰ καί, *quantum*; his being the younger made his always speaking effectually and to the point, the more remarkable. The old traditional reading is ἦ καί. N. reads ἦ καί = καίτοι.—216. ὅτε—ἀναΐξειεν. The opt. (of indefinite frequency) after ὅτε denotes "as often as," cf. Gr. 931. The iterative forms are found in the principal sentence, cf. 931, c. — 217. ὑπαί = ὑπὸ—κατὰ χθονὸς ὄμματα πήξας, *oculis in terra defixis*. — 218. προπρηνής, ἐς, poet. (πρηνής), bending forwards, opp. to ὀπίσω.—220. ζάκοτός τις, = *aliquis ex genere morosorum* (N.). αὐτως, App. IV.—222. νιφάδεσσιν χειμερίησιν, like snow-flakes: an image of multitude, cf. 12, 278. Cf. Quint. xii. 10, 64. — 223. ἂν ἐρίσσειε, opt. aor. with meaning of a *praeteritum*; would have measured himself (with). N. — 224. οὐ τότε—ἰδόντες. JN. οἱ τότε γ' ὥδ' ἀγασσάμεθ' εἶδος Ὀδυσῆος ἰδόντες = οὐχ οὕτως ἐπὶ τῇ μορφῇ τότε θαυμάσαμεν ὅσον ἐπὶ τῷ λόγῳ ἐξεπλάγημεν. Sch.—226. τίς τ'

228 Τὸν δ' Ἐλενη τανύπεπλος ἀμείβετο, δια γυναι-
κῶν·

Οὔτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὡς
ἔστηκ'· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.

232 Πολλάκι μιν ξείνισσεν Ἀρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.

Νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοὺς,
οὓς κεν εὔγνοιήν καὶ τ' οὔνομα μυθησαίμην·

236 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.

Ἡ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς ;

240 ἠ δέυρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν,
νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεια δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοι ἐστίν ;

Ὡς φάτο· τοὺς δ' ἤδη κατέχεν φυσίζοος αἶα

244 ἐν Λακεδαίμονι αὐθι, φίλῃ ἐν πατρίδι γαίῃ.

The heralds come to inform Priam that he is expected in the plain, to swear to the observance of the treaty. He goes thither. A sacrifice is offered to Zeus. The chiefs pray him to guarantee the faith of treaties ; but this prayer is not heard. Priam, declaring that he will not witness the combat, returns to Troy.

Κήρυκες δ' ἀνὰ ἄστῳ θεῶν φέρον ὄρκια πιστά,
ἄρνε δῶ καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,

ἄρ', cf. l. 5. — 228. τανύπεπλος, ον, poet. (πέπλος), having a long upper garment or robe, as noble ladies wore it (whereas slaves tucked it up). — 231. ἀγοί, Ep. = ἠγεμόνες, leaders. ἠγερέθονται, congregantur, cf. 2, 304. — 233. ὅποτε, when, as often as, cf. v. 216. — 235. καὶ τ' οὔνομα—μυθησαίμην = καὶ ὧν οὔνομα μυθησαίμην, quorum nomina protulerim or proferre possim. The relat. pron. omitted as in l. 162. — 237. Κάστορα—Πολυδεύκεα. Castor and Polydeukês (Pollux) the brothers of Helen, (that Polydeukês was immortal is first mentioned in the *Cypria*. N.) Cf. v. 243. — 238. Ἰν. μία μοι, hos eadem mihi (= eadem, quae me) peperit mater. Cf. 199. — 240. δέυρω (= δέυρο) is the reading of the best MSS., attested by Herodian (Db.). — 241. μάχην καταδύμεναι = καταδῦναι (to enter into, engage in —). Cf. καταδ. μῶλον Ἄρηος, 18, 134. — 242. αἴσχεια, here not disgraceful actions, but insulting taunts, as in ll. 6, 351 : ὃς ἤδη νέμεσίν τε καὶ αἴσχεια πόλλ' ἀνθρώπων. ὀνειδέα, reproaches, cf. 2, 222. — 243. τοὺς—αἶα. Castor and Polydeukês had already fallen in the battle with Idas and Lynceus, the sons of Aphareus, Apollod. iii. 11, 2, κάτεχε (= κατεῖχε) γαῖα, i. e. they were already dead, cf. 2, 699. φυσίζοος, life-producing, nurturing, alma, like ζείδωρος.

245. ὄρκια, App. V. — 246. εὐφρονα, lætification. — 247. ἀσκῆ. Wine

- 247 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 248 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
 ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 Ὅρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 252 ἐς πεδίον καταβῆναι, ἴν' ὄρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
 μακρῆς ἐγχείρσι μαχήσονται ἀμφὶ γυναικί·
 τῷ δὲ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
 256 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.
 Ὡς φάτο· ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις
 260 ἵππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο.
 Ἄν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠνία τεῖνεν ὀπίσσω·
 πὰρ δὲ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τῷ δὲ διὰ Σκαιῶν πεδίοι δ' ἔχον ὠκέας ἵππους.
 264 Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 Ὄρυντο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 268 ἄν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
 Ἄτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 272 ἧ οἱ πὰρ Ξίφειος μέγα κουλεὸν αἰὲν ἄωρτο,

was usually preserved in leather bottles. Cf. Od. 6, 78.—250. ὄρσεο, up! arise! D. 110 (ὄρυνμι). καλέουσιν: sc. σέ. — 252. ὄρκια τάμητε. Cf. 2, 124. — 255—257. Cf. vv. 71—75. — 259. ῥίγησεν, shuddered: the aorist is that of the commencement of a state. Gr. 597. — ἑταίροις. The dat. is here preferable to the accus., because of the following ἵππους.—261. κατὰ—ὀπίσσω. The reins (ἠνία) were fastened to the front of the chariot-seat (δίφρος), cf. 5, 261 (ἐξ ἄντηγος ἠνία τεῖνας, from the centre knob of the rim that ran round the front of the carriage). These Priam loosened, and drew them towards himself (κατέτεινε) [“backward stretched the reins.” Cp.]. — 262. So Eur. Phoen. 172, δε ἄρμα λευκὸν ἠνιοστροφεῖ βεβώς. (N.) — 263. Σκαιῶν: sc. πυλῶν. ἔχον, dirigebant.—268. ἄν, Schol. ἀνίστη. Cf. v. 201. The ἄν implies ἀνώρυντο, with ref. to the simple ὠρυντο in the preceding line. If ἀνώρυντο had preceded, the ἄν would virtually repeat it. ὄρκια as in 245. So 23, 837.—269. οἶνον μίσγον, not with water (the σπονδαί being ἄκρητοι); they mingled the wine of the two parties. (N.) Cf. 2, 341.—271. μάχαιραν: a large knife, which hung by the sword-sheath. — 272. ἄωρτο, it hung, Pluperf. fr. ἀείρω,

- 273 ἀρνῶν ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεΐμαν ἀρίστοις.
 Τοῖσιν δ' Ἀτρείδης μεγάλ' εὔχετο, χεῖρας ἀνασχών·
- 276 Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,
 Ἥελίος θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
- 280 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά·
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
- 284 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἦντιν' ἔοικεν,
 ἦτε καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται.
- 288 Εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς,
 αὔθι μένων, εἴως κε τέλος πολέμοιο κιχέω.
- 292 Ἥ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χάλκῳ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χάλκος.
 Οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεασιν

210, 5. — 274. νεΐμαν, the hair was distributed by the heralds, as a sign that all present were taking part in what was done.—276—279. Cf. V. Æn. xii. 175, sqq. Ἴδηθεν μεδέων, Zeus, according to 8, 48, had a sanctuary and altar on Mount Ida; so that he is naturally represented as exercising his power, not *there*, but *thence*. — 277. ἥλιος, nom. for voc. cf. Gr. 763, b. ὃς—ἐπακούεις, cf. Od. 11, 108. Helios sees every thing in his daily course.—278. ποταμοὶ καὶ γαῖα, cf. v. 104. καὶ οἱ ὑπένερθε καμόντας ἀνθρώπους τίνυσθον, sc. Hades and Persephōnē. Καμόντας [App. V.], *the dead*, cf. Od. 11, 475.—279. ὅτις κ'—ὁμόσση. The sing. ὅστις with a collective often follows a plur. — 281. εἰ μὲν κεν = *ἐὰν μὲν*, cf. l. 90.—285. Τρῶας—ἀποδοῦναι, such a notion as *κελεύω* must be mentally supplied (however *obscurely*); for the *inf. of command or direction* has its subject in the nom. (N.) — 286. τιμὴν = *ποινήν*, v. 290, a *fine*: as a compensation for the costs of the war. — 287. ἦτε καὶ—πέληται, *quo = cuius memoria) etiam futuros inter homines verretur*. (N.) — 289. οὐκ ἐθέλωσιν = *if they refuse*. The usual negative after conditional particles is μή, but οὐ after εἰ denies a single notion.—291. εἴως κε—κιχέω. On εἴως κε (= *ἕως ἄν*), *until*, cf. Gr. 931. τέλος πολέμοιο, not merely a periph., like v. 300, but the *end of the war*. — 292. στομάχους, here *the throats*: στόμαχος, fr. στόμα, properly an *orgānos*. — 294. θυμοῦ = *vitality*, nearly like μένος, which has, how-

- 96 ἔκχεον, ἦδ' εὐχοντο θεοῖς αἰειγενέτρῃσιν·
 ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν,
 00 ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὡς ὄδε οἶνος,
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.
 Ὡς ἔφαν' οὐδ' ἄρα πῶ σφιν ἐπεκραίαινε Κρονίων.
 Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·
 04 Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ
 ἦτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
 ἄψ, ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι
 μαρνάμενον φίλον νιὸν Ἀρηϊφίλῳ Μενελάῳ·
 08 Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
 Ἥ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς·
 ἂν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἠνία τείνειν ὀπίσσω·
 112 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
 τῷ μὲν ἄρ' ἄψορροὶ προτὶ Ἴλιον ἀπονέοντο.

Hector and Ulysses mark out the lists, and the people offer up prayers to Zeus. The lot having decided that Paris shall hurl his spear first, he hits Menelaus without wounding him. Menelaus, having hurled his javelin unsuccessfully, rushes upon his foe with his sword, which breaks. He then seizes Paris by his helmet, and is about to drag him down, when Aphrodite hurries him off, and transports him to his apartment in the palace. The goddess hastens to fetch Helen, but Helen, recognizing her, refuses to listen to her invitation, upon which Aphrodite threatens her with her vengeance. Helen then follows her, and bitterly reproaches Paris, who soothes her with loving words.

Ἐκτωρ δὲ Πριάμοιο παίς καὶ δῖος Ὀδυσσεὺς
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα

ever, a more animal notion. — 297. εἶδε—Τρώων τε. Each individual drank of the wine poured out to the gods, and repeated the oath. Cf. 2, 340.—299. ὀππότεροι—πημήνειαν. On the optat. cf. Gr. 924. Πημαίνειν is used intrans., *damnum inferre*, to harm, hurt, &c.; here (with ref. to ὄρκια) *transgredi*. — 303. Δαρδανίδης, i. e. a descendant of Dardanus; for Dardanus was only a remote ancestor of Priam, cf. 20, 213.—305. ἠνεμόεσσαν, cf. 2, 606.—306. ἐν ὀφθαλμοῖσιν ὄρασθαι, cf. 1, 587.—309. θανάτοιο τέλος, periph. for θάνατον. πεπρωμένον, cf. πορεῖν.—313. ἄψορροὶ—ἀπονέοντο, adj., poet. for adv. (ἀψ ἀπονέοντο). So ἄψορροὶ κίομεν, 21, 456. More commonly ἄψορρον, neut. Ἀψορρός properly abridged from ἀψορρός. In ἀπονέοντο, ἄ by the arsis.

315. χῶρον—διεμέτρεον, cf. V. Æn. xii. 116: *Campum ad certamen, magna sub manibus urbis, Dimensi Rutulique viri Teucrique*

- 316 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 Λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δὲ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
- 320 Ζεῦ πάτερ, ἴδηθεν μεδέων, κύδιστε, μέγιστε,
 ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἶσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.
- 324 Ὡς ἄρ' ἔφαν· πάλλεν δὲ μέγας κορυθαίολος
 Ἐκτωρ,
 ἀψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
 Οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστου
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.
- 328 Αὐτὰρ ὄγ' ἀμφ' ὦμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἐλένης πόσις ἠῦκόμοιο.
 Κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
- 332 δεῦτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 οἷο κασιγνήτιο Λυκάονος· ἤρμοσε δ' αὐτῷ.
 Ἀμφὶ δ' ἄρ' ὦμοισιν βάλετο ξίφος ἀργυρόηλον,
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
- 336 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 Εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.

parabant. — 316. κλήρους—πάλλον = ἔπαλλον, cf. Il. 23, 861, they cast (lit. shook) lots. The lots, which probably were bits of wood marked in some way, were thrown into a helmet and shaken, till one sprung out, cf. v. 324. 7, 175. κυνέη χαλκήρεϊ, in a brass-plated helmet. In κυνέη, helmet, prop. dog-skin, the notion of skin is quite extinct, and thence it stands even along with ταυρείην, 10, 258. It was natural enough that they should take a helmet for the lots, and so in later usage, cf. Herod. iii. 128. Cf. V. Æn. v. 490: *Convenere viri, dejectamque ærea sortem Accipit galea.* (Bth.) — 317. ὀππότερος — ἀφείη, cf. v. 299. — 318. λαοὶ δ' ἠρήσαντο, prayed, absol., as in v. 114. 10, 233. — 324. πάλλεν, cf. v. 316. — 325. ἀψ ὀρόων, looking back, in order to avoid the appearance of partiality. — 326. οἱ μὲν, the heroes altogether. ἦχι ἐκάστου. Zeugma; for strictly ἔκειτο suits τεύχεα only; such a verb as ἴστησαν is required by ἵπποι. — 327. ἀερσίποδες, lifting the feet, high-trotting. — 328. τεύχεα, the armour generally: Paris was without armour, cf. vv. 17, 18. — 333. ἤρμοσε, here intransit., it fitted him exactly. — 334. ἀμφὶ — ἀργυρόηλον (*manubrium ensis argenteis clavis distinctum.* S.). Cf. 2, 45. — 335. σάκος, cf. 2, 389. — 336. ἰφθίμῳ, noticeable for its strength, thence an epitheton ornans: his stately head. W. — 338. ὃ οἱ παλάμηφιν (126) ἀρήρει [ἄρω], ἀραρίσκω, cf. Od. 17, 4. (*hasta*) quæ erat

- 339 Ὡς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.
 340 Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο,
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῳάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοῦς.
 344 Καί ῥ' ἐγγύς στήτην διαμετρητῶ ἐνὶ χώρῳ,
 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
 Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' εἴσην,
 348 οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὤρνυτο χαλκῶ
 Ἀτρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
 Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργεν,
 352 διὸν Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον·
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων,
 ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.
 Ἥ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 356 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην.
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο·
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 360 ἔγχος· ὃ δ' ἐκλίνθη καὶ ἀλεύατο Κῆρα μέλαιναν.

optata, i. e. *habilis*. — 339. ὧς δ' αὐτως = ὡσαύτως δέ. — 340. ἐκάτερθεν ὀμίλου, on both sides of the host. Such adverbs often stand with the gen. Cf. Gr. 857, d, § 522, l, obs. 1. — 344. στήτην. The dual is interchanged with the plur. according to the requirements of the verse. — 345. σείοντ' = σείοντε, *vibrantes*. — 347. πάντοσ' εἴσην, every where alike, equal (i. e. *equi-distant* fm the centre) = the round; *κυκλοτερῆ*. — 349. ὤρνυτο χαλκῶ expresses the elevation of the body, and the vigour of the assault, like the Lat. *altior insurgens*, Virg. *Æn.* xi. 697. — 351. ἄνα, voc. for ἀναξ. δὸς τίσασθαι = δὸς ἐμέ τίσασθαι τοῦτον, cf. l, 230. ἔοργε has, like ποιεῖν in prose, a double accus., cf. 9, 540. — 353. ἐρρίγησι, perf. subj. with present signification from ριγεῖν, to shudder, to shrink with horror (from the thoughts of doing any thing). Cf. 7, 114. — 354. ξεινοδόκον, one who receives him hospitably. φιλότητα, here *hospitable reception*; φιλότητα παρέχειν = φιλεῖν, v. 207. Menelaus appropriately prays to Zeus to avenge on Paris the violation of the laws of hospitality, for Zeus (Ζεὺς Πιένιος) notices all such offences. Cf. Od. 14, 284. — 355. ἀμπεπαλὼν = ἀναπεπαλὼν. D. 82. — 357. διὰ, with ἰ for the sake of the metre. So διὰ μὲν ἄρ ζωστῆρος κ.τ.λ. 4, 135. Cf. 11, 435. — 358. ἠρήρειστο, (*hasta*) *transacta erat*, cf. 7, 252, fr. ἐρείδω, in the passive, to be driven through, to pierce through, cf. 5, 856. — 359. ἀντικρὺ παρὰ λαπάρην (*right by* =) *close by* (or *exactly upon*) his flank. Cf. 5, 67. Paris had drawn on his armour over his chiton, the spear

- 361 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ'
 αὐτῷ
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
- 364 Ἀτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, οὔτις σεῖο θεῶν ὀλοώτερος ἄλλος·
 ἢ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος· ἐκ δέ μοι
 ἔγχος
- 368 ἠΐχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.
 Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦς·
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
- 372 ὃς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.
 Καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἣ οἱ ῥῆξεν ἱμάντα βοῶς Ἴφι κταμένοιο·
- 376 κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
 Τὴν μὲν ἔπειθ' ἦρωσ μετ' εὐκνήμιδας Ἀχαιοῦς
 ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἐρήηρες ἑταῖροι.
 Αὐτὰρ ὁ ἄψ ἐπόρουσε, κατακτάμεναι μενεαίνων
- 380 ἔγχει χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
 ῥεῖα μάλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,

pierced through the armour, and tore that part of the chiton which was just beneath. — 360. Κῆρα μέλαιναν = θάνατον. ἀλεύατο, 178.— 362. ἀνασχόμενος, sc. χεῖρα or ἔγχος, Sch. : but it is better to understand ἀνασχέσθαι of the entire elevation of the body, in order to strike the helmet so much the more forcibly, cf. 23, 660. Od. 18, 99. App. V.—363. τριχθὰ—χειρός. Eustath. : εἰποὺς ἂν σιδήρον θρανομένον ἀκούειν. There is just as fine a painting in the verse, τριχθὰ δὲ καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο, Od. 9, 71. διατρυφὲν (Sch. διακλασθέν), *shivered*, fr. διαθρύπτω, *diffringo*. — 366. ἐφάμην, cf. v. 28. — 368. ἠΐχθη (ἀτίσω), here used as a deponent, = *to fly off*, as in 16, 404. παλάμηφιν (gen. = παλάμης). D. 33. — 369. λάβεν : sc. αὐτόν. — 371. ἄγχε (ἄγχειν, *angere*). The thong with which the helmet was fastened throttled him. — 372. ὄχευς τέτατο (fr. *τείνω*). Every helmet was fastened by a thong passing under the chin, which, because it performed the same service as the hank on the shield, was named ὄχευς, *the hank, the holder*. It was *worked* or *broidered*, πολύκεστος. K. τρυφαλείης, App. V. — 373. καὶ νύ κεν εἵρυσσεν, cf. 2, 155.—374. νόησε, sc. τὸ πρᾶγμα.—375. κταμένοιο [κτείνω, fr. which H. has ἔκτατο (plur.) and κτάσθαι, κτάμενος], *occisi*. — 376. κεινή, Ep. = κενή, *empty*. χειρὶ παχείῃ, in oppos. to one that is all skin and bone. W. — 378. ἐπιδινήσας, “*whirling it aloft*.” Cp. — 379. ὁ sc. Menelaus. ἄψ here of time = *denuo*.—380. Ἀφροδίτη. *Itaque*

- 382 καὶ δ' εἶς' ἐν θαλάμῳ εὐώδει, κηώνεντι.
 Αὐτὴ δ' αὖθ' Ἑλένην καλέουσα ἴε' τὴν δ' ἐκίχανεν
 384 πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἄλις ἦσαν.
 Χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα·
 γρητὶ δέ μιν εἰκνῖα παλαιγενεῖ προσέειπεν,
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιεταώσῃ
 388 ἦσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκεν·
 τῇ μιν ἔεισαμένη προσεφώνεε δὲ Ἄφροδίτῃ·
 Δεῦρ' ἴθ' Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι·
 κείνος δ' γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 392 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.
 Ὡς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρῖνεν·
 396 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρῆν,
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·
 Δαιμονίη, τί με ταῦτα λιλαίει ἠπεροπέυειν;
 400 ἦ πῆ με προτέρω πολίων εὐναιομενάων

faedus deinceps fractum eo protextu, quod evaserit, nec interfectus fuerit Paris. Clarke.—382. κηώνεντι, *fragrant*; the ancients used to fumigate chambers with sweet-scented woods.—383. καλέουσα (= καλίσουσα), *vocatura*. W.—384. Τρωαί, not the female attendants mentioned v. 143, of whom there were only two, but other Trojan women who were there looking on the combat, cf. v. 417, 22, 79.—385. νεκταρέου ἑανοῦ, *by her beautiful [or fragrant, scented] robe*. App. V. τινάσσειν, *to shake a person, to arrest his attention*.—388. ἦσκειν, a rare contraction for ἦσκειν, fr. ἀσκεῖν, *exercere, elaborare* [vocabulary artis, ut Heynius annotavit. Cf. 4, 110, &c. Bth.] Cf. 190. “*Her un-milled wool Dressed for her*.” Cp. μίν, sc. τὴν γραῦν, there is a change of the subject.—391. κείνος ὄγε, *he yonder*; ὄγε is often used in this way to indicate place. Cf. 19, 344: κείνος ὄγε προπάροιθε νεῶν ὀρθοκραιρῶν ἦσται . . . δινωτοῖσι (Sch. *τορνωτοῖς*), *rounded artificially, turned*: below (v. 448) the λέχεια are called γρητὰ, of perforated work.—392. στίλβειν here (= *nitēre*), of the brightness of a fine skin, and of the clothing, cf. Od. 6, 237. The explanation in Athen. 1, 15, by μύροις ἀλειφόμενος is against the language.—393. χορόνδε, *to the dance* (when people dress themselves the most).—395. τῇ—δρῖνεν. “The tumultuous state of feeling in Helen arose from her being attracted on the one hand by the beauty which was depicted to her as so charming, and on the other, by the manly bravery of Menelaus.” K.—396. ὥς οὖν ἐνόησε, cf. Virg. *Æn.* i. 406: *Dixit, et avertens rosā cervicis refulsit*. The goddess had therefore laid aside again the form of the old woman.—397. ἱμερόεντα—μαρμαίροντα. *sparkling*. ἱμερόεις, *εσσα, εν* (ἱμερος), “*love-kindling*.” Cp.—399. ταῦτα, *thus, in this way*.—400. ἦ πῆ με προτέρω πολίων

- 401 ἄξεις ἢ Φρυγίης ἢ Μηρονίης ἐρατεινῆς,
εἴ τις τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων ;
οὔνεκα δὴ νῦν διὸν Ἀλέξανδρον Μενέλαος
404 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ;
Ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
408 ἀλλ' αἰεὶ περὶ κείνον οἴζυε, καὶ ἐφύλασσε,
εἰσόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὄγε δούλην.
Κεῖσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἶη),
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
412 πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῶ.
Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη
μή μ' ἔρεθε, σχετλίη· μὴ χωσαμένη σε μεθείω,
τῶς δέ σ' ἀπεχθήρω, ὡς νῦν ἔκπαγλ' ἐφίλησα,
416 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρὰ,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλῃαι.
Ὡς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα
βῆ δὲ κατασχομένη ἐανῶ ἀργῆτι φαεινῶ,
420 σιγῆ· πάσας δὲ Τρωὰς λάθην· ἦρχε δὲ δαίμων.
Αἰ δ' ὄτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,

= προτέρω πη πολίων, *further hence to any other city*, cf. v. 370. The sense is: Hast thou perchance a new friend, to whom thou wouldst lead me? — 401. Μηρονίης, i. e. Lydia, cf. 2, 866. — 403. οὔνεκα δὴ, *quia scilicet* (with irony). *Db.*—404. στυγερὴν, *hateful, loathsome*, strongly expresses her shame. *W.*—406. θεῶν δ' ἀπόεικε κελεύθου. The θεῶν κελεύθος, the way of the gods to Olympus (Sch.); θεῶν κέλευθος = *spatium et trames*, in quo Dii versantur. Cf. νυκτός τε καὶ ἡματος κέλευθοι (Od. 10, 86), the paths on which day and night travel. *N.* — 408. περὶ κείνον οἴζυε (Sch. *ταλαιπύρει*), *wail*. The notion implied is, that a goddess is degraded by marriage with a man; as in the case of Thetis. *W.* — 409. εἰσόκε—ποιήσεται (= ποιήσεται), cf. 2, 332. ὄγε, like *ille* (Virg. *Æn.* 5, 437) marks emphatically the *identity* of the subject, and the *difference* of the second state or action (*N.*), cf. 1, 190, and Gr. 986, § 655, obs. 2. δούλην, i. e. as a concubine, cf. Od. 14, 203. — 411. πορσυνέουσα (πορσύνω, Ed. fut. πορσύνειω) λέχος, *to prepare his couch*, cf. Od. 3, 403. πορσύνειν λέχος denotes the same as ἀντιᾶν, 1, 31. — 412. ἄχε', *sorrow*, viz. of repentance. ἄκριτα, cf. 2, 246. — 414. μή μ' ἔρεθε, cf. 1, 32. μεθείω, *Er.* = μεθῶ. — 415. ἔκπαγλ' = ἐκπάγλως, cf. 2, 225.—416. μητίσομαι (= μητίσωμαι). — 419. κατασχομένη, *having wrapped herself round* [Mid. Cf. 141, *καλυψαμένη*. *N.*], not from shame or pain (*K.*), but as women used to be on going out, cf. v. 141.—421. Ἀλεξάνδροιο δόμον. The palace of Alexander [*Paris*] was on the acropolis, close

- 423 ἢ δ' εἰς ὑψόροφον θάλαμον κίε δια γυναικῶν.
 424 Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη,
 ἀντί Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα
 ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
 428 Ἦλυθες ἐκ πολέμου—ὡς ὄφελος αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῶ, δὲ ἐμὸς πρότερος πόσις ἦεν.
 Ἦ μὲν δὴ πρὶν γ' εὔχε' Ἀρηϊφίλου Μενελάου
 σῆ τε βίη καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·
 432 ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφίλον Μενέλαον
 ἐξαῦτις μαχέσασθαι ἐναντίον. Ἀλλά σ' ἔγωγε
 παύσασθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 436 ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης.
 Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 Μῆ με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ·
 440 κείνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 Ἄλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε.
 Οὐ γὰρ πώποτέ μ' ὠδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν·
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἔρατεινῆς
 444 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ·
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἴμερος αἰρεῖ.
 Ἦ ῥα, καὶ ἄρχε λέχοςδε κιών· ἅμα δ' εἶπετ' ἄκοιτις·
 448 τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

to those of Priam and Hector, cf. 6, 316. — 424. φιλομμειδῆς, the laughter-loving (kindly smiling). — 427. ὅσσε πάλιν κλίνασα, having turned her eyes away; with averted eyes. Thus Virg. *Æn.* iv. 362, of Dido in wrath: *talìa dicentem jam dudum aversa tuetur.* — 427. ἠνίπαπε, cf. 2, 245. — 428. "Helen's speech is taunting and bitter." W. ὡς ὄφελος, cf. 1, 415. — 430. εὔχε' = ηὔχου, thou boastedst. — 432. κέλομαι, jubeo. "There lies in it an *exprobratio ignavia.*" W. — 436. ἀφραδέως, inconsiderately. — 438. μὴ—ἐνιπτε. On the double accus. cf. 1, 236. — 439. ἐνίκησεν σὺν Ἀθήνῃ. Whenever a hero fights with great good fortune, a deity stands by his side, cf. 4, 390. 5, 116. — 440. ἐγὼ: νικήσω understood. — 441. τραπέομεν = τάρπωμεν, *delectemur*, fr. *τίρπω*, cf. 210, 142. Cf. *Od.* 8, 292. — 442. ἀμφεκάλυψεν (Sch. *κατίσχε*). The expression ἀμφικαλύπτειν φρένας, to obscure the mind, is often used in this way of violent passions, cf. 14, 294. 17, 591. — 445. ἐν Κρανάῃ. Usually said to be the small island Helena, by the prom. Sunium in Attica. More probably the island Kranaë (*Marathonisi*), in the Laconic gulf, before Gythium. — 448. τρητοῖσι, cf. v. 391.

Menelaus hastens to the Trojan ranks to seek for Paris. Agamemnon proclaims the victory, and claims Helen as the prize.

- 449 Ἀτρείδης δ' ἄν' ὄμιλον ἐφοίτα, θηρὶ ἰοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα·
ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
452 δεῖξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάῳ.
Οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.
Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
456 Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου·
ἡμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣντιν' ἔοικεν,
460 ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
Ὡς ἔφατ' Ἀτρείδης· ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

449. θηρὶ ἰοικώς, like a wild beast that scents its prey in the neighbourhood, cf. v. 23.—450. εἴ που, if perchance, cf. 1, 66. θεοειδέα, synizesis, cf. v. 237.—453. φιλότῃτι, from friendship. ἐκεύθανον, Ep. = ἔκρυπτον.—454. JN. ἴσον with Κηρὶ, like death, cf. 1, 212. 9, 312.—456. Δάρδανοι, cf. 2, 819.—457. φαίνεται = φαίνεται, is quite manifest. W.—459. ἀποτινέμεν, infin. for imperat.—460. Cf. v. 287,

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Δ.

Zeus, in the council of the gods, proposes to restore peace to the Greeks and Trojans, and to give back Helen to Menelaus, as the prize of his victory. Hêrê opposes him, and the destruction of Ilium is accorded her ; though, if Zeus wishes to smite Argos or Sparta, she will not defend them. Athênê receives orders to go and engage the Trojans to break the truce.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἠγόρῳωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεοῖς δεπάεσσιν
4 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
Αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίῳς ἐπέεσσι, παραβλήδην ἀγορεύων·
Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
5 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη.

1. The first part of this canto was called by the ancients *ὀρκίων σύγχυσις*, the breach of the truce (cf. v. 269) ; and the second part, *Αγαμ. ἐπιπώλησις* (cf. v. 353), because Agamemnon goes through the army, and exhorts the princes. *παρ Ζηνὶ ἠγορόωντο*. The assembly of the gods always took place in the palace of Zeus, cf. 1, 531, where at their banquet they consulted about the affairs of mankind.—2. *δαπέδῳ*. Properly *δάπεδον* is the floor, pavement, here *per synecdochen* for hall : [“on the golden floor of Jove’s abode.” Cp.] This in the palace of Zeus was laid with gold, cf. 1, 420. Ἥβη, *Hêbé*, the daughter of Zeus and Hêrê, appears again as cup-bearer of the gods, 5, 722. 905. Od. 11, 603. In this office she was succeeded by *Ganymede*, whom the poet mentions 5, 266. 20, 232, sqq. Cf. Apollod. 3, 12. 2. — 4. *δειδέχατ'*, Ep. = *δεδέχατο*, plupf. mid. fr. *δείκνυμι* (cf. 210, 41, 4), with the signification of the impf. = *esse* (or *alter alterum*) *excipiebant poculis* (Db.) ; they drank to each other. Ἐδεξιοῦντο, *προπίνοντες ἑαυτοῖς* (Sch.). — 6. *παραβλήδην*, either *ἀπατητικῶς*, *trickily, feignedly* (Apoll.), or *παραβολικῶς*, *allusively, with a covert allusion* (Porphyg. Quæst. 16). Cf. vv. 7—10. Wolf considers the word to be nearly = *ὑποβλήδην*, (*interjiciendo*) *throwing in something into the speech of another*. So twice in Apollon. Rhod. ii. 448 ; iii. 106. Passow explains : *with a mocking or malicious side glance ; obliquely, indirectly*.—8. Ἥρη Ἀργεῖη. *Hêra*, Ep. *Hêrê* (Juno) had a famous temple

- 9 Ἄλλ' ἦτοι καὶ νόσφι καθήμεναι, εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὐτε φιλομμειδῆς Ἀφροδίτη
 αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κῆρας ἀμύνει·
 12 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
 Ἄλλ' ἦτοι νίκη μὲν Ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
 ἧ ῥ' αὐτὶς πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
 16 ὄρσομεν, ἧ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 Εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἠδὺ γένοιτο,
 ἦτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
 αὐτὶς δ' Ἀργεῖην Ἐλένην Μενέλαος ἄγοιτο.
 20 Ὡς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη
 πλησῖαι αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 Ἦτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρὶ, χύλος δέ μιν ἄγριος ἦρει·
 24 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
 Πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἠδ' ἀτέλεστον,
 ἰδρῶ θ', δν ἰδρῶσα μόγῃ; καμέτην δέ μοι ἵπποι
 28 λαὸν ἀγειρούση, Πριάμῳ κακὰ τοῖό τε παισίν.
 Ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 Δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 32 τόσσα κακὰ ῥέζουσιν, ὄτ' ἀσπερχές μενεαίνεις

at Argos. Ἀλαλκομενήτις. Athênê took this name *Alalcomenês* in Bœotia, where she had a very ancient temple. — 9. νόσφι: sc. τοῦ Μενελάου. — 10. τῷ, to this one, i. e. to Paris. App. V.—11. παρμέμβλωκε, Ep. perf. to παραβλώσκω, to go with one, to help him, cf. 105.—12. οἰόμενον, here, *sensu malo*, thinking he should die; that he feared this, is only implied.—14. ἡμεῖς δὲ φραζώμεθ'. "That this matter was now for the first time to be taken into consideration, is the most provoking cut of all to the two goddesses." W. — 16. ὄρσομεν = ὄρσωμεν. — 17. εἰ δ' αὖ πως, *sin autem forte*. — 18. οἰκέοιτο πόλις: οἰκεῖσθαι, to be inhabited = to remain standing.—20. ἐπιμύζω (μύζω), aor. I ἐπέμυξα, to murmur: prop. to say μῦθον, always spoken of inarticulate sounds. Cf. 8, 457. ["Low-murmuring deep disgust." Cp.] —21. πλησῖαι: sc. ἀλλήλαις.—22. ἀκέων, App. IV.—23. σκύζομαι, dep. only pres. and impf. poet. (fr. κύων, to snarl like a dog), to mutter, to be angry, to be displeased, absol., τινί, at any one.—24. Ἥρη—χόλον. The dat. Ἥρη, which Wulf adopted for the nom. Ἥρη, is used in H. for the gen. ἔχαδε (χανδάνειν, to contain). — 25. Cf. I, 552. — 27. ἰδρῶ, Ep. = ἰδρῶτα, cf. 148. ἰδρῶ ἰδρῶσαι, to sweat sweat, acc. cognatae significationis. καμέτην—ἵπποι. Hêrê therefore had incited the Greeks.—29. ἐπαινέομεν, fut., cf. 3, 383. ἐπαινεῖν, here to consent, approve, cf. v. 380.—30. Cf. I, 517.—32. ὄτ' ἀσπερχές μενεαίνεις

- 33 Ἴλιου ἔξαλαπάξαι εὐκτίμενον πτολίεθρον ;
 εἰ δὲ σύγ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὤμῳ βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας,
 36 ἄλλους τε Τρῶας, τότε κεν χόλον ἔξακέσαιο.
 Ἔρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 40 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἔξαλαπάξαι
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μήτι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔασαι.
 Καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 44 Αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλῆες ἐπιχθονίων ἀνθρώπων,
 τάων μοι περὶ κῆρι τίσκετο Ἴλιος ἱρή,
 καὶ Πρίαμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 48 Οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
 λιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῆες,
 52 Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκῆνη·

ναι. Ὅτ' = ὅτι (*W. P.*). Thiersch rejects the elision of *i* in ὅτι, and takes ὅτ' as a causal ὅτε, while (= *as, since*) thou so longest, cf. 1, 244. — 33. Cf. 1, 129. — 34. εἰ δὲ—βεβρώθοις, a hyperbolical expression of intense hatred. Cf. Xen. Anab. iv. 18, 12: τούτους, ἦν πως δυνάμεθαι, καὶ ὤμους δεῖ καταφαγεῖν. [*Non mediā de gente Phrygum exedisse nefandis Urbem odiis satis est. Virg. Æn. 5, 785. Bih.*] On εἰ with optat. cf. Gr. 940, c. According to Buttm., βεβρώθω (= *to swallow up, to devour*) is a new present strengthened by redupl. (and with epenthetic *θ*) fr. βρώω, the simplest form of βιβρώσκω.—37. ἔρξον, ῥίζω (ἔρδω). μὴ—γένηται, *oate ne—sit.*—38. ἔρισμα is a lasting subject of contention, νεῖκος a passing quarrel. *W.* — 39. Cf. 1, 297. 5, 259. — 40. ὅππότε κεν, cf. 931. — 41. τὴν = ταύτην. — 42. διατρίβειν, for imperat. ἔασαι, absol., *let me, = allow me to do so.* Cf. 17, 449. — 43. ἐκὼν ἀέκοντί γε θυμῷ, *without compulsion, but yet with repugnant heart.* The complete opposite to ἐκὼν is ἀνάγκη, βίη. He who is persuaded, but not compelled, to do a thing, acts ἐκὼν, but ἀέκοντι θυμῷ.—44. αἶ γὰρ—πόλῆες, *for of all cities, which.*—45. ναιετάουσι, cf. 2, 648.—46. περὶ κῆρι, *in my heart* (lit. *about my heart*). *W.* and Nitzsch on Od. 5, 46, read *πέρι* here: i. e. consider it an adv., *very, exceedingly, = περισσῶς*: which then strengthens κῆρι. Sptzn. rejects this explanation, and writes *περὶ κῆρι*, because none of the ancients has written *πέρι* in this connexion. He compares it with *περὶ φρεσίν*, 16, 157. — 47. εὐμμελίῳ (μελία), an *ash*, gen. fr. εὐμελίας, *bonā fraxino (= fraxinea hastā) instructus.* (The form εὐμελίας not in H.)—48. εἴσης, cf. 1, 468. — 49. τὸ γὰρ λάχομεν γέρας ἡμεῖς: sc. οἱ θεοί. The sense is: *this is the prerogative of the gods; λαγχάνειν (sortito accipere), being used even of the gods. W.* — 52.

- 53 τὰς διαπέρσαι, ὄτ' ἄν τοι ἀπέχθωνται περὶ κῆρι
 τᾶν οὔτοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
 Εἶπερ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,
 56 οὐκ ἀνύω φθονέουσ'· ἐπειὴ πολὺ φέρτερός ἐσσι.
 Ἄλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
 Καὶ γὰρ ἐγὼ θεός εἰμι, γένος δ' ἐμοὶ ἔνθεν ὄθεν σοί'
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 60 ἀμφότερον, γενεῇ τε καὶ οὔνεκα σὴ παράκοιτις
 κέκλημαι· σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 Ἄλλ' ἦτοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι
 64 ἀθάνατοι. Σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι,
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.
 68 Ὡς ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 Αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ
 Ἀχαιοὺς,
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 72 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

Athênê descends from Olympus, and, under the form of Laodocus, exhorts Pandarus to shoot an arrow at Menelaus.

Ὡς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.

Μυκήνη = Μυκῆναι, cf. 2, 569. — 53. διαπέρσαι, infin. for imperat. — 54. τᾶν—πρόσθ' ἴσταμαι. *To set or place oneself before a person, = to defend him*, cf. v. 129. οὐδὲ μεγαίρω. Οὐδὲ φθονῶ σοι, οὐκ ἀντιπράττω, *haud invidio tibi*: μεγαίρειν and φθονεῖν often signify, *to hinder a thing, to forbid a man to do it*. — 56. φθονέουσα, *invidendo*. ἐπειὴ. Ἐπει ἢ. Sptz. Bk. — 58. καὶ γάρ here = *nam etiam* (not *etiam*), 1059, h. — 59. πρεσβυτάτην = *τιμιωτάτην*, *highest in dignity*; for, according to Apoll. i. 1, 5, Hestia was the eldest. — 61. κέκλημαι = εἰμί. — 62. ταῦθ', *herein*, cf. 3, 399. — 64. ἐπιτεῖλαι, as in v. 53. — 65. ἐλθεῖν—πειρᾶν [infin. for -αῖν] depend on ἐπιτεῖλαι. — 66. ὑπερκύδαντας, acc. plur. from nom. ὑπερκύδας, *αυτος, ο, exceedingly famous; renowned*. (According to Sch. a partep. aor. 1 from an old word κύδω, *κυδαίνω*, whence κύδας, like γήμας; some consider it an adj. ὑπερκυδάς, Dor. = ὑπερκυδῆς, contr. fm ὑπερκυδέης, hence prop. to be accented ὑπερκυδᾶντας, cf. Sptzn. ad loc.). — 67. δηλεῖσθαι τινα (c. acc. *personas*), *to hurt or injure one*. Cf. 1, 156. — 72. ὑπὲρ ὄρκια, *against the treaty*.

73. πάρος μεμαυῖαν. H. is fond of this expression, when a person is urged to what he is already inclined to. — 74. ἀΐσσειν denotes any

- 75 Οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω,
 76 ἢ ναύτησι τέρας, ἢ στρατῶ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἔενται
 τῶ εἰκυῖ ἦῖξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 80 Τρῳάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοῦς.
 Ὄδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 Ἡ ῥ' αὐτίς πόλεμός τε κακὸς καὶ φύλοπις αἰνῆ
 ἔσσειται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 84 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 Ὄς ἄρα τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.
 Ἡ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῳ, κρατερῶ αἰχμητῆ,
 88 Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
 Εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερὸν τε
 ἔσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν
 λαῶν, οἳ οἳ ἔποντο ἀπ' Αἰσῆποιο ῥοάων.
 92 Ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 Ἡ ῥά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν·
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
 96 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 Τοῦ κεν δὴ πᾶμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἷον
 σῶ βέλει δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.

impetuous movement. — 75. οἶον δ' ἀστέρα ἦκε, sqq. Ἀστήρ, not any star, but a fire-ball, or some similar fiery meteor. Cf. v. 79. — 77. τοῦ, sc. ἀστέρος—σπινθῆρες, sparks. δέ τε, App. IV. “*Exprimitur autem per δέ τε, aliud accedere, vel novum aliquid apparere, quod cum re antea commemoratā aut causā aut similitudinis nexu ita cohaeret, ut aequalitatis notio una cum distinctione comprehendatur.*” Hand (ap. S.). — 79. καδ δ' ἔθορ' = κατέθορε δέ (D. 32), κατα-θρώσκω.—84. ταμίης πολέμοιο (*dispensator* =) *arbiter belli*, cf. 19, 224.—86. κατεδύσεθ', D. 110. — 87. Λαοδόκῳ Ἀντηνορίδῳ, cf. 2, 822.—88. Πάνδαρον, cf. 2, 827.—89. εὔρε, *asyndeton*, cf. 2, 169. — 91. Αἰσῆποιο, cf. 2, 825.—93. Ἡ ῥά νύ μοι τι πίθοιο, an interrogative sentence with the optat. (which is very rare), may be considered as virtually the protasis to a conditional apodosis: *wouldst thou hearken to me*, instead of: *if thou wouldst hearken to me, then thou wouldst venture*, &c. So Th.; cf. Gr. 649.—94. τλαίης κεν, *sustinueris*, cf. 2, 250. ἐπιπροέμεν = ἐπιπρο-εἶναι (ἴημι). D. 97.—95. πᾶσι Τρώεσσι, a *dativus loci* for ἐν πᾶσι Τρώεσσι, cf. 2, 285. — 96. βασιλῆϊ. So the Romans also called the sons of kings *reges*.—97. τοῦ—παρ' = παρὰ τούτου πάντων πρῶτον.—98. αἶ κεν = ἰάν, cf. 1, 128.—99. πυρῆς ἐπιβάντα. Ἐπιβῆ-

- 100 Ἄλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο·
 εὖχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην,
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
- 104 Ὡς φάτ' Ἀθηναίη τῷ δὲ φρένας ἄφροني πείθεν.

Pandarus wounds Menelaus, whose life Athênê protects. Agamemnon deplores the destiny of his brother, who reassures him. The king of Argos charges Machaon to dress the wound.

- Αὐτίκ' ἐσύλα τόξον εὖξοον, ἰξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας,
 πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῆσιν,
 108 βεβλήκει πρὸς στῆθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
 πᾶν δ' εὖ λειήνας, χρυσέην ἐπέθηκε κορώνην.
- 112 Καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἷες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἷόν.
- 116 Αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν

ναὶ πυρῆς, to ascend the funeral pile, for to be laid upon it, cf. 9, 542. — 100. οἴστευειν τινός, poeticè. Gr. 679. — 101. Ἀπόλλωνι Λυκηγενεῖ, Apollo was a national deity of the Lycians, cf. 2, 827. Λυκηγενής, born in Lycia, formed like θηβαγενής. — 102. ῥέξειν (like *facere*) = *sacrificare*. — 103. νοστήσας, cf. 1, 77. Ζελείης, cf. 2, 824.

105—108. The shot of Pandarus is described with minute particularity, because it was a point of chief moment to the whole after course of the narrative. *W.* ἐσύλα, Sch. ἐγύμνου, ἰξίβαλε τῆς θήκης, he took the bow from the case, cf. Od. 21, 54. Ἰξάλος, said to be fm ἴκω, or ἀίσσω = πηδητικός, ὄρμητικός, leaping, bounding, climbing. — 106. ἀγρίου, cf. 3, 24. ὑπὸ στέρνοιο τυχήσας (*Er.* = *τυχῶν*). Pandarus, sc. shot upwards from a low spot, cf. 5, 579. — 107. δεδεγμένος, *sens. activo*; having been watching for it. ἐν προδοκῆσιν [“in ambush.” Cp.]: ἡ προδοκῆ is the place where hunters lie in wait for their game. — 108. βεβλήκει, cf. 1, 221. The plupf. denotes the suddenness of the stroke, and the rapidity of its effect. — 109. κέρα = κέρατα. ἐκκαιδεκάδωρα, fm δῶρον (a palm, or four fingers' breadth). — 110. καὶ τὰ μὲν—τέκτων. The horn-worker wrought (ἀσκήσας) the horns, and fitted (ἤραρε, ἄρω, *apto*, D. 84) the two lower ends of them to each other, so that they now made one bow. *K.* — 111. λειήνας. Λειαίνειν, to smooth, polish the horns, which are naturally rough and knotty. κορώνην, a ring or small hook, to which the string was fastened when the bow was bent. — 112. εὖ κατέθηκε, *bene deposuit*, sc. Pandarus. — 113. ἀγκλίνας = ἀνακλίνας. — 115. βλῆσθαι. D. 123. The syncop. aor. 2 mid. has always a pass. signification, cf. v. 211, 518. Ὀν πρὶν with infin. cf. 1, 98. — 116. σύλα,

- 117 ἀβλήτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
αἶψα δ' ἐπὶ νευρῇ κατεκόσμη πικρὸν οἰστόν,
εὔχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
120 ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην,
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεῖης.
Ἔλκε δ' ὄμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
124 Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός
ὄξυβελίης, καθ' ὄμιλον ἐπιπτέσθαι μενεαίνων.
Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
128 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
ἧ τοι πρόσθε σταῖσα βέλος ἐχεπευκὲς ἄμυνεν.
Ἥ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὡς ὅτε μήτηρ
παιδὸς ἔέργη μυῖαν, ὅθ' ἠδέϊ λέξεται ὕπνῳ.
132 Αὐτὴ δ' αὐτ' ἴθυνεν, ὅθι ζωστήρος ὀχῆες
χρῦσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.

= ἰούλα, Sch. ἀφῆρει. φαρέτρης, cf. 1, 145. — 117. ἀβλήτα, never yet shot. πτερόεντα, feathered. On the arrows were placed the feathers of large birds of prey, in Hes. Scut. 124, ὀπισθεν καλυπτόμενον πτερόγεσσι. ἔρμ' ὀδυνάων, App. V. — 122. γλυφίδας, plur. for sing. γλυφίς, is the notch or groove at the bottom of the arrow. νεῦρα βόεια, the string consisted of leather thongs.—124. κυκλοτερὲς ἔτεινεν = οὕτως ἔτεινεν ὥστε κυκλοτερὲς ἐγένετο, pulled it into a circular shape. Proleptic acc. Gr. 523, cf. Virg. Æn. xi. 860. 861: *Et duxit longe, donec curvata coirent Inter se capita*, &c. — 125. λίγξε—ἴαχεν. Quintil. (1, 15) cites this verse, when he laments the want of onomatopoeia (words imitative of the sounds they denote) among the Romans. Here λίζειν signifies the click, ἴαχειν the twang of the string [“whizz'd the bowstring.” Cp.].—126. ἐπιπτέσθαι μενεαίνων, *cupiens involare*: personification.—127. οὐδὲ σέθεν, Μενέλαε. The address (apostrophe) gives the narration a certain weight and solemnity. Similar passages are v. 146. 16, 693, and Od. 17, 272.—128. Διὸς θυγάτηρ, sc. Athênê. ἀγελείη, the giver of booty (ἀγειν, λεία). — 129. πρόσθε σταῖσα, cf. v. 54.—130. τόσον, just so much; so much and no more. χροός = σώματος. ὡς ὅτε μήτηρ—ἔέργη. Sptzn. (after T.) has received the subjunct. from the Cod. Venet. Cf. 2, 147. — 131. ὅθ'—λέξεται = λίξεται. Cf. ὅτε χώσεται, 1, 80. Λέγεσθαι, to lay oneself down; whence λίξασθαι, to lie asleep. W.—132. ἴθυνεν ὅθι (οὐ), sc. thither, where, = to where, to the spot where. ζωστήρος ὀχῆες. To the cuirass (consisting of two curved plates of brass for the breast and back) there was joined, for the protection of the abdomen, the ζῶμα (a broad girth or apron), beneath which was a broad woollen bandage (μίτρη), strengthened by plates of metal. Over the ζῶμα there was also placed a broad belt (ζωστήρ), held together with clasps. — 133. σύνεχον, constringebant, sc. τὸν ζωστήρα, = coibant, intrans. διπλόος ἦντετο θώρηξ, where the plates of the cuirass met and overlay the

- 134 Ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς οἰστός·
 διὰ μὲν ἄρ' ζωστῆρος ἐλήλατο δαιδαλέοιο,
 136 καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,
 μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἣ οἱ πλεῖστον ἔρυτο, διαπρὸ δὲ εἶσατο καὶ τῆς.
 Ἄκρότατον δ' ἄρ' οἰστός ἐπέγραψε χροῖα φωτός·
 140 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς.
 Ὡς δ' ὄτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίηνῃ
 Μηοῖς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 144 ἵππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
 τοῖοί τοι, Μενέλαε, μίανθην αἵματι μηροῖ
 εὐφυές, κνήμαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν.
 148 Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
 ῤίγησεν δὲ καὶ αὐτὸς Ἀρηίφιλος Μενέλαος.
 Ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς εἶοντας,
 152 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 Τοῖς δὲ βαρυστενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
 Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,

ζῶμα. Bothe says: "ubi alterum ejus γυάλον cum altero junctum erat; in commissurâ eorum sub brachiis." (So S.)—134. ἀρηρότι (= ἐν ἠρμοσμένῳ, Sch.), sc. τῷ σώματι, *closely fitting*, cf. 15, 530, and Virg. *Æn.* xii. 273: *Teritur qua sutilis alio Balteus, . . . et laterum juncturas fibula mordet.*—135. ἐλήλατο (ἐλαύνω).—136. ἠρήρειστο, cf. 3, 358. The belt must therefore have covered a part of the cuirass. — 137. ἔρυμα χροός = σώματος, v. 130. ἔρκος ἀκόντων, a defence against spears (*objective gen.*).—138. εἶσατο (fm εἶμι, D. 122) = διῆλθε, *penetrated.*—139. ἐπέγραψε, *scratched*: the original signification of γράφειν, cf. 13, 553. ["*And the hero's skin inscribed.*" Cp.]—141. ὡς ὄτε μίηνῃ, cf. 2, 147. Μιαινειν, prop. *to stain*, then generally *to colour*, as in Lat. *corrumpere* (Db.), cf. Virg. *Æn.* xii. 67.—142. Μηοῖς, i. e. a Lydian female, cf. 2, 861. Κάειρα, as if from Κάηρ, contracted Κάρ. παρήϊον: sc. ἄγαλμα, an ornament for the cheek; head-trappings of ivory for the bridle. — 144. ἄγαλμα (ἀγάλλεσθαι), whatever *delights* the heart, a figure wrought by art.—146. Μενέλαε, cf. 127. μίανθην = μίανθεν (for μίανθησαν), or = μίανσθην, ἐμιάνσθην, an old form of the third dual (*Butt.*). — 151. νεῦρον, the binding, or string, with which the iron arrow-point was fastened to the shaft. ὄγκους, the barbs (*unci*).—152. ἄψορρόν (here *rursus*: usually *retro*). ἀγείρειν θυμόν = *colligere animum*, of one who *recovers* from a swoon or great fright, cf. 7, 413. — 153. τοῖς δέ, i. e. among the heroes who stood about Menelaus, cf. v. 156, 211. — 155. φίλε, with *i*, from the effect of the arsis, cf. 2, 357. θάνατόν, *death to thee*,

- 156 οἷον προσθήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
 Ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 Οὐ μὲν πως ἄλιον πέλει ὄρκιον, αἷμά τε ἀρνῶν,
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
- 160 Εἵπερ γὰρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσε,
 ἔκ τε καὶ ὄψε τέλει· σὺν τε μεγάλῃ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῆσι, γυναιξὶ τε καὶ τεκέεσσιν.
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
- 164 ἔσσεται ἡμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεῖσιν ἐρεμνὴν αἰγίδα πᾶσιν,
- 168 τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα.
 Ἄλλὰ μοι αἶνον ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ μοῖραν ἀναπλήσης βιότοιο·
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην.
- 172 Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἄργειην Ἐλένην· σέο δ' ὅστέα πύσει ἄρουρα,
 κειμένου ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ.
- 176 Καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορέοντων,
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 Αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει Ἀγαμέμνων,

epexegetical accus., cf. 3, 50. — 156. οἷον = μόνον. — 157. ὡς, *quandoquidem*, cf. 1, 277. 10, 116. κατὰ—πάτησαν, as we also say, to tread under foot, i. e. to disregard. — 159. Cf. 2, 341. — 160. εἵπερ, cf. 1, 82, i. e. if he does not take full vengeance at once, while the deed is fresh. — 161. ἐκ-τελεί (= ἐκτελείσει). σὺν—μεγάλῃ: sc. κακῶ, cum magno tuo malo. ἀπέτισαν, *luerunt* for *luerunt*: Ag., looking upon it as indubitable, describes it as having already taken place: “heavily have they rued it.” — 164. ὅτ' ἄν. *Sed conjunctivus scilicet habet fortiore[m] quandam vim ac futurum, ita ut etiam a futuro distinguatur, sed plerumque mollitur hæc significatio, ut dubitanter loquendo affirmes.* Herm. Cf. Virg. *Æn.* ii. 324: *venit summa dies et ineluctabile Fatum.* — 166. ὑψίζυγος [“high-throned.” Cp.], that has a seat on high, prop. one who sits high on the rowing-bench. — 167. ἐπισσεῖσιν depends on ὄταν. αἰγίδα, cf. 1, 202. 2, 448. When Zeus himself shakes his terrible ægis against them all, i. e. when he himself comes to battle. — 168. τῆσδ' ἀπάτης, gen. *causæ*. — 169. ἄχος σέθεν, for *thee* (objective gen.). — 170. αἶ κε, cf. 1, 90. μοῖραν βιότοιο, the term of life which is fixed by destiny [Bekk., al. πότμον β.]. — 171. ἐλέγχιστος (152), cf. 3, 284. πολυδίψιον, ἄπ. εἶρ., *very thirsty = ill-watered*. The epith. relates to the myth, that Poseidōn once took all the water from this place, cf. Apollod. ii. 1. ἱκοίμην, Gr. 943. — 173. Cf. 2, 160. 176. — 174. πύσει, *putrefaciat* (πύθω). — 176. καὶ κε—ἐρέει, cf. 1, 175. — 177

- 179 ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν.
 180 Καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν
 σὺν κεινῆσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 Ὡς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθῶν.
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 184 Θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 Οὐκ ἐν καιρίῳ ὄξυ πάγη βέλος, ἀλλὰ πάροιθεν
 εἰρύσατο ζωστήρ τε παναίολος ἠδ' ὑπένερθεν
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆες κάμον ἄνδρες.
 188 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-
 μέμνων·
 Αἱ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἰητῆρ ἐπιμάσσεται ἠδ' ἐπιθήσει
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.
 192 Ἴη, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
 196 ὃν τις ὀϊστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἠὲ Λυκίων· τῷ μὲν κλέος, ἅμμι δὲ πένθος.
 Ὡς ἔφατ'· οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας·
 βῆ δ' ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 200 παπταίνων ἥρωα Μαχάονα· τὸν δ' ἐνόησεν
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

ἐπιθρῶσκων, leaping on his grave in contempt. [Cf. the Lat. *insultare*. S.] — 181. σὺν κεινῆσιν (= κενῶσιν, κεναῖς) νηυσί, with empty ships, sc. without Helen and her goods.—182. τότε—χθῶν. Virg. *Æn.* iv. 24 : *Sed mihi vel tellus optem prius ima dehiscat.* εὐρεῖα is to be taken with the verb : *terra lata dehiscat mihi* = late dehiscat (Db.).—184. δειδίσσεο [D. 92], δειδίσσασθαι, here trans. frighten, cf. 2, 190.—185. ἐν—πάγη = ἐνεπάγη (πήγνυμι). ἐν καιρίῳ, in loco letali : τὸ καιρίον is the dangerous place, where wounds are fatal ; a vital part. Cf. 8, 84.—186. ζωστήρ, cf. v. 132. παναίολος, App. V.—187. ζῶμα, cf. v. 132.—189. αἱ γὰρ—εἶη, *utinam sit*, cf. 2, 311.—191. φάρμακα, all sorts of medicaments, especially medicinal herbs. ἃ κεν παύσῃσι μελαινάων ὀδυνάων, sc. σί : 15, 15, ἔπαυσεν Ἐκτορα μάχης. The relative clause is indefinite = such drugs as may assuage, &c. Gr. 924.—192. κήρυκα, cf. 1, 334.—193. Μαχάονα, cf. 2, 732.—194. φῶτ'. Φώς, more dignified than ἄνθρωπος, an illustrious man, like ἥρωα, v. 200. Cf. 21, 346. Od. 21, 26. Ἀσκληπιοῦ—ἰητῆρος, cf. 2, 731.—197. τῷ—πένθος, exegetical accus., cf. 3, 49.—199. βῆ δ' ἵεναι, cf. 2, 183.—202. Τρίκης ἐξ, cf. 2, 729. The poets use Τρίκη or Τρίκη,

- 204 Ὀρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἰστεύσας ἔβαλεν, τόξων εὖ εἰδίως,
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος·
- 208 Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρινεν·
 βάν δ' ἰέναι καθ' ὄμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 Ἄλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι ξανθὸς Μενέλαος
 βλήμενος ἦν (περὶ δ' αὐτὸν ἀγηγέραθ' ὄσσοι ἄριστοι,
- 212 κυκλός', ὃ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φώς),
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρούτος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὕγκοι.
 Λῦσε δέ οἱ ζωστήρα παναίολον ἠδ' ὑπένερθεν
- 216 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.
 Αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 αἷμ' ἐκμυζήσας, ἐπ' ἄρ' ἤπια φάρμακα εἰδίως
 πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

The Trojans advance against the Greeks, who prepare for battle. Agamemnon passes through the ranks to excite the ardour of his troops and allies. The speeches of the kings of Argos and Pylos.

- 220 Ὀφρα τοὶ ἀμφεπένοντο βοῆν ἀγαθὸν Μενέλαον,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἱ δ' αὐτίς κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 224 οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.

as the metre requires. — 204. ὄρσ' = ὄρσο, rise quickly: haste. D. 125. — 209. βάν = ἔβησαν (Machaon with the herald). — 210. ὅθι—ἦν, where he was. The ἦν does not belong to βλήμενος (wounded, cf. v. 115). W. — 211. ἀγηγέραθ' (plupf. fm ἀγείρω), congregati erant. Cf. Virg. Æn. x. 837: Stant lecti circum juvenes: ipse æger. — 214. τοῦ—ὕγκοι. JN. πάλιν ἐξελκομένοιο (Bth., C., Db.), τοῦ δέ (sc. οἰστοῦ), as the arrow was drawn back, the barbs were broken off. ἄγεν = ἐάγησαν (ἐκλάσθησαν. Sch.). Al. πάλιν ἄγεν, were bent back (ἐς τοῦπίσω ἀνεγνάμφθησαν. Sch.). — 218. ἐκμυζήσας (ἐκμυζᾶν, to suck out), a practice among all people in rude times. — 219. οἱ—πατρί = τῷ αὐτοῦ πατρί. Χείρων, Chiron, son of Cronus and the nymph Philyra, is styled the most just of the Centaurs. Achilles was another of his pupils in the art of medicine, cf. 11, 882. — 222. οἱ δέ, the Achæans: κατὰ—ἔδυν, they had laid aside their weapons during the single combat. — 223. ἐνθ' οὐκ ἂν—ἴδοις, non videres. Gr. 515, c. The second person, as thus used, is equiv. to any one; one. βρίζοντα, sleepy, sluggish, cf. Od. 9, 151. Βρίζειν, poet. (related to βριθεῖν), to feel heavy; gener. to be drowsy, to slumber, to be inactive, Il. 4, 223. — 224. καταπτώσσειν (πτώσσω) = κατα-

- 226 Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
- 228 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
τῷ μάλα πόλλ' ἐπέτελλε παρισχόμεν, ὅππότε κέν μιν
γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα·
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·
- 232 καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
Ἄργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός·
- 236 ἀλλ' οἵπερ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
τῶν ἦτοι αὐτῶν τέρενα χροῶ γυῖπες ἔδονται·
ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.
- 240 Οὕστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
Ἄργεῖοι ἰόμωροι, ἐλεγχέες, οὐ νυ σέβεσθε ;
τίφθ' οὕτως ἔστητε τεθηπότες ἢ ὑτε νεβροί ;

πτήσσειν, only pres. to crouch or cower down from fear, Il. 4, 224, 340. 5, 254 ; metaph. to be terrified, to be dismayed, Il. 5, 476. — 225. κυδιάνειραν, cf. 1, 490. — 227. ἀπάνευθ', far off, apart from Agamemnon. φυσιόωντας, snorting, because they had to remain standing. W. — 228. Πειραΐδαο, fm Πείραιος ; Eurymedon was son of Ptolemæus and grandson of Peiræus. A servant of Nestor of the same name is mentioned at 8, 114. 11, 613. — 229, 230. παρισχόμεν, sc. τὰ ἄρματα, "to keep it close by him." W. ὅππότε κεν—λάβῃ. Thiersch (Gr. § 321, 8) thinks the subjunct. incorrect, because it is in *oratio obliqua*, and dependent on ἐπέτελλε : he would read λάβοι (with two MSS.), whenever fatigue might seize him. Sptzn. defends the subjunct. on the following grounds : "nam primum ὅππότε ἂν et ὅππότε κεν apud Homerum nunquam deprehenduntur cum optativo — ; deinde Agamemno aurigæ imperat, ut si forte exercitum obsundo fatigaretur, currum et equos paratos sisteret. Denique locos simillimos, non nisi verborum ordine discrepantes, præbet Od. 10, 293, sqq. ; 23, 274, et Apoll. Rhod. iv. 1355." — 232. οὖς—ἴδοι, cf. 2, 187. — 234. μήπω, elsewhere μήπως, not at all. μεθίεναι (remittere) has its full construction in v. 233, μεθίεναι τί τινος, to remit somewhat of — ; hence with gen. only (which is the regular construction of the *Midi.*), to be remiss in any thing ; to neglect, desist from, &c. — 235. ἐπὶ ψευδέσσι, dat. masc. fm ψευδής = ψευστής, a liar. — 236. οἵπερ—δηλήσαντο, cf. 3, 299. — 237. ἔδονται (edent), will eat, devour, i. e. they will fall in the battle. Cf. 1, 5. — 240. Cf. v. 232. — 242. ἰόμωροι, ye arrow-fighters, V. ; arrow-braves : according to most interpreters fm ἰός, arrow, and μῶρος (prob. ω μόρος, μοῖρα, or μῶλος). Cf. ἐγχεσίμωρος 2, 692. "Ye, who can only fight against the foe at a distance with arrows," are no ἀγχίμαχοι ; fighting with the bow being, according to several passages in H., held in compara-

- 244 αἶτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἔστᾱσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
 ὡς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 Ἥ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 248 εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἶ κ' ὑμῖν ὑπέροσχη χεῖρα Κρονίων;
 Ὡς ὄγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν·
 ἦλθε δ' ἐπὶ Κρήτεσσι, κίων ἀνὰ οὐλαμόν ἀνδρῶν.
 252 Οἱ δ' ἀμφ' Ἰδομενεῖα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτὶ εἵκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὠτρυνε φάλαγγας.
 Τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 256 αὐτίκα δ' Ἰδομενεῖα προσηύδα μελιχίοισιν·
 Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων,
 ἡμὲν ἐνὶ πτολέμῳ ἢδ' ἀλλοίῳ ἐπὶ ἔργῳ,
 ἢδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 260 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι κέρωνται.
 Εἶπερ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ

tively little repute. σέβασθαι, revereri = αἰδεῖσθαι, ἐντρέπεσθαι. Dd. — 243. τίφθ', τίποτε—ἔστητε, al. ἔστητε, a supposed Hom. pf. (which Krüg. rejects). τεθηπότες, stupefied, amazed, like one who has lost the use of his senses (τίθηπα, plurf. ἔτεθήπεια, aor. 2 partep. ταφών), fm a root θαπ- or ταφ-. . . νεβροί, fawns, a standing image of timidity, cf. 21. 29. — 244. πολέος (= εὐρέος) πεδίοιο (per campum), cf. 2, 801. — 247. ἦ μένετε; Μένειν c. accus. and infin. : "Are you waiting for the Trojans to come near?" &c. ἔνθα τε, where (Rost is mistaken when he asserts that ἔνθα τε is always demonstrative). — 248. εἰρύατ' = εἰρυντο (fm ἐρύω). — 249. αἶ κε, whether, cf. 1, 66. ὑπέροσχη χεῖρά τινι, to hold the hand over one; = to defend him, cf. 5, 455. — 251. Κρήτεσσι, cf. 2, 645. ἀνὰ οὐλαμόν, through the band, the ranks; οὐλαμός = τάξις στρατιωτικῆ (Hesych.). — 252. Ἰδομενεῖα, cf. 1, 145. — 253. Ἰδομενεὺς, sc. ἐθωρήσσειτο. συτὶ εἵκελος. Thus H. compares Ajax also to a boar, 17, 281, and Idomeneus again, 13, 471. — 254. Μηριόνης, the charioteer of Idomeneus, cf. 2, 651. πυμάτας ὠτρυνε φάλαγγας, he was exhorting the troops in the rear, = he was οὐραγός. Xen. Cyrop. iii. 3, 40. K. — 256. μελιχίοισιν, sc. ἐπίεσιν, cf. 1, 539. — 257. περὶ—Δαναῶν (Sptzn.), pre-eminently among the Danaei. W. accentuates πέρ: as adv. — 259. ἢδ' ἐν δαίθ' = δαιτί. Distinguished men were honoured at the banquet by a larger portion of meat and wine, cf. 12, 311; for the rule (to which this was an authorized exception) was, that all partakers had equal portions (δαίς ἴση). ὅτε περ with subjunct. poet. In prose, ὄταν, cf. 1, 519. γερούσιον—οἶνον, not old wine, but wine of honour (a larger portion, &c.) for the seniors. Cf. Od. 13, 6—8. — 261. εἶπερ, cf. 1, 81. — 262. δαιτρὸν: μέρος understood, the assigned portion of meat or wine: ὁ δαιτρός is the slave who carved the meat into portions,

- 263 ἔστηχ', ὡςπερ ἐμοί, πῖειν, ὅτε θυμὸς ἀνώγοι.
 264 Ἄλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὐχεται εἶναι.
 Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἠΐδα
 Ἄτρείδη, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 268 ἄλλ' ἄλλους ὄτρυνε καρηκομόωντας Ἀχαιοὺς,
 ὄφρα τάχιστα μαχώμεθ' ἐπεὶ σύν γ' ὄρκι ἔχευαν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὑπίσσω
 ἔσσει, ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.
 272 Ὡς ἔφατ' Ἄτρείδης δὲ παρῴχετο γηθόσυνος κῆρ.
 Ἦλθε δ' ἐπ' Αἰάντεσσι, κίων ἀνὰ οὐλαμὸν ἀνδρῶν
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 Ὡς δ' ὄτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ,
 276 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν εἰόντι μελάντερον, ἥτε πίσσα,
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·
 280 τοῖαι ἅμ' Αἰάντεσσι Διοτρεφῶν αἰζηνῶν
 δῆϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
 κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
 Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 284 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἴαντ', Ἀργείων ἠγήτορε χαλκοχιτώνων,
 σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὄτρυνέμεν) οὔτι κελεύω·

Od. 17, 331. — 263. ὅτε—ἀνώγοι, cf. 1, 610. — 264. ὄρσευ, Ep. = ὄρσειο, ὄρσο (ὄρυνμι). Cf. v. 204. — 267. ὑπέστην, Sch. ὑπεσχόμεην, cf. 2, 45. — 269. σύν γ' ὄρκι ἔχευαν = συνέχευαν, *confuderunt, turbaverunt*. Συγχέω, *confundo*. — 271. ἐπεὶ—δηλήσαντο, cf. 4, 67. — 274. νέφος—πεζῶν. This metaphorical expression is used prop. of a multitude of birds, which, like a black cloud, stretch along the sky, cf. 17, 755, ψαρῶν νέφος; then of a band of warriors, who, like a black thundercloud, stand or march, cf. 16, 66. K. — 276. Ζεφύροιο ἰωῆς. The west-wind is in H. a violent wind, cf. 2, 245. — 277. μελάντερον, ἥτε πίσσα. Sptzn. gives the right explanation of this verse, as Damm had already done. 'Ἦτ' implies *likeness* (= *as, like*), and the compar. is used elliptically ("*magis nigrum, quam reuera est*"). Cf. 1, 32. — 282. πεφρικυῖαι, *bristling*, fm φρίσσειν, which is prop. said of wild animals that are rough with bristles; then of other objects on which any thing stands up in a rough or stiff manner: here of bands of warriors, as in Lat., *horrere hastis*, cf. 13, 339. — 286. σφῶϊ—κελεύω. Σφῶϊ is *acc.* (it is quite a mistake to think that σφῶϊν, gen. dat. ever drops the ν). Κελεύειν τινά, without infin., is an unusual construction (the *dat.* being regularly used); here chosen by the poet on account of the metre. Cf. Buttm. Lexil., p. 423. So Sp. K. al. [al. with different punctuation, *vos quidem (nam dedecet)*

- 287 αὐτὸ γὰρ μάλα λαὸν ἀνώγετον Ἴφι μάχεσθαι.
 288 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἠμετέρησιν ἀλουσά τε περθομένη τε.
 292 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ'
 ἄλλους·
 ἐνθ' ὄγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα, Ἀλάστορά τε Χρομίον τε,
 296 Αἴμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν.
 Ἴππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασ-
 σεν,
 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίη πολεμίζοι.
 Ἴππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὸς ἵππους ἐχέμεν, μηδὲ κλονέεσθαι ὀμίλῳ·
 Μηδέ τις, ἵπποσύνη τε καὶ ἠνορέηφι πεποιθῶς,
 304 οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
 Ὡς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω· ἐπειὴ πολὺ φέρτερον οὕτως.
 308 Ὡδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθουν,

hortari milites non jubeo]. — 287. αὐτό, sponte, 290, 291. Cf. 2, 273, 374. — 293. λιγὺν—ἀγορητήν, cf. 1, 248. — 294. οὓς, ποιοῦσιν. στέλλοντα, Sch. διατάσσοντα (*marshalling*). Heyne remarks here, that the poet, by the enumeration of these elsewhere unnoticed men, makes his tale credible, by showing himself able to introduce the particular persons. — 297—300. These verses are celebrated as containing the first elements of tactics. Other passages where mention is made of putting in order particular bodies of men, are 2, 362, sqq. 13, 126. 16, 213. 9, 65. This battle array of Nestor, so celebrated in antiquity, was followed also by other ancient nations, e. g. the Assyrians. Cf. Xenoph. Cyrop. iii. 3, 60. — 299. ἔμεν, inf. of *μυτροε*. Gr. 809 : = ὥστε εἶναι. κακοὺς, of warriors, cowards. — 302. σφοδρὸς, ποιοῦσιν. ἐχέμεν = κατέχειν. Nestor requires that they should hold their horses in, and not at once, in a disorderly way, bear down upon the enemy : no one, moreover, was to rush before the rest ; no one to keep behind, and no one to leap from his chariot. K. κλονέεσθαι, to drive confusedly among one another. Cf. 11, 148. — 306, 307. These two verses are amongst the most difficult in H., and were variously explained by the ancients. K., with whom W. agrees, gives the best and simplest explanation :

309 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.

Ὡς ὁ γέρων ὤτρυνε, πάλαι πολέμων εὖ εἰδώς.

Καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

312 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,

ὡς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἶη.

ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὡς ὄφελέν τις

316 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἰππότα Νέστωρ·

Ἀτρείδη, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς

ὡς ἔμεν, ὡς ὅτε διὸν Ἐρευθαλίωνα κατέκταν.

320 Ἀλλ' οὕτως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·

εἰ τότε κούρος ἔα, νῦν αὐτέ με γῆρας ὀπάζει.

Ἀλλὰ καὶ ὡς ἰππεῦσι μετέσσομαι, ἠδὲ κελεύσω

βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων

324 Αἰχμᾶς δ' αἰχμάσσουσι νεώτεροι, οἵπερ ἐμεῖο

ὀπλότεροι γεγάασι, πεποιθήσιν τε βίηφιν.

“He who from his own chariot (i. e. without leaping from his own chariot) can reach (*ἵκηται*) another (i. e. an enemy's) chariot, should push with his spear (against the enemy). This is far better (*φέρερον*) than to leap down from the chariot, which in the press of the battle might easily bring the warrior into danger.” This leaping down, according to the following verse, was not the ancient practice; in H., however, there are many instances of it.—313. *εἴθ'* = *αἴθ'*, *if but (utinam)*, always with *opt.*, as after *αἰ γάρ*.—314. *ὡς τοι γούναθ' ἔποιτο*, the languor and weakness of old age show themselves chiefly in the knees (Hor. Ep. 13, 4 : *dum virent genua*) ; *ἔπεισθαι*, *to follow*, or *attend upon* = *obey* ; here fig. of the bodily powers : “*How I wish that thy firm heart were but supported by as firm a knee.*” Cp. — 315. *ἀλλὰ*, *but as it is, but now*. W. *ὁμοῖον γῆρας*, *old age that is common (to all)*. *Ὅμοῖος* is Ion. = *ὁμοῖος*, as several grammarians rightly explain it. H. gives this epith. in this form to things, of which all alike must feel the power, as death, old age, war ; and since these are usually *evils*, some grammarians said that the form *ὁμοῖος* = *perniciosus*. *ὡς ὄφελέν*, cf. 1, 415.—316. *ἔχειν*, sc. *γῆρας*. — 319. *ὡς ἔμεν* = *τοιούτος εἶναι*. *Ἐρευθαλίωνα*. *Ereuthalíōn* was a prince of the Arcadians, whom Nestor slew in a war of the Pylians before Phēa, cf. 7, 133. — 321. *ἔα*, Ep. = *ἦν*, cf. 7, 133. *γῆρας ὀπάζει*. “*Old age attends me (= is come upon me)*, but along with it, he means to intimate, I have the experience and wisdom of age, as in other days I had, when a young man, the strength of youth.” K. *ὀπάζει* is the reading of Sptzn., and is mentioned by Aristarchus. *ὀπάζειν* is used (in the sense of *διώκειν*) of what *follows* and *persecutes* its object : of old age in 8, 103. In 11, 493, *χειμάρρους ὀπαζόμενος Διὸς ὄμβρω*, *pressed or forced on = swelled by it*. — 323. *γέρας*, *the honour, the honorable office*, cf. v. 49.

Agamemnon rebukes the inaction of Menestheus and Ulysses. The speech of Ulysses. Agamemnon appeases him, and then proceeds towards Diomedes, whom he reproaches with being inferior to his father Tydeus in valour. Sthenelus replies; but Diomedes silences him and marches against the enemy.

- 326 Ὡς ἔφατ'· Ἀτρείδης δὲ παρῶχετο γηθόσυννος κῆρ'
 εὐρ' υἷον Πετειῶο, Μενεσθῆα πλήξιππον,
 328 ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς·
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 332 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε, καὶ ἄρξειαν πολέμοιο.
 336 Τοῦς δὲ ἰδὼν νεΐκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 ὦ υἱὲ Πετειῶο, Διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κέκασμένε, κερδαλεόφρον,
 340 τίπτε καταπτύσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας
 ἐστάμεν ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι.
 Πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 344 ὁππότε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί.
 Ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα
 οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρόωπτε καὶ εἰ δέκα πύργοι Ἀχαιῶν

328. μήστωρες, fm μῆδεσθαι, prop. the counsellors, advisers; then directors = leaders, as here in battle: al. (with Sch.) = ἐπιστήμονες, skilful. — 330. παρ, adv. near, by. Κεφαλλήνων, cf. 2, 631. — 331. ἀκούετο = ἤκουε. The mid. ἀκούεσθαι as dep., like ἀκουάζεσθαι, v. 345. Though the battle was already beginning again, yet no sound of it had reached them; for they stood at a distance from the centre. — 332. νέον, just now, cf. Od. 17, 2. κίνυντο = ἐκινουῦντο. — 333. μένοντες—ὁπότε, expectantes donec, &c. Τρώων, gen. of object aimed at, Gr. 679. So in Mid. ὀρμήθη δ' Ἀκάμαντος, 14, 488. — 334. πύργος, in H., a mass, a squadron; later, of troops drawn up in a regular square. — 339. κακοῖσι δόλ. κέκασμένε. Tricks are generally mischievous; therefore κακός is an epitheton perpetuum. κερδαλεόφρον = crafty, not covetous. W. He is addressing Ulysses. — 341. μὲν τε, App. IV. — 342. ἀντιβολῆσαι, like ἀντιῶν τινος, to take part in a thing, cf. 1, 66. — 343. πρώτῳ—δαιτὸς ἀκουάζεσθον ἐμῆς (= ἐμοῦ), you are the first to hear from me about a banquet, = you are first invited, cf. 2, 466. — 345. φίλ' instead of φίλα, so. ἴστιν = φίλον ἴστιν, cf. 1, 107 (where, however, the interpreters differ). ἔδμεναι, for ἐδέμεναι = εἶδεν, fr. old r. of ἐσθίω, edo. —

- 348 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις
 Ὀδυσσεύς·
 Ἄτρείδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων!
 πῶς δὴ φῆς πολέμοιο μεθίμεν;— ὅππότε Ἄχαιοὶ
 352 Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,
 ὄψαι, ἦν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις.
 356 Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὡς γυνῶ χωομένοιο· πάλιν δ' ὄγε λάζετο μῦθον·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικείω περιώσιον οὔτε κελεύω.
 360 Οἶδα γὰρ ὡς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
 ἦπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
 Ἄλλ' ἴθι, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν
 νῦν
 εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.
 364 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλ-
 λους.
 Εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα,
 ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 παρ δέ οἱ ἐστήκει Σθένελος, Καπανήϊος υἱός.

347. νῦν—φίλωσ χ' (κε) ὄρωπτε (= ὀραίετε), now you would see with pleasure. καὶ εἰ, even if. It is no hyperbaton for εἰ καὶ. Sptzn.—349. ὑπόδρα, App. IV.—350. ἕρκος ὀδόντων, the fence of the teeth, = the row of the teeth, which form, as it were, a rampart or stockade, as H., W., and Nitzsch., on Od. 1, 64, rightly explain it. The old expositors understood this expression of the lips. We say; a word is gone out of his mouth or lips [Ps. xvii. 1: "My prayer that goeth not out of feigned lips"].—351. μεθίμεν, sc. ἐμέ or ἡμᾶς.—352. ἐγείρομεν = ἐγείρωμεν. Ἄρηα = μάχην, cf. 2, 358.—357. γυνῶ = ἔγνω. The gen. after γινώσκειν is a rare construction; it is, however, found in Od. 21, 36. 23, 109. λάζετο: λάζεσθαι = λαμβάνειν: πάλιν λάζεσθαι, to take back, retract, like Palinodia.—359. περιώσιον, Sch. περισσὸν κατὰ τὸ προσῆκον. It is the Doric pronunciation of περιούσιον, excessive, so that one does too much of the thing; above measure, too sharply.—361. ἦπια δήνεα οἶδε: sc. ἐμοί. Εἶδναι is often used of the sentiments, and ἦπια δήνεα εἶδναι, to cherish friendly sentiments towards one, is the same as being a man's friend. 16, 73. δήνεα, τὰ (related to δῆω), resolutions, purposes, thoughts; in a bad signif. artifices, plans, wiles, δλοφώϊα, Od. 10, 289 (Hesych. assumes τὸ δῆνος as sing.).—362. ἀρεσσόμεθ', fm ἀρίσκειν, which in the mid. signifies, to make a thing good again, to make compensation (for it), cf. Od. 22, 55.—366. κολλητοῖσιν, prop. soldered, welded; then bound with metal, and thence = mounted with brass, cf.

- 368 Καὶ τὸν μὲν νείκεσσευ ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
ᾠμοι, Τυδέος υἱὲ δαΐφρονος, ἵπποδάμοιο,
τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας ;
372 οὐ μὲν Τυδεΐ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι·
ὡς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.
376 Ἦτοι μὲν γὰρ ἄτερ πολέμου εἰςῆλθε Μυκῆνας
ξείνος ἄμ' ἀντιθέω Πολυνείκει, λαὸν ἀγείρων,
οἱ ῥα τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικυύρους.
380 Οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὡς ἐκέλευον·
ἀλλὰ Ζεὺς ἔτρεψε, παραΐσια σήματα φαίνων.
Οἱ δ' ἐπεὶ οὖν ᾤχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἄσωπὸν δ' ἴκοντο βαθύσχοινον, λεχεποίην·
384 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῆ στείλαν Ἀχαιοί.
Αὐτὰρ ὁ βῆ, πολέας τε κιχήσατο Καδμείωνας
δαινυμένους κατὰ δῶμα βίης Ἐτεοκληΐης.
Ἔνθ' οὐδέ, ξείνός περ ἔων, ἵππηλάτα Τυδεὺς
388 τάρβει, μούνος ἔων πολέσιν μετὰ Καδμείοισιν·
ἀλλ' ὄγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα

v. 226.—371. *ὀπιπτεύειν* (*ὀπτω*), to look about oneself at any thing, to stare at it ; [“ why peering at the lines ? ” Cp.] *πολέμοιο γεφύρας*, the bridges of war, = (according to the ancients) the spaces between the ranks, *ἔξοδοι*, by which one may best flee away [so still *C.*, *Bth.*] ; but according to *H.*, *S.*, *Db.* = τὸ μεταίχμιον, the space between the two armies. *Bth.* asks, how can gazing at the very space where the πρόμαχοι were to show their prowess, indicate cowardice ? Surely because the πρόμαχος should take his stand there ; not gaze idly at it.
—376. *Tydeus*, son of *Aeneas*, having slain his uncle *Alcathous* or the sons of *Melas*, fled to *Adrastus* at *Argos* (cf. 14, 119). With him and *Polynicês* he visited *Mycênæ*, in order to obtain aid against *Eteoclês*. This first Theban war took place a generation before the siege of *Troy*, cf. *Apollod.* i. 8, 3.—378. οἱ ῥα, sc. *Polynicês* and *Tydeus*.—380. οἱ δέ, sc. the inhabitants of *Mycênæ*.—381. ἔτρεψε, Sch. ἐκώλυσε, sc. αὐτούς. παραΐσια σήματα, unfavorable omens. The poet probably points here to certain prodigies mentioned in more ancient poems.—382. οἱ δέ, *Polynicês* and *Tydeus*. πρὸ ὁδοῦ, forth on their way.—384. ἀγγελίην ἐπὶ, not = ἐπὶ ἀγγελίην, with a message ; but ἀγγελίην ἐπὶ Τυδῆ στείλαν = ἐπέστειλαν Τυδῆ ἀγγελίην, sent *Tydeus* on an embassy, the accus. pointing out the purpose (adverbially). So *W.*, *Buttm.*, *Lexil.* p. 14, and *Th.*, § 268, 2, a. Τυδῆ, a rare accus., like *Μηκιστῆ*, 15, 339.—385. Καδμείωνας and Καδμείοισιν, v. 388, i. e. the *Thebans*, a name of honour from *Cadmus*, the founder of the *Cadmæa*.—386. βίης Ἐτεο-

- 390 ῥηϊδίως· τοίη οἱ ἐπὶ ῥόθος ἦεν Ἀθήνη.
 Οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 392 ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἠγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης.
 396 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
 πάντα ἔπεφν', ἕνα δ' οἶον ἴει οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 Τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 400 γείνατο εἰς χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω.
 Ὡς φάτο· τὸν δ' οὔ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 Τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·
 404 Ἀτρεΐδῃ, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.
 Ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
 ἡμεῖς καὶ Θήβης ἕδος εἶλομεν ἑπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,
 408 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 Τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 412 Τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπέιθεο μύθῳ.

κληίης, cf. 2, 666. *Eteoclés*, son of *Œdipus*, brother of *Polynices*, had unjustly kept possession of the sovereignty of Thebes. — 389. *προκαλίξεται*. After the banquet they commonly amused themselves with sportive combats, and to such Tydeus challenged them. Just so the Phæacians in *Od.* 8, 97. πάντα, sc. ἄθλα. — 391. κέντορες ἵππων = ἱππεῖς, they used, instead of a whip, a stick armed with a goad, cf. 23, 337. — 398. θεῶν τεράεσσι πιθήσας (*obeying*). What these signs from the gods were is unknown. — 400. εἰς χέρηα = χερεῖονα αὐτοῦ, 155. — 402. ἐνιπή(ι), ἢ (ἐνίπτω), a harsh address, always in a bad signification, *blame, reproof*, *Il.* 4, 402; *threatening insult*, *Od.* 20, 266; often strengthened by an adj., *Il.* 5, 492. *Od.* 10, 448. — 404. μὴ ψεύδε' (= ψεύδου), *ne mentiare*, was not an uncourteous expression in antiquity. W. — 407. τεῖχος Ἄρειον, the walls of *Arés*; for *Arés* was the chief deity of the Thebans; not merely, the strong walls. ἀγαγόνθ' = ἀγαγόντες, *Diomédès* and I.—409. κείνοι, sc. οἱ πατέρες. The fathers marched against Thebes contrary to the will of the gods, which *Amphiaraus* had declared to them; therefore they were unfortunate. The sons, on the other hand, followed the signs of the gods, cf. v. 380. *Eustath.*, against probability, refers κείνοι to the Thebans, who committed atrocities on the dead. ἀτασθαλία, ἢ (ἀτάσθαλος), *indiscretion, haughtiness, impiety, insolence*; always in the plur.—412. τέττα, ἄπ. εἶρ., prop. *para!* a soothing address, like

- 413 Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι ἔυκνήμιδας Ἀχαιοὺς.
 Τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ
 416 Τρῶας δρώσωσιν ἔλωσί τε Ἴλιον ἱρήν·
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δῖωθέντων.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
 Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσιν ἄνακτος
 ὀρτυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

The battle begins. Arès stirs up the Trojans, Athènè the Greeks. After a bloody conflict, the Trojans fall back, and the Greeks press upon them.

- Ὡς δ' ὄτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
 ὀρτυτ' ἐπασσύτερον, Ζεφύρου ὑποκινήσαντος·
 424 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μέγала βρέμει, ἀμφὶ δέ τ' ἄκρας
 κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἄλὸς ἄχνην·
 ὡς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 428 νωλεμέως πόλεμόνδε. Κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν (οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν),
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 432 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχώωντο.
 Τρῶες δ', ὥστ' ὄϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

ἄλλα, which young persons use to their elders.—421. ὑπὸ κεν—εἶλεν. The conditional clause is virtually contained in the adjective. ταλασίφρονά περ, *were he ever so stout-hearted*, cf. 9, 157. Od. 3, 231.

422. With this noble simile the poet introduces the description of the first battle. Macrobius cites it as one of the passages in *quibus Virgilius Homericis carminis majestatem non æquaverit*, cf. Virg. *Æn.* vii. 528. Georg. iii. 257. κῦμα θαλάσσης. Such a towering wave always begins to form itself at some distance from the land. It increases (*κορύσσεται*, as it were), the nearer it comes to the shore, rising, perhaps, to the height of fifteen or twenty feet. Then it hangs with *curling head* (*κορυφοῦται*, *erects itself*; *forms a crested head*) over the peaks of the rocks, and tumbles crashing down like a waterfall. The noise which this fall makes is so loud, that in a still night it may be heard at the distance of many miles. *K.*—423. ἐπασσύτερον: *πυκνόν*, Sch.; *one upon another*; here, wave upon wave. Ζεφύρου ὑποκινήσαντος. So Bekk. with Sptzn. after the Cod. Venet. for Ζεφύρου ὑποκινήσαντος. The former is more in accordance with the language of H. Cf. 2, 147. 4, 276.—426. κυρτός, *curved*, *arched*. κορυφοῦται, fm κορυφή, *raises itself up to a point*, *towers aloft*. ἀποπτύειν, *prop. exspuere*. ἄχνην, *the sea-foam*; *prop. the spray*, scattered by the wave as it falls and breaks.—432. τὰ

- 434 μυρῖαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχῆς μεμακῦναι, ἀκούουσαι ὅπα ἀρνῶν
 436 ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει.
 Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο· πολὺκλητοὶ δ' ἔσαν ἄνδρες.
 Ὄρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
 440 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις, ἄμοτον μεμαυῖα,
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε
 ἦτ' ὀλίγη μὲν πρῶτα κορῦσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
 444 Ἦ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω,
 ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν.
 Οἱ δ' ὅτε δὴ ῥ' εἰς χῶρον ἕνα ξυνιόντες ἴκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 448 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 Ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν,
 ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα
 452 Ὡς δ' ὅτε χεῖμαρροι ποταμοί, κατ' ὄρεσφι ῥέοντες,
 εἰς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ,
 κρουνῶν ἐκ μεγάλων, κίλλης ἔντοσθε χαράδρης·

(= δ) εἰμένοι, *quibus induti*, cf. 3, 57. — 433. Τρῶες δ', cf. v. 436. Τρώων, an *anacoluthon*, cf. 3, 211. 2, 353. πολυπᾶμων, *ον*, gen. ονος (πᾶμα), *possessing much, wealthy, rich*. — 434. γάλα λευκόν, *the white milk*. Such epithets merely paint the thing as it is in nature. — 435. ἀζηχῆς, *ἔς*, gen. ἔος, *continual, unceasing, incessant*, e. g. ὀδύνη, ὀρυμαγδός. The neut. ἀζηχῆς as adv. *unceasingly*. Od. 18, 3. (The Gramm. derive it from *ἀ* and *διέχω*, so that ἀζηχῆς = ἀδιεχῆς by a change of *δ* into *ζ*; according to Rost, prop. dry, hard, fr. *ἀζα*.) — 437. θρόος, *cry, uproar*: γῆρυς, *voice, sound*. — 438. γλῶσσ' ἐμέμικτο, cf. 2, 804, 805. πολὺκλητοὶ, *called together from many lands, belongs to ἐπίκουροι*. — 443. ἐστήριξε, *she lifts* (lit. *fixes*) her head up into the clouds. Aor. for pres., cf. Gr. 604. "Originally this proceeded from the idea, that from little quarrels great ones arise. Afterwards, however, this notion was, as it were, realized, and no longer allegorical. All the gods who were objects of fear were considered as of vast size." *W*. Cf. Callim., h. in Cer. 59, and Virg. *Æn.* iv. 173. — 444. ὁμοῖον, cf. v. 315. — 445. ὀφέλλουσα, cf. 1, 510. 3, 62. — 447. σὺν ῥ' ἔβαλον ῥινούς, *then they pushed shield to shield*, sc. in battle. μένε' ἀνδρῶν, cf. 2, 387. — 449. ἔπληντο, *approprinquarunt*, cf. *πελάζω*. — 450. εὐχολή, *boasting*, with which a warrior usually accompanies the smiting down of a foe. — 452. Cf. Virg. *Æn.* ii. 305. xii. 523. χεῖμαρροι ποταμοί are mountain torrents, which are swollen, in the winter, by sudden rains, cf. 11, 492. κατ' ὄρεσφι = κατ' ὀρέων, cf. 5, 107. — 453. μισγάγκειαν (*μίσγειν*), as it were, a mixing-vale, a deep valley, where waters mix. συμβάλλετον, subj.,

455 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
456 ὡς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν,
ἔσθλόν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν·
ἤριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῷ ὑσμίνῃ.

Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
464 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
ἔλκε δ' ὑπ' ἐκ βελέων, λελιημένος ὄφρα τάχιστα
τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὕρμῃ.

Νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,
468 πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.

Ὡς τὸν μὲν λίπε θυμὸς ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δέ, λύκοι ὡς,
472 ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἠΐθεον θαλερόν, Σιμοείσιον· ὅν ποτε μήτηρ,
Ἰδηθεν κατιοῦσα, παρ' ὄχθησιν Σιμόεντος

with its mood-vowel shortened. *T.* Verbs of the dual form are connected with substantives in the plur., as often as two objects are spoken of, which unite the one with the other. Some expositors assume incorrectly that the dual stands here for the plur. The dual is quite suited to the context; for the poet compares the two armies to two streams running down from opposite sides. — 458. Θαλυσιάδην = son of Thalysius. — 462. ἤριπε, *cecidit* (fm *ερείπειν*), always intransit. in the aor. 2. ὡς ὅτε πύργος, sc. ἤριπε, cf. 2, 394. — 463. ποδῶν, *by the feet*, cf. 1, 197. Friends held it as a sacred duty, to drag over to their own side the body of one slain, in order to bury it. Ἐλεφήνωρ, cf. 2, 540. — 465. λελιημένος, App. V. ὄφρα — συλήσειε. Συλᾶν is the *verbum proprium* to denote the *despoiling* a fallen foe of his armour, which the conqueror stript off, to preserve it as a trophy of victory. Cf. 6, 28, 71. — 467. νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν. Construe ἰδὼν ἐρύοντα (Ἐλεφήνωρα) νεκρόν. Ἀγήνωρ, son of Anténor, one of the bravest heroes, cf 11, 59. 12, 93. 21, 570. — 468. παρ' ἀσπίδος, *near the shield*, not *below the shield*; this would be ὑπό. *W.* Cf. Virg. *Æn.* x. 424. ἐξεφαάνθη = ἐξεφάνθη (*εκφαίνω*). — 469. ξυστόν, τό (ξύω), prop. a smoothed stake; a *spear-shaft*, a *spear*. λῦσε γυῖα: λύνειν γυῖα, *to loosen the limbs*, is used prop. of whatever enfeebles them, cf. 13, 85, then especially of death, cf. 5, 269. — 470. ἐπ' αὐτῷ (lit. *over him*), in a *local* sense = *about him*, *near him*. ἔργον = μάχη. — 472. ἀνὴρ — ἐδνοπάλιζεν, cf. Virg. *Æn.* x. 631, *legitque virum vir.* Δυνοπάλιζεν, *to shake violently*, cf. *Od.* 14, 512; then *to throw down* (*καταβάλλειν. Sch.*). — 473. υἱό

- 476 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ιδέσθαι·
 477 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 480 Πρῶτον γάρ μιν ἰόντα βάλε στήθος, παρὰ μαζὸν
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. Ὁ δ' ἐν κονίησι χαμαὶ πέσεν, αἰγειρος ὣς,
 ἧ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκει,
 484 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ
 ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἧ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·
 488 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας Διογενῆς. Τοῦ δ' Ἀντιφος αἰολοθώρηξ,
 Πριαμίδης, καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί.
 Τοῦ μὲν ἄμαρθ'· ὁ δὲ Λεῦκον, Ὀδυσσεὸς ἐσθλὸν
 ἑταῖρον,
 492 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἤριπε δ' ἄμφ' αὐτῶ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη·
 βῆ δὲ διὰ προμάχων, κεκορυθμένος αἰθοπι χαλκῶ,
 496 στῆ δὲ μάλ' ἐγγύς ἰών, καὶ ἀκόντισε δουρὶ φαεινῶ,
 ἀμφὶ ἔπαπτήνας. Ὑπὸ δὲ Τρῶες κεκάδοντο,
 ἀνδρὸς ἀκοντίσαντος· ὁ δ' οὐχ ἄλιον βέλος ἤκεν,

Here *νι* is short, as 6, 130. — 478. *θρέπτρα* originally *θρεπτήρια* (like *λύτρα* = *λυτήρια*), later in Hesych. *θρέπτα*, payment for the nurture or care of one's infancy (*τὰ ὑπὲρ τῆς ἀνατροφῆς χαριστήρια. Sch.*). "His days were few; Too few to recompense the care that rear'd His comely growth." Cp. According to Greek notions, the child had to pay (*ἀποδιδόναι*) this by care and maintenance of his parents, cf. 17, 302. Cf. Hes. Op. et D. v. 186.—479. *ἔπλεθ'* = *ἐπίλετο*.—483. *ἐν εἰαμενῇ ἔλεος*, "on the pasture ground of a swampy fen." *K.* According to the Sch., *εἰαμενή* signifies a meadow-ground, a piece of moist grass-land, such as is generally seen round a morass (*ἐν καθύδρῳ τόπῳ, Sch. Ven.*). The derivation and accent are however doubtful. Cf. App. V.—486. *κάμψῃ*. On the subj. after the aor. cf. Gr. 952. — 488. *Ἀνθεμίδην* = *Ἀνθεμιωνίδην*, like *Δευκαλίδην* = *Δευκαλιωνίδην*, 12, 117. — 489. *Ἀντιφος*, cf. 11, 102. *αἰολοθώρηξ*, "one who as he goes moves his cuirass (or, himself in his cuirass) with ease," like *κορυθαίολος*, 2, 816 (V., "nimble in armour"), cf. App. V. Others explain it, but not so well, "who has parti-coloured armour."—495. *κεκορυθμένος αἰθοπι χαλκῶ*, *armatus aere*, applies to the whole armour: *κεκορυθμένος*, cf. 101. These words often occur at the end of a verse, cf. 5, 562, 861. — 497. *κεκάδοντο*,

- 499 ἄλλ' υἷδν Πριάμοιο νόθον βάλε, Δημοκόωντα,
 500 ὃς οἱ Ἄβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων.
 Τὸν ῥ' Ὀδυσσεύς, ἐτάροιο χολωσάμενος, βάλε δουρὶ
 κόρσῃν· ἢ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.
 504 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ·
 Ἄργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς·
 ἴθυσαν δὲ πολὺ προτέρω.

Apollo re-animates the courage of the Trojans, Athênê that of the Greeks. Piröus the Thracian kills Diöréus, but is himself killed by Thoas; his body is disputed by the Thracians. The strife is bloody, and many warriors fall.

- Νεμέσῃσε δ' Ἀπόλλων,
 508 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·
 Ὀρυσσθ', ἱππόδαμοι Τρώες, μηδ' εἴκετε χάρμης
 Ἄργείοις· ἐπεὶ οὔ σφι λίθος χρώς οὐδὲ σίδηρος
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 512 Οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠῦκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.
 Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὤρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,
 516 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.
 Ἐνθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.
 Χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόεντι,
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 520 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει.

recesserunt, Ep. aor. fm *χάζομαι* (on redupl. D. 82). — 501. τὸν—*κόρσῃν*, *him*—on the temple, double accus., cf. v. 459. — 504. δούπησεν—*αὐτῷ*. “This is a fine picture. We must think of Democoön as a charioteer.” *W.* Cf. Virg. *Æn.* x. 488.

508. Περγάμου ἐκκατιδών. *Pergamos* (in H. ἢ Πέργαμος, later τὸ Πέργαμον) was the citadel or acropolis of Troy. Here Apollo, the staunch tutelary deity of the Trojans, had a temple, cf. 5, 446. — 509. χάρμης = μάχης. — 511. χαλκὸν—βαλλομένοισιν = ὥστε ἀνασχέσθαι. ταμεσίχρος, οὐς, ὁ, ἢ (χρώς), cutting or wounding the skin, lacerating the body. — 513. πέσσει, cf. 1, 81. — 517. Διώρεα, cf. 2, 622, with ἰ, cf. 1, 205. μοῖρ' ἐπέδησεν = then his inevitable destiny befel him, lit. *chained* or *fettered* him. Πεδάω, cf. Od. 3, 269. Cf. 2, 111. — 518. χερμαδίον (χείρ), a stone, prop. as large as can be grasped in the hand, Il. 4, 518. 5, 302. Od. 10, 121. βλήτο, cf. v. 115. ὀκριόεντι, rough and sharp at the corners, jagged; from ὀκρις = ἀκη, an old word which *onomatopoeitically* imitates sharpness. *W.* — 520. Πείροος, cf. 2, 844. Αἰνόθεν, fm

- 521 Ἀμφοτέρω δὲ τένοντε καὶ ὄστ᾽ ἄλας ἀναιδῆς
 ἄχρισ ἀπηλοίησεν· ὁ δ' ὑπτίος ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 524 θυμὸν ἀποπνεῖων. Ὁ δ' ἐπέδραμεν, ὅς ῥ' ἔβαλέν περ,
 Πείροος· οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα
 πᾶσαι
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὄσσε κάλυψεν.
 Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ
 528 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 Ἀγχιμόλον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὄξύ,
 τῷ ὄγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 532 Τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι,
 Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἔ, μέγαν περ ἔοντα καὶ ἰφθιμον καὶ ἀγαυόν,
 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 536 Ὡς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦτοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἠγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.
 Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 540 ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὄξείι χαλκῷ
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη,
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
 Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

Ænos, a place in Thessaly, on the Hebrus. — 521. ἄλας ἀναιδῆς, not the odious, audacious stone, that spares nothing; but the huge, mighty stone, as in Lat. *improbus*, that which exceeds the ordinary measure, cf. 13, 139. 5, 593. *W.* — 522. ἄχρισ, Sch. ἄκρως, *to the utmost, wholly* = διαπρό. ἀπαλοιάω (ἀλοάω), Ep. aor. I ἀπηλοίησα, prop. to thresh out, then *to beat in pieces, to crush*. — 523. κάππεσεν = κατέπεσεν. — 525. οὔτα, syncop. aor. fm οὐτάω. D. 123. — 529. Θόας, cf. 2, 638. — 531. ἐκ δ' αἶνυτο = ἀφηρεῖτο. — 533. ἀκρόκομοι, ἀπ. εἶρ., *with hairy crowns*. Like the Germans of old, and some modern Tatars, they had the hair on the top bound together into a knot. — 535. σφείων, Ep. = σφέων, σφῶν. πελεμίχθη, in a pregnant sense, he was so hotly pushed by the pressing Thracians, that he fell precipitately. — 536. τετάσθην, fm τείνω. — 539—542. The sense: “Now the fight was at the hottest.” This the poet thus expresses: “Could any one without being slain have passed through both armies, he would not, on the closest examination, have found any thing to blame.” ὀνόσαιτο, Sch. μέμψαιτο. — 540. ὅστις—δινεύοι = εἰ κε δινεύοι, cf. Gr. 924. This relative sentence contains the (virtually) conditional *protasis* to the principal sentence ἐνθα—ὀνόσαιτο.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ε.

Diomédès rushes upon the Trojans. Athéné withdraws Arés from the field of battle, and the Greeks drive back the Trojans. Diomédès, wounded by Pandarus, hastens in pursuit of him, clearing himself a passage through the midst of the enemy.

Ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
'Αργεῖοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.

4 Δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ
ἀστέρ' ὀπωρινῶ ἑναλίγκιον, ὅσπερ μάλιστα
λαμπρὸν παμφαίνῃσι, λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων·
8 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.

Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἦσθην,
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης·
12 τῷ οἱ, ἀποκριθέντε, ἐναντίω ὀρμηθήτην·

4. Ἔβαιεν αὐτῷ. Athéné kindled for him a brilliant [lit. *uncessant*] fire (coming forth) from his helmet; i. e. caused a brilliant flame to issue from it. Virg., who has imitated this passage (*Æn.* x. 270) in adding to it other traits, has neglected this. He says simply, "*Ardet apex capiti,*" &c. — 5. ἀστέρη ὀπωρινῶ, ['the autumnal star.' Cp.; but more exactly], the star at the end of summer, ὀπώρα, the latter part of the summer, the season in which the fruits ripen. It is the dogstar of which H. here speaks (*Sirius ardor*, Virg. in the passage quoted). This star, which appears in the middle of July, is the precursor of the ὀπώρα.—6. λαμπρῶς πανταχοῦ φαίνῃ, *Sch.* *Shines in Ocean laved* [Cp.], for the prosaic notion: "appears on the horizon." On the Ocean, see note 1, 423. We shall there see, that what we call the horizon was, with H., the Ocean. Hence, as a natural consequence, the notion that the stars bathe themselves in Ocean, when they disappear: an idea which again rested, among the ancients, on one of their physical axioms, that fire was nourished by water.—8. Ἐμ ὀρνημι. Κατὰ μέσον τῆς μάχης, *Sch.* — 10. D. 121. — 12. For ἀποκριθέντε, *εἰρ-*

- 13 τὼ μὲν ἀφ' ἵπποιϊν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
 16 Τυδείδew δ' ὑπὲρ ὤμον ἀριστερόν ἤλυθ' ἀκωκῆ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
 Τυδείδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός,
 ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 20 Ἴδαῖος δ' ἀπόρουσε, λιπὼν περικαλλέα δίφρον,
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο
 (οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε Κῆρα μέλαιναν)·
 ἀλλ' Ἐφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 24 ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
 Ἴππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
 δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος,
 28 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
 πᾶσιν ὀρίνθη θυμός. Ἄτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ', ἐπέεσσι προσηύδα θοῦρον Ἄρηα·
 Ἄρες, Ἄρες, βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
 32 οὐκ ἂν δὴ Τρῶας μὲν εἴσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν ;
 ὣς εἰποῦσα, μάχης ἐξήγαγε θοῦρον Ἄρηα·
 36 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόντι Σκαμάνδρῳ.
 Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. Πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων

ratio [sc. a suis]. — 13. ἀφ' ἵπποιϊν = ἀπὸ τοῦ ἄρματος (see the first note on book 2) : in like manner at v. 19, and every where else.—
 21. περιβαίνειν ἀδελφοῦ, see 1, 37, note. = ὑπερασπίσαι, ὑπερμαχῆσαι. Hesych. Ἐκτάμην, 2 aor. mid. fm κτείνω, with a passive signification. D. 123. κταμένοιο, occisi.—23. For ἔσωσε. — 24. γέρων, Dares, his priest. ἀκαχήμενος, afflicted : an Epic partep. of perf. pass. form (but without the distinctive accent of that form), as if fm ἀκαχίω, a collateral form of ἀκαχίζω, ἀχομαι, ἀχνυμαι. — 28. For ὄχεσι.—31. μαιφόνε, stained, defiled with blood ['gore-tainted.' Cp.] ; μαινόμενε φόνῳ. The meaning 'assassin' is posterior to H. τειχεσιπλήτης : ὁ τοῖς τείχεσι πελάζων, πλησιάζων, who advances towards, i. e. attacks fortified cities.—33. μάρνασθαι, ὀποτέροις—, lit. to fight or contend, whose should be the victory, i. e. to know, to determine whose—. — 36. ἠϊόντι. ἠϊοίς fm ἠϊών, ὄνος (= ἠιονόεις) : with high banks ['deep-embanked.' Cp.] ; a very doubtful explanation, but adopted for want of a better : [but see App. V.] — 37. κλίνειν, to cause to bend ; hence, to force back. Εἰς φυγὴν ἔτρεψαν, Sch. Αἰρεῖν (to take, to capture) often in H. for, to kill, a meaning

39 ἀρχὸν Ἀλιζώνων, Ὀδίον μέγαν, ἔβαλε δίφρου.

40 Πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν,
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε·
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήρονος υἱόν,

44 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.

Τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
νύξ', ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον
ἤριπε δ' ἐξ ὀχέων, στυγερός δ' ἄρα μιν σκότος εἶλε.

48 Τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες.

Υἱὸν δὲ Στροφίῳ Σκαμάνδριον, αἴμονα θήρης,
'Ατρείδης Μενέλαος ἔλ' ἔγχεϊ ὄξυόεντι,

52 βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.

'Αλλ' οὐ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
οὐδὲ ἐκηβολίαι, ἧσιν τὸ πρὶν γ' ἐκέκαστο·
ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος,

56 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί,
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε·
ἤριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱόν,

60 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
τεύχειν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη.

Ὅς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἶσας
ἀρχεκάκους, αἷ πασι κακὸν Τρώεσσι γένοντο,

64 οἱ τ' αὐτῷ· ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ἤδη.

Τὸν μὲν Μηριόνης ὄτε δὴ κατέμαρπτε διώκων,
βεβλήκει γλουτὸν κάτα δεξιόν· ἢ δὲ διαπρὸ

taken from the language of the chase. — 39. 2, 856. — 40. For τούτῳ γὰρ πρώτῳ στρεφθέντι, *huic qui primus se converterat (in fugam)*. — 41. For στηθείων. — 44. Tarnè, a city of Lydia, believed (probably without reason) to be the same as Sardis.—46. For ἐνυξε, fm νύσσω.—47. Fm ἐρείπω. — 48. ἐσύλευον, *spoliabant*.—49. αἴμον is explained by ἐπιστήμων, ἔμπειρος : origin uncertain.—50. ὄξυόεντι = ὄξει, fm ὄξυόεις = ὄξύς. This is the received explanation at present ; but on considering that Archilochus and Euripides name the lance simply ὄξύη (a species of beech), as we have seen μελίη and φαίναις, we should be inclined to prefer the explanation received among the ancients, ὄξύνῃ, *fagino*. — 52. For (ἐν) ὄρεσι.—53. For ἰχραῖσμε. Ἐβοήθησε. ἰοχέαιρα : ἡ ἰοῖς καὶ βίλεσι χαιρούσα, τοξότις. *Sol.*—54. ἐκέκαστο, 2, 530.—56. For οὐ or ἐαυτοῦ. — 61. ἐφιλῆν, and at 117, φίλαι, formed fm φίλω = φιλίω. — 62. See 1, 306, note.—64. For ἐξήδει, knew sufficiently. Helēnus and Cassandra, inspired by Apollo, had predicted the calamities which the

- 67 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή·
 68 γνυῖξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.
 Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἷον,
 ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δια Θεανώ,
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ψ̄.
 72 Τὸν μὲν Φυλείδης δουρικλυτός, ἐγγύθεν ἐλθὼν,
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῳ δουρί·
 ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
 ἤριπε δ' ἐν κοίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν.
 76 Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
 υἷον ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἀρητήρ ἐτέυκτο, θεὸς δ' ὡς τίετο δήμῳ·
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 80 πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὤμον,
 φασγάνῳ αἴξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.
 84 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Τυδείδην δ' οὐκ ἂν γνυῖξ, ποτέροισι μετείη,
 ἢ μετὰ Τρώεσσιν ὀμιλέοι, ἢ μετ' Ἀχαιοῖς.
 Θῦνε γὰρ ἅμ πεδίον, ποταμῷ πλήθοντι ἰοικῶς
 88 χειμάρρῳ, ὅστ' ὤκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκεα ἰσχει ἀλῶων ἐριθηλέων,
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 92 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·

voyage of Paris must cause.—69. ἔπεφνε, see 6, 12, note.—70. πύκα : ἐπιμελῶς. Sch. — 71. For ἐψ̄, suo. — 74. For ὑπέτεμε. ἀν' ὀδόντας, by the teeth, through the teeth. — 78. See 1, 11, note. We see by this verse that the god of the Scamander had a temple at Troy. — 81. βαρεῖα χεὶρ, heavy hand = an armed hand. See 1, 89.—83. For κατέλαβε. πορφύρεος θάνατος, is a death caused by the effusion of blood, ὁ δι' αἵματος, as the grammarians explain it ['blood-distained.' Cp.].—85. A syntax common to all the good Greek writers for οὐκ ἂν γνυῖξ, Τυδείδης ποτέροις μετείη.—87. For ἀνὰ πεδίον, per campum.—88. See 4, 452. In prose, ἰσκέδασε, fm (σ)κεδάννυμι. Γέφυραι does not mean bridges, as we see by the following line; but earth-works, embankments, dykes. — 89. ἰσχανόωσιν, fm ἰσχανάω, synonymous with ἰσχουσιν. The word ἐεργμέναι [ἔργω, εἶργω], which means *closed in*, has very much embarrassed both ancient and modern commentators. The best explanation is: the dykes, being (now themselves) closed in (= surrounded by the swollen river) cannot contain it, cannot enclose or confine it in its bed [I prefer the explanation γέφ. ἐεργμένη = *rons, septus, bene munitus*]. Ἀλῶαι : χωρία ἀμπελόφυτα ἢ δασυρό-

93 ὡς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἑόντες.

Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός,
96 θύνοντ' ἄμ πεδίον, πρὸ ἔθην κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδεΐδῃ ἐπιταίνετο καμπύλα τόξα,

καὶ βάλ' ἐπαΐσσοντα, τυχῶν κατὰ δεξιὸν ὦμον,
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,
100 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.

Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
"Ὀρнуσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·

βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ ἔφημι
104 δῆθ' ἀνσχίσεσθαι κρατερὸν βέλος, εἰ ἑτεὸν με
ᾤρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.

"Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
ἀλλ' ἀναχωρήσας πρὸσθ' ἵπποιϊν καὶ ὄχεσφιν
108 ἔστη, καὶ Σθέnelον προσέφη, Καπανήϊον υἱόν·

"Ὀρσου, πέπον Καπανηϊάδη, καταβήσεο δίφρου,
ὄφρα μοι ἐξ ὦμοιο ἐρύσσης πικρὸν οἰστόν.

"Ὡς ἄρ' ἔφη· Σθέnelος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
112 πὰρ δὲ στάς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὦμου·
αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

Δὴ τότε ἔπειτ' ἠράτο βοὴν ἀγαθὸς Διομήδης·

Κλυθί μοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη·

116 εἰποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης

δηΐω ἐν πολέμῳ, νῦν αὐτ' ἐμὲ φίλαι, Ἀθήνη·

δοῦς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,

φυτα, κῆποι, ἄρουραι. Sch.—91. [ὄτ' ἐπιβρίση, cf. 2, 147.]—92. ἔργα : τὰ γεώργια, Sch. ; so Virg. : "Sternit agros, sternit sata laeta boumque labores.—94. μίμνω or μίνω τινά, maneo, sustineo alicuius. πολέες = πολλοί.—99. γύαλον, a convex metal plate, which covers either the breast or the back. Two of these plates, γύαλα, joined by clasps or small chains, formed the θώραξ, or cuirass. Fm διέπταμαι. — 100. διέσχεν [to hold on through =], to penetrate : from the signification of ἔχειν, with the name of a place : to take the direction of [e. g. Πύλονδ' ἔχον]. — 101. = ἐπὶ τούτῳ, neut. — 104. Fm ἀνέχομαι. — 106. [δάμασσεν, domuit, occidit.] — 107. = ὄχεων. See 4, 452. — 108, 109, 110. Καπανηϊός and Καπανηϊάδης, formed fm Καπανεύς, as Πηληϊός, Πηληϊάδης, fm Πηλεύς. — 109. ὄρσο, see 3, 250. πέπον, see 2, 235.—113. ἀνακοντίζειν is here intrans. : ejaculari se, to spout up. στρεπτός χιτῶν, according to Aristarchus, a coat of chain-mail (distinguished fm ring-mail by having angular wires or meshes ; fm στρίψω, interto). Others understand, on account of γύαλον, mentioned at v. 99, the place where the two plates of the cuirass are attached by a little chain, or by rings. — 117. φίλαι, see 61. — 118.

- 119 ὃς μ' ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησι
 120 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο.
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἑλαφρά, πόδας καὶ χεῖρας ὑπερθεν
 ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα·
 124 Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι
 ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα
 ἄτρομον, οἶον ἔχεσκε σακῆσπαλος ἱππότα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἢ πρὶν ἐπῆεν,
 128 ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 Τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἴκηται,
 μήτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 132 ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξεί χαλκῷ.
 Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη.
 Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι,
 136 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,
 ὃν ρά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις οἴεσσι
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσῃ
 τοῦ μὲν τε σθένος ὤρσεν· ἔπειτα δέ τ' οὐ προσαμύνει,
 140 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
 αἴ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξ ἄλλεται αὐλῆς·

ἔλκιν, see 37.—ἐς ὀρμὴν ἔγχους, within reach of the lance. Ancient authors do not always follow what may be called the chronological order of the circumstances of an action. Sometimes they put the most important fact first, and then state the *earlier* particulars in their order.—Here Diomédès says: Vouchsafe that I may be able to slay the Trojan, and (in order to this) that he may come within reach of my lance. — 119. In prose, φθάσας. — 124. μάχεσθαι, for the imperat., as at v. 130. — 125. Constr. ἐν στήθεσσι ἐνῆκα, fm ἐνίημι. — 127. Imitated by Virg. *Æn.* xi. 604. — 129. πειρώμενος, understand σοῦ, (*te*) *tentans* (*certamine*), wishing to measure himself with thee. Also at v. 220, 279. — 132. ἔλθῃσι = ἔλθῃ. οὐτάμεν, infin. (see I, 525) for imperat. — 136. μιν ἔλεν, the construction suddenly changes: we should have expected πλήτο μένος.—137. (ἐν) ἀγρῷ. — 138. χραύειν, to wound slightly. — 139. [προσαμύνει, sc. ὁ ποιμὴν.] — 140. ἐρῆμα, uncovered places, opp. to σταθμούς. The same terms are opposed in the *Philoctetes* of Sophocles (v. 34): τὰ δ' ἀλλ' ἐρῆμα κούδιν (καὶ οὐδὲν) ἐσθ' ὑπόστεγον (fm στέγη, covered by a roof). [So *Bth.*—al. τὰ δὲ (= τὰ ποιμῆνια) ἐρῆμα γενόμενα τῇ τοῦ ποιμένου φυγῇ. *Eust. S. C.* They then make φοβεῖται = *fugiunt.*] — 141. ἀγχιστῖναι: πυκναί, *Sol.* κέχυνται (χέω), *fusæ sunt*, are piled up.—142. ὁ, the lion. There is nothing

- 143 ὡς μεμαῶς Τρώεσσι μίγη κρατερὸς Διομήδης.
 144 Ἔνθ' ἔλεν Ἀστυνοὸν καὶ Ὑπείρονα, πειμένα λαῶν.
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί,
 τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὤμον
 πληξ'. ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἠδ' ἀπὸ
 νώτου.
 148 Τοὺς μὲν ἕασ', ὁ δ' Ἄβαντα μετώχετο καὶ Πολύϊδον,
 νίεας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους,
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
 152 Βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
 ἄμφω τηλυγέτω. ὁ δὲ τείρετο γήραϊ λυγρῶ,
 υἶον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 Ἔνθ' ὄγε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν
 156 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
 Ἔνθ' υἱας Πριάμοιο δύω λάβζε Δαρδανίδαο,
 160 εἰν ἐνὶ δίφρῳ ἕοντας, Ἐχέμμονά τε Χρομίον τε.
 Ὡς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξυ
 πόρτιος ἠὲ βοῦς, ξύλοχον κάτα βοσκομενάων·
 ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἶος
 164 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

more frequent in H.'s comparisons than descriptive traits, which are quite foreign to the strict object of the comparison. We have here an example of this: the lion has cleared the enclosed fold (*αὐλῆς ὑπεράλμενον*, v. 138). His fury is heightened by a slight wound. It is needless to say that he kills a great number of sheep. After which, vigorously springing up (*ἔμμεμαῶς* ["with a bound," Cp.]), he departs from the deep enclosure, *βαθείας αὐλῆς*, so called from the height of the wall which surrounds it. Thus we have here, as in other Homeric comparisons, the complete picture of an action, of which only the principal part is in exact relation to the subject of the recital. Every other interpretation is contrary to the genius of the language and poetry of H.—146. *κληῖς* = *κλείς*, the clavicle, shoulder-blade. — 147. *ἐέργαθεν*: *ἀπέκοψε*, Sch. Formed fm *ἔργω* = *εἶργω*, to separate.—150. *ἐρχεσθαι*, *profiisci*, to set out. *ἐκ* belongs to *ἐκρίνατο*. — 153. *τηλυγέτω*, see 3, 175. — 154. *ἐπὶ κτεάτεσσι λιπέσθαι* (*αὐτόν*), to leave behind him (inf. of purpose), for his wealth, to possess or inherit it. Ἐπί, with the dat., marks the end, destination. — 157. *ἐκ μάχης*. — 158. = *διεδατέοντο*, *partiti sunt*: *διεμερίζοντο*, Sch. *κηρωσταί*, his collateral relations; found only in this line. — 161. *ἐν βουσί θορῶν* (fm *θρώσκω*), a union of two moments of the action: *εἰς βοῦς θορῶν καὶ ἐν οἱ μετ' αὐταῖς ὦν*.

Æneas exhorts Pandarus to arrest the progress of Diomédês, whom they both attack. Pandarus is killed ; Æneas is wounded in defend ing his corpse, and Diomédês, pursuing Aphrodîtê, anxious to save her son, wounds and threatens her.

- Τὸν δ' ἴδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν
 βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 168 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 Εὖρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε
 στῆ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἤυδα·
 Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοί,
 172 καὶ κλέος ; ὧ οὔτις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
 Ἄλλ' ἄγε, τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνα-
 σχῶν,
 ὅστις ὕδε κρατεῖ, καὶ δὴ κακὰ πολλὰ ἔοργε
 176 Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μή τις θεός ἐστι, κοτεσσάμενος Τρώεσσι,
 ὦν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.
 Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 180 Αἰνεΐα, Τρώων βουλευφόρε χαλκοχιτώνων,
 Τυδείδῃ μιν ἔγωγε δαΐφρονι πάντα εἴσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
 184 Εἰ δ' ὄγ' ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὄγ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι
 ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 188 Ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλοιο·
 καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῆϊ προιάψειν

= ἐξάξῃ, fm ἐξάγνυμι, *diffringo*. — 164. ἔβησα (fm βαίνω) has the active sense: to cause to descend (ἐξ) or mount (εἰς). [*He brought them down from their chariots.*]

167. ἔβη δ' ἴναί, set himself to go. ἄν = ἀνά. — 172. ἐρίζεται, *certat, simulatur*. — 174. Fm ἐπίημι. ἀνασχῶν, see 1, 450. — 175. Fm ἔργω = ἔρδω. — 178. ἰερῶν, gen. indicating the cause. For ἔπεισι.—182. τρυφάλεια, see 3, 376. αὐλώπις, a word of which the exact sense was early lost. We find three explanations in the grammarians: 1. of a cylindrical form, lengthened to a point; 2. pierced with holes in the visor; 3. furnished with a small pipe at the summit, to receive the plume or tuft.—185. ἀνευθε θεοῦ, in Lat., *sine numine*, without the aid of a god. τάδε μαίνεται = οὕτω μαίνεται. — 186. Horace (Ode 1, 2, v. 31): *Nube candentes humeros amictus Apollo*. — 187. κιχήμενον: ἐπιελθόν, *Sch.* — 190. [*“ through his*

- 191 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τις ἔστι κοτήεις.
 192 Ἴπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλά που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοί, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες Ἴπποι
 196 ἑστᾶσι, κρῖ λευκὸν ἔρεπτόμενοι καὶ ὀλύρας.
 Ἥ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἔρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 Ἴπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 200 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
 ἀλλ' ἐγὼ οὐ πιθόμην (ἦ τ' ἂν πολὺ κέρδιον ἦεν),
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς,
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 204 Ὡς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυρος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
 Ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδείδῃ τε καὶ Ἀτρείδῃ· ἐκ δ' ἀμφοτέροισιν
 208 ἀτρεκές αἶμ' ἔσσενα βαλῶν· ἦγειρα δὲ μάλλον.
 Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλύμην ὅτε Ἴλιον εἰς ἐρατεινὴν
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίψ.
 212 Εἰ δέ κε νοστήσω, καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἐπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαιινῶ ἐν πυρὶ θείην,
 216 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.
 Τὸν δ' αὐτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἠῦδα·
 Μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν

cordet's scallop. Cp. Cf. v. 99.] — 191 νύ, or νύν (enclitic), in prose, οὐν. — 192. = πάρεσι. ἐν is governed by ἐπί in ἐπιβαίην. — 194. πέπλοι here: carpets [*οἰκουμῆς τελα ἐτραπια σὺντ.* Bth.]. — 195. Fm πετάννυμι. — 196. κρῖ, App. II. ὀλυρᾶ, *tritium spelta*; a sort of wheat. — 198. ποιητός (as sometimes in Lat. *factus*, and in French *travaillé*), cunningly wrought. — 201. κέρδιον ἦν (sc. *πιθίσθαι*): it would have been more advantageous, better, to obey; formed as if fm κέρδος. — 203. εἰλω, εἰλίω, *conspiro*; εἰλισθαι, to be crowded together (in the besieged city). = ἄδδην, App. V. — 204. ὀδως ἔλιπον (τοὺς ἵππους). — 208. σείω, *cito*, to put in motion; cause to flow, to draw (blood). [ἀτρεκές as adv.] ἠγείρειν, to animate (sc. αἵτους). — 211. = χαριζόμενος. — 212. [ἐσόψομαι, subj. D. 96.] — 214. = ἀποτάμοι. — 216. [διακλάσσας = διακλάσας (κλάω), *confringens*]. — 219. πάρος—πρὶν γε. Elsewhere H. uses πρὶν—πρὶν.

- 220 ἀντιβίην ἐλθόντε, σὺν ἔντεσι πειρηθῆναι.
 Ἄλλ' ἄγ', ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἶοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβε-
 σθαι·
- 224 τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ.
 Ἄλλ' ἄγε νῦν, μάστιγα καὶ ἠνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι·
- 228 ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.
 Τὸν δ' αὐτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἠνία καὶ τεῶ ἵππῳ
 μᾶλλον ὑφ' ἠνιόχῳ εἰωθότι καμπύλον ἄρμα
- 232 οἴσετον, εἴπερ ἂν αὐτε φεβώμεθα Τυδέος υἱόν.
 Μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθύγγον ποθέοντε·
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
- 236 αὐτῷ τε κτείνῃ, καὶ ἐλάσση μώνυχας ἵππους.
 Ἄλλὰ σύγ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὄξει δουρί.
 Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
- 240 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους.
 Τοὺς δὲ ἴδε Σθέnelος, Καπανῆιος ἀγλαὸς υἱός,
 αἴψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
 Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
- 244 ἄνδρ' ὀρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς,
 Πάνδαρος, υἱὸς δ' αὐτε Λυκάονος εὐχεται εἶναι·
 Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
- 248 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 Ἄλλ' ἄγε δὴ, χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
 θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης.

See I, 97. ἐπὶ to be joined to the partcp.: νῶ ἱπιελθόντε.—222. Τρώϊοι, see v. 265, &c. πεδίου depends on the local advn. ἐνθα καὶ ἐνθα, like *hic locorum*.—224. τῷ, nom. νῶϊ, accus. — 225. ἐπορέξῃ: παράσχη, Sch., to extend = to give. — 228. δέχομαι, see on 2, 794; 4, 107. — 233. μὴ ματήσετον [subj. D. 96], *lest they should hesitate, or refuse to stir; for [δέδοικα μὴ ματήσητον], I fear they may, &c. [ματῶν, lit. frustra esse. μάτην.]*—234. ἐκφέρειν (ἡμᾶς). — 236. In the sense of ἀπειλάσῃ. — 243. Virg.: *animo gratissime nostro*. — 245. ἴς, ἰνός, nerve, strength.—248. = ἐκγεγονέναι. — 249. χαζώμεθ' ἐφ' ἵππων, let us retire to the chariot. Diomedés was fighting on foot, as we

- 251 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
- 252 Μῆτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω.
Οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως
- 256 ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
Τούτῳ δ' οὐ πάλιν αὐτίς ἀποίσειτον ὠκέες ἵπποι
ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
Ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
- 260 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἠνία τείνας·
Αἰνεῖαι δ' ἐπαΐξαι μεμνημένος ἵππων,
- 264 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.
Τῆς γάρ τοι γενεῆς ἧς Τρωΐ περ εὐρύοπα Ζεὺς
δῶχ', υἱὸς ποινὴν Γανυμήδεος· οὐνεκ' ἄριστοι
ἵππων ὄσσοι ἔασιν ὑπ' ἠῶ τ' ἠελιόν τε.
- 268 Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
λάβρη Λαομέδοντος ὑποσχὼν θήλειας ἵππους·
τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
τούς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,
- 272 τῷ δὲ δὴ Αἰνεῖα δῶκεν, μήστῳρε φόβοιο.
Εἰ τούτῳ κε λάβομεν, ἀροίμεθά κε κλέος ἐσθλόν.
Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους.
- 276 Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς δῖστός·
νῦν αὐτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.

see by vv. 255 and 4, 419. — 252. φόβονδε (= εἰς φόβον) ἀγορεύειν, to speak words which tend to flight, to speak of flight. σέ represents the subject. — 255. [ἀλλὰ καὶ αὐτως, even thus, i. e. on foot.] — 256. ἔῃ, as one syllable by synizēsis. — 258. [εἴ γ' οὖν, even though, possibly.] — 259. See 1, 297. — 262. ἐρυκακέειν and the following infin., are (virtually) imperatives. ἄντυξ, the rim or rail of the chariot between the horses and the body, from the central button of which the reins were hung. — 263. ἐπαΐσσω, c. gen. [irrus in *Aeneas*.] — 265. Ταύτης γάρ (οὔτοι οἱ ἵπποι εἰσὶ) γενεᾶς, ἧς, by attraction for ἦν. — 266. ποινή, compensation. — 268. τῆς γενεᾶς, partitive gen., [some] of this race, or breed. — 269. *Clam Laomedonte*. ὠκὺ δαμάσσατο, *mittens (maribus faeminas)*. — 270. τούτων (fem.) dpt. on γενέθλη, *propago*. — 272. See 4, 328. So in other passages, H. gives

- 280 Ἡ ῥά, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῆ χαλκείη πταμένη θώρηκι πελάσθη.
Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὺς νίος·
- 284 Βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἴω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.
Τὸν δ' οὐ ταρβήσας προσέφη κρατερός Διομήδης·
Ἕμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἴω
288 πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
Ὡς φάμενος, προέηκε· βέλος δ' ἴθυνεν Ἀθήνη
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας,
292 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς
ἀτειρής.
αἰχμῆ δ' ἐξεσύθη παρὰ νείατον ἀνθρεῶνα.
Ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ,
αἴολα, παμφανόωντα· παρέτρεσαν δὲ οἱ ἵπποι
296 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
δείσας μήπως οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
Ἄμφι δ' ἄρ' αὐτῷ βαῖνε, λέων ὡς ἀλκὶ πεποιθώς.
300 Πρόσθε δὲ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσην,
τὸν κτάμεναι μεμαῶς ὅστις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. Ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροισιν,
304 οἶοι νῦν βροτοὶ εἰσ'· ὃ δὲ μιν ῥέα πάλλε καὶ οἶος.

to war-horses various attributes of the heroes.—280. = ἀναπαλῶν, with the Ep. redupl.—283. See v. 101.—284. = βέβλησαι, perf. pass. [κενεῶν, the sunk.]—285. See 104.—287. ἤμβροτον (Ep.) = ἡμαρτον (ἡμαρτον, with β introduced, as in μεσημβρία = μεσημ(ε)ρία).—289. ἄσαι, aor. of ἄω, to satisfy. ταλαύρινος, courageous, according to Aristarchus, a peculiar form (σχηματισμός) of ταλάω (τλημι), *audeo*. According to others fm τλημι and ῥινός, *qui scutum sustinet*. Line 239 of book 7 makes in favour of Aristarchus.—291. (ές) ῥίνα.—295. παρατρέω, to start aside through fear.—298. = ἐρυσαιντο.—299. ἀμφιβαίνειν, see l. 37. ἀλκί, App. II.—300. οἱ = ἐαυτῷ, is here and at v. 315 the *dativus commodi*, and πρόσθε is an adv., *sibi tenebat ante*, which amounts to *ante se*. As a prep. πρόσθε governs the gen.—303. μέγα ἔργον appears to be the same as μέγα χρῆμα in Herod. and the Attic writers, a *huge mass*, a *mighty bulk*.—304. ῥέα or ῥεῖα = ῥαδίως. Imitated by Virg. *Æn.* xii. 897, &c. “We have no occasion to ascend to the most remote antiquity. Men have always depreciated the present, and vaunted the past.” *Dugas Montbel*. [Cf. also Eccles. vii. 10: “Say not thou, What is the cause that the former days were better than these? For

305 Τῷ βάλεν Αἰνεῖαο κατ' ἰσχίον, ἔνθα τε μηρὸς
 ἰσχίῳ ἐνστρέφεται· κοτύλην δέ τέ μιν καλέουσι·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 308 ὥσε δ' ἀπὸ ρίνον τρηχὺς λίθος. Αὐτὰρ ὄγ' ἦρωσ
 ἔστη γνύξ ἐριπών, καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νύξ ἐκάλυψε.

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνεΐας,
 312 εἰ μὴ ἄρ' ὕξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι.

Ἀμφὶ δὲ ὄν φίλον υἷον ἐχεύατο πήχες λευκῷ·
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
 316 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων,
 χαλκὸν ἐνὶ στήθεσσι βαλών, ἐκ θυμὸν ἔλοιτο.

Ἡ μὲν εὖν φίλον υἷον ὑπεξέφερεν πολέμοιο·
 οὐδ' υἷος Καπανῆος ἐλήθετο συνθεσιῶν
 320 τάων ἅς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης.

Ἄλλ' ὄγε τοὺς μὲν εἰὸς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας·
 Αἰνεΐαο δ' ἐπαΐξας καλλίτριχας ἵππους

324 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς·
 δῶκε δὲ Δηϊπύλῳ (ἐτάρω φίλῳ, ὄν περὶ πάσης
 τῆεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη)
 νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν. Αὐτὰρ ὄγ' ἦρωσ,

thou dost not inquire wisely concerning this —"] — 306. = στρέφεται ἐν ἰσχίῳ, where the thigh turns into the os ischion. κοτύλη is the general name of every round [cup-like] cavity.—307. πρὸς, adv. insuper, moreover. — 308. = ἀπῶσε δέ. — 309. ἐρείσασθαι γαίης [to lean on the earth: gen. as with other verbs of holding, clinging to, e. g.], ἔχεισθαι τινος. — 310. ἀμφὶ δὲ ὄσσε, κ.τ.λ. This expression, which ordinarily indicates death, means here, and at 11, 356, only a fainting fit. — 311. [The usual form for *would have perished* is κεν ἀπώλετο. The optative occurs again, v. 388; and opt. of pres. 17, 70.]—314. She *threw* (= threw) her arms round her son; to express the tenderness and graceful movement of her arms. All the Greek authors say ὑγρὰ μέλη, to designate very flexible limbs; supple, the movements of which are easy.—315. See 300. ἐκάλυψεν = ἔθηκεν ὡς κάλυμμα. —316. ἔμεν = εἶναι [inf. of *purpose*, Gr. 809].—317. See 161. = ἐξέλοιτο. — 321. [ἠρύκακε, *inhibuit*, ἰρύκω. C.] — 325. περί, above. — 326. It is usual to explain here, and Od. 18, 248, οἱ ἄρτια by ἡρμοσμένα, *sibi congruentia*, because conformity of views and character is the principal cause of friendship. [I prefer this with S. C. Bēh.] Db. had rather take ἄρτια in the sense it bears in all the other passages of H., and in the adj. ἀρτίφρων, *sana*, sensible, and οἱ φρεσὶν = φρεσὶν ἐγῶς, *ments sua*; because he was of a sensible mind. On εἰδέναι, see 2, 213, note.—327. = ἐπὶ νῆας ἐλαύνειν [inf.

- 328 ὦν ἵππων ἐπιβάς, ἔλαβ' ἠνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους,
 ἐμμεμαώς· ὁ δὲ Κύπριν ἐπ' ἴχεται νηλεὶ χαλκῷ,
 γιγνώσκων ὅτ' ἀναλκίς ἔην θεός, οὐδὲ θεάων
- 332 τάων αἴτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίη, οὔτε πτολίπορθος Ἐννύ.
 Ἄλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 ἔνθ' ἐπορεζάμενος μεγαθύμου Τυδέος υἱός
- 336 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῳ δουρὶ
 ἀβληχρῆν· εἶθαρ δὲ δόρυ χροὺς ἀντετόρησεν,
 ἀμβροσίου διὰ πέπλον, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερθέναρος. Ῥέει δ' ἀμβροτον αἶμα
 θεοῖο,
- 340 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν·
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·
 τοῦνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.
 Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷόν.
- 344 Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλ-
 λων
 κυανέη νεφέλη, μή τις Δαναῶν ταχυπώλων,
 χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἔλοιτο.
 Τῇ δ' ἐπὶ μακρὸν αὔσε βοήν ἀγαθὸς Διομήδης·
- 348 Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος·
 ἦ οὐχ ἄλις ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;

of purpose, Gr. 809], the dat. *ναυσίν* adds the shade of meaning for *to be, to remain, there*.—328. ὦν = ἔων.—329. Τυδεΐδην, towards Diomedes; accus. of the object, towards which the action is directed.—333. [οὔτ' ἄρα, neither, as he feared: ἄρα used in the recognition of a past mistake. Hartung.] Ἐννύ, according to the tradition, the mother, or nurse, or sister of Arès; the *Bellona* of the Latins.—334. ὀπάζων: διώκων, Sch. [a rare meaning. C.]—335. ἐπορεζάμενος, contra tendens, reaching, dashing (himself) towards (Aphroditè).—336. H. does not aspirate the aor. of ἄλλομαι, ἄλλο.—337. ἀβληχρός, or βληχρός, synom. of ἀπαλός, μαλακός. εἶθαρ = εὐθέως. ἀντιτόρῳ, to pierce [c. acc.; here gen. is partitive gen. C.].—339. Ὑπὲρ τὸ ἔσχατον τοῦ κοίλου τῆς χειρός, Sch. [θέναρ, palm. πρυμνὸν used substantively].—340. ἰχώρ ['ichor pure.' Cp.], serum, with this word, and in these three lines, the poet corrects what he has just said, by accommodation, as if speaking of a human warrior, ῥέειν αἶμα θεοῖο.—342. ἀθάνατοι, means here simply gods, as θνητοί, men.—343. = ἀφ' ἑαυτῆς (far from her) κατέβαλεν.—344. [μετὰ χερσὶν (between =) in his hands (arms). μετὰ χερσὶν is very common. So μετὰ γαμφηλῶσιν, 13, 200.]—349. ἦ οὐχ to be pronounced as one syllable by synizesis. [ἠπεροπεύειν, to scold: related to ἔπος, ἀπύω, ἠπύω, L. and S.; quasi ἀ-προπ-εύειν, fm ἀπρεπής:

350 εἰ δὲ σύγ' ἐς πύλεμον πωλήσειαι, ἢ τέ σ' οἴω
ρίγησειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι."

Aphrodité, conducted by Iris, regains Olympus, where her mother Diónè consoles her, and cures her wound. Athéné rallies the goddess. Zeus gently reproaches her.

352 Ὡς ἔφαθ'· ἢ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ'
αἰνῶς.

Τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὀμίλου,
ἀχθομένην ὀδύνησι· μελαίνετο δὲ χροῶα καλόν.
Εὐρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα
356 ἡμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
Ἢ δὲ γνῦξ ἐριποῦσα, κασιγνήτοιο φίλοιο
πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·

Φίλε κασίγνητε, κόμισαί τέ με, δός τέ μοι ἵππους,
360 ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἴν' ἀθανάτων ἔδος ἐστί.
Λίην ἀχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,
Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.

Ὡς φάτο· τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·
364 ἢ δ' ἐς δίφρον ἔβαινε, ἀκηχεμένη φίλον ἦτορ.
Πὰρ δέ οἱ Ἴρις ἔβαινε, καὶ ἠνία λάζετο χερσί,
μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἄκουτε πετέσθην.

Αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
368 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις,
λύσασ' ἐξ ὀχέων· παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
Ἢ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτην,
μηρὸς ἔης· ἢ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,

372 χεῖρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραγιῶνων
μασιδίως, ὡσεὶ τι κακὸν ῥέζουσιν ἐνωπῇ ;

Τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη·
376 Οὐτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,

properly, to deal unhandsoemly. Dōd.]—351. ἐτέρωθι, elsewhere (than in battle). The very name only of war would make thee shudder.

354. ἐμελαίνετο (Aphrodité).—355. ἐπ' ἄρ., to the left of the field of battle, on the bank of the Scamander. See v. 36. Her spear and her chariot were resting upon a cloud, ἀέρι ἐκέκλιτο. See 3, 381.—

361. Ἄκος οὐτῶν τινα is an extension of the well-known Greek constr. μάχην μάχεσθαι. They say βαρεῖαν (πληγὴν) ἐπληξί με [Gr. 755]. — 364. ἀκαχημένη fm the obsol. pres. ἀχομαι, fm ἄχος, dolor.—365. λάζετο : ἔλαβε. Sch. — 366. ἐλαύνειν, infin. of purgare [Gr. 809]. τῷ, the two coursers.—369. εἶδαρ, fm ἔδω (ἔσθιω) = ἔδεσμα.—371. ἀγκὰς, adv., in her arms. ἦν = ἐήν.—372. See 1, 361.—374. ἐνωπῇ, adv. : ἐν ὄψει, φανερώς, Sch.—376. See n. on 4,

- 377 οὐνεκ' ἐγὼ φίλον υἷον ὑπεξέφερον πολέμοιο,
 Αἰνεΐαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή
 380 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.
 Τὴν δ' ἠμείβετ' ἔπειτα Διώνη, δια θεάων·
 Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ.
 Πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 384 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 Τλή μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης.
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 χαλκῆψ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 388 Καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητριή, περικαλλῆς Ἡερίβοια,
 Ἐρμέμ ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα,
 ἤδη τειρόμενον· χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 392 Τλή δ' Ἥρη, ὅτε μιν κρατερός παῖς Ἀμφιτρώωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 Τλή δ' Αἰδης ἐν τοῖσι πελώριος ὠκὺν οἷστόν,
 396 εὔτε μιν ὠντὸς ἀνὴρ, υἷος Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν, ὀδύνησιν ἔδωκεν.
 Αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον,

525.—379. αἰνή (or δεινή) ἐστιν.—382. ἀνάσχεο, *sustine.* = τλήθι: ὑπόμεινον, *Sch.*, endure this.—383. = ἔτλημεν, as τλή for ἔτλη.—384. ἐξ, from: on the part of. What follows retraces certain myths of the highest antiquity, *ἱεροὶ λόγοι*, arranged according to the exigencies of poetry, and treated by poets anterior to H.—387. ἐν κεράμῳ, means *in an [earthen] cask or jar*. Some commentators have taken offence at this, and translated the word a *prison*, on the ground that a prison at Cyprus was so called. In our ignorance of the myth, which forms the foundation of this tale, it is impossible to decide any thing; but he who knows the character of this kind of myths, will not hesitate to hold to the literal sense of them.—388. ἄτος, see 6, 203.—389. Eeribœa, or Eribœa, mother-in-law of Aloëus, daughter of Eurymachus, son of Hermès.—392. *Amphitryoniades*, Heraclès.—394. μιν = αὐτήν.—395. ἐν τοῖσι = ἐν τοῦτοις, *inter hos*, or *inter hæc*; in the same war against Pylos in which Hêrê was wounded.—396. ὠντὸς is found in Herod. also for ὁ αὐτός.—397. ἐν νεκύεσσι, among the rest of the wounded and dead (as below, v. 886, ἐν νεκάδεσσι); or else βαλὼν ἐν νεκύεσσι, cast him on the heap of dead; more expressive than καταβαλὼν, *dejecit*, would have been. In Heraclès' war against Pylos, Hadês (Pluto) and Hêrê lent aid to the Pylians. ὀδύνας αὐτὸν ἔδωκεν, stronger than ἔδωκεν ὀδύνας αὐτῷ. So in Lat. *dare aliquem leto, morti, fugæ*, because these things seize upon a man, and *master* him; and so what one gives to any one, is a thing of which he remains master.—398. Pluto, wounded, returns

- 199 κῆρ ἀχέων, ὀδύνησι πεπαρμένος (αὐτὰρ ὀϊστός
 100 ὤμῳ ἐνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν)·
 τῷ δ' ἐπὶ Παιῶν ὀδυνήφατα φάρμακα πάσσων,
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 Σχέτλιος, αἰσυλοεργός, ὃς οὐτ' ὄθετ' αἰσυλα ρέζων,
 404 ὃς τόξοισιν ἔκηδε θεούς, οἱ Ὀλυμπον ἔχουσι.
 Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη·
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 408 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν,
 ἔλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.
 Τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι,
 φραζέσθω, μήτις οἱ ἀμείνων σεῖο μάχεται·
 412 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
 ἐξ ὕπνου γούωσα φίλους οἰκῆας ἐγείρη,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο.
 416 Ἥ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ·
 ἄλθετο χεῖρ, ὀδύνη δὲ κατηπιόωντο βαρεῖαι.
 Αἰ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη,
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 420 Τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη·
 Ζεῦ πάτερ, ἧ ῥα τί μοι κεχολώσεται ὅττι κεν εἶπω;
 ἧ μάλα δή τινα Κύπρις Ἀχαιϊάδων ἀνιείσα
 Τρωσὶν ἄμ' ἐσπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
 424 τῶν τινὰ καρρῆζουσα Ἀχαιϊάδων εὐπέπλων,
 πρὸς χρυσῆν περόνη καταμύξατο χεῖρα ἀραιήν.
 "Ὡς φάτο· μείδησεν δὲ πατῆρ, ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην·

home, not to Tartarus, but to Olympus; a circumstance borrowed from an older mythology than that of which H. makes use in his two poems.—399. Fm *πείρω*, to pierce. — 400. = *ἠλήλατο*, fm *ἐλαύνω*. *ἔκηδε*: *ἐλύπει*, *ἠνία* (fm *ἀνιάω*), Sch. — 401. *τῷ* (*ὤμῳ*) *ἐπιτάσσω*. *Παιῶν*, Pæēdon, or Pæan, the physician of the gods. — 403. *ὄθετο*. See n. on l, 181.—405. = *ἐπὶ σοί*, against thee. Fm *ἀνίημι*, *immitto*, *incito*.—412. [*δὴν*, App. IV.] *Ægialēa*, the youngest of the daughters of Adrastus.—414. *κουρ*. See l, 114.—416. *ἀμφοτέραις* (*χερσί*). *ἰχῶ* = *ἰχῶρα*, see 340 and App. II. = *ἀπωμόργνυ*.—417. In prose *ἀλθαίνομαι*, *sanor*. *κατηπιόω*, lit. to mollify; to assuage, fm *ἠπιος*.—422. See 405. — 423. [*ἐσπέσθαι*, a form of *aor. inf.* rejected by Th., but defended by Sptz.]—424. *καρρῆζουσα*, see l, 361. *τῶν τινὰ*, a resumption of the *τινα* in v. 422. — 425. [*ἀραιός*, slender, delicate; afterwards spongy, porous.]

428 Οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήια ἔργα·
ἀλλὰ σύγ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ' Ἄρῃ θεῶ καὶ Ἀθήνῃ πάντα μελήσει.

Apollo arrests Diomédès, and saves the life of Æneas ; but is nevertheless obliged to summon Arès to his assistance.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
432 Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων.
Ἄλλ' ὄγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
Αἰνεΐαν κτεῖναι, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
436 Τρὶς μὲν ἔπειτ' ἐπόρουσε, κατακτάμεναι μενεαίνων
τρὶς δέ οἱ ἐστυφέλιξε φαινήν ἀσπίδ' Ἀπόλλων.
Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
440 Φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖσιν
ἴσ' ἔθελε φρονέειν· ἐπεὶ οὔποτε φύλον ὁμοῖον
ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων.
Ὡς φάτο· Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
444 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Αἰνεΐαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
ἦτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
448 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε.
Αὐτὰρ ὁ εἶδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων,
αὐτῷ τ' Αἰνεΐα ἴκελον καὶ τεύχεσι τοῖον·
ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
452 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
ἀσπίδας εὐκύκλους λαισήϊά τε πτεροέντα.
Δὴ τότε θεοῦρον Ἄρῃα προσηύδα Φοῖβος Ἀπόλλων·
Ἄρες, Ἄρες, βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
456 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

433. δ = ὅτι. [ὑπείρεχε = ὑπερεῖχε.]—434. [ἄζετο, l, 21.] ἴετο: προειθυμῆτο, Sch. — 435. = ἀποδῦσα. — 439. δέ (in apodosis), see l, 137, 324, and App. IV.—446. Περγάμῳ, see 6, 512. The mother and sister of Apollo are supposed to live with him. — 448. ἐκύδαινον, gave or restored to him his glory, his beauty ; a meaning which κύδος often has in H. [V. Æn. l, 591, et laetos oculis afflarat honores.] — 450. τοῖον, tale = simile. — 452. βοείας, see 4, 447. — 453. λαισήϊα, a kind of small and very light buckler. Hence πτερόεντα [light as a feather], which is more natural than to attribute it to its resemblance to a wing. They were in use among several Asiatic nations, and had the shape of a half-moon. [Unde factum sit, in-

457 Τυδείδην, ὃς νῦν γε καὶ ἄν Διὶ πατρὶ μάχοιτο ;
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῶ·
αὐτὰρ ἔπειτ' αὐτῶ μοι ἐπέσσυτο, δαίμονι ἴσος.

Arès (under the form of Acamas, the leader of the Thracians on the Hellespont) excites the Trojans. Sarpèdôn reproaches Hector with his inaction. The son of Priam brings back his men to the fight. Arès favours the Trojans. Apollo brings back Æneas. The Greeks being hardly pressed, Diomédès orders his men to retire fighting.

460 Ὡς εἰπῶν, αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ.
Τρωὰς δὲ στίχας οὔλος Ἄρης ὤτρυνε μετελθῶν,
εἰδόμενος Ἀκάμαντι θοῶ ἠγήτορι Θερρκῶν·
νιάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·

464 Ὡ υἱεῖς Πριάμοιο, Διοτρεφέος βασιλῆος,
ἔς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ;
ἢ εἰσόκεν ἀμφὶ πύλης εὐποιοιῆσι μάχωνται ;
κεῖται ἀνὴρ, ὄντ' ἴσον ἐτίομεν Ἐκτορι δίῳ,

468 Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαιο.
Ἄλλ' ἄγετ', ἐκ φλοίσβοιο σώσομεν ἐσθλὸν ἑταῖρον.

Ὡς εἰπῶν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.

Ἐνθ' αὖ Σαρπηδῶν μάλα νείκεσεν Ἐκτορα δῖον·

472 Ἐκτορ, πῆ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;
φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἠδ' ἐπικούρων
οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.

Τῶν νῦν οὔτιν' ἐγὼ ιδέειν δύναμ' οὐδὲ νοῆσαι,

476 ἀλλὰ καταπτώσσουσι, κύνες ὡς ἀμφὶ λέοντα.

Ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπικούροι ἐνειμεν.

Καὶ γὰρ ἐγών, ἐπικούρος ἐών, μάλα τηλόθεν ἤκω·

τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπι δινῆεντι·

480 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,
καδ' δὲ κτήματα πολλά, τὰτ' ἔλδεται ὅς κ' ἐπιδευῆς.

certum ; pro λάσιος, ut Sch. opinatur, non dictum esse, certissimum est. *Lob.*] — 458. *σχεδόν*, *cominus*. *καρπός*, the wrist.

461. *Τρωάς* (with this accent), *adject.* *οὔλος* = *όλοός* (fm *όλυμι*) *όλεθριος*. — 465. *ἔς τί*, *quousque*? — 469. = *σώσωμεν*. —

473. *ἔφης που*, you said the other day ; or, you said, if I mistake not. This last meaning of *που*, *opinor*, is met with especially in Att. writers. *ἔξειν*, that you would hold, guard, defend. —

474. *γαμβροί*. here, brothers-in-law, sisters' husbands. — 477. = *ἐνειμεν* (*τῇ πόλει*). — 479. A different river from the Trojan *Xanthus*. See 2, 877. — 481. *καδ' δέ* = *κατὰ δέ* supposes *κατὰ μὲν*,

which, to make the full opposition, ought to have been joined to the verb in the preceding line : *κατέλιπον μὲν ἄλοχον, κατέλιπον δὲ κτήματα, ὃς ἄν ἐπιδευῆς* (*ῆ*), *quousque est indigenus* (*iis*). This means : goods or possessions that must excite the envy of those who

- 482 Ἄλλὰ καὶ ὡς Λυκίους ὀτρύνω, καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον
 484 οἶόν κ' ἢ φέροισιν Ἀχαιοί, ἢ κεν ἄγοισιν·
 τῦνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὤρεσσι.
 Μήπως, ὡς ἀψῖσι λίνου ἀλόντε πανάγρου,
 488 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κῦρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.
 Σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
 ἀρχοὺς λισσομένω τηλεκλειτῶν ἐπικούρων,
 492 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.
 Ὡς φάτο Σαρπηδῶν· δάκε δὲ φρένας Ἔκτορι
 μῦθος.
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε·
 πάλλων δ' ὀξέα δοῦρα, κατὰ στρατὸν ὦχετο πάντη,
 496 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδ' ἐφόβηθεν.
 Ὡς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἀλώας,
 500 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
 κρίνη, ἐπειγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὡς τότε Ἀχαιοὶ

have them not. — 482. μέμονα and μέμαα (more frequent) are both in use (as γέγονα and γέγαα): *cupidius sum*.—483. ἀνδρὶ, against a warrior (indefinite): not against Diomédês. *Nihil mihi hinc (Trojæ) est tale quale . . .* I have nothing here of such a kind as . . . The verbs ἄγειν καὶ φέρειν are generally coupled together to denote the *carrying off* of booty: ἄγειν is to *drive away* herds, φέρειν to *carry off* inanimate objects.—485. τῦνη = σύ, *tute*.—486. = δάρεσσι, fm δαρ, *conjug* (root ἄρω, *jungo*). — 487. μήπως. See the note on v. 233. ἀψῖς: ἄμμα, *Sch.*: a lace, string [= *mesh*]. The word ἀλόντε presents two licenses: the lengthening of the first syllable, and the termination of the dual instead of that of the plur. — 492. νωλεμέως [= *indesinenter*] ἐχέειν, as in English, *to hold fast; to be firm; to continue their exertions*. ἐνιπήν: ἐπιπληξιν, *Sch.*: *objurgatio*. Sarpêdôn advises him to lay aside his invectives against the allies, and not to carry his censures up to the point of showing them that he regards their aid as useless (see v. 473, & c.).—493. [δάκε, *momordit, stung* him.] δάκνω. — 497. ἐλελίχθησαν [*conterti sunt*], they returned in a body. See I, 587. — 498. = ἐφοβήθησαν.—499, sqq. The ancients threshed and winnowed their corn on a threshing-floor (ἀλώη) in the field itself. See *Virg. Georg. i. 178, & c.* ἱεράς, consecrated to Dêmêtêr.—500. [ὅτε τε . . . κρίνη. Cf. 2, 147.]—501. ἐπειγομένων ἀνέμων, word for word, when the winds press on, blow freshly. See *Xenophon* in his *Œconomica*, ch. 18. — 502. ἀχυρμαί, the place where the winnowed chaff and straw falls, and is collected

- 503 λευκοὶ ὑπερθε γέγοντο κονισάλω, ὃν ῥά δι' αὐτῶν
 504 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἄψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἠνιοχῆες.
 Οἱ δὲ μένος χειρῶν ἰθὺς φέρον. Ἄμφι δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχη, Τρώεσσι ἀρήγων,
 508 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκράλαιεν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην
 οἰχομένην· ἧ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
 512 Αὐτὸς δ' Αἰνεΐαν μάλα πίνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνεΐας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν
 ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα
 516 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι.
 Οὐ γὰρ ἔα πόνος ἄλλος, ὃν Ἀργυρούτοξος ἔγειρεν,
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
 Τοὺς δ' Αἴαντε δύνω καὶ Ὀδυσσεὺς καὶ Διομήδης
 520 ὠτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
 οὔτε βίας Τρώων ὑπεδείδισαν, οὔτε ἰωκάς·
 ἄλλ' ἔμενον, νεφέλῃσιν ἐοικότες, ἅστε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι
 524 ἀτρέμας, ὄφρ' εὐδῆσι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἷτε νέφεα σκιάεντα
 πνοιῆσιν λιγυρῆσι διασκιδνᾶσιν ἀέντες·
 ὡς Δαναοὶ Τρώας μένον ἔμπεδον, οὐδ' ἐφέβοντο.
 528 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα, πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἔστε, καὶ ἄλκιμον ἦτορ ἔλεσθε,

in heaps.—503. δι' αὐτῶν in opp. to ἵπποι, *ipsis auctoribus*, by themselves (who urged on the steeds). — 504. πολύχαλκον, the ancients believed the vault of heaven to be brass. We have elsewhere seen χάλκεος οὐρανός, χάλκεος οὐδός (οὐρανοῦ). ἐπέπληγον, fm πλήσσω, an Ep. 2 aor. with redupl., *pulcerem quatiunt = quatiendo (solo) excitant*; as we say “to strike a light,” for to produce a light (= flame) by striking the steel. — 505. ἄψ: ἐξ ὑποστροφῆς, *Sch.*, after turning to the right about. ὑπέστρεφον, turned their chariots (to face the enemy). — 506. οἱ δέ, the ἐπιβάται (the combatants), in opp. to the ἠνιοχῆες. ἰθὺς: ἐναντίον, *Sch.* — 507. ἀμφεκάλυψε, in the sense and with the construction of the Lat. *obduxit*. — 509. χρυσαόρου: χρυσοφασγάνου, *Sch.* — 512. ἀδύτου, see 448. — 517. = *ēia, sinebat*. — 521. ἰωκάς: τὰς ἐν πολέμῳ διώξεις, *Sch.* — 523. νηνεμῆς [in calm weather; when no wind is stirring], gen. of time. — 524. ὄφρα, *dum*. [In prose ἄν would be required.] — 525. [ζαχρηῆς (= ζαχραῆς), fm ζα, χράω, ἵγνυο (? *rado; laedo*), stormy, boisterous, *C.*] — 528. ἀέντες (ἄημι): πνέοντες, *Sch.* — 530. ἀλλήλους αἰδεῖσθε,

- 530 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
 Αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ πέφανται
 532 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται, οὔτε τις ἀλκή.
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς· βάλε δὲ πρόμον
 ἄνδρα,
 Αἰνεῖω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, δν Τρῶες ὁμῶς Πριάμοιο τέκεσσι
 536 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 Τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός·
 νειαίρη δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσε.
 540 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἔνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἱε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε·
 τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ,
 544 ἀφνειὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅστ' εὐρὸν ῥέει Πυλίων διὰ γαίης·
 δς τέκετ' Ὀρσίλοχον, πολέεσσ' ἀνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον·
 548 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 Τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 552 τιμὴν Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάω,
 ἀρνυμένω· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 Οἷω τῶγε λέοντε δύω ὄρεος κορυφῆσιν
 ἔτραφέτην ὑπὸ μητρὶ, βαθείης τάρφεσιν ὕλης·
 556 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα,
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμησι κατέκταθεν ὄξει χαλκῷ·
 τοίω τῷ χεῖρεσσιν ὑπ' Αἰνεῖαιο δαμέντε

respect each other (and do not show yourselves cowards before your comrades). — 531. = σῶοι εἰσι, *salvi sunt*, return safe and sound. πέφανται, fm φάω = φάζω (whence φάσγανον), to kill. — 532. [ὄρνυται, *oritur*.] ἀλκή, defence. — 534. Αἰνεῖω = Αἰνεῖω (Αἰνεῖου), like Πηληϊάδεω. — 538. See 4, 138. — 539. νειαίρη: τῇ νεάτῃ (novissima) λέγει δὲ τὸ ἔσχατον μέρος τῆς γαστρός, *Sch.* — 543. Φηρῆ or Φηραί, a town of Messenia. — 544. *Dives opum*, Virg. — 546. = πολλοῖς. — 553. τιμὴν ἀρνυμένω, see 1, 159. τέλος θανάτου, see 3, 309. — 554. Constr. τῶγε, οἷω . . . This τῷ is repeated at v. 559. — 555. = ἔτραφέτην, 2 aor. pass. [According to Buttm., aor. 2 act. as intrans.] — 558. = κατεκτάνθησαν, fm κατακτείνω. — 560. = κατεπεσίστην,

560 καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῆσι.

- Τὼ δὲ πεσόντ' ἐλέησεν Ἀρηΐφιλος Μενέλαος·
βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῶ,
σειῶν ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,
564 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνεΐαιο δαμείη.
Τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός·
βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
μήτι πάθῃ, μέγα δὲ σφας ἀποσφήλειε πόνοιο.
568 Τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι·
Ἄντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν·
Αἰνεΐας δ' οὐ μείνε, θεός περ ἐὼν πολεμιστής,
572 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
Οἱ δ' ἐπεὶ οὖν νεκρούς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων,
αὐτῶ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.
576 Ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,
ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων.
Τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
ἔσταότ' ἐγχείϊ νύξε, κατὰ κληῖδα τυχίσας·
580 Ἄντίλοχος δὲ Μύδωνα βάλ', ἠνίοχον θεράποντα,
ἔσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,
χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
ἠνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
584 Ἄντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
αὐτὰρ ὄγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου
κύμβαχος ἐν κονίησιν ἐπὶ βροχμόν τε καὶ ὤμους·
δητὰ μάλ' ἐστήκει (τύχε γὰρ ῥ' ἀμάθοιο βαθείης),

fm καταπίπτω.—564. τὰ φρονέων, *eo animo ut . . .*, intending to. —
566. *ἔβη*, fm *δίω*, primitive of *δεῖδω*. So in Lat. *timere alicui*.—567.
[μήτι πάθῃ, = 'lest any thing should happen to him' (ne quid ei acci-
deret): a euphemism for *should die*. σφας, enclit. = σφίας, αὐτούς.
So here only.] ἀποσφήλειε πόνου: ἀποσφαλῆναι καὶ ἀποτυχεῖν
ποιήσῃ τοῦ ἔργου, *Sch.*; should cause them signally to fail in (should
disappoint them of the fruit of) their labour; i. e. lest the death of
Menelaus should frustrate the very purpose of the expedition un-
dertaken to avenge his wrongs. — 568. See the note on v. 50. —
571. θεός, *acer*; like *θεός*, v. 533, *acriter*. — 574. τὼ δειλῶ, the two
unfortunates (the sons of Diocles). — 579. See v. 146.—583. λευκὰ
ἐλέφαντι, brilliant with ivory. See 4, 141, sqq. — 586. κύμβαχος,
praeceps. βροχμός = βρέγμα, *εισοιρῆ* [Gr. Syn. 286].—587. *Arena*,
in Greek *ἀμαθος*, *ψάμαθος*: ἄμμος, ψάμμος. The head, carrying the
whole weight of the warrior, had buried itself so deep in the sand as

- 588 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλλον ἐν κονίησι.
 Τοὺς δ' ἴμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἦλασ'
 Ἀχαιῶν.
 Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ'
 αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες
 592 κυρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐννώ·
 ἢ μὲν, ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος·
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα·
 φοῖτα δ' ἄλλοτε μὲν πρῶσθ' Ἐκτορος, ἄλλοτ' ὄπισθε.
 596 Τὸν δὲ ἰδὼν ῥίγησε βοήν ἀγαθὸς Διομήδης.
 Ὡς δ' ὄτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μηρμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·
 600 ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῶ·
 ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἐκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν!
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·
 604 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἑοικώς.
 Ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι.

The Trojans rush upon the Greeks, who retreat slowly, pursued and cut down by Arès and Hector.

- Ὡς ἄρ' ἔφη Τρῶες δὲ μάλα σχεδὸν ἦλυθον
 αὐτῶν.
 608 Ἐνθ' Ἐκτωρ δύο φῶτε κατέκτανεν, εἰδότε χάρμης,
 εἶν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.
 Τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 612 καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 ναῖε πολυκτῆμων, πολυλήϊος· ἀλλά ἔ Μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἴας,

to be able to maintain the body for some instants in a vertical position (εἰστήκει).—588. πλήξαντε (αὐτόν). — 593. ἀναιδέα, see 4, 521. JN. κυδοιμὸν δηϊοτήτος, a gen. which makes it apparent that there is no personification here.—597. ἀπάλαμνος [iopers consilii. παλάμη, manus virtually μηχανή]: ἀπειρος, ἀμήχανος, Sch. ἰὼν πεδίου, see, on this gen., the second n. on VI. — 598. = στῆ. — 601, sqq. JN. οἷον αἰχμητὴν. — 603, sqq. = πάρεστι. — 606. μενεαίνειν, (virtually) for the imperat.

612. υἱόν. See 6, 130. Παισός or Ἀπαισός (2, 828), a town of Mysia.

- 615 τὸν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,
 616 νειαίρη δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος.
 Δούπησεν δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας,
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 ὄξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 620 Αὐτὰρ ὁ λάξ προςβᾶς, ἐκ νεκροῦ χάλκεον ἔγχος
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὤμοιῖν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 Δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 624 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἔ, μέγαν περ ἰόντα καὶ ἴφθιμον καὶ ἀγαυόν,
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 Ὡς οἳ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 628 Τληπόλεμον δ' Ἡρακλείδην, ἧν τε μέγαν τε,
 ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόφι Μοῖρα κραταιή·
 οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 632 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·
 Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἰόντι, μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
 636 εἶναι· ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
 Ἄλλ' οἷόν τινα φασι βίην Ἡρακλεΐην
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα, θυμολέοντα,
 640 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαυμέδοντος,
 ἐξ οἴης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
 Σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί·
 644 οὐδέ τί σε Τρώεσσιν οἶομαι ἄλκαρ ἔσσεσθαι,

— 616. See 539.—618. = ἐπέχευαν (-χέω), *contra effuderunt*. — 622. ἐπείγετο, *premebatur*.—623. τὴν ὑπερμάχησιν, *Sch.*: the protection, defence, according to the sense explained at 1, 37. — 631. Sarpédōn was the son, Tlepolemus, grandson of Zeus.—633. τοι = σοι. The Dream names king Agamemnon also βουληφόρον ἄνδρα, 2, 24.—636. ἐκείνων ἐπιδεύεαι or ἐπιδεῆς εἶ, *illis inferior es*. — 637. ἐπὶ with the gen.: in the time of; as in the historians, ἐπὶ Κύρον βασιλεύοντος, &c.—638. ἀλλ' οἷον, *sed qualem*, requires its correlative *talis*, which has been very well pointed out by Sptzn.: ἀλλ' οἳ Διὸς υἱοὶ (the true sons of Zeus) τοιοῦτοὶ εἰσιν, οἷόν τινα Ἡρακλεῖα εἶναι φασίν. Βίη Ἡρακλεΐη is put here as Ἡρακλεῖς would have been.—639. θρασυμέμνων, derived fm μένω, *sustineo*, whence also μένος. — 640, sqq. See 20, 145—148.—642. ἐχήρωσε, *viduavit, oravit (civibus)*.

- 645 ἔλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.
 Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον ἦδα.
- 648 Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἰρήν,
 ἀνέρος ἀφραδίησιν ἀγαυοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ,
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἶνεκα τηλόθεν ἦλθε.
- 652 Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.
 Ὡς φάτο Σαρπηδών· ὁ δ' ἀνέσχετο μείλινον
 ἔγχος
- 656 Τληπόλεμος, καὶ τῶν μὲν ἀμαρτῆ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδών, αἰχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινὴ·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
- 660 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρῃ μακρῶ
 βεβλήκειν· αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὅστέω ἐγχριμφθεῖσα, πατῆρ δ' ἔτι λοιγὸν ἄμυνεν.
 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διοὶ ἑταῖροι
- 664 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον· τὸ μὲν οὔτις ἐπεφράσατ' οὐδ' ἐνόησε
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
 σπυεδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
- 668 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ διος Ὀδυσσεύς,
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ·
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
- 672 ἧ προτέρω Διὸς νῖδον ἐριγδούποιο διώκοι,
 ἧ ὄγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.

—650. ἠνίπαπε, fm ἐνίπτω, whence ἐνιπή, v. 492. App. V. — 653. [τεύξεσθαι, *paratum iri.*]—654. εὖχος: δόξαν, Sch. — 656. ἀμαρτῆ and ὀμαρτῆ, *simul.* — 661. βεβλήκειν = ἐβεβλήκει, third person, like ἤσκειν, 3, 388.—662. ἔτι, for this time again, once more. We shall see in Book XVI., that Zeus cannot do it again. — 666. ὄφρ' ἐπιβαίῃ, that he might mount (his chariot). — 667. σπυεδόντων (αὐτῶν), *dum festinant*, in their eager haste to be of use in tending him (ἀμφιέπειν). This recital, apparently so simple and so artless, conceals a stroke of irony, as is frequently the case in H.'s inimitable paintings of human actions. — 670. τλήμονα: ὑπομονητικόν, Sch. μαιμώω, *ferreo.* — 673. ἧ ὄγε, see I, 190. οἱ πλέονες, the majority, the mass (πληθύς, v. 676), in opposition to the king and the chiefs.

- 674 Οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
ἴφθιμον Διὸς υἷον ἀποκτάμεν ὀξεί χαλκῶ·
- 676 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
Ἔνθ' ὄγε Κοίρανον εἶλεν, Ἀλάστορά τε Χρομίον τε,
Ἀλκανδρόν θ' Ἀλιόν τε, Νοήμονά τε Πρύτανίν τε·
καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,
- 680 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ.
Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῶ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδῶν, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·
- 684 Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
κεῖσθαι, ἀλλ' ἐπάμυνον, ἔπειτά με καὶ λίποι αἰῶν
ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
- 688 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἷον.
Ὡς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος
Ἔκτωρ,
ἀλλὰ παρήϊξεν, λελημένος, ὄφρα τάχιστα
ῥσαιοι Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
- 692 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διοὶ ἑταῖροι
εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῶ.
Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος.
- 696 Τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
αὐτίς δ' ἀμπνύνη, περὶ δὲ πνοιῆ Βορέας
ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.
Ἀργεῖοι δ' ὑπ' Ἀρηῖ καὶ Ἔκτορι χαλκοκορυστῇ
- 700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν,
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.
Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν

—685. αἰών, life. See 4. 478. — 690. Ἐκ παραίτσω. λελημένος, see 4. 464. — 691. = πολλῶν ἀπέλοιτο. — 693. εἶσαν, collocarunt. 1, 311; 6, 189. — 694. θύραζε: ἀντὶ τοῦ ἔξω, Sch.—696. οὔτος δὲ ἰλιποψύχησεν, Sch. Deliquium animæ passus est. Elsewhere this phrase indicates death.—697. = ἀνεπνύθη, fm ἀναπνέω, recovered. — 698. ζώγρει: ἀνεζωπύρει, εἰς τὸ ζῆν ἤγεν, Sch., as if fm ζῶν ἀγείρειν, (to collect life, i. e. the vital powers, to revive); it is elsewhere equivalent to ζῶν ἀγρεῖν, to take alive. These examples are very instructive for any one who desires to have a notion of what a language is, before it is fixed by usage. κεκαφηός, def. perf. Ep. of [rather, related to] κάπτω, to gasp, to try to take breath [cf. καπύω, to breathe]. — 700. προτρέποντο: προτροπάδην ἐφευγον, Sch. —

704 Ἐκτωρ τε, Πριάμοιο παῖς, καὶ χάλκεος Ἴδης ;
 Ἄντιθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλενον, καὶ Ὀρέσβιον αἰολομίτρην,
 708 ὃς ῥ' ἐν Ὑλῇ ναίεσκε, μέγα πλούτοιο μεμηλώς,
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοί, μάλα πύονα δῆμον ἔχοντες.

Hêrê and Athênê obtain from Zeus permission to aid the Greeks. Hêrê, under the form of Mentor, excites the Greeks ; Athênê, by reproaches, animates Diomédês, who recognizes the goddess.

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἴδης
 712 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμίνῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 ὦ πόποι ! αἰγιόχοιο Διὸς τέκος, Ἀφροδίτη,
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
 716 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἴδης.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
 ὦς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 720 Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἴδης, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 Ἡβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα, ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
 724 Τῶν ἦτοι χρυσῆ ἵτις ἄφθιτος, αὐτὰρ ὑπερθε
 χάλκε' ἐπίσσωτρα, προσαρηρότα, θαῦμα ιδέσθαι·
 πλῆμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.
 Δίφρος δὲ χρυσεῖοσι καὶ ἀργυρεῖοσιν ἱμάσιν
 728 ἐντέταται· δοιαὶ δὲ περιδρομοὶ ἄντυγές εἰσι.

708. Imitated by Virg. *Æn.* xi. 664. — 707. αἰολομίτρης, with a belt ever in motion (see 4, 132), i. e. a brisk warrior in fight (*Op.*), εὐκίνητος, πολεμιστής. — 708, sqq. Hylê, a town in Bœotia, near the Cephisian lake, into which falls the river Cephissus, better known by the name of lake Copais, now the lake of Topolia.—709. κεκλιμένος, lit. reclining upon ; for, living upon its banks. — 710. πύονα : εὐδαίμονα, *Sch.* ; [*fat* =] rich.

715. τὸν μῦθον, *sermonem illum*, for *rem illam*. ἔπος and μῦθος are often found in H. where we should say *res*, because at that time they did not distinguish so rigorously between the object itself and the subject of the discourse.—723. ἄξονι ἀμφίς is a closer specification of the vaguer words, ἀμφ' ὀχέεσσι. We see here that they took the body of the chariot off its wheels, when they placed it in its house. — 727. δίφρος, the seat, the proper meaning (fm διφόρος, *carrying two*), afterwards extended to the whole chariot. — 728. ἐντέταται, perf. pass. of

729 Τοῦ δ' ἔξ ἀργύρεος ῥυμός πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη

732 ἵππους ὠκύποδας, μεμαυῖ ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν·

736 ἢ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο,
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

Ἄμφι δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἔστεφάνωται·

740 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκῆ·

ἐν δέ τε Γοργεῖη κεφαλῇ, δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.

Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον,

744 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.

Ἔς δ' ὄχρα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος
 βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν

ἐντείνω, intendere, to fasten (upon the axle) by extended straps, strongly tightened. *δοιαὶ ἄντυγες*, the borders of the two semi-circles, which formed or encircled the seat. — 729. *ἐκ τούτου (τοῦ δίφρου) ἔπελεν, ex hoc eminebat, prominebat*. ῥυμός, the pole. ἄκρῳ (τῷ ῥυμῷ). — 730. *λέπαδνον*, a broad strap which fastened the neck of the horse to the yoke. — 731. *ὑπὸ ζυγόν, sub jugum*; for the yoke formed a kind of semi-circle above the head of the horses, and rested on their neck, whilst the *λέπαδνα*, passing underneath, held them to it.—734. *κατέχευεν*: *καταχυθῆναι (defluere) ἐποίησε, τὰς περόνας λυσαμένην, Sch.*, let it float, drop down. *ἑανόν*: *τρυφερόν, Sch.* See 3, 385. *πατρὸς ἐπ' οὔδει*, on the ground, floor; for, in her father's palace.—736. *χιτῶνα*, here the *χιτῶν χαλκίος* (2, 416, and elsewhere), coat of mail. — 739. *ἔστεφάνωται*, was placed or stretched as a border (*στεφάνη*), bordered.—740. *Ἴωκῆ*, see 521.—741. *Γοργεῖη*, equivalent to *τῆς Γοργοῦς*, hence the apposition to the gen.—743. *ἀμφίφαλον, τετραφάλῃρον*, according to Buttman's researches, a helmet with a ridge rising from both sides of the tuft, and with four plumes.—744. *πρυλίας*, fm *πρύλις, præsul, qui præsultat*, he who leads the Pyrrhic dance, an armed dance, and hence *πρόμαχος, ἀριστεύς*, a chief, *chieftain, champion*. The hundred cities recall the island of Crete, which was *ἑκατόμπολις* (2, 649). *ἀραρώς* has two meanings: *aptus alicui rei*, and *is cui aliquid adaptatum, affixum est*. Thus the best grammarians explain *ἀραρυῖαν* by *κεκοσμημένην, ἔχουσιν ἐντετυπωμένους πρυλίας*. The helmet was adorned with (reliefs representing) a hundred military chieftains of the cities, or the military chieftains of the hundred cities of Crete. See, on this line, Hermann's brilliant discussion (*Opuscula*, vol. iv., p. 287, sqq.). The ordinary interpretation: "accommodated to the foot soldiers of one hundred cities, i. e. large enough to be able to cover them," rests on a purely conjec-

- 747 ἠρώων, τοῖσιντε κοτέσεται ὀβριμοπάτρη.
 748 Ἦρη δὲ μάστιγι θοῶς ἐπεμαίειτ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον Ὀραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος, ἡδ' ἐπιθεῖναι.
 752 Τῇ ῥά δι' αὐτάων κεντρηνεκέας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων,
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 Ἔνθ' ἵππους στήσασα, θεὰ λευκώλενος Ἦρη
 756 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
 Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα,
 ὀσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον; ἐμοὶ δ' ἄχος· οἱ δὲ
 ἔκηλοι
 760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,
 ἄφρονα τοῦτον ἀνέντες, ὃς οὔτινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρη
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίωμαι;
 764 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἄρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
 ἦ ἔ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἦρη·
 768 μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἄκουτε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 Ὅσσον δ' ἠεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν,

tural explanation of the word *πρυλίες* by *πιζοί*. — 746. *δάμνημι*, another form of *δαμάω*. — 747. = *οἴστε κοτίσσηται*, *οἴς*, instead of *εἰάν τισι*. In Greek as in Lat. the mood of the verb shows whether the relative is *hypothetical*; i. e. to be resolved by a *particle* [Gr. 924]. *ὀβριμοπάτρη*, *patre potente prognata*. — 749. *ἐμυκον* (fm *μύκω*, primitive of *μυχάομαι*): *ἤχησαν*, *ἀνεψύχθησαν*, *ἐκ τοῦ πασακολουθεῖντος*. *Sch.* In Lat., *antecedens pro consequenti*. It is thus that grammarians destroy the nature of poetry. The gates naturally *clanged*; this implies their being opened, but not by the figure *antecedens pro consequenti*. It is a circumstance inseparable from the action, which here represents the action itself. The Hours (goddesses of the seasons) were, by a beautiful fiction, the guardians (*ἔχουσι*) of the gates of heaven (of the clouds which conceal it from our view). — 751. *ἀνακλῖναι*, to fold back, throw open; *ἐπιθεῖναι*, to *put to*, to close. — 750. See 100. — 757. *καρτερὰ ἔργα*, acts of violence; likewise at v. 872. *πάτερ*, as supreme god. — 758. *ὀσάτιος* = *ὄσος*, found only in this line. — 761. Fm *ἀνίημι*. — 765. *ἄρει*, in H. = *ἀγε*. — 766. *ὀδύνησι πελάζειν*, for *to deliver to sufferings*. — 770. *ἀεροειδὲς*, substance, extent of air. Boileau's translation: "Autant qu'un homme assis

- 771 ἤμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
 772 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 Ἄλλ' ὅτε δὴ Τροίην Ἴξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοῦς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη,
 776 λύσασ' ἐξ ὀχέων· περὶ δ' ἠέρα πουλὺν ἔχευε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 Αἰ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναί μεμανῖαι.
 780 Ἄλλ' ὅτε δὴ ῥ' ἴκανον ὄθι πλεῖστοι καὶ ἄριστοι
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν,
 ἦ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν,
 784 ἐνθα σταῖσ' ἦῦσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ,
 ὅς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα·
 Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί!
 788 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
 νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μύχονται.
 792 Ὡς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ.
 796 Ἴδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα·
 ἂν δ' ἰσχῶν τελαμῶνα, κελαινεφές αἷμ' ἀπομόργνυ.
 Ἴππείου δὲ θεὰ ζυγοῦ ἦψατο, φώνησέν τε·
 800 Ἥ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς·

aux rivages des mers Voit d'un roc élevé d'espace dans les airs,
 Autant des immortels les coursiers intrépides En franchissent d'un
 saut."—776. ἠέρα, see 3, 381, and below, v. 864. — 778. τρήρων is
 derived fm τρέω, to tremble; *timidæ columbæ*. But this epith. of the
 dove speedily became its name. See 2, 502, πολυτρήρωνα. — 782.
 See 203. = λείουσι.—785. Stentor, whom H. mentions nowhere else,
 was, say the scholiasts, a Thracian according to some; according to
 others, an Arcadian, and he yielded in a trial with Hermès as to
 which could call the loudest, περὶ μεγαλοφωνίας ἔριδι. — 787. αἰδώς
 (ἰστί). See 2, 235; 3, 39. — 789. Δαρδάνιαι, so named from Dar-
 danna. It is the Scæan gate.—795. ἔλκος βάλλειν, *feriendo facere*;
 see the note on v. 504.—798. ἀνίσχων, raising, lifting.—803. ἐκπαι-

- 801 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
 Καί ρ' ὄτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον,
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
- 804 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας
 (δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον),
 αὐτὰρ ὁ θυμὸν ἔχων ὄν καρτερόν, ὡς τοπάρος περ,
 κούρους Καδμείων προκαλίζετο πάντα δ' ἐνίκα.
- 808 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 Σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι, ἠδὲ φυλάσσω,
 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι.
 Ἀλλὰ σευ ἦ κάματος πολυαῖξ γυῖα δέδυκεν,
- 812 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.
 Τὴν δ' ἀπαμειβόμενος προσέφη κρατερός Διο-
 μήδης·
- Γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο·
- 816 τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.
 Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος·
 ἀλλ' ἔτι σῶν μέμνημαι ἐφετμέων, ἅς ἐπέτειλας.
 Οὐ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
- 820 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξεί χαλκῷ.
 Τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
- 824 γιγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.
 Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύγ' Ἄρῃα τόγε δειδίθι, μήτε τιν' ἄλλον
- 828 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 Ἀλλ' ἄγ', ἐπ' Ἄρῃι πρώτῳ ἔχε μώνυχας ἵππους·
 τύψον δὲ σχεδίην, μηδ' ἄζεο θοῦρον Ἄρῃα
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον·

φάσσειν, see 2, 450. Cf. with the following lines, 4, 384—398. —
 806. ὄν, *suum*. — 808, a line improperly interpolated by Zenodotus,
 after 4, 490. — 812. ἀκήριον, which takes away the heart, the cou-
 rage. ἔπειτα, then, thus.—821. οὐτάμεναι (εἴας or ἐκέλευες). The
 adversative particle ἀτὰρ stops the action of the negation. — 823.
 ἀλήναι, fm ἐάλην, aor. of ἔλλω, another form of εἴλω. See 203.—
 827. τόγε, accus. ; for that matter, as to that.—830. σχεδίην : ἐκ τοῦ
 σύνεγγυς, *Sch.*—831. τυκτὸν κακόν : κακὸν ὑφ' ἡμῶν αὐτῶν τευχό-
 μενον, καὶ μὴ φύσει ἡμῖν ἐγγινόμενον, *Eust.* A factitious scourge.
 ἄλλοπρόσαλλον, which goes from one to the other, ἄλλοτε ἄλλῃ

- 832 ὃς πρῶην μὲν ἐμοί τε καὶ Ἥρη στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λίλασται.
 Ὡς φαμένη, Σθένελον μὲν ἀφ' ἵππων ὥσε χαμαῖζε,
 836 χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
 Ἥ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
 ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγιμος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 840 Λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη
 αὐτίκ' ἐπ' Ἄρηι πρώτῳ ἔχε μώνυχας ἵππους.
 Ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν νιόν·
 844 τὸν μὲν Ἄρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δῦν' Αἴδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.

Athênê and Diomédês dash on, upon the same chariot, to face Arês, who is wounded, and complains to Zeus, who chides him and heals his wound. The goddesses quit the fight.

- Ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
 ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 848 κείσθαι ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων,
 852 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὥσεν ὑπὲρ δίφροιο ἐτώσιον αἰχθῆναι.
 Δεύτερος αὖθ' ὠρμάτο βοῆν ἀγαθὸς Διομήδης
 856 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νείατο· ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρῃ·
 τῇ ῥά μιν οὔτα τυχῶν, διὰ δὲ χροῖα καλὸν ἔδαψεν·
 ἐκ δε δόρου σπάσεν αὐτίς. Ὁ δ' ἔβραχε χάλκεος
 Ἄρης,
 860 ὅσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι

φίλον (see 889) : (cf. Hor., of Fortune, *Nuno mihi, nuno alii benigna*), an epith. indicating the inconstancy and uncertainty of success in war. — 832. See 2, 597. — 834. = λίλησται, fm λανθάνισθαι, to forget.—836. πάλιν, *retro*.—845. Ἄϊδος κυνέη, Pluto's helmet, Ἄϊς, or Αἴδης, i. e. invisible. It rendered the wearer invisible; see Hes., *Shield of Hercules*, v. 226, sqq.—847. αὐτόθι, *ibi*. — 854. (ὥστε αὐτὸ) ἐτώσιον αἰχθῆναι, *ut vanum avolare*.—857. See 4, 137, note.—858.

- 861 ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
 Τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρωάας τε,
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.
- 864 Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ,
 καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο·
 τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ', ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
- 868 Καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 παρ δὲ Διὶ Κρονίῳ καθέζετο, θυμὸν ἀχεύων,
 δεῖξεν δ' ἄμβροτον αἶμα, καταρρέον ἐξ ὤτειλῆς,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
- 872 Ζεῦ πάτερ, οὐ νεμεσίζῃ ὄρων τάδε καρτερὰ ἔργα·
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν δ' ἀνδρεσσι φέροντες.
 Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα
 κούρην,
- 876 οὐλομένην, ἣτ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 Ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἔπει προτιβάλλει, οὔτε τι ἔργῳ,
- 880 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδήλον·
 ἦ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ
 καρπῷ·
- 884 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἦ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι.
- 888 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα
 Ζεὺς·
 Μὴ τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε·

[οὔτα, D. 123]. διέδασεν : διέκοψεν, ἔτεμεν, Sch.—861. See 2, 381—864. ἀήρ, *caligo*.—865. ἐκ καύματος, (immediately) after intense heat.—867. ὁμοῦ νεφέεσσι, *simul cum nubibus* (which enveloped him).—872. See v. 757.—873. ῥίγιστα, see 1, 325.—874. ἰότητι : γνώμη, βουλήσει, Sch., by the designs we form one against another.—875. σοὶ μάχεσθαι, to be at war with (irritated against) thee.—876. ἀήσυλα, elsewhere αἰσυλα, 403.—879. = προσβάλλῃ, *incessis, castigas, ἐπιπλήσσεις*.—880. αἰδήλον, see 2, 455.—885. ἦ τέ κε . . ., assuredly I should have . . . (sc. if my swiftness of foot had not saved me).—886. See v. 397.—887. ἀμενηνὸς ἔα = ἦν.—888. ὑπόδρα,

- 890 ἔχθιστος δέ μοί ἐσσι θεῶν, οἷ Ὀλυμπον ἔχουσιν.
 Αἰεὶ γάρ τοι ἕρις τε φίλη, πύλεμοί τε μάχαι τε
 892 μηρός τοι μένος ἐστὶν ἀσχετον, οὐκ ἐπεικτόν,
 Ἕρης, τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι.
 Τῷ σ' οἴω κείνης τάδε πάσχειν ἐννεσίησιν.
 Ἄλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα.
 896 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
 Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ' αἰδήλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.
 Ὡς φάτο, καὶ Παιήον' ἀνώγει ἰήσασθαι.
 900 Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 Ὡς δ' ὄτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέ-
 πηξεν,
 ὑγρὸν ἐόν· μάλα δ' ὧκα περιστρέφεται κυκώωντι·
 904 ὧς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 Τὸν δ' Ἕβη λούσεν, χαρίεντα δὲ εἶματα ἔσσε.
 Πὰρ δὲ Διὶ Κρονίωφι καθέζετο, κύδει γαίωφι.
 Αἰ δ' αὐτίς πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 908 Ἕρη τ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη,
 παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

App. IV.—892. = ἀσχετον, fm á and ἔχω, *quod sustineri non potest*. οὐκ ἐπεικτόν, *cedere nescium* (Hor.).—893. σπουδῇ: μόλις καὶ δυσέρ-
 γως, Sch., with difficulty.—897. τευ (του) = τινός. γένευ = ἐγένου.
 —898. ἐνέρτερος: κατώτερος, Sch. Οὐρανίωφι is the epith. of the
celestial gods in general, of the *dii superi* (1, 576); but this epith.,
 as well as *Θερανίδαι*, has the form of a patronymic, sons of Uranus,
 of *Caelus*: these are the *Titans*, and in the present instance the word
Θερανίωφι has this signification. After having vanquished and
 precipitated them into the bowels of the earth, the gods inherited
 this denomination.—901. There is here a slight irony: Pæon cured
 him: to be sure, he ran no risk of his life. — 902. ὀπός, the sap of
 plants. It is supposed that H. means to speak of the sap of the fig-
 tree, which was generally used to curdle milk with (*συμπηγνύειν*).
 On the aor. Gr. 604. ἐπειγόμενος, pushed on, urged, is better ex-
 plained by *beaten, stirred up* (in the milk, *ταρασσόμενος*, Sch.), than
 by *quickly* [*σπευδόμενος*, Sch. I prefer this with C. S.]. See the fol-
 lowing line.—903. (καίπερ) ὄν ὑγρόν. What follows appears to be
 the development of the word ἐπειγόμενος, “and he who mixes (these
 liquids) stirs them rapidly around.” [Cp.] κυκώωντι = ὑπὸ τοῦ κυ-
 κώωντος. Herodian read περιτρέφεται (*coalescit*), a reading very well
 discussed and refuted by Sptzn., p. 204.—906. See 1, 405.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ζ.

The Greeks scatter death in the Trojan army, which begins to give way. Helenus, the soothsayer, exhorts his brother Hector to reanimate the courage of his men, and to go back to Troy to send the women to make an offering and vows to Athênê.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή.
Πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
4 μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φῶως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
8 υἱὸν Ἐϋσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.

Τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

12 Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης

1. οἰώθη : ἰμονώθη τῆς τῶν θεῶν συμμαχίας, Sch.—2. ἴθυσ (i long), a poetic verb, to dart, precipitate oneself. The [storm of] war rushed this way and that through the plain. The gen. πεδίου indicates here and at v. 38 the place within the limits of which the action was accomplished. It is for this reason that the adverbs οὐ, ἀλλαχοῦ, πανταχοῦ, &c., have the form of the gen. — 3. ἴθυσ, to direct. In the middle, ἀλλήλων ἰθυνομένων, directing their spears against each other.—4. The Simois, and the Scamander, called Xanthus, “in the language of the gods” (20, 73), two rivers near Troy. — 5. φῶς, light, occurs in H., as in later poets, in the fig. sense of joy, safety. All languages present expressions founded upon this metaphor. — 6. ἦς and ἔς, brave. The adv. εὔ has survived the adj.— 7 and 11. τὸν ἔβαλε φάλον—τὸν ὄσσε κάλυψεν, two accus. put in παραλλήλου, of which one indicates the object in general, the other [acc. of closer specification] determines the part of the object on which the action is exercised. This construction, already explained, is frequent in H.—12. ἔπεφνε, 2 aor. with redupl. and syncope for ἐπίφνε,

- 13 Τευθρανίδην, ὃς ἔναιεν εὐκτιμένην ἐν Ἀρίσβῃ,
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι
πάντας γὰρ φιλέεσκεν, ὁδῶ ἐπι οἰκία ναίων.
- 16 Ἀλλά οἱ οὔτις τῶνγε τότε ἤρκεσε λυγρὸν ὄλεθρον,
πρόσθεν ὑπαντιάσας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτόν, καὶ θεράποντα Καλήσιον, ὃς ῥά τόθ' ἵππων
ἔσκεν ὑψηλίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.
- 20 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξεν·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε Νύμφη
νῆϊς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι,
Βουκολίων δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος,
- 24 πρεσβύτατος γενεῆ, σκότιον δὲ ἐ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῆ·
ἧ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυνία
- 28 Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυ-
ποίτης·
Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ· Τεῦκρος δ' Ἀρετάονα διον.
- 32 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῶ
Νεστορίδης· Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δέ, Σατνιόεντος εὐρῤῥείταο παρ' ὄχθας,
Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἦρωσ
36 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

from the obsolete verb *φίνω*, to kill, the root of the subst. *φόνος*.—
13. *Τευθρανίδης* = *Τευθραντιδης*, which the metre would not have
admitted; patronym. of *Τεύθρας*, -αντος. *Ἀρίσβη*, a town of the
Troad, not far from Abydos.—14. *ἀφνειὸς βιότου*, *dives opum*.
φιλέεσκε, frequentative imperf. as the grammarians call it. This
form, which has no augment, marks a repetition, habit. *φιλεῖν*, to
welcome in a friendly manner.—17. *πρόσθεν ὑπαντιάσας* indicates
the means by which one of his ancient guests would have been able
to remove (*ἀρκεῖν*) death from him; by placing himself furtively
(*ὑπό*) before him (to protect him with his body). *ἀπηύρα* (*App.*
V.), to carry off, has two accus., one of the person, the other of
the thing.—19. *ἔσκε* = *ἦν*. *γαῖαν ἐδύτην*, *terram subierunt*.—22.
Νύμφη, a Naiad, a fresh-water nymph. Those of the springs or foun-
tains were more particularly named *Κρηναῖαι*, *Πηγαῖαι*; those of
lakes, ponds, &c., *Λιμνάδες*.—24. *σκότιον*, *clandestinum* (fm *σκό-*
ρος, *τεπέρω*), according to the expression of Apion, *ἐξ ἀδαδούχων*
γάμων.—25. *ὄεσσι* = *οἴεσι*, fm *οἶς*.—28. *Μηκιστηϊάδης*, Euryalus,
son of Mekisteus.—30. *Περκώσιον*, of Percôté; a town on the Helle-
spont, between Abydos and Lampsacus.—34. *Σατνιόεις*, a torrent of

- 37 Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζῶν ἔλ' ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
40 ἄξαντ' ἐν πρώτῳ ῥυμῶ, αὐτῷ μὲν ἐβήτην
πρὸς πόλιν, ἧπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνῆς ἐν κονίησιν ἐπὶ στόμα· παρ δέ οἱ ἔστη
44 Ἀτρείδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
Ζύγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
48 χαλκός τε χρυσός τε, πολύκμητός τε σίδηρος·
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινεν.
52 Καὶ δὴ μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤῤῥα·
ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως
56 ἀνδρῶν; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων· τῶν μίτις ὑπεκφύγοι αἰπὺν ὄλεθρον,
χειράς θ' ἡμετέρας· μηδ' ὄντινα γαστέρι μήτηρ

the Troad, by the side of which was situated, on a height, the city of Pedasus, inhabited by the Leleges, whose king Altes was father-in-law of Priam (see 21, 85, sqq.).—38. πεδίῳ, see n. on v. 2—39. βλάπτειν, to trammel, cause an obstacle. μυρική, tamarisk, not tamarind. The chariot bears the epith. ἀγκύλος, or καμπύλος, on account of its round border. — 40. ἄξαντε, fm ἄγνουμι. The yoke (ζυγόν) was attached to the end of the pole (ἐν πρώτῳ ῥυμῶ). This part being broken, the horses became free. — 42. αὐτός, Adrastus. See 1, 51. — 45. λαβὼν γούνων, see 1, 407.—46. ζυγρέω (= ζωαγρέω = ζῶν ἀγρέω), to capture alive, to take any one prisoner, sparing his life. — 47. ἐν πατρὸς, sc. οἴκῳ, a common ellipse in Greek writers of all ages. A passage thus imitated by Virg. Æn. x. 525: "Te precor, hanc animam serves natoque patrique. Est domus alta: jacent penitus defossa talenta Cœlati argenti; sunt auri poudera facti Infectique mihi."—48. πολύκμητος σίδηρος, iron difficult to work, quod labore multo paratur: not an epith. otiosum. The ancients wrought brass, gold, and silver long before iron, which is of a more difficult fabric. — 50. πεπύθοιτο, 2 aor. with redupl. fm πυθάνομαι.—53. κατάξειν (fm κατάγω), deducendum. — 55. πέπων, ripe (of fruits), is only found in H. fig., sweet. ὦ πέπον, a frequent allocution between friends. τίη = τί ἢ, why then? Why!—56. οἶκος has the digamma. — 57. αἰπὺς ὄλεθρος, procerps perniciosus, which pours upon one like a storm.—58. μηδέ, sc.—quidem, repeated

59 κοῦρον ἔοντα φέροι, μηδ' ὄς φύγοι· ἀλλ' ἅμα πάντες
60 Ἴλιου ἔξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.

“Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἦρωσ,
αἴσιμα παρειπών. Ὁ δ' ἀπὸ ἔθεν ὤσατο χειρὶ
ἦρω Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
64 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'· Ἀτρείδης δὲ
λάξ ἐν στήθεσι βάς, ἐξέσπασε μείλινον ἔγχος.

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο, μακρὸν αὔσας·

“ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος,
68 μήτις νῦν, ἐνάρων ἐπιβαλλόμενος, μετόπισθε
μιμνέτω, ὥς κεν πλεῖστα φέριον ἐπὶ νῆας ἴκηται·
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.

72 “Ὡς εἰπὼν, ὤτρυνε μένος καὶ θυμὸν ἐκάστου.

Ἐνθα κεν αὐτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν

Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,

εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἔκτορι εἶπε παραστάς

76 Πριαμίδης Ἐλενος, οἰωνοπόλων ὄχ' ἄριστος·

Αἰνεΐα τε καὶ Ἔκτορ· ἐπεὶ πόνος ὕμμι μάλιστα

Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι

πᾶσαν ἐπ' ἰθύν ἔστε μάχεσθαι τε φρονέειν τε·

in the following line, to give more force. — 59. ὄς = οὔτος. — 60. Ἴλιον ἔξαπολοίατο (= ἔξαπόλοιοντο, be exterminated in such sort as to disappear from Ilium. Od. 20, 356: ἠέλιος δὲ οὐρανοῦ ἔξαπόλωλε, the sun has [*perished* =] disappeared from the sky. ἀκήδεστοι, without sepulture. In prose, ἀκήδειτος.—61. = ἀδελφοῦ.—62. παρειπών (the ρ doubled in pronunciation) with the accus. of the person, to exhort; with that of the thing, to counsel. ἀπὸ ἔθεν (= οὐ = αὐτοῦ) without elision, on account of the digamma.—64. οὔτα, D. 123. ἀνετράπετο, fell backward.—66. ἐκέκλετο, 2 aor. with redupl. fm κέλομαι. μακρὸν, so as to be heard from a distance. — 68. ἐπιβάλλεσθαι, like ἐφίεσθαι, to throw oneself (one's mind) upon any thing, to desire; construed with a gen., like ἐπιθυμῆν. — 71. ἅμ = ἅν = ἀνά, on account of the π. συλᾶν has sometimes two accus., as here and at 15, 428: μὴ μιν Ἀχαιοὶ τεύχεα συλήσωσι πεσόντα. νεκροὶ τεθνηῶτες, an Homeric pleonasm, which has been imitated by other poets.—73, 74. Τρῶες ὑπ' Ἀχαιῶν εἰσανέβησαν ἅν, the Trojans would have returned to Ilium by [= by the instrumentality of] the Achæans; = would have been driven back into Ilium by—. Many intrans. verbs are construed as the passives would be, which correspond to their signification: θνήσκειν ὑπό τινος, occidi ab aliquo.—77. ὕμμι, Æolic = ὑμῖν. — 78. ὑμῖν ἐγκέκλιται, inclinata est in vos, incumbit vobis, rests on you. The Lycians were the most numerous and most powerful of the Trojan allies; and therefore they are often named alone, when all are intended. — 79. ἰθύν is very nearly

80 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων,
 πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσείν, δηΐοισι δὲ χάσμα γενέσθαι.
 Αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 84 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ', αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ' ἀναγκαίη γὰρ ἐπείγει
 Ἔκτωρ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἶπε δ' ἔπειτα
 μητέρι σῆ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 88 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
 εἶναι ἐνὶ μεγάρω, καὶ οἱ πολὺ φίλτατος αὐτῇ,
 92 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο·
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶ,
 ἦνις, ἠκέστας, ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 96 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρής,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο·
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 Οὐδ' Ἀχιλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 100 ὄνπερ φασὶ θεᾶς ἔξ ἔμμεναι· ἀλλ' ὄδε λῆν
 μαίνεται, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν.

Hector following the advice of Helenus, re-animates the fight, and returns to the city.

Ὡς ἔφαθ'· Ἔκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν.

synonymous with ὄρμη, *impetus*, attack, expedition, enterprise.—81, 82. We can say in Greek ἐν χερσὶ πεσεῖν = εἰς χεῖρας, when the idea of *remaining* there is implied in the expression [Gr. 1037]. The women and the old men were on the walls, anxious about the issue of the combat. The poet then could not better depict that flight than by the words ἐν χερσὶ γυναικῶν πεσεῖν.—85. ἀναγκαίη = ἀνάγκη, like Ἀθηναίη = Ἀθήνη.—86. πόλινδε = εἰς πόλιν. — 88. πόλει ἄκρη, later ἀκροπόλει. θεῖναι, for imperat. θέτω. Strabo observes that many of the ancient wooden statues (ξόανα) represented Athéné as seated; at Phocæa, Marseilles, Chios, &c. — 94. ἦνις = ἦνιας, fm ἦνις, *anniculas*, of one year (from the old word τὸ ἔνος, *annus*). ἠκέστας, i. e. ἀκεντήτους, not pricked with the goad (which was used instead of a whip); which have never yet been harnessed. ἠκεστος, with the *a* privative lengthened into *η*, comes fm κέντω, verbal adj. κεντός (= κενστός, from the obsol. perf. κένσμαι). ἱερεύειν depends on ὑποσχέσθαι (= ὑποσχέσθω). — 97. μήστωρα φόβοιο [*artificem terroris* hostibus injiciendi], see 4, 328.—100. φασὶ. Observe that it is the enemy who speaks. ὄδε, Diomédès.—101. ἰσοφαρίζειν, perhaps fm ἴσα φέρεσθαι, *sibi œqualia vindicare*, to measure oneself with.

- 103 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 104 πάλλων δ' ὀξέα δοῦρα, κατὰ στρατὸν ὥχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 Οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἄργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 108 φάν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουτα κατελθέμεν· ὥς ἐλέλιχθεν.
 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 Τρῶες ὑπέρθυμοι, τηλεκλειτοὶ τ' ἐπίκουροι,
 112 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἠδὲ γέρουσιν
 εἶπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.
 116 Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄντυξ, ἧ πυμάτη θεῖν ἀσπίδος ὀμφαλοέσσης.

During Hector's absence, Diomédés and the Lycian chieftain Glaucus advance against each other. They address each other by name, and speak of their families; when the recollection of the hospitality which connected their ancestors, disarms them. They shake hands, and exchange arms.

Γλαῦκος δ', Ἰππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
 120 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.

102. ἄλτο, see I, 532. — 106. ἐλελίχθησαν: συνεστράφησαν, Sch. ἔσταν = ἔστησαν. — 108. φάν = ἔφασαν, they said to themselves, = they thought. We still express ourselves in the same way: "On seeing this, I said to myself, no good will come of it."—109. ἐλέλιχθεν = ἐλελίχθησαν.—112. ἄνδρες (ἄνδρες) is here qualificative: be men, i. e. quit yourselves like men. — 113. ὄφρ' ἂν, whilst. βεῖω = βέω = βῶ, 2 aor. subj. of βαίνω. προτὶ = πρὸς. — 117. ἀμφί, adv., or tmesis = ἀμφένυπτε, with two accus. ἐκ παραλλήλου. The subject is δέρμα κελαινόν, the black hide which formed the border of his shield (ἀμφιβρότη, covering the entire man, see 2, 389), which H. adds as an apposition: word for word, the black hide (that is to say) the border which ran in a circle (ἔθειν) as the outermost part of the shield, which bordered the circle of the shield.—118. ὀμφαλόεσσα [ἴσπ. 'his bossy shield,' Cp.], having a boss in the centre (ὀμφαλός, the navel).

120. ἀμφοτέρων, of the Trojans and the Achæans. μεμαῶτε, see I, 590. The combat remaining nearly equal, and Hector having departed, H. ceases to depict the details of the mêlée, which had little interest. He only resumes the description of the battle at the re-entrance of Hector and Paris in Book VII. But he places here the justly celebrated episode of Glaucus and Diomédés. The family of Glaucus retained the sovereignty of Lycia (see Hdt. i.

- 121 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βόην ἀγαθὸς Διομήδης·
Τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων ;
- 124 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ
τὸ πρῖν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
Δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιώωσιν.
- 128 Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανόισι μαχοίμην.
Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκούργος,
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανόισιν ἔριζεν·
- 132 ὅς ποτε μαινομένοιο Διώνυσοιο τιθήνας
σεῦε κατ' ἠγάθειον Νυσηῖον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούρ-
γου
θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεῖς
- 136 δύσεθ' ἀλὸς κατὰ κῦμα· θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
Τῶ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν

ch. 147), and it is not without some reason that Fréret (*Mém. de l'Acad. des Inscript.*, vol. 8, p. 83) sees in this episode a compliment of the poet towards one of the family of Glaucus. — 123. φέριστε, see I, 169.—124. ὄπωπα, perf. of ὄπτω, obsol. pres. = ὀράω.—126. ὅτε, see I, 244. — 127. ἀντιώωσιν = ἀντιώωσιν, fm ἀντιάω. The sense is well expressed by Dugas Montbel: "Unhappy the fathers, whose sons expose themselves to my fury?" — 128. = ἐλήλυθας. — 130. υἱός has its initial diphthong shortened, on account of the vowel which follows. Ordinarily it is only between two *different* words, that the vowel exercises this influence on the diphthong which precedes. Λυκούργος = Λυκούργος. The fable of this king of the Edonians, in Thrace, is recounted by Apollod. iii. ch. 5, § 1. The first οὐδέ is for the entire sentence, the second for the subject.—131. δὴν, *diu*, of long duration. — 132. μαινομένου = ἐνθουσιῶντος, in allusion to the transports with which the feasts of Dionysus (Διώνυσος) were celebrated. Hence the name of Μαινάδες, given to the Bacchantes. The nymphs who reared Dionysus were the *Hyades*, placed among the number of the stars. One of the surnames of Dionysus was Ὑης. — 133. Νυσηῖον, sc. ὄρος, in Thrace. = ἠγάθειος, see n. on I, 252.—134. θύσθλα, things or utensils used in the sacrifices, θύω. The grammarians, who explain it by *thyrsi* ['leafy wands,' Cp.], restrict its meaning too much.—135. θεινόμεναι, see n. on I, 588. βουπλήξ (fm βοῦς and πλήττω) is, according to some, the goad to urge the oxen yoked to the cart; to others, the sacrificial axe.—136. δύσετο, Ep. aor. = ἐδίσατο [D. 110]. Cf. Od. 24, 74.—138. ῥεῖα ζῶντες, in opp. to the toils of mortals.—139. τυφλὸν ἔθηκε. The Greek mytho-

- 140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 Οὐδ' ἂν ἐγὼ μακάρεσσι θευῖς ἐθέλοιμι μάχεσθαι.
 Εἰ δέ τις ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.
- 144 Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδείδη μεγάθυμε, τίη γενεὴν ἐρεεῖνεις ;
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 Φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
- 148 τηλεθόωσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
 Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῆς
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
- 152 ἔστι πόλις Ἐφύρη, μυχῷ Ἄργεος ἱπποβότοιο·
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν·
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
- 156 τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
 ὤπασαν. Αὐτὰρ οἱ Προΐτος κάκ' ἐμήσατο θυμῷ·

logy offers several examples of insulted divinity punished with blindness. It is also what happened to Lycurgus, according to H. We must not take the words τυφλὸν ἔθηκε figuratively, to reconcile H.'s account with the legend adopted by the other poets, who relate either that Lycurgus, struck with madness, killed his son, or cut off his own legs, taking them for vine-shoots. — 142. ἐσσί = εἰ or εἰς. Hor.: “*Quicumque terræ munere nascimur.*” — 143. ἄσσον, compar. of ἄγχι, see I, 335. ὀλέθρου πείρας is an expression analogous to that of τέλος θανάτοιο, frequent in H.; the limit which death traces, the end which death brings. — Hor.: “*Mors ultima linea rerum.*” — 145, sqq. The words of Glaucus have a tinge of melancholy distinctly marked. The genius of the poet has doubtless here concealed a wisdom which we can no longer appreciate, since we have here no historic data to build upon. The commencement has been often compared with Ecclesiasticus (xiv. 18): “As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end and another is born.” — 146. [φύλλων γενεή = *folia uno eodemque vere prognata*. Sp.] — 147. τὰ μὲν . . . ἄλλα δέ (= τὰ δέ) is also found in prose. — 148. The words ἔαρος δ' ἐπιγίγνεται ὥρη are closely connected with what precedes. The forest puts forth new leaves, and the spring comes on, are two simultaneous actions, such as we generally join by the particle, when. — 149. φύει, grows, an intrans. sense which belongs regularly to the 2 aor. and the perf. — 150. δαήμεναι = δαῆναι, fm δαίω, to learn. — 152. Ἐφύρη, the ancient name of Corinth. μυχῷ Ἄργεος, the bottom, the extremity of Argos, i. e. of the Peloponnese. — 153. κέρδιστος, superl. formed as if fm κέρδος, a trick. There is no positive. — 157. Proetus, son of Abas, was king of Tiryns. Bellerophôn had come to him, to obtain purification for the involuntary murder

- 158 ὅς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἰδάμασσε.
 160 Τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια,
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὔτι
 πεῖθ' ἀγαθὰ φρονέοντα, δαίφρονα Βελλεροφόντην.
 Ἡ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 164 Τεθναίης, ὦ Προῖτ', ἧ κάκτανε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι, οὐκ ἔθελούση.
 Ὡς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἴου
 ἄκουσεν·
 κτεῖναι μὲν ῥ' ἀλείνει, σεβάσσατο γὰρ τόγε θυμῷ,
 168 πέμπε δὲ μιν Λυκίηνδε, πόρεν δ' ὄγε σήματα λυγρά,
 γράφας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
 δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο.
 Αὐτὰρ δὲ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ·
 172 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθου τε ρέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 Ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως,
 176 καὶ τότε μιν ἐρέεινε, καὶ ἤτεε σῆμα ιδέσθαι,

of Belleros, a noble Corinthian ; whence the name of Βελλεροφόντης (murderer of Belleros). His original name was Hipponoös. — 158. ἔλασσε (= ἤλασε), sc. αὐτόν. — 159. ἰδάμασε, sc. Ἄργείους. — 160. ἐπιμαίνεσθαι τινι, in Lat. *insanire in aliquo*. Ἀντῆα receives in the Tragic poets and mythographers the name Σθενέβοια. — 162. [ἀγαθὰ φρονέοντα, *bona mente prœditum*. C.] — 164. κάκτανε (κάκτανε) = κατάκτανε, fm κατακτείνω. — 165. μ', elision for μοι. — 166. οἴον = ὅτι τοῖον, (*de eo*) *quale audiverat*. — 167. σεβάξασθαι, *sibi religioni ducere, vereri*. — 168. Λυκίηνδε, to Lycia, to Iobatus (according to others Amphianax), father of Antea or Stheneboea. σήματα λυγρά, fatal signs, a species of hieroglyphics. We must not think of alphabetic characters. — 169. γράφειν, to engrave (in German *graben*). πίναξ πτυκτός, a folded tablet (i. e. two small boards folded the one upon the other), closed by a knot, perhaps secret and agreed upon between Proetus and his father-in-law. In the Od., Ulysses fastens a trunk by a complicated knot which Circê had taught him (8, 448). — 170. ἠνώγειν, 3 sing. = ἠνώγει (like ἤδειν = ἤδει), plupf. of 2 perf. ἄνωγα. — 172. The Xanthus from Lycia (different from that of the Troad) descends from Mount Taurus, and waters the town of Xanthus, now called Essenide. — 174. "Athenæus (V. ch. 1) cites this verse as a perfect example of hospitality, and adds that in those ancient times, whoever might be the guest received, his entertainers never questioned him *before* the repast, but always *after*; the heroes wishing to testify thereby that they did not so much honour such or such a guest, as hospitality in itself. In Book XIX. Achilles offers the repast of hospitality

- 177 ὅτι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροιτο.
 Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 180 πεφνέμεν· ἧ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων·
 πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα·
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο·
 καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιθήσας.
 184 Δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν.
 Τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλου ὕφαινε·
 188 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοῖ δ' οὔτι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
 Ἄλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἧῦν ἔοντα,
 192 αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν·
 δῶκε δὲ οἱ τιμῆς βασιληΐδος ἡμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον, ἔξοχον ἄλλων,

to his friends before informing himself of the subject which brings them." *Dug. Montb.*—177. ὅτι = ὅ, τι. φέροιτο is passive. — 179. The *Chimæra* was, according to the fable, the daughter of Typhôn and Echidna. Compare the somewhat different description of Hes., *Theogony*, v. 319, sqq. ἀμαιμακέτος, an old word, probably fm μάχομαι. The grammarians cite μαιμαχος = δύσμαχος, difficult to combat. Thus it would mean *irresistible, invincible*. [According to Död., formed with a *intensive*, fm μαιμάσσω, an *intensive* form of μαιμάω : *impetuous, fierce, raging*.] — 180. πεφνέειν, see n. on v. 12. γένος, *soboles*. — 183. θεῶν τεράεσσι πεποιθώς, see 4, 398, where the Schol. explains it by σημείοις. Athênê gave Bellerophôn a golden bridle, and enjoined him to make a sacrifice to Poseidôn. After the sacrifice, he took Pegasus, a winged horse, broke him in, and mounting on him in the air, killed the Chimæra with his arrows. This is the fable reported by Hes., Pindar, and other poets, and to which H. doubtless alludes ; but we cannot know what are the additions which may have been made after him.—184. Σόλυμοι, a warlike people, who inhabited the mountains of Lycia.—185. δύμεναι = δύναι, *subiisse*. — 186. Ἀμαζόνας, see n. on 3, 189.—189. εἶσε [defect. aor. fm ἔω, *obsol. to place*].—191. γίγνωσκε, *lobatus*. θεοῦ γόνος, Bellerophôn was descended in the eighth degree from Titan.—192. θυγατέρα, Philonoê.—194. τέμενος τέμνειν, to separate a field from the common property. The ancients of the heroic age recompensed men who rendered great services, by assigning them lands detached from the common property. When the Cyrenæans changed their government, they reserved to Battus, the founder of the colony, particular fields, which Hdt. (vi. ch. 161) also calls *τεμένεα*. ἔξοχος is the Lat. *eximius*. In the following line the gens. φυταλιῆς καὶ ἀρούρης depend on τέμενος [*rus arbustorum et agri plenum*. Sp.]

- 195 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
 196 Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντη,
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεὺς·
 ἢ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 200 Ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,
 ἦτοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλάτο,
 ὄν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων·
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 204 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπ-
 ἔτελλεν,
 208 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 212 Ὡς φάτο· γήθησεν δὲ βοῆν ἀγαθὸς Διομήδης·
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
 Ἥ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
 216 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν, εἴκοσιν ἡματ' ἐρύξας·
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἶνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,

— 195. φυταλιή, orchard, vineyard, plantations; ἀρούρη, land under tillage. — 200. καὶ κείνος, he too, i. e. he once so favoured by the gods. — 201. κὰπ = κὰτ (κατά), to be able to pronounce it with πεδίον. The Aleïan plain was situated between the rivers Pyramus and Sinarus in Cilicia. The name is said to be derived from ἄλη, wandering, palatio, error. Comp. book iii., ch. 26, of Cicero's Tusculans, who thus translates these lines: "Qui miser in campis mærens errabat Aleis, Ipse suum cor edens, hominum vestigia vitans." In the last book, v. 128, H. himself explains the sense of this metaphor: ὀδυρόμενος καὶ ἀχεύων Σὴν ἰδεαὶ κραδίην.—203. ἄτος = ἄατος, insatiable. Strabo calls this son Πείσανδρος. — 205. τὴν δέ, Laodamia. They attributed the death of a girl under age, the sudden death of every woman, to the anger of Artemis. — 208. αἰὲν ἀριστεύειν, κ.τ.λ., a verse celebrated in antiquity and often mentioned.—211. εὐχομαι εἶναι, see n. on l, 91. — 214. μειλιχίοισι, see l, 539. — 216. Cœneus, the grandfather of Diomédès. Hospitality was hereditary and perpetuated itself in families. — 217. ἐρύξας, having retained him (with him). — 218. ξεινήϊα = ξεινεῖα, in prose

- 220 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἑμοῖσιν.
Τυδέα δ' οὐ μέμνημαι· ἐπεὶ μ' ἔτι τυτθὸν εὐντα
κάλλιφ', ὅτ' ἐν Θήβρσιν ἀπώλετο λαὸς Ἀχαιῶν.
- 224 Τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.
Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου.
Πολλοὶ μὲν γὰρ ἑμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
- 228 κτείνειν ὄν κε θεός γε πόρῃ καὶ ποσὶ κιχείω·
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὄν κε δύνῃαι.
Τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν· ὄφρα καὶ οἶδε
γνῶσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι.
- 232 Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
Ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,

ξένια (rarely with δῶρα), guest-presents, gifts of hospitality. — 219. φοῖνικι φαεινόν, brilliant with purple: φοινικῶ ἄνθει βεβαμμένον, Sch. — 220. ἀμφικύπελλον, see n. on l, 584. — 223. κάλλιφ' = κατέλειπε. Tydeus was one of the seven chiefs who made war against Thebes to re-establish Polynicés on the throne. Diomédès remained with his grandfather.—225. τῶν δῆμον = τούτων (τῶν Λυκίων) εἰς δῆμον. I may here repeat that H. often constructs verbs that mean to go, to direct one's course, to arrive, with the accus. only, without a prep. — 226. καὶ δι' ὀμίλου, even in the mêlée. — 227 — 229. πολλοὶ μὲν γὰρ ἑμοί, sc. εἰσί. We must not put a comma in these three verses, as we shall see by this literal translation: There are to me (I have) many Trojans to kill (to wit) him whom the god shall send to encounter me and whom I can overtake in running; there are to thee (thou hast, in like manner) Achæans to kill, (to wit) him whom thou canst. κιχείω = κιχέω = κιχῶ, 2 aor. subj. of κιχάνω. But ὄν κε θεός πόρῃ is put foremost, for H.'s heroes are penetrated with this sentiment, that the deity directs every thing.—230. ἐπαμείψομεν = ἐπαμείψωμεν.—232. καθ' ἵππων, from the chariot. See 5, 111.—234. φρένας ἐξέλετο, Zeus deprived Glaucus of his reason, and caused arms of gold to be given by him for arms of brass, the value of a hundred oxen for the value of nine. This version, says Madame Dacier, would express a sentiment too base and unworthy of the poet (!). Several ancients judged in the same way, and tried to exculpate the poet by seeking another sense for the plain words: φρένας ἐξέλετο. Recently they have again translated them: Zeus elevated the soul of Glaucus, which (without speaking of the confusion of αἴρω and αἰρίω, of ἐξήρην and ἐξέλετο) contradicts the very connexion of the narrative. After πιστώσαντο [πιστοῦν, fidem exigere; πιστοῦσθαι, fidem dare], "they swore fidelity to one another," the poet resumes with ἐνθ' αὖτε, particles which mark an opposition, tum autem. It is as if he said: "thus far it was well; but afterwards Zeus deprived Glaucus of his reason." As we have before pointed out, this episode has

235 δὲ πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν,
236 χρύσεια χαλκείων, ἑκατόμβοι' ἔννεαβοίων.

Hector arrives at Troy. By his advice, Hecuba and the Trojan ladies go to the temple of Athênê to offer her a rich veil. They address to her their vows, but in vain, to implore her aid against the attack of Diomédês.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρεις,
εἰρόμεναι παῖδάς τε, κασιγνήτους τε ἕτας τε,
240 καὶ πόσιας· δ' δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
πάσας ἐξείης· πολλῆσι δὲ κήδε' ἐφῆπτο.
' Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
ξεστῆς αἰθούσῃσι τετυγμένον (αὐτὰρ ἐν αὐτῷ

something quite peculiar. The successors of Glaucus reigned in Lycia till after the age of H., and the poet may have been led to devote an episode to the Lycian prince, in consideration of one of his descendants, with whom he may have found himself in relation. This notion receives a high degree of probability from the minute details into which the poet enters with regard to the family of Glaucus: for none of his heroes, perhaps, does he pursue their genealogy so far. Still, however, we may perhaps arrive at a natural explanation of the strange expression which occupies us. It is clear that the poet all of a sudden speaks the language of ordinary men, and beneath the sentiments which animate all his poetry. He enters, ironically, into a view of things which is not his own. For what reason? This we cannot know historically. In many poets many expressions remain sealed books for whoever knows not all that surrounds them. However, it is better to explain or to justify the poet, than to pretend to judge and condemn his genius. Let us suppose that the king of Lycia, in favour of whom H. may have sung this episode, had done, through nobleness of soul, some generous action, to the injury of his own material interests, and for that had been taxed with imbecility. This being granted, the conclusion of the episode attains the sublime of art. He is singing before the detractors of the king the action of one of his ancestors. Arrived at the most touching point, he says: *Then Zeus deprived Glaucus of his reason, who exchanged his armour with Diomédês, gold for brass, the price of a hundred bulls for the price of nine*; and there he ends. Interpreted in this manner, these lines, which have perplexed everybody, may be ranked among the most refined and happy strokes of ancient poetry. [I cannot quite agree with this view.]—236. ἑκατόμβοια ἔννεαβοίων. We know that in ancient times they valued things by heads of cattle. Hence the Lat. word *pecunia* (from *pecus*).

237. Σκαιὰς πύλας, see 3, 145. φηγὸν (Διός), 5, 693. — 238. θεὸν = ἔθειον. — 239. εὔχεσθαι with the accus., to inquire about. — 241. ἐφῆπτο, affligo, infligo. — 243. αἰθούσα, a verandah formed before a house by a range of pillars, and covered by the eaves of the roof. The word comes from αἶθω, and is better explained by one

- 244 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
- 248 δώδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν),
 ἔνθα οἱ ἠπιώδωρος ἐναντίη ἤλυθε μήτηρ,
- 252 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
 Τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας;
 ἢ μάλα δὴ τείρουσι δυσώνυμοι υἴες Ἀχαιῶν,
- 256 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνήκεν
 ἐλθόντ', ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 Ἄλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,
 ὡς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
- 260 πρῶτον· ἔπειτα δέ κ' αὐτὸς ὀνήσει, αἶ κε πίησθα·
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὡς τύνη κέκμηκας, ἀμύνων σοῖσιν ἔτησιν.
 Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
- 264 Μὴ μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
 μή μ' ἀπογυιώσης, μένεος δ' ἀλκῆς τε λάθωμαι.
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι
- 268 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.

of the Schol., στοαῖς καταλαμπομέναις ὑπὸ τοῦ ἡλίου, than by Apollonius, ἀπὸ τοῦ καταθεσθαι ὑφ' ἡλίου. We should read with attention, and retain this description of a palace, as it will explain other passages of the Homeric poems. — 245. δεδμημένοι, fm δέμω, built. We know that Priam had fifty sons. — 247. ἐτέρωθεν, in front of the building of which he has just been speaking. — 248. τέγροι, covered, constructed under the common roof of the house. The ancient grammarians, thinking of the gynæcēum, which was usually placed in the most elevated part of the Greek houses, wrongly explain this word by ὑπερῶοι. — 250. αἰδοῖος signifies in H. venerabilis, reverendus, not pudicus. — 253. ἔν τ' ἄρα οἱ φῦ χειρὶ = ἐνέφω τ' ἄρα οἱ χειρὶ, attached herself strongly to his hand, took and pressed his hand. See n. on l, 513. [ἐμφυμι, inhæreo, implico me. Bth.] — 254. τίπτε = τί ποτε. — 255. τείρουσι, press us; not press on [καταπονοῦσι, Sch.], as it has been translated. — 256. ἀνήκε, fm ἀνίημι. — 258. ὄφρα κε, until. ἐνεῖκω, Ionic = ἐνέγκω. — 259. σπείσης, fm σπένδω. — 260. ὀνήσει = ὀνήσῃ, junctis; Sch. ὠφελήθησθ. πίησθα = πίησ, 2 aor. — 261. κεκμηῶτι, fm κάμνω. ἀέξω, Att. αὔξω. — 262. τύνη, see 5, 485. — 264. ἄειρε, lift, move, sc. to offer

- 269 Ἄλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσασα γεραιάς·
 πέπλον δ', ὅστις τοι χαριέστατος ἠδὲ μέγιστος
 272 ἔστιν ἐνὶ μεγάρω, καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θεὸς Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βουῖς ἐνὶ νηῶ,
 ἦνις, ἠκέστας, ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 276 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο.
 Ἄλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 280 ἔρχεο· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω,
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι
 γαῖα χάνοι! μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῃ μεγαλήτορι τοιῷ τε παισίν.
 284 Εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
 φαίην κε φρέν' ἀτέρπου ὀϊζύος ἐκλελαθέσθαι.
 Ὡς ἔφαθ'· ἠ δὲ μολοῦσα ποτὶ μέγαρ', ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισαν κατὰ ἄστῃ γεραιάς.
 288 Αὐτῇ δ' ἐς θάλαμον κατεβήσετο κηῶεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδουίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς
 ἤγαγε Σιδουίηθεν, ἐπιπλῶς εὐρέα πόντον,

it me. — 266. ἀνίπτουσι, see n. on l, 449. — 268. εὐχετάσθαι = εὐχεῖσθαι, a lengthening of the verb εὐχομαι. — 269. ἀγελείη, fm ἄγω and λεία, *quae prædam agit*, who carries off booty, i. e. who gives victory. — 270. θυέεσσιν: θυσίαις, ἢ θυμιάμασι, Sch. The first explanation is preferable. Pliny, Hist. Nat. xiii. ch. 1: *Unguenta quis primus invenerit, non traditur. Iliacis temporibus non erant; nec thure supplicabatur: cedri tantum et citri suorum fruticum in sacris fumo contolutum nidorem noverant.* Comp. with the last sentence of Pliny, lines 462 and 317 of Book I. ἀολλίσασα: ἀθροίσασα, Sch.—271—278. See lines 90—97, and the general remark on these repetitions at v. 372, Book I. — 281, 282. ὥς κέ οἱ αὖθι γαῖα χάνοι! *utinam ei illico terra dehiscat!* In vows the regular construction is the optat. without ἄν; but the Ep. poets sometimes add *κε* to make the vow depend on some circumstance or other, and thus to soften its expression. — 282. Ὀλύμπιος, Zeus.—285. ἐκλελαθέσθαι, 2 aor., “I shall say that my mind has forgotten the cruel mischance.”—287. κέκλετο, see n. on v. 66.—288. κηῶεντα, odoriferous. They deposited valuables in the θάλαμος.—289. οἱ = αὐτῇ. ποικίλοι, *acu picti*.—290. Strabo xiv., p. 757: Σιδόνιοι πολύτεχνοί τινες παραδίδονται καὶ καλλιτέχνοι. The daughters of Danaus speak of a veil made at Sidon, Σιδονία καλύπτρα, in Æschylus, Suppl., 121. Ἀλέξαν-

- 292 τὴν ὁδόν, ἣν Ἐλένην περ' ἀνήγαγεν εὐπατέριαν.
 Τῶν ἔν' ἀειραμένη Ἐκάβῃ φέρε δῶρον Ἀθήνη,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἄσπῆρ δ' ὧς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
- 296 Βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 Αἰ δ' ὄτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρη,
 τῆσι θύρας ὤϊξε Θεανῶ καλλιπάρηος,
 Κισσηίς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
- 300 τὴν γὰρ Τρώες ἔθηκον Ἀθηναίης ἰέρειαν.
 Αἰ δ' ὀλολυγῆ πάσαι Ἀθήνη χεῖρας ἀνέσχον.
 Ἡ δ' ἄρα πέπλον ἐλουῖσα Θεανῶ καλλιπάρηος,
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο·
- 304 εὐχομένη δ' ἠρᾶτο Διὸς κούρη μέγαλοιο·
 Πότνι' Ἀθηναίη, ἐρυσίπτολι, δια θεάων,
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσείιν Σκαιῶν προπάροιθε πυλάων·
- 308 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῶ,
 ἦνις, ἠκέστας, ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.
 Ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.

δος, Paris. — 291. Σιδονίη, the part of the sea-coast of Phoenicia where Sidon (now *Saïd*) was built. At that time the commerce of Tyre, then situated on the continent, was not extensive. It only became so by the foundation of New Tyre on the island, contemporaneously with the fall of Troy. See on this subject the note of Heyne. ἐπιπλῶς derived fm ἐπίπλωμι = ἐπιπλέω. The Ionians say πλώω = πλέω. — 292. τὴν ὁδόν is attached as an apposition to the words ἐπιπλῶς πόντον, which may be taken for πλεύσας. ἀνάγειν, *vehere (ex portu) in altum (mare)*; κατάγειν, *devehere (in portum)*. — 295. νείατος: ἔσχατος, Sch. *In ultimo recessu repositus*. — 296. βῆ δ' ἰέναι, see 4, 199. μετασσεύεσθαι, to pursue with eagerness. It is to this passage that Virg. alludes, when he represents Æneas contemplating at Carthage the picture in which are depicted the disasters of Ilion, and saying (*Æn. i. 479*): “*Interea ad templum non æquæ Pallados ibant Crinibus Iliades passis, replumque ferebant Suppliciter tristes et tunsæ pectora palmis.*” — 298. ὤϊξε, fm οἶγνυμι. — 299. Κισσηίς, daughter of Cisseus, a Thracian prince, father of Hecuba. Anténôr was, next to Priam, the most powerful man in Troy. — 301. ὀλολυγῆ: μετ' ὀλολυγμοῦ· φωνή δὲ αὐτῆ γυναικῶν εὐχομένων θεοῖς, Sch. Cf. Herod. iv. ch. 189. — 305. ἐρυσίπτολις, protectress of cities. — 306. ἄξον, fm ἄγνυμι. A passage imitated by Virg.: *Frangere manu telum Phrygii prædonis et ipsum Pronum sterne solo, portisque effunde sub altis.* — 308, 309. See 94, 95. ἱερεύσομεν = ἱερεύσωμεν. — 311. ἀνανεύω, to throw the head backward, in token of refusal; as the contrary gesture, *κατανεύω*, was the sign of consent, and even of a solemn engagement.

Hector goes to seek Paris. By his reproaches he shames him for his inactivity, and excites him to return to the fight. Helen invites the hero to repose himself, but he refuses.

- 312 Ὡς αἱ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο·
 Ἐκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄρι-
 στοὶ
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες·
 316 οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν,
 ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρῃ.
 Ἐνθ' Ἐκτωρ εἰσῆλθε Διὶ φίλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 320 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
 Τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφύωντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῶησι γυναιξίν
 324 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 Τὸν δ' Ἐκτωρ νεῖκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 Λαοὶ μὲν φθινύθουσι, περὶ πτόλιν αἰπύ τε τεῖχος
 328 μαρνάμενοι· σέο δ' εἶνεκ' αὐτὴ τε πτόλεμός τε
 ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
 εἴ τινα που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
 Ἄλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.
 332 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνεΐκεσας οὐδ' ὑπὲρ αἴσαν,
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον·

315. Τροίη, the whole territory of the ancient Troad.—319. Δουρός = δόρατος, gen. depending on πάροιθε. Δόρυ is the wood of the spear; the shaft. Δουράτιος ἵππος, the wooden horse, = ξύλινος. — 320. πόρκης, the ring (ferule) to fasten the brazen point to the wooden shaft.—321. ἔπειν τι, to take care of any thing, employ oneself about any thing, Sch. εὐτρεπίζειν.—322. ἀφάω, to touch, have in the hands, ἄπτεσθαι.—326. δαιμόνιε, see n. on l, 561. καλά = καλῶς. ἔνθεο, fm ἐντίθημι. Eustath. draws attention to the tact which Hector uses towards his brother, representing his want of courage as anger (χόλον) or resentment.—329. ἀμφιδαίω, to kindle around. The perf. has the intrans. signification, to burn, to have broken out around this city. They say similarly in Lat., *incensum est, ardet, calet certamen*. μαχέσαιο, thou wouldst quarrel with, reprimand. — 330. μεθιέναι is here intrans., as in Lat. we find *remittere = remissum esse*.—331. ἄνα = ἀνάστηθι. πυρὸς δηΐου θέρεσθαι, to be heated, kindled, with a destructive fire. This gen. must be put in the same rank as the gen. governed by verbs signifying *to be full*, πληροῦσθαι, γέμειν.—333. αἴσα,

- 335 οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσει
 336 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρῃ προτραπέσθαι.
 Νῦν δέ με παρειπουῖσ' ἄλοχος μαλακοῖς ἐπέεσσιν
 ὤρμησ' ἐς πόλεμον· δοκίει δέ μοι ὧδε καὶ αὐτῷ
 λῳῖον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 340 Ἄλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω
 ἠ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' οἴω.
 Ὡς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος
 Ἔκτωρ.
 Τὸν δ' Ἐλένη μύθοισι προσηύδα μελιχίοισιν·
 344 Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυόεσσης,
 ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
 οἷχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης·
 348 ἔνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
 Αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ' ὄφελλον ἀμείνονος εἶναι ἄκοιτις,
 ὃς ἦδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 352 Τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἴω.
 Ἄλλ' ἄγε νῦν εἵσελθε καὶ ἔξευ τῷδ' ἐπὶ δίφρῳ,

propriety.—334. *τοι* = *σοι*. *σύνθεο*, see n. on 1, 76.—335. After *οὔτοι τόσσον χόλῳ οὐδὲ νεμέσσει* (= *νεμέσει, spite*) ought to have come *ὅσον* . . . ; but H. has cut the construction, by saying with greater force : *not so much through—but I wished, &c.*, instead of *as through*.—336. *ἄχα προτραπέσθαι, cedere dolori*, to abandon myself to grief. — 339. *λῳῖον*, reputed compar. of *ἀγαθός*. *νίκη ἐπαμείβεται ἄνδρας*, lit. victory changes (her) men ; i. e. favours sometimes the one side, sometimes the other. For the same reason *Arês* is called in H. *ἀλλοπρόσαλλος*. — 341. *μέτειμι* (*εἶμι*), fut. sig. — 344. *δᾶερ*, voc. of *δαήρ*, as *ἄνερ* and *ἄνερ* of *ἀνήρ*. *κυνός*, see n. on 1, 159. *ὀκρυόεσσα*, who makes one shudder (with fright ; fm *κρύος, intense cold*), *frightful, detestable*. This speech of Helen is full of passion and worthy of Tragedy. The sentiments she here expresses have their importance in the general economy of the Iliad. — 345, 346. *ὥς ὄφελε*, *quam debebat*, how ought . . . , how fitting would it have been that, &c. ; = would that. The subject is *κακῇ ἀνέμου θύελλα*. Word for word : “how ought a gale of wind to have gone by, hurrying me headlong . . .” On *πρό* in *προφέρειν*, see 1, 3.—348. *ἀπόερσε* = *ἀπόερσεν ἄν*, would have swept me away, fm *ἀποέρδω*, prop. to separate, to carry off [App. VI.]. *πάρος* = *πάρος ἢ* or *πρὶν ἢ*. — 349. *τεκμαίρεσθαι*, fm *τέκμαρ, definire*, to determine, decree. — 350. *ἔπειτα* might be referred to the first *ὄφελε* (v. 345), and indicate a second wish of Helen ; but it is more exact to regard it as the correlative of *ἐπεὶ*, at v. 349.—351. *ἦδη* = *ἦδει*, *who felt*.—353. *τῷ*, neut., *ex re idcirco*. *ἐπαυρίσκειν*, to reap the fruit of any thing (*here, of*

355 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
 356 εἶνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης·
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 360 Μὴ με κάθιζ', Ἑλένη, φιλέουσά περ' οὐδέ με πεί-
 σεις·

ἤδη γὰρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
 Ἄλλὰ σύγ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 364 ὡς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἰόντα.
 Καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
 368 ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

Hector returns to his palace to visit Andromaché, whom her fears have caused to leave it. He finds her at the Scæan gate, with his son Astyanax, yet an infant. Andromaché has seen her whole family fall beneath the blows of the Greeks. She beseeches her husband, her last support, to be careful of his life. But Hector will not, he says, die before his destined time, but will perish sooner than see the Greeks in Troy. He embraces his son, and comforts his wife. Andromaché regains her palace, where she abandons herself to tears with her women.

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 Αἴψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας,
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·
 372 ἀλλ' ἦγε ξὺν παιδί καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
 Ἔκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῶησιν ἔειπεν·
 376 Εἰ δ' ἄγε μοι, δμῶαί, νημερτέα μυθήσασθε·
 πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
 ἢ ἐπὶ γαλόων, ἢ εἰνατέρων εὐπέπλων,

cowardice). See 1, 410. — 355. ἀμφιβέβηκε: περιῆλθε, κατέλαβε, Sch.—356. Ἀλεξάνδρου depends on ἄτης.—357. = ἐπέθηκε, ἰπροσώ, has destined to them. — 360. καθίζω, active, make to sit. — 363. ὄρνυθι, exoita.—364. καταμάρψῃ, Sch. καταλάβῃ, may overtake me.—368. δαμόωσι = δαμῶσι. Ἀχαιῶν depends on χερσὶ.

370. εὐναιετάοντες is always found in the pass. sense, bene habitatus.—373. γοόωσα = γοῶσα, fm γοῶω. — 374. ἔτετμεν: εὔρεν, Sch. Only this aor. remains of the verb.—376. εἰ δ' ἄγε, see 1, 302. ἄγε and in Lat. age is employed also when several persons are addressed.

- 379 ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 380 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;
 Τὸν δ' αὐτ' ὀτρηνῆ ταμίη πρὸς μῦθον ἔειπεν·
 "Ἐκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι
 οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
 384 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται·
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔνεκ' ἄκουσεν
 τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 388 Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 μαινομένη εἰκνυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
 Ἡ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἐκτωρ,
 τὴν αὐτὴν ὁδὸν αὐτίς, εὐκτιμένας κατ' ἀγυιάς.
 392 Εὔτε πύλας ἴκανε, διερχόμενος μέγα ἄστνυ,
 Σκαιᾶς (τῇ γὰρ ἔμελλε διεξιμεναί πεδίονδε),
 ἐνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα,
 Ἄνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος·
 396 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσειν
 τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.
 Ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτως,
 Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ·

—378. ἐς γαλόων, εἰνατέρων, sc. δόμους. Εἰνάτερες καλοῦνται αἱ τῶν ἀδελφῶν γυναῖκες πρὸς ἀλλήλας, οἷον Ἐλένη πρὸς Ἀνδρομάχην. Sch. — 379. ἐς Ἀθηναίης, sc. ναόν.—381 = προσεῖπεν, which has two accus. ; see I, 201. — 390. ἦ = ἔφη. — 393. τῇ, sc. ταύτῃ (τῇ ὁδῷ). διεξιμεναί = διεξιέναι. Pay attention, in double and treble compounds, to the signification of each preposition. — 394. πολύδωρος, otherwise πολυέδνος, see 22, 471, 472. Read on this episode, which all ages have admired, Rollin, *Traité des études*, vol. i. p. 439, ed. Letronne. — 396, 397, must be taken as a detached piece of information, between a parenthesis. On the subject of Ἡετίων, Πλάκος or Πλάκιον, Θήβῃ Ὑποπλακίῃ, Κιλίκες, see the n. on I, 366 — 398. ἔχεθ' Ἐκτορι : εἶχετο ὑφ' Ἐκτορος, Sch. — 400. ἀταλάφρονα, Sch. ἀπαλάφρονα, ἀπαλὰ φρονούοντα, tenero animo. Ἡίθεοι ἀταλὰ φρονέοντες, 18, 567. The rule for the formation of these compounds requires ἀταλόφρων, but the exceptional form ἀταλάφρων being furnished by the best MSS., we must count it among the examples of formation by juxta-position. νήπιον αὐτως does not mean, still an infant, as usually translated ; for αὐτως or οὕτως has not this augmentative force. Its meaning here as elsewhere is *sic* : but it varies in force according to the general bearing of the sentence : *sic infantem* might perhaps be rendered by "such an infant" (as to be carried in the arms) ; for it is to the word

- 402 τὸν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἄστυάνακτ'· οἷος γὰρ ἔρούετο Ἴλιον Ἐκτωρ.
 404 Ἦτοι δ' μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῆ·
 Ἄνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 Δαιμόνιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις
 408 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἧ τάχα χήρη
 σεῦ ἔσομαι· τάχα γὰρ σε κατακτανέουσιν Ἀχαιοί,
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη
 σεῦ ἀφαρμούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 412 ἔσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,
 ἀλλ' ἄχε'· οὐδέ μοι ἐστι πατήρ καὶ πότνια μήτηρ.
 Ἦτοι γὰρ πατέρ' ἄμὸν ἀπέκτανε Διὸς Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐναιετάωσαν,
 416 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
 οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
 ἀλλ' ἄρα μιν κατέκμη σὺν ἔντεσι δαιδαλέοισιν,
 ἧδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 420 Νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 Οἷ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἷ μὲν πάντες ἰῶ κίον ἡματι Ἄϊδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης Διὸς Ἀχιλλεύς,
 424 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἴεσσι.
 Μητέρα δ', ἧ βασίλευεν ὑπὸ Πλάκῃ ὑληέσση,
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,

ἐπὶ κόλπῳ ἔχουσα that αὐτως is attached. [See App. IV.]—402. καλέεσκε, used to call; see v. 15.—403. Ἄστυάναξ, means, king of the city; protector of the city.—406. ἔν τ' ἄρα οἱ φῦ, see v. 253.—408. ἄμμορον (= ἄμορον): δύσμορον, κακόμορον, Sch. Compare with these lines the complaints of Tecmessa in the Ajax of Sophocles, 496—520.—409. κτανέουσι, fin κτείνω.—410. κέρδιον, see n. on v. 153.—411. ἀφαρμούση, Sch. ἀποτυχούση, ἀφαιρεθείση. Δύμεναι, see n. on v. 185.—412. πότμον ἐπίσπῆν, to attain or accomplish one's destiny; to die.—413. ἄχεα = ἄχη.—414. ἄμός is the primitive form of ἡμίτερος, as ὑμός, σφός of ὑμίτερος, σφέτερος.—415. = ἐξέπερσιν, see I, 19.—417. ἐξενάριζειν has here its proper sense, to despoil, as at 4, 488. σεβάσσατο, see 167.—419. σῆμα ἐπιχέειν, word for word, monumentum superfundere, i. e. terrā superfusā (= superaggestā) monumentum parare. Below, v. 464, the tomb is called χυτῆ γαῖα, fin χίω. = περιεφύτευσαν.—420. ὄρεστιάδες, otherwise ὄρειάδες, the Oreades, mountain-nymphs. Thêbé was at the foot of the mountain.—422. ἰῶ = ἐνί, found only in this passage. The fem. ἰα = μία is more frequent. Ἄϊδος εἴσω, sc. δόμον.—424. ἐπὶ βουσὶν, by the oxen which they were watching. The phrase ὁ ἐπὶ τινι, alicui rei propositus, is well known. εἰλιπόδες, slow-paced, which drag or trail along

- 427 ἄψ ὄγε τὴν ἀπέλυσε λαβῶν ἀπερείσι' ἄποινα·
 428 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πύτνια μήτηρ
 ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 Ἄλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 432 μὴ παῖδ' ὄρφανικὸν θήγης χήρην τε γυναιῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἄμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.
 Τρὶς γὰρ τῆγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 436 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
 ἠδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἢ πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 440 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 Ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ'
 αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἶ κε κακὸς ὧς νύσφιν ἀλυσκάζω πολέμοιο·

their feet, walk heavily.—426. τὴν, *hanc*, is added for greater force, *μητέρα* being, grammatically, sufficient. — 428. ἔβαλεν Ἄρτεμις, see n. on v. 205. — 429. ἀτὰρ = ἀλλά. Racine, in *Iphigenia* (act iii., sc. 5), makes Clytemnestra say, imploring Achilles for her daughter: “Elle n’a que vous seul; vous êtes en ces lieux Son père, son époux, son asyle, ses dieux.” Let us observe that H. would never have said: *Tu es pour moi mes dieux*. The French poet is plainly expressing himself in a mythology which was to him a fiction. *Dugas Montb.*—431. αὐτοῦ, adv. of place, *hic*.—432. θήγης = θῆς.—433. ἐρινεός, *capricious*, is here a hill to the south-east of the city, not far from the Scæan gate, so called from the wild fig-trees which grew there. See also 22, 145. Choiseul-Gouffier reports that near *Bounar-bachi*, a village believed to be built on the site of ancient Troy, there is a place called *Indjirli-dag*, sc. *mountain of the fig-trees*. — 434. ἄμβατος = ἀνάβατος, easy to scale, climb. ἔπλετο, *factum est*, = ἐστὶ. — 435. τῆγς, see v. 393.—436, 437. ἀμφὶ τινα is in H. (who does not use the article) what οἱ περὶ τινα is in prose, such a chieftain accompanied by his satellites or soldiers. These assaults have been recounted in the Cypriac poem (*τὰ Κύπρια*), attributed to Stasinus, as is seen in the short argument of Proclus (p. 582, ed. Didot): (The Greeks) *διαπρεσβεύονται πρὸς τοὺς Τρῶας τὴν Ἐλένην καὶ τὰ κτήματα ἀπαιτοῦντες*. Ὡς δὲ οὐχ ὑπήκουσαν ἐκεῖνοι, ἐνταῦθα δὴ ἐκεῖνοι *τειχομαχοῦσι*. — 438. ἐνίσπω, another form of ἐνέπω, like ἔχω—ἰσχω. εὖ εἰδώς, as *sciens aliquid rei*, is taken substantively.—439. ἐποτρύνει καὶ ἀνώγει. This use of the present is by no means a poetic figure, “to represent Andromache seeing, through her emotion, a thing past as though present.” She fears an attack on that side of the city, and advises Hector to post his warriors there. “For,” says she, “already three times have they attacked that spot, either

- 444 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι,
 ἀρνούμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 448 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλη Ἴλιος ἱρή,
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
 οὔτ' αὐτῆς Ἐκάβης, οὔτε Πριάμοιο ἄνακτος,
 452 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεί', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγηται, ἐλεύθερον ἡμαρ ἀπούρας·
 456 καὶ κεν ἐν Ἄργει εἰούσα, πρὸς ἄλλης ἰστόν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη
 καὶ ποτέ τις εἶπυσιν, ἰδὼν κατὰ δάκρυ χένυσαν·
 460 Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.
 464 Ἀλλά με τεθνηῶτα χυτῆ κατὰ γαῖα καλύπτοι,
 πρὶν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι.
 Ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ·
 ἄψ δ' ὁ πάϊς πρὸς κόλπον εὐζώνοιο τιθήνης

because some diviner has pointed it out to them, or because their own spirit urges them to it (now again).”—444. ἄνωγεν, sc. ἀλυσκάζειν. — 446. ἀρνούμενος, sustaining. There is mention of the exploits of Priam's warriors, in 3, 184, sqq. — 448, 449. The conqueror of Carthage, Scipio, seeing from a hill the burning of that unhappy city, repeated these two lines, whilst musing on the future fate of Rome. — 450. ὀπίσσω, in future times.—452. πολέες = πολλοί.—455. ἄγηται, sibi abducatur. ἐλεύθερον ἡμαρ, δούλιον ἡμαρ, the day of liberty, of slavery. ἀπούρας, see 1, 356.—456. Ἄργος is here Ἄργος τὸ Πελασγικόν, in Phthia, the maritime part of Thessaly. There was the ancient city of Hellas; not far from its ruins were found the two springs Messêis and Hyperia, which the Pharsalians showed at 60 stadia from their city (Strabo xiii., p. 431). πρὸς ἄλλης, at the bidding of another woman.—459. εἶπυσιν (= εἶπε), see on this subj. (which answers to the fut. ἐρέει, v. 462) the n. on 6, 262. — 463. χήτει: στερήσει, ἐνδεία, Sch. The verb is χατιζω, σεν. The infin. ἀμύνειν depends on τοιοῦδε, capable of repelling [Od. 2, 60: ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμύνεμεν]. Compare here again the words of Tecmessa in the Ajax, v. 501, sqq. — 464. χυτῆ γαῖα: ἢ ἐπιχειομένη τοῖς νεκροῖς γῆ, Sch. See v. 419. — 465. ἐλκηθμός, dragging away, and, by consequence, violence done to the cap-

- 468 ἐκλίνθη ἰάχων, πατρός φίλου ὄψιν ἀτυχθεῖς,
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας·
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πῶτνια μήτηρ.
- 472 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐνὶ χθονὶ παμφανόωσαν·
 αὐτὰρ ὄγ' ὄν φίλον υἷον ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισίν τε θεοῖσιν·
- 476 Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσι,
 ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου Ἴφι ἀνάσσειν·
 καὶ ποτέ τις εἴησι, Πατρός γ' ὄδε πολλὸν ἀμείνων,
- 480 ἐκ πολέμου ἀνιόντα· φέροι δ' ἕναρα βροτόεντα,
 κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.
 Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν
 παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδει δέξατο κόλπῳ,
- 484 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 Δαιμονίη, μή τοί τι λίην ἀκαχίζεο θυμῷ·
 οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀνήρ Ἄϊδι προιάψει·
- 488 μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 Ἄλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
- 492 ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει,
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.
 Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ

tive. — 466. ὀρέγεσθαι τινος, to stretch the arms towards. — 468. ἀτυχθεῖς: ἐκπλαγεῖς, ἢ παραχθεῖς, Sch. The object is in the accus. after ἐκπλαγῆναι, and some other passives signifying a violent emotion. — 474. πάλλειν, to toss, to dandle. — 479. εἴησι is here = εἰπέτω, rare in the second and third person, but very common in the first, e. g. ἴωμεν, *eamus*. On εἴπῃ depends the accus. of the following line, ἀνιόντα, say of him, when he returns from the war. The regular construction would be this: εἴπῃ αὐτόν, ἐκ πολέμου ἀνιόντα, πατρός πολὺ ἀμείνονα. But the poet has introduced the *oratio recta*. — 480. βροτόεντα, gory: βρότος γάρ τὸ ἐκ φόνου αἷμα, Sch. — 484. δακρυόεν γελάσασα, smiling through her tears (*lit.* tearfully): a beautiful touch. — 485. κατέρεξε, see n. on I, 361. — 486. ἀκαχίζεο: ἄχθου, λυποῦ, Sch. — 487. ὑπὲρ αἴσαν, word for word, beyond destiny (going further than destiny), sc. against destiny. — 488. πεφυγμένος (fm φεύγω) has often in H. an active signification. — 489. ἐπὴν τὰ πρῶτα, see I, 235. — 490. σ' = σά, *tua ipsius*. — 493. ἐγγεγάασι, 2 pers. of ἐγγίνομαι. —

495 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
 496 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας
 Ἔκτορος ἀνδροφόνοιο· κιχήσατο δ' ἐνδοθι πολλὰς
 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 500 Αἶ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἴξασθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris at length, clad in armour, descends from his palace, and joins his brother, who animates him to the combat.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν·
 504 ἀλλ' ὄγ', ἐπεὶ κατέδν κλυτὰ τεύχεα, ποικίλα χαλκῷ,
 σεύατ' ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθώς.
 Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπυρρήξας θείῃ πεδίοιο κροαίνων,
 508 εἰωθὼς λούεσθαι εὐρρέϊος ποταμοῖο,
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις ἀΐσσονται· ὁ δ' ἀγλατῆφι πεποιθώς,
 ῥίμφα ἔ γούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·
 512 ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης

498. ἐντροπαλιζομένη : συνεχῶς ἐπιστρεφομένη, Sch. She never saw him more. — 499. ἐνῶρσε, fm ἐνορίνω. — 500. γόον is 3 pers 2 aor., a peculiar form of the verb γοᾶω. — 501. ἔφαντο, thought, said to themselves ; see the observation made on v. 108.

504. κατέδν, *subiit*, literally entered into, equipped himself with.—
 505. σεύατο, fm σεύομαι, 1 aor. without the σ, like ἐχεύατο. — 506—511. This beautiful comparison has been imitated by Virg. *Æn.* xi. 492. Rollin has analysed the two passages with great taste and delicacy, in the *Traité des études*, vol. i. p. 446, ed. Letronne. We shall transcribe here the more ancient imitation of Ennius : “ Et tunc sicut equus, [qui] de præsepibu' fartus Vincla sueis magneis animeis abrumpit, et inde Fert sese campi per cærule lætaque prata, Celso pectore, sæpe jubam quassat simul altam : Spiritus ex anima calida spumas agit albas.” στατὸς, verbal adj. fm ἵστημι : Sch. ὁ ἐστὼς ἐπὶ πολὺν χρόνον, long kept up in the stable. ἀκοστήσας, well fed with barley (ἀκοσταί). Æschylus in like manner says κριθῶντα πῶλον, fm κριθή. — 507. θείῃ = θείῃ. πεδίοιο, o'er the plain ; see on v. 2. κροαίνων, κρούων, κροτῶν. — 508. εὐρρέϊος = εὐρρέϊος, fm εὐρρέης or εὐρρέύς, poet. form for εὐροός. λούεσθαι ποταμοῦ, see 5. 6. — 509. κυδιῶν : γαυριῶν, Sch. Cf. κύνει γαίων, 1, 405. — 510. ἀγλατῆφι = ἀγλατῆ : τῷ κάλλει τοῦ σώματος, Sch. The nom. ὁ δὲ πεποιθώς remains suspended. The poet resumes with another turn of phrase : *et pulchritudine fretus—facile ipsum genua ferunt, for graditur.* — 511. γούνα = γόνατα. ἦθεα, an Ionic word, places habitually frequented, haunts. νομός, *pasuis* :

13 τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐβεβήκει
καγχαλόων, ταχέες δὲ πόδες φέρον· αἴψα δ' ἔπειτα
Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὗτ' ἄρ' ἔμελλεν
16 στρέψεσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.
Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
Ἥθεϊ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω,
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες.
520 Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος
Ἔκτωρ·
Δαιμόνι, οὐκ ἄν τις τοι ἀνὴρ, ὅς ἐναίσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
524 ἄχνηται ἐν θυμῷ ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σεῖο.
Ἄλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴκε ποθι.
Ζεὺς
δώ, ἐπουρανίοισι θεοῖς αἰειγενέτησιν
528 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοῦς.

νόμος, *lex*.—512. Πέργαμος was the acropolis, citadel of Troy, where we have seen that Paris had built himself a palace, v. 317. — 513. ἠλέκτωρ, the brilliant; properly an adj., and become a subst. like Ἔκατος, Γλαυκῶπις, the sun in his splendour. — 514. καγχαλάω, to laugh for light-heartedness. — 516. δάριζε: ὠμίλει· ὄραρος γὰρ ἡ ὀμιλία, Sch. — 518. ἠθεῖε. Apollonius: προσφώνησις φιλοφρονικῆ νεωτέρου πρὸς πρεσβύτερον ἀδελφόν. Derived doubtless fm ἔθος, *familiaris*.—519. ἐναίσιμον, adverbially: at the appointed or proper time. In v. 521 ἐναίσιμος is nearly = ὁ ἐν αἴσῃ ὢν, who does the part (*αἴσα*) of every one; who is just. — 521. [ὅς . . . εἴη, rel. used hypothetically. Gr. 924.] — 523. μεθιεῖς, as if fm μεθιέω = μεθίημι, in its neut. signification [*to be remiss*], as at v. 330.—524. ὑπὲρ σοῦ has two meanings, *in place of thee*, and *about thee*; either will do here [surely *not* the first]. — 526. ἴομεν = ἴωμεν. τὰ δέ = ταῦτα εἶ: we shall arrange that matter between us by-and-bye. — 527. δῶν = δῶ. — 528. κρητῆρα ἐλεύθερον, the goblet of liberty [*'the goblet fill'd . . . for liberty secur'd,'* Cp.]; the goblet with which they made libations when they had been delivered (from their enemies). The later poets often mention Ζεὺς ἐλευθέριος, *Jupiter liberator*, and the sacrifices which were made to him, either to obtain liberty, or for liberty obtained. "Cæterum poetam carmini admirabili omnisque elegantie ac suavitatis pleno epilogum sublimem et magnificum imposuisse nemo facile negabit." *Sptzn*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Η.

Hector and Paris mingle with the combatants. Athênê descends from Olympus to the aid of the Greeks ; Apollo stops her. To put an end to the carnage, Helenus, inspired by the two deities, urges Hector to challenge one of the Greek chieftains to single combat.

- “Ως εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἐκτωρ
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
4 Ὡς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
οὔρον, ἐπὴν κεκάμωσιν εὐξέστης ἐλάτησιν
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται·
ὡς ἄρα τῶ Τρώεσσιν ἐελδομένοισι φανήτην.
β “Ενθ' ἐλέτην, ὁ μὲν υἱὸν Ἀρηιθόοιο ἀνακτος,
“Αρνη ναιετάοντα Μενέσθιον, ὃν κορυνήτης
γείνατ' Ἀρηιθόος καὶ Φυλομέδουσα βοῶπις·
“Εκτωρ δ' Ἡϊονῆα βάλ' ἐγχεί ὄξυόεντι
12 αὐχέν' ὑπὸ στεφάνης εὐχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ', Ἴππολόχοιο παῖς, Λυκίων ἀγὸς ἀν
δρῶν,
Ἴφίνοον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην,
Δεξιάδην, ἵππων ἐπιάλμενον ὠκειάων,
16 ὦμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.

1. Fm ἐκσεύομαι. — 2. = ἅμα τῷ (τούτῳ). — 3. μέμασ is found in H. only in the perf. Other poets have the present μῶμαι (μάμαι), οὐριο, γαστρο. — 4. ἔδωκεν : we should have expected δίδωσκον, but see n. on 2, 146. — 5. Fm κάμνω, aor. 2 with redupl. ἐλάταις : ταῖς κώπαις, ὅτι ἐξ ἐλατίνων ξύλων κατεσκευάζοντο, Sch. — 9. Ἀρνή, a town in Bœotia. Many of the most ancient warriors are represented with the club. On Arêithous, see below v. 137, sqq. — 11. ὄξυόεντι, see 5, 50. We have seen that in these sentences the second accus. particularizes what the first has enounced generally: *He struck Eionês (to wit) the (his) neck; = in his neck, &c.* —

- 17 Τοὺς δ' ὡς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρῆνων ἀΐξασα
- 20 Ἴλιον εἰς ἱερὴν. Τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων,
 Περγάμου ἐκ κατιδῶν, Τρώεσσι δὲ βούλετο νίκην·
 ἀλλήλοισι δὲ τῶγε συναντέσθην παρὰ φηγῶ.
 Τὴν πρότερος προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλλων·
- 24 Τίπτε σὺ δ' αὖ μεμαυῖα, Διὸς θύγατερ μεγάλοιο,
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ;
 ἢ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκία νίκην
 δῶς ; ἐπεὶ οὔτι Τρῶας ἀπολλυμένους ἐλεαίρεις.
- 28 Ἄλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰσόκε τέκμων
 Ἰλίου εὐρωσιν· ἐπεὶ ὡς φίλον ἔπλετο θυμῶ
- 32 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ὦδ' ἔστω, Ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοῦς.
- 36 Ἄλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν
 ἀνδρῶν ;
 Τὴν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλλων·
 Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσεται οἰόθεν οἶος

12. στεφάνη, the projecting edge or brim of the helmet. — 21. δὲ βούλετο = βουλόμενος, as it would probably have been expressed in the more advanced periods of literary composition. — 22. φηγῶ, see 5, 693 ; 6, 237. — 24. = τί ποτε, *our tandem*. — 25. Ἐμ ἀνίημι : ἀνέπεισεν, *Sch.* — 26. ἑτεραλκῆ is thus explained by the ancient grammarians : ἑτεροκλινῆ, ἑτερορρέπῆ, τὴν τοῖς πρότερον νενικημένοις ἀλκὴν προσποιούσαν, ὅταν οἱ πρόην νικηθέντες νικήσωσιν : "one who gives strength, superiority to the one of two parties." This meaning applies to all the passages in H., where this word is found. It may, however, mean equally well "one who grants the superiority sometimes to one party, sometimes to the other," ἢ ἐπαμβέβηται ἀνδρας (6, 339). (Comp. Ἄρης ἀλλοπρόσαλλος.) It is in this sense that Hdt. uses it, when he says, ἑτεραλκία μάχην for *anopitem pugnam*. — 32. ὑμῖν, to thee and Hērê. Aor. of διαπίρω. See 1, 125. — 34. Ἐκάεργε, see notes on 1, 14, 237. — 36. μέμονας, see 24, 657. — 39. = προκαλέσεται. ἦν τινά will find its explanation in what has been said 1, 66. Ὅφρα, ἵνα, or ὥστε would have simply expressed the *object* ; ἦν τινά που indicates the uncertainty of the event. It is the same in Lat. : *Germanicus* (says Tacitus,

- 40 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι,
οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
οἶον ἐπόρσειαν πολεμίζειν Ἔκτορι δίῳ.
Ἵως ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
- 44 Τῶν δ' Ἑλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
βουλήν, ἧ ῥα θεοῖσιν ἐφήνδανε μητιόωσιν·
στῆ δὲ παρ' Ἔκτορ' ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
Ἔκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
- 48 ἧ ῥά νύ μοι τι πίθοιο ; κασίγνητος δέ τοί εἰμι·
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
αὐτὸς δὲ προκάλεσαι Ἀχαιῶν ὅστις ἄριστος,
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι·
- 52 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.
Ἵως γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰειγενετῶν.
Ἵως ἔφαθ'. Ἔκτωρ δ' αὐτ' ἐχάρη μέγα, μῦθον
ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,
- 56 μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
Κὰδ δ' Ἀγαμέμνων εἶσεν ἑϋκνήμιδας Ἀχαιοὺς·
κὰδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
ἐξέσθην, ὄρνισιν ἐοικότες αἰγυπιοῖσιν,
- 60 φηγῶ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο,
ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναί,
ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
Οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπι φρίξ,
64 ὄρτυμένοιο νέον, μελάνει δέ τε πόντον ὑπ' αὐτῆς·

Annals, i. ch. 48) *dandum adhuc spatium ratus, si recenti exemplo sibi ipsi consulerent*. It was quite the intention of Germanicus, *ut (defectores) sibi ipsi consulerent*, that they should consult their interest (by re-entering into the order) ; and Tacitus would have written *ut*, had he not wished to express at the same time the little certainty of the result of such conduct. — οἰόθεν οἶος, and at v. 97, αἰνόθεν αἰνώς, serve as substitutes for the superlatives *μονωτάτως* and *δεινοτάτως*. This recalls the Hebrew language, which supplies the superlative, which it does not possess, by the repetition of the word.—42. *Ἐμ ἐπόρσειαν* : *ἐφορμήσειαν*, *Sch.* ; *sc. αὐτόν*.—46. = *αὐτόν προσειπε μῦθον*, double accus., as at l, 201, sqq. — 47. The diphthong in *υἱός* was doubtless very feeble, for H. often has it short ; moreover, in some ancient inscriptions, we find the orthography *υός*.—49. See 3, 68. — 54—56. See 3, 76, sqq. — 59. *ὄρνισιν αἰγυπιοῖς*, as they said in French, *mouches-quiéres*. In like manner *σύες κάπροι*, v. 257, sqq. — 61. = *ἦντο*. — 62. See 4, 282. — 63. Catullus lxii. 268 : “*Hic qualis flatu placidum mare matutino Horrificans Zephyrus proclivis incitat undas,*” &c. See 2, 147. The Greek army seated on the

- 55 τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε
 ἐν πεδίῳ· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
 Κέκλυτέ μευ, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 68 ὄφρ' εἴπω τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Ὅρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν,
 εἰσόκεν ἢ ὑμεῖς Τροίην εὐπυργον ἔλητε,
 72 ἢ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
 Ὑμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν
 τῶν νῦν ὄντινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἴτω ἐκ πάντων, πρόμος ἔμμεναι Ἐκτορι δίῳ.
 76 Ὡδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναήκεϊ χαλκῷ,
 τεύχεα συλήσας, φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 80 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.
 Εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων,
 τεύχεα συλήσας, οἴσω προτὶ Ἴλιον ἱρήν,
 καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο·
 84 τὸν δὲ νέκυν ἐπὶ νῆας εὐσσέλμους ἀποδώσω,
 ὄφρα ἐταρχύσωσι καρηκομόωντες Ἀχαιοί,
 σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλληςπόντῳ·
 καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,
 88 νηὶ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
 ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
 ὃν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἐκτωρ.
 Ὡς ποτέ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὔ ποτ' ὀλεῖται.

ground resembled the sea ruffled by the Zephyr. — 68. κελεύει (εἰπεῖν).—70. τεκμαίρεται: τελειοῖ, ἢ ἐπὶ τέλος ἄγει, Sch.: ordains. Frm τέκμαρ or τέκμωρ (v. 30) [fixed mark or limit].—72. = δαμῆτε (δαμῆτε).—75. πρόμος, see below 116 and 136.—77. ταναήκης, fm ταναός (τείνω, tendo), extended, long, and ἀκή, cuspis.—80. λάχωσι: λαχεῖν ποιήσωσι, Sch. This trans. meaning of cause to participate, is only met with in this sentence.—83. = κρεμάσω (-άω -ῶ -όω).—85. ταρχύω, another form of ταριχεύω, to embalm; hence, to bury, inter; see 16, 456.—86. χέω, like fundo, is also said of dry things: to cast in abundance; hence to heap up. The epith. πλατὺς Ἑλληςπόντος, applied to the Strait here and at 17, 432, has been explained by arguments foreign to the mind of the poet. It is simply, the grand, the vast, the immense Hellespont, ἀπείρων, as H. calls it 24, 545. The poet does not dream of establishing any comparison with the sea; but simply expresses the impression which the view of the Strait makes on him who contemplates it from the shore. It is the breadth,

Menelaus wishes to accept Hector's challenge. Agamemnon dissuades him. Nestor upbraids the Greeks with their hesitation. Immediately nine warriors rise; lots are drawn, and Ajax selected. The Greeks beg Zeus to give him the victory.

- 92 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
αἰδεσθεν μὲν ἀνήσασθαι, δεῖσαν δ' ὑποδέχθαι.
Ὅψέ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπεν,
νεῖκει ὄνειδίζων, μέγα δὲ στεναχίζετο θυμῷ·
- 96 ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί·
ἢ μὲν δὴ λώβη τάδε γ' ἔσσεται αἰνόθεν αἰνώως,
εἰ μὴ τις Δαναῶν νῦν Ἔκτορος ἀντίος εἶσιν.
Ἄλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
- 100 ἡμενοὶ αὐθι ἕκαστοι ἀκήριοι, ἀκλεῆς αὐτως·
τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθεν
νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.
Ὡς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
- 104 Ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
Ἔκτορος ἐν παλάμησιν· ἐπεὶ πολὺ φέρτερος ἦεν
εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν·
αὐτὸς τ' Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,
- 108 δεξιτερῆς ἔλε χειρὸς ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
Ἀφραίνεις, Μενέλαε Διοτρεφές· οὐδέ τί σε χρὴ
ταύτης ἀφροσύνης· ἀνὰ δ' ἴσχεο, κηδόμενός περ·
μηδ' ἔθειλ' ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,
- 112 Ἔκτορι Πριαμίδῃ, τόντε στυγέουσι καὶ ἄλλοι·
καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
ἔρριγ' ἀντιβολῆσαι, ὅπερ σέο πολλὸν ἀμείνων.
Ἄλλὰ σὺ μὲν νῦν ἴζευ, ἰὼν μετὰ ἔθνος ἐταίρων·
- 116 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.

the extent which strikes him most — 91. "The expression of the recollections that we expect to leave behind us has always a great charm; because it is closely connected with the very sentiment of our immortality. Cicero, in his treatise on Glory, now lost, had thus translated these lines: 'Hic situs est, vitæ jam pridem lumina linquens, Qui quondam Hectoreo percussus concidit ense. Fabitur hæc aliquis; mea semper gloria vivet.' This version is very inferior to the touching poetry of H." *Dugas Montb.*

92. See 3, 95. — 93. = ἠδέσθησαν. — 96. See n. on 2, 235. — 97. See n. on v. 39. — 99. *Sch.* εἰς ὕδωρ καὶ γῆν διαλυθείητε καὶ ἀποθάνοιτε. — 100. On αὐτως see 6, 400. [App. IV.] — 102. πείρατα νίκης, lit. the (ends =) issues of victory, the victorious issue of the combat. H. might simply have said νίκη, just as ὄλεθρον = ὀλέθρου πείρατα, 6, 143. — 108. See 1, 197. — 110. ἀνίσχασθαι, or ἀνέχεσθαι, see *colūba*. — 111. ἐξ ἔριδος, ex contentione. — 113. δέ, in prose δὴ. So v. 173,

- 117 **Εἶπερ ἀδείης γ' ἐστί, καὶ εἰ μόθου ἔστ' ἀκόρητος,**
φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησιν
δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
- 120 **Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρωσ,**
αἴσιμα παρειπών· ὁ δ' ἐπέιθετο· τοῦ μὲν ἔπειτα
γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο.
Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
- 124 **ὦ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἰκάνει·**
ἦ κε μέγ' οἰμῶξιε γέρων, ἰππηλάτα Πηλεύς,
ἔσθλος Μυρμιδόνων βουληφόρος ἠδ' ἀγορητής,
ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
- 128 **πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.**
Τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἐκτορι πάντα ἀκούσαι,
πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰεῖραι,
θυμὸν ἀπὸ μελέων δῦναι δόμον Ἄϊδος εἴσω.
- 132 **Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,**
ἦβῶμ', ὡς ὅτ' ἐπ' ὠκυρόῳ Κελάδοντι μάχοντο
ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα.
- 136 **Τοῖσι δ' Ἐρευθαλίῳν πρόμος ἴστατο, ἰσύθεος φῶς,**
τεύχε' ἔχων ὤμοισιν Ἀρηιθόοιο ἄνακτος,
δίου Ἀρηιθόου, τὸν ἐπὶ κλησιν κορυνήτην
ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
- 140 **οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῶ,**
ἀλλὰ σιδηρεῖη κορύνη ῥήγνυσκε φάλαγγας.
Τὸν Λυκόοργος ἔπεφνε δόλῳ, οὔτι κράτεῖ γε,
στεινωπῶ ἐν ὑδῶ, ὅθ' ἄρ' οὐ κορύνη οἷ ὄλεθρον

sq. — 114. *ἔρριγε, horrore percussus est, horret.* — 117. = ἀδείης. — 118. *γόνυ κάμπτειν, genu flectere,* = to sit down, to rest oneself. — 120. Instead of *παρέπεισεν*, we find *ἔτριψεν*, in the same ver., 6, 61. Comp. the two situations. — 121. See *ibid.* 62. — 125. Hdt. has put this line (with a change required by the circumstances) into the mouth of Syagrus, who felt indignant when Gelôn the Syracusan received the office of commander in-chief: *Ἡ κε μέγ' οἰμῶξιεν ὁ Πελοπίδης Ἀγαμέμνων πυθόμενος Σπαρτιήτας τὴν ἡγεμονίην ἀπαιρηθῆσθαι ὑπὸ Γέλωνός τε καὶ Συρηκοσίων* (vii., ch. 159). — 127, sq. *εἶρομαι* and *ἐρέω* are synonyms; in later Greek *ἐρωτῶ*. — 131. *ἀπὸ μελέων* = *quitting the members (the body)*. — 133. *Celâdôn* ('the brawling') a little stream which falls into the Alphêus. — 135. *Φειά*, a town the position of which is uncertain. Some place it on the limits of the Pisan territory, in Elis; others elsewhere; others even correct this name. — 136. *Ereuthaliôn* has been already mentioned, 4, 319. — 142. *Lycurgus*, son of *Aleus*, king of *Arcadia*, brother of the Argonaut *Cepheus*. — 143. *ὅθ' ἄρ' οὐ κορύνη οἷ ὄλεθρον*

- 144 χραῖσμε σιδηρεΐη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 145 δουρὶ μέσον περόνησεν· ὁ δ' ὕπτιος οὔδει ἐρείσθη·
 τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἔρκης·
 καὶ τὰ μὲν αὐτὸς ἔπειτα φέρει μετὰ μῶλον Ἔρκης.
 148 Αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ, φίλῳ θεράποντι, φορῆναι·
 τοῦ ὄγε τεύχε' ἔχων, προκαλίζετο πάντας ἀρίστους.
 Οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη·
 152 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ᾧ· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων·
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 Τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα·
 156 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 Εἴθ' ὡς ἠβῶοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 Ὑμέων δ' οἵπερ ἔασιν ἀριστῆες Παναχαιῶν,
 160 οὐδ' οἱ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν!
 Ὡς νεΐκεσσ' ὁ γέρων· οἱ δ' ἐννέα πάντες ἀνέστην.
 Ὀρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 τῷ δ' ἐπὶ Τυδείδης ὄρτο κρατερός Διομήδης·
 164 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκῆν.
 Τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενεῆς,
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντῃ·
 τοῖσι δ' ἐπ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός·
 168 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἷγ' ἔθελον πολεμίζειν Ἔκτορι δίῳ.

[Though such an adv. is given by Tzetz., here, surely, ὅθ' = ὅθι, *ubi*, used causally; cf. 2, 572].—144. χραῖσμε, see 1, 28.—145. The second half of the line must be regarded as a parenthesis.—146. χάλκεος, as in Lat. *ferreus*, hard-hearted, inflexible, un pitying.—149. According to the rules of construction that were afterwards established, δέ was not put after ἐπεὶ, εἰ, and other like particles, especially when, as here, the two members of the sentence had the same subject. Below, v. 314 and 1, 137, the subject is changed.—152. Fm ἀνίημι.—153. θάρσει ᾧ, *fiduciā suā* (θυμοῦ).—155. Observe the correspondence between the sense and the modulation of the verse.—156. In this line and in 16, 471, παρήγορος is thus explained by Eustath. : παρηρημένος, ὃ ἐστὶ κεχυμένος, ἐκλυτος, χαῦνος, relaxed, in whom all vigour is extinguished. This sense is placed beyond doubt by a passage of the Prometheus of Æschylus, v. 363 : Φρένας γὰρ εἰς αὐτὰς τυπεῖς Ἐφεψαλώθη κάξεβροντήθη σθένος. Καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας κεῖται, &c.—158. He would soon encounter, find a battle (μάχης) = a combatant, an adversary.—160. προφρονέως : προθύμως, Sch.—161. πάντες : we say adverbially, in *all*.—164. ἐπιειμένοι, see 1, 149.—

- 170 Τοῖς δ' αὐτῖς μετέειπε Γερήνιος ἱππότα Νέστωρ·
 Κλήρῳ νῦν πεπάλαχθε διαμπερές, ὅς κε λάχρῃσιν·
 172 οὗτος γὰρ δὴ ὀνήσει εὐκνήμιδας Ἀχαιοῖς·
 καὶ δ' αὐτὸς ὄν θυμὸν ὀνήσεται, αἴ κε φύγρῃσιν
 δῆϊτον ἐκ πολέμοιο καὶ αἰνῆς δῆϊοτῆτος.
 Ὡς ἔφαθ'· οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος,
 176 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνονος Ἀτρεΐδαο.
 Λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὧδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 180 ἦ αὐτὸν βασιλῆα πολυχρούσιο Μυκῆνης.
 Ὡς ἄρ' ἔφαν· πάλλεν δὲ Γερήνιος ἱππότα Νέστωρ·
 ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί,
 Αἴαντος· κῆρυξ δὲ φέρων ἀν' ὄμιλον ἀπάντη,
 184 δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 Οἱ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος.
 Ἄλλ' ὅτε δὴ τὸν ἴκανε, φέρων ἀν' ὄμιλον ἀπάντη,
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 188 ἦτοι ὑπέσχεθε χεῖρ'· ὁ δ' ἄρ' ἔμβαλεν, ἄγχι παρα-
 στάς·
 γνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
 Τὸν μὲν παρ' πόδ' ἔον χαμάδις βάλε φώνησέν τε·
 Ὡ φίλοι, ἦτοι κλῆρος ἐμός· χαίρω δὲ καὶ αὐτὸς·
 192 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 Ἄλλ' ἄγετ', ὄφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳι ἄνακτι,
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται·
 196 ἢ ἐ καὶ ἀμφαδίην, ἐπεὶ οὔτινα δείδιμεν ἔμπης.

171. πεπαλάχθαι is only found twice in H. with the meaning of πάλ-
 λισθαι, *jactari* (ut sortes, which thence are called πάλοι), *sortiri*, to
 cast lots. Everywhere else παλάσσειν signifies, to stain, to soil. It
 is only by accident, that the first paragogic formation of πάλλομαι coin-
 cides with παλάσσειν. The two verbs are evidently distinct.—175. The
 middle voice would be thus expressed in Lat. : *suam quisque sortem sig-
 nabant*. See 24, 506. Comp. with this whole passage, 3, 316, sqq.
 —184. ἐνδέξια, see I, 597. — 185. Each of these heroes had made
 upon his lot (a small pebble, a die, or a piece of wood) a particular
 mark. “If they had known the alphabet and the art of writing (say
 here the ancient grammarians), they would have inscribed their
 names on them. This passage, therefore, proves that they had no such
 knowledge.”—187. ἐπιγράψαι τι, *inscribere* (as Plautus says, *tergum
 virgine inscribere*), *incidendo notare aliquid*; see n. on 6, 169.—195. In
 order that the Trojans may not hear their prayers; for had they

- 197 Οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δίηται,
οὐδέ τι ἰδρεΐη· ἐπεὶ οὐδ' ἐμὲ νήϊδά γ' οὕτως
ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.
200 Ὡς ἔφαθ'· οἱ δ' εὖχοντο Διὶ Κρονίῳνι ἄνακτι
ὦδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,
δοῦς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
204 εἰ δὲ καὶ Ἔκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
ἴσην ἀμφοτέροισι βίην καὶ κῦδος ὄπασσον.
Ὡς ἄρ' ἔφαν· Αἴας δὲ κορύσσετο νώροπι χαλκῷ.

Ajax puts on his armour and engages Hector, who is wounded and overthrown. Apollo raises him again. Heralds come to separate the combatants and, night coming on, Hector consents to end the fight.

- Αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσματο τεύχη,
208 σεύατ' ἔπειθ', οἷός τε πελώριος ἔρχεται Ἄρης,
ὅστ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὔστε Κρονίων
θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι.
Τοῖος ἄρ' Αἴας ὄρτυ πελώριος, ἔρκος Ἀχαιῶν,
212 μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
ἦε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.
Τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰσορόωντες·
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
216 Ἔκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
ἀλλ' οὕπως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδῦναι
ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλίσσατο χάρμη.
Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἥντε πύργον,

heard them, they might have offered petitions and vows still more earnest and more proper to gain the help of Zeus.—197. *δίμαι*, to terrify, put to flight, chase away. *ἐκὼν ἀέκοντα* is a formula often used by the Greeks. The first word has here, and often elsewhere, little force in itself, and we might suppose it useless, did it not greatly elevate, by the opposition it introduces, the force of the second.—198. *νήϊα*, derived fm *νή* (*ne*) and *ἰδεῖν*, *ne-scious*, *imperitus*. — 199. *τραφεῖν* has here and in some other places in H. an intrans. meaning: *to grow, increase*.—202. See 3, 276.

207. Fm *ἐννυμ*.—210. See 1, 8. — 212. *προσώπατα*, *προσώπει*, heteroclite forms, = *πρόσωπα*, *προσώποις*. Below 11, 36, *βλοσυρῶπις*, *δεινὸν δερκομένη* is applied to the Gorgon. The trait expressed in this line is as admirable as the *δακρυόεν γελάσασα* of *Andromaché*, 6, 484. — 215. Three accus. put *ἐκ παραλλήλου*, each still further determining and specifying the idea; see 6, 9. In prose we should make one subst. depend on the other: *τρόμος ὑπήλυθε γυῖα ἕκαστου τῶν Τρῶων*. — 217. *οὐκ ἔχω ποιῆν*, *non habeo facere* (*facultatem faciendi*), = *non possum facere*, is a Greek idiom.—

- 220 χάλκεον, ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων,
σκυτοτόμων ὃχ' ἄριστος, "Υλῆ ἐνὶ οἰκίᾳ ναίων·
ὅς οἱ ἐποίησεν σάκος αἰόλον, ἑπταβόειον,
ταύρων ζατρεφῆων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
- 224 Τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας,
στῆ ῥα μάλ' Ἐκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα·
· Ἐκτορ, νῦν μὲν δὴ σάφα εἴσαι οἴοθεν οἶος,
οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,
- 228 καὶ μετ' Ἀχιλλῆα ῥήξήνορα, θυμολέοντα.
'Ἄλλ' ὁ μὲν ἐν νήεσσι κορωνίσσι ποντοπόροισιν
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν·
ἡμεῖς δ' εἰμὲν τοῖοι, οἳ ἂν σέθεν ἀντιάσαιμεν,
- 232 καὶ πολέες· ἄλλ' ἄρχε μάχης ἠδὲ πτολέμοιο.
Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
μήτι μεν, ἠὔτε παιδὸς ἀφαιροῦ, πειρήτιζε,
236 ἠὲ γυναικός, ἠὲ οὐκ οἶδεν πολεμῆια ἔργα.
Αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·
οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
ἀζαλήην, τό μοι ἐστι ταλαύρινον πολεμίζειν·
- 240 οἶδα δ' ἐπαΐξαι μόθον ἵππων ὠκειάων·
οἶδα δ' ἐνὶ σταδίῃ δηΐῳ μέλπεσθαι Ἀρηϊ.
'Ἄλλ' οὐ γάρ σ' ἐθέλω βαλέειν, τοιοῦτον ἔοντα,
λάθρη ὀπιπτεύσας, ἄλλ' ἀμφαδόν, αἶ κε τύχωμι.
- 244 Ἡ ῥα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Αἴαιτος δεινὸν σάκος ἑπταβόειον,
ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.

218. χάρμη = εἰς χάρμην.—220. ἑπταβόειον, made of seven layers (πτύχες, v. 247) or coats of ox-hides (*clipei dominus septemplexis Ajax*. Ovid). These hides placed one on the top of the other were covered with a plate of hammered brass, χάλκεον. ἔκαμε τ., see 2, 101.—221. Ηγέ, in Bœotia. — 223. ἐλαύνω is the proper term for the working of brass, like *ducere æra*: to stretch and fashion with the hammer.— 238. βῶν is read in this place alone, βούν everywhere else. Herodian wrote βῶ, contracted fm βόα. Βούς ἀζαλία (sc. ξηρά), and sometimes βόες without adj.: the buckler. — 239. ταλαύρινον, see 5, 289. — 240. = αἶξαι ἐπὶ μ., *irruere in* . . . — 241. σταδίῃ (elsewhere with ὑσμίνῃ). Τῇ συστάδην μάχῃ, Sch. *Statarium pugna*, a pitched battle. μέλπεσθαι est etiam *tripudiare et saltare ad cantum*: indeque metaphorice Ἀρηϊ μέλπεσθαι, *ad martios sonos gressum componere, bellicas choreas desaltare*, h. e. *pugnare* (Sch.: *κινεῖσθαι εὐχίρως καὶ ἐμπείρως κατὰ μάχην*), *translatum a choreis*. Nisi generalius *malis παιζειν, ludere*. H. Stephens (or *τέρπεσθαι*, with other

247 Ἐξ δὲ διὰ πτύχας ἦλθε δαίζων χαλκὸς ἀτειρῆς·
 248 ἐν τῇ δ' ἑβδομάτῃ ρίνῳ σχέτο. Δεύτερος αὐτε
 Αἴας Διογενῆς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσῃν.
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 252 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο·
 ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη, καὶ ἀλεύατο Κῆρα μέλαιναν.
 Τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω,
 256 σὺν ῥ' ἔπεσον, λείουσιν εἰκότες ὠμοφάγοισιν,
 ἢ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δὲ οἱ αἰχμή.
 260 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἢ δὲ διαπρὸ
 ἦλυθεν ἔγχείῃ, στυφέλιξε δὲ μιν μεμαῶτα·
 τμήδην δ' αὐχέν' ἐπῆλθε· μέλαν δ' ἀνεκήκιεν αἷμα.
 Ἄλλ' οὐδ' ὡς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ·
 264 ἄλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ,
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε·
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον,
 μέσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.
 268 Δεύτερος αὐτ' Αἴας πολὺ μείζονα λᾶαν αἰείρας,
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον·
 εἴσω δ' ἀσπίδ' ἔαξε, βαλὼν μυλοιδεῖ πέτρῳ·
 βλάβε δὲ οἱ φίλα γούναθ'· ὁ δ' ὑπτιος ἐξετανύσθη,
 272 ἀσπίδ' ἐνιχριμφθεῖς· τὸν δ' αἰψ' ὤρθωσεν Ἀπόλλων.
 Καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων,
 276 Ταλθύβιός τε καὶ Ἴδαῖος, πεπνυμένῳ ἄμφω·
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον· εἶπέ τε μῦθον
 κῆρυξ Ἴδαῖος, πεπνυμένα μήδεα εἰδώς·

Sch.). — 244. Fm ἀναπάλλω — 251, sqq. See nn. on 3, 357, sqq. —
 256. συμπίπτω, to fall upon each other, to come to close quarters.—
 257. οὐκ ἀλαπαδνόν, nowise weak, sc. very strong. See I, 330. —
 262. τμήδην, in prose τμητικῶς, in a way to cut open, make a gash.—
 267. ἐπομφάλιος, adj. = ἐπὶ τῷ ὀμφαλῷ αὐτοῦ. — 269. ἦκε, fm
 ἴημι. ἐπέρεισεν ἴνα, lit. he leant, i. e. impressed (upon the stone [by
 following it, as it were, with his body, and urging it on]), an im-
 mense force.—270. Fm ἄγνυμι. The Schol. explain μυλοιδεῖ (like a
 mill-stone) by στρογγύλω, ἢ τραχεῖ. It is rather the great size of
 the stone that the poet wishes to express. — 272. = ἀσπίδα. —

- 279 Μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχεσθον·
 280 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς·
 ἄμφω δ' αἰχμητά· τόγε δὴ καὶ ἴδμεν ἅπαντες.
 Νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.
 Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 284 Ἴδαϊ', Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους·
 Ἄρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ἤπερ ἂν οὔτος·
 Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 288 Αἴαν· ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε,
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι·
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
 292 ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην·
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 ὣς σύ τ' εὐφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,
 σούς τε μαλιστα ἕτας καὶ ἑταίρους, οἳ τοι ἔασιν·
 296 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
 Τρῶας εὐφρανέω καὶ Τρωάδας ἔλκεσιπέπλους,
 αἶτε μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
 Δῶρα δ', ἄγ', ἀλλήλοισι περικλυτὰ δῶομεν ἄμφω,
 300 ὄφρα τις ᾧδ' εἴπῃσιν Ἀχαιῶν τε Τρώων τε·
 ἢ μὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἢδ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.

Ajax and Hector retire after exchanging presents. The chiefs of the Greeks, assembled in the tent of Agamemnon, sacrifice to Zeus. After the repast, Nestor proposes that they should perform the obsequies of the dead, and fortify the camp. The Trojans are assembled before the palace of Priam. Anténôr proposes to restore Helen and her riches to the Greeks. Paris refuses to give up Helen, and proposes to send some treasures. Priam dispatches to the Greeks what Paris offers, and demands a truce to pay the last duties to the dead.

Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
 304 σὺν κολεῶ τε φέρων καὶ εὐτμήτῳ τελαμῶνι·

285. See v. 218.—289. *περὶ*, see 4, 46. *πινυτή* has become a subst. like other fem. adjectives. — 298. *ἀγών* : ὁ τόπος ἐν ᾧ συνάγονται, *Apollon*. According to 18, 376, it would appear that we may translate *θεῖον ἀγῶνα* by, “the assembly of the gods (in the temple).” Besides, nothing obliges us here to restrict the very wide use which H. makes of the adj. *θεῖος*, since *εὐχόμεναι* indicates sufficiently what “venerable assembly” we must understand.—302. See 1, 531.

303. It is this sword of Hector with which Ajax killed himself, if we may credit the poets posterior to H. Sophocles makes him utter

- 305 Αἴας δὲ ζωστῆρα δίδου φοίνικι φαεινόν.
 Τὼ δὲ διακρινθέντε, ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦϊ', ὁ δ' ἐς Τρώων ὄμαδον κίε. Τοὶ δ' ἐχάρησαν,
 308 ὡς εἶδον ζῶν τε καὶ ἄρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγυν προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι.
 Αἴαντ' αὐθ' ἐτέρωθεν ἐϋκνήμιδες Ἀκαιοὶ •
 312 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.
 Οἱ δ' ὅτε δὴ κλισίησιν ἐν Ἀτρείδαο γέγοντο,
 τοῖσι δὲ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἄρσενα, πενταέτηρον, ὑπερμενεί Κρονίωνι.
 316 Τὸν δέρον, ἀμφὶ θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
 μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελοῖσιν,
 ὤπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 320 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης·
 νῶτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
 ἦρος Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 324 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἦρχετο μῆτιν,
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἀτρείδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 328 πολλοὶ γὰρ τεθνᾶσι καρηκομόωντες Ἀχαιοί,

on that occasion the general principle, that Ἐχθρῶν ἄδωρα δῶρα. Hector also, according to the same poets, was tied to the chariot of Achilles by the girdle which Ajax had given him. — 310. Read ἀελπτέοντες in four syllables, like ἀελπτεῦντες. Ἀέλποντες, the reading of ancient editions, is not Greek.—313. κλισίαι, see 24, 450.—314. ἴε, see n. on 149. — 316. διέχευαν : διεμέρισαν, ἢ κατὰ μέρη διείλον, Sch. We need only see in these words a general expression indicating that they cut the victim in pieces : μίστυλλον (a 'verbum proprium') means to cut up such pieces as they put on the spit. See I, 465, &c.—321. νῶτα in the pl., like pectora, because the back is, as it were, divided in two by the dorsal spine. Virg. expresses διηνεκής lit. by *perpetui tergum bovis*, a slice cut the whole length of the chine. It was the portion of honour ; see Od. 4, 65. Plato approves of this sort of recompense for the young and vigorous warriors (ἠβῶντί τε καὶ ἀνδρείῳ), and admits the use of it into his Republic, v. p. 468.—323. See I, 469.—324. ὑφαίνειν, to warp, weave, combine, in a good or bad meaning, according to the sense of the passage.—328. In Greek, a speech often begins with the particle γάρ ('for'), which indicates the reason, cause, or motive of what is going to be said, and relates to the subject which the orator has in

- 329 τῶν νῦν αἶμα κελαινὸν εὐρῶρον ἀμφὶ Σκάμανδρον
 ἐσκέδασ' ὄξυς Ἄρης, ψυχὰ δ' Αἰδόςδε κατῆλθον.
 Τῷ σε χρὴ πόλεμον μὲν ἄμ' ἠοῖ παῦσαι Ἀχαιῶν,
 332 αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
 βουσί καὶ ἡμίονοισιν· ἀτὰρ κατακῆομεν αὐτοὺς
 τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὅστέα παισὶν ἕκαστος
 οἴκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαῖαν·
 336 τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
 ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὦκα
 πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν·
 ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 340 ὄφρα δι' αὐτῶν ἰππηλασίῃ ὁδὸς εἴη·
 ἔκτοσθεν δὲ βαθείαν ὀρύξομεν ἐγγύθι τάφρον,
 ἧ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς εἴουσα,
 μήποτ' ἐπιβρίση πόλεμος Τρώων ἀγερώχων.
 344 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρη,
 δεινὴ, τετρηχυῖα, παρὰ Πριάμοιο θύρῃσιν.
 Τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
 348 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Δεῦτ' ἄγεται, Ἀργεῖην Ἐλένην καὶ κτήμαθ' ἄμ' αὐτῇ
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 352 ψευδάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν
 [ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε].

his mind, or, if you will, to the very action of beginning the address : " (I speak to you) for . . ." This exposition of the motives is followed here (v. 331) by τῷ σε χρὴ, *Igitur opus est te . . .* as if he had begun without the particle γάρ: Πολλοὶ τεθνᾶσιν, &c. Here there is a slight *anacolūthos*, but this use of γάρ is general even in the most rigorously exact style.—332. κυκλεῖν, to transport on wheels (κύκλοι), to carry in a cart. —333. = κατακῆομεν, and the same in the lines following.—334. ἀποπρὸ, and ἀπόπροθι, at some distance in front.—336. ἐξαγαγόντες, intrans. : ἐκπορευθέντες, προελθόντες, *Sch. Egressi (castris)*.—337. ἐκ πεδίου is connected with χεύ(σ)ομεν, let us heap up a tomb (*tumulus*) of the plain (of the earth of the plain). ἄκριτος, *in-distinctus*, common to all. In later times they called the collective tombs of those who had remained upon the field of battle, πολυάνδρια. —338. αὐτοί, opposed to inanimate objects or to animals, signifies "persons, men." Here, however, we may explain by (ἡμῶν) αὐτῶν.—343. ἐπιβρίθω, *ingravesco, urgeo*. —346. τέτρηχα (intrans.) comes fm θράσσω (ταράσσω), to shake, agitate; *Sch. τετραχυμένη ἐπὶ τοῦ θορύβου. θύραις*, see 2, 788.—352. κέρδιον (sc. ἴστιν), see δ, 201. The following line was condemned by the ancient cri-

- 354 Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ'
ἀνέστη
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο·
- 356 ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
Ἀντήνορ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
Εἰ δ' ἔτεόν δῆ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
360 ἔξ ἄρα δῆ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί.
Αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω·
ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
κτῆματα δ' ὅσσ' ἀγόμεν ἐξ Ἄργεος ἡμέτερον δῶ,
364 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.
Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ'
ἀνέστη
Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
- 368 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὡς τὸ πάρος
περ,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
- 372 ἠῶθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας,
εἰπέμεν Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν·
καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἴ κ' ἐθέλωσιν
- 376 παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς
κῆομεν· ὕστερον αὐτε μαχησόμεθ', εἰσόκε δαίμων
ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην.

Idæus the herald goes to find the chiefs of the Greeks. Diomédès rejects the offers of Paris. Agamemnon consents to the truce. Both Greeks and Trojans bury their dead.

“Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο·

380 [δόρπον ἔπειθ' εἶλοντο κατὰ στρατὸν ἐν τελέεσσιν']

tics as an awkward interpolation.—360. ἄρα δῆ ἔπειτα, these three particles can only be expressed by our word *then* (it would follow that—).—364. οἴκοθεν, *de meo*.—366. Ἴσος θεοῖς κατὰ τὴν βουλήν, *Sch.*

380. This line is wanting in the best MS. The soldiers are *in the city*; how then could they take their repast, κατὰ στρατὸν ἐν τελέεσσιν, “in the camp and in their ranks?” 11, 730 and elsewhere

- 381 ἠῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.
 Τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναούς, θεράποντας Ἄρηος,
 νῆϊ πάρα πρύμνῃ Ἀγαμέμνωνος· αὐτὰρ ὁ τοῖσιν
 384 στὰς ἐν μέσσοισιν μετεφώνεεν ἠπύτα κῆρυξ·
 Ἄτρείδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοί,
 εἰπεῖν, αἶ κέ περ ὑμμι φίλον καὶ ἠδὺ γένοιτο,
 388 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν·
 κτήματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἠγάγετο Τροίηνδ' — ὡς πρὶν ὠφελλ' ἀπολέσθαι—
 πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
 392 κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο
 οὐ φησιν δώσειν· ἢ μὴν Τρῶές γε κέλονται·
 καὶ δὲ τόδ' ἠνώγειν εἰπεῖν ἔπος, αἶ κ' ἐθέλητε
 παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς
 396 κήομεν· ὕστερον αὐτε μαχησόμεθ', εἰσόκε δαίμων
 ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο
 σιωπῇ.
 Ὅψὲ δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομήδης·
 400 Μῆτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω,
 μήθ' Ἐλένην γνωτὸν δέ, καὶ ὅς μάλα νήπιός ἐστιν,
 ὡς ἤδη Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον υἴες Ἀχαιῶν,
 404 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 Καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων·
 Ἰδαῖ', ἦτοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 ὡς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως·
 408 ἀμφὶ δὲ νεκροῖσιν, κατακαίεμεν οὔτι μεγαίρω·
 οὐ γάρ τις φειδῶ νεκύων κατατεθνηώτων
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὦκα·
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πύσις Ἄρης.

this line is in its place. The following lines have been imitated by Virg. *Æn.* xi. 100, &c.—384. ἠπύτης, synonym. of λιγύφθογγος, 2, 50.—394. See 6, 170.—401. γνωτὸν δὲ καὶ (τούτῳ) ὅς . . ., *manifestum (est) vel ei qui . . .*—402. See nn. on v. 102, and 2, 15.—407. The Ionic ὑποκρίνεσθαι = the Attic ἀποκρίνεσθαι, to answer. — 409. νέκυνες κατατεθνηότες, φθίμενοι, *cadavera mortua*, is an amplification which the later poets adopted after H. φειδῶ νεκύων, sparing, economy, in the case of, or towards, the dead. [*As for the slain, I grudge them not the rites Funereal.* Cp.] — 410. πυρὸς μειλίσσειν [*epexegetical inf.*], to appease them (in Lat. *quum placemus manes*) by fire;

- 412 Ὡς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν
 ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
 Οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
 πάντες ὄμηγερέες, ποτιδέγμενοι ὀππότη' ἄρ' ἔλθοι
 416 Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπεν,
 στὰς ἐν μέσσοισιν. Τοὶ δ' ὠπλίζοντο μάλ' ὤκα,
 ἀμφοτέρων, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην·
 Ἀργεῖοι δ' ἐτέρωθεν εὐσσέλμων ἀπὸ νηῶν
 420 ὄτρυνον νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
 Ἡέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 424 Ἐνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 ἀλλ' ὕδατι νίζοντες ἀπο βρότον αἱματόεντα,
 δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
 Οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 428 νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ·
 ἐν δὲ πυρὶ πρήσαντες, ἔβαν προτὶ Ἴλιον ἱρήν.
 Ὡς δ' αὐτως ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ·
 432 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
 Ἥμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν·
 τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες
 436 ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν,
 πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.

i. e. by the fire of the funeral pile, by giving, granting them some fire. Πυρὶ and πυρός differ but by a slight shade. Cf. 2, 415.—414. = ἦντο. Δαρδανίωνες, is again found 8, 154, elsewhere Δαρδάνιοι and Δάρδανοι. — 415. προσδέχομαι, expecto.—416. ἀπαυτῆν, here to proclaim, explain. — 417. ὄπλα is said of all sorts of instruments, and not of arms only. — 421. προσέβαλλεν, struck (with his rays): ἀκτῖσιν ἔβαλλεν, Od. 5, 480. — 422. Fm ἀκαλός = ἡσυχός, πρῶτος (same root as ἦκα and ἀκήν), and ῥέω. See nn. on 1, 423, and 5, 6. — 425. βρότος (thus accented), blood which gushes or has gushed from a wound. — 427. In order that the truce might not expire before the burial was finished. These lines 424—429, afforded a subject for a magnificent poetic picture; and H. feeling this, points out all the grand traits of it, but passes over the details, without allowing himself to be drawn into any development. None but great poets deal in this way with great subjects.—428. ἐπενήνεον: ἐπεσώρευον, Sch. The other forms of the verb come from ἐπινῆω and ἐπινέω, not used in the present.—433. “Prisci Græcorum primam lucem, quæ præcedit solis exortûs, λύκην appellaverunt, ἀπὸ τοῦ λευκοῦ, hodieque λυκόφως cognominant.” Macrob. Sat. i. 17.

438 Ἐν δ' αὐτοῖσι πύλας ἐνεποίεοι εὖ ἀραρυίας,
 ὄφρα δι' αὐτῶν ἰππηλασίη ὁδὸς εἴη·
 440 ἔκτοσθεν δὲ βαθείαν ἐπ' αὐτῷ τάφρον ὄρουξαν,
 εὐρείαν, μεγάλην· ἐν δὲ σκόλοπας κατέπηξαν.
 Ὡς οἱ μὲν πονέοντο καρηκομόωντες Ἀχαιοί.

In the council of the gods, Poseidōn complains of the Greeks, who erect walls without consulting them. Zeus appeases him and permits him to destroy them, after the departure of the Greeks.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
 444 θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων·
 τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων·
 Ζεῦ πάτερ, ἦ ρά τις ἐστι βροτῶν ἐπ' ἀπείρονα
 γαῖαν,
 ὅστις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
 448 οὐχ ὄραας, ὅτι δ' αὐτε καρηκομόωντες Ἀχαιοὶ
 τεῖχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ;
 τοῦ δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς·
 452 τοῦ δ' ἐπιλήσονται, ὅτ' ἐγὼ καὶ Φοῖβος Ἀπόλλων
 ἤρω Λαομέδοντι πολίσσαμεν ἀθλήσαντε.
 Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 ὦ πόποι, Ἐννοσίγαι' εὐρυσθενές, οἶον ἔειπες.
 456 Ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
 ὃς σέο πολλὸν ἀφαιρότερος χειρᾶς τε μένος τε·
 σὸν δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς.
 Ἄγρει μάν, ὅτ' ἂν αὐτε καρηκομόωντες Ἀχαιοὶ

444. *θηεῖμαι*, an Ionic form = *θείομαι*. This episode in Olympus was marked by the Alexandrian critics as an interpolation posterior to H. See the beginning of bk 12. — 447. *ἐνίψει*, fut. of *ἐνέπω*, formed fm the 2 aor. *ἐνισπεῖν*, who will go and communicate to the immortals his thought and his resolutions. Every great enterprise ought to commence with the invocation of the gods and a sacrifice. The forgetfulness of this duty brings misfortune on the Greeks.—448. *αὐτε*, *vicissim*; as the gods had built them round Troy. — 450. Fm *ἐλαύνω*, as in Lat. *ducere fossam*. — 451. [*ἦτοι* has the force of *I say to you*. Näg.] = *ἐπὶ ὅσον* (*ἐφ' ὅσῃν χώραν*, Sch.) *κίδν*. — 452. Fm *ἐπιλανθάνομαι*, *oblivisci*. See 21, 441, sqq. where this fact is recounted somewhat differently. — 453. *πολίσειν* has two meanings: “to build a city;” and (with the accus. of the place) “to furnish with a city.” Although in the passage of bk 21, which I have cited, it is said that Poseidōn built both the city and the walls, here τὸ τεῖχος ἐπολίσαμεν can signify nothing but τὸ τεῖχος τῆς πόλεως ἐποιήσαμεν. — 459. See 5, 765. —

460 οἷχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν,
 τεῖχος ἀναρρήξας, τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι,
 αὐτίς δ' ἠϊόνα μεγάλην ψαμάθοισι καλύψαι,
 ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.

During the repast, Zeus sends sinister omens to the Greeks, who retire to rest.

464 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Δύσετο δ' ἠέλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν
 βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
 Νῆες δ' ἐκ Δήμνοιο παρέστασαν, οἶνον ἄγουσαι,
 468 πολλαί, τὰς προέηκεν Ἴησονίδης Εὐνηος,
 τὸν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι, ποιμένι λαῶν.
 Χωρίς δ' Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 δῶκεν Ἴησονίδης ἀγέμεν μέθυ, χίλια μέτρα.
 472 Ἐνθεν ἄρ' οἰνίζοντο καρηκομόωντες Ἀχαιοί,
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ,
 ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῆσι βόεσσιν,
 ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν.
 476 Παννύχιοι μὲν ἔπειτα καρηκομόωντες Ἀχαιοὶ
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἠδ' ἐπίκουροι.
 Παννύχιος δὲ σφιν κακὰ μήδετο μητίετα Ζεὺς,
 σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·
 480 οἶνον δ' ἐκ δεπᾶων χαμάδις χέον, οὐδέ τις ἔτλη
 πρὶν πιεῖν, πρὶν λείψαι ὑπερμενείῳ Κρονίῳνι.
 Κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

461, sqq., Infir. = imper. — 468. Jason and the Argonauts disembarked at Lemnos, then desolated by a revolt, in which all the men had perished. Hypsipylé was the queen of the island.—470. [χωρίς, *scorsum*. S.] — 472. In bk 9, 72, it is from Thrace that the Greeks get their wine. As we here see, commerce took place by means of barter. We do not find in H. any trace of the existence of money. — 475. There is no other nom. than ἀνδράποδον. ἀνδραπόδεσσι is a heteroclite dat., formed after that of ποῦς. Moreover this is the only passage in H. where we meet the word ἀνδράποδον: from these two irregularities some of the ancient critics regard the line as apocryphal.—479. κτυπ. : βροντῶν, Sch. χλωρὸν δέος, *pale affright*, is (say the Schol.) used with an act. sig. = χλωροποιόν, *pallidos efficiens*. Poets do not think of such distinctions, which are besides opposed to the genius of the language. They give to the abstract ideas which they personify, forms in unison with the effects which they produce, *pallida Mors*, *livida Invidia*, *rubicundus Pudor*. — 481. See I, 97. — 482. *Placidi carpebant munera somni*, Ovid.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Θ.

At daybreak Zeus assembles the gods and forbids them to aid the combatants: Athênê claims the liberty to inspire the Greeks. Zeus answers her with mildness, and, quitting Olympus, gains Ida, whence he contemplates the city and the camp.

Ἦως μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἴαν·
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυτος
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
4 Αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
Κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναι,
ὄφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Μῆτε τις οὖν θήλεια θεὸς τόγε μῆτε τις ἄρσην
8 πειράτῳ διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες
αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
Ἵον δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω
ἐλθόντ' ἢ Τρώεσιν ἀρηγέμεν ἢ Δαναοῖσιν,
12 πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
ἢ μιν ἐλὼν ρίψω ἐς Τάρταρον ἠερόεντα,
τῆλε μάλ', ἢ χι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς
16 τόσσον ἔνερθ' Ἄϊδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·

1. "Personam cum re commiscet poeta : nam personæ convenit κροκόπεπλος [*saffron-vested*, Cr.], rei ἐκίδνατο [*'was diffused,'* Cr.]. Cautè Virgilius, *Æn.* iv. 585, *croceum linquens Aurora cubile*; and vii. 26, *Aurora in roseis fulgebat lutea bigis.*" Bth. — 2. At the opening of *Æn.* x., Virg. also makes Jupiter convoke an assembly of the gods. It will be useful to compare the two poets. — 3. See 1, 44. — 4. = σφι (αὐτοῖς). — 7. τόγε relates to what he intends to say. — 8. Fm κείρω: διακόψαι, ἀνατρίψαι, Sch. — 12. οὐ κατὰ κόσμον, a formula frequently used by H., means: *contra atque (ipsum) decet.* — 13. In prose ἀέριος. Ἄηρ (in opposition to αἰθήρ), vaporous, nebulous, even dark air; see 3, 381; 5, 770, 804. — 16. Virg., *Æn.* vi. 577: "Tartarus ipse Bis patet in præcept tantum

- 17 γνώσεται ἔπειθ' ὕσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 Εἰ δ' ἄγε, πειρήσασθε, θεοί, ἵνα εἴδετε πάντες
 σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,
 20 πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαι τε θείαι·
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
 Ζῆν', ὕπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 Ἄλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοισι ἐρύσσαι,
 24 αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσῃ·
 σειρὴν μὲν κεν ἔπειτα περὶ ρίον Οὐλύμποιο
 δησαίμην· τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
 Τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἴμ' ἀνθρώπων.
 28 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
 Ὅψε δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
 32 εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπιεικτόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 Ἄλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', ὡς σὺ κελεύεις·
 36 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἣτις ὀνήσει,
 ὡς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.
 Τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·
 Θάρσει, Τριτογένεια, φίλον τέκος· οὗ νύ τι θυμῷ
 40 πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι.
 Ὡς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκίποδ' ἵππῳ,

tenditque sub umbras, Quantus ad aethereum coeli suspectus Olympum."—18. See I, 302. = εἰδῆτε.—19. "This image of a chain, to which Zeus can suspend the whole universe, and draw it to him, in spite of the efforts of all the other gods, represents in an admirable manner, and altogether in unison with the ideas of H., the might of the supreme power which governs the world. But the partisans of allegory have not confined themselves to an explanation so natural, and have seen nothing in this beautiful picture but the revelation of an astronomical system. Plato himself (*Theaetetus*, p. 153, c) says that H.'s chain of gold is nothing but the sun." *Dugas Montb.*—20. εἴ, as if he had said κρεμάσατε. — 24. With this turn of phrase the omission of the prep. σύν is regular, as well as in prose.—26. = μετῴωρα. — 28. See 3, 95. — 32. ὅ = ὅτι. See 5, 892. — 37. Ὀργισθέντος σου, Sch. τεοῖο is nowhere else met with for σου (σέο, σεύ, σεῖο), and this form is inexplicable, unless we admit that the identity of form in the gen. of the personal and possessive pronouns (ἐμοῦ fm ἐγώ and ἐμός, σου fm σύ and σός) arises from there having been a partial fusion of these pronouns.—40. πρόφρονι (fem.), sc. σοί (τοί), δευροῖα (tibi). — 41. τιτύσκομαι, fm the same root as τεύχω (τύχω,

42 ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε·
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ· γέντο δ' ἰμάσθλην
 44 χρυσεῖην, εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου.
 Μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἄκουτε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 Ἴδην δ' ἴκανεν πολυπίδακα, μητέρα θηρῶν,
 48 Γάργαρον, ἔνθα δέ οἱ τέμενος βωμός τε θυήεις·
 ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε,
 λύσας ἔξ ὀχέων, κατὰ δ' ἠέρα πουλὺν ἔχευεν.
 Αὐτὸς δ' ἐν κορυφῆσι καθέζετο, κύδει γαίων,
 52 εἰσορούων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

After the morning's meal, the combat re-commences and continues till mid-day. Then Zeus weighs the destinies of the two parties. Troy gains the day. The Greeks give way. Nestor is on the point of perishing, when Diomédès runs up and repulses the Trojans. Zeus declares himself anew against the Greeks. Diomédès retreats before Hector.

Οἱ δ' ἄρα δεῖπνον ἔλοντο κερηκομόωντες Ἀχαιοὶ
 ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο,
 56 παυρότεροι· μέμασαν δὲ καὶ ὡς ὑσμῖνι μάχεσθαι,
 χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 Πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 60 Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλύεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 64 Ἐνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχωλὴ πέλεν ἀνδρῶν .

τύκω), *ibi parare*, to prepare, put in a state to serve one's purpose ;
 ἵπ' ὄχεσι, to harness. — 43. χρυσὸν ἔδυνε : ἀντι τοῦ χρυσεῖην πανο-
 πλίαν ἐνεδύσατο, Sch. Or rather, the golden aegis, αἰγίδα χρυσεῖην,
 24, 21. γέντο, "he took, seized ; an old verb in H., of which we find
 only this form. It appears admitted, and with reason, that it is a
 dialectic form of ἔλετο, as in the lyric poet Alcman is found κέντο =
 κίλετο. In many words the rough breathing is changed into γ." *Buttm.*—44. On the golden whip, see n. on l, 37. [ἐπεβήσετο, D.
 110].—45. [ἐλάαν, = *ad agendum*, sc. eos, inf. fm ἐλάω (= ἐλαύνω).
 ἐλάειν, ἐλαῖν, ἐλάαν. D. 101]. — 47. πολυπίδακα : πολλὰς πηγὰς
 ἔχουσαν, κάθυγρον, Sch. πῖδαξ, *scaturigo*. — 48. Gargarus, one of
 the three peaks of Ida.—50. See n. 13.—51. See l, 405.

54. ἀπ' αὐτοῦ (τοῦ δεῖπνου), as in Lat. *a mensa*, on rising from
 table.—56. ὑσμῖνι, see 2, 863. — 58. πᾶσαι πύλαι, both those of the
 city and those of the Grecian camp. We shall see another sense

- 65 ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα.
 Ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαός.
 68 Ἥμος δ' Ἥλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο,
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 72 ἔλκε δὲ μέσσα λαβών, ῥέπε δ' αἴσιμον ἦμαρ Ἀχαιῶν.
 [Αἰ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.]
 Αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ
 76 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.
 Ἔνθ' οὔτ' Ἰδομενεὺς τλῆ μίμνειν οὔτ' Ἀγαμέμνων,
 οὔτε δὺ' Αἴαντες μενέτην, θεράποντες Ἄρηος·
 80 Νέστωρ οἶος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν,
 οὔτι ἐκίων, ἀλλ' ἵππος ἐτείρετο· τὸν βάλεν ἰψὸς
 Διὸς Ἀλέξανδρος, Ἐλένης πόσις ἠυκόμοιο,
 ἄκρην κακὴν κορυφήν, ὅθι τε πρῶται τρίχες ἵππων

12, 340.—60, sqq., see 4, 446, sqq.—66. ἤως is sometimes used for the whole morning.—69. τιταίνω, in prose τείνω, root ταν, whence adj. ταναός. τάλαντα are the scales of the balance, and hence the choice of the verb τιταίνω, he took broad scales. See n. on I, 486. It is commonly explained: “extended the balance,” i. e. “held it aloft.” But this action is related apart at v. 72, εἶλκε δὲ μέσσα λαβών.—72. The fatal day of the Greeks depressed the scale, ἔρπετε. The two following lines reveal to us the ideas of the Greeks on this subject: “The scale ascending towards heaven indicated the lucky lot, whilst the other scale sunk, so to speak, towards the infernal gods.” This mode of viewing it is placed beyond a doubt by the passage of bk 22, where Zeus weighs the fate of Hector, v. 212: ῥέπε δ' Ἐκτορος αἴσιμον ἦμαρ, ὦχετο δ' εἰς αἶδαο· λίπεν δὲ ἐ Φοῖβος Ἀπόλλων. In the numerous reproductions of this image by the poets and artists of the middle ages and modern times, it is the idea of weight which has prevailed; after these words of the prophet Daniel, ch. v. 27: *Appensus fuisti lancibus, et intentus es minore pondere.*—73, sqq. The ancient grammarians attribute these lines to the διασκευασταί; i. e. to those who put in order the poems of H., collected by fragments from the mouth of the rhapsodists. In what remains to us of their notes, these grammarians ground their reasons on certain grammatical irregularities, such as the dual ἐξέσθην after the pl. κῆρες. One might answer these objections; but those which might be drawn from the feebleness of the lines, which destroy the sublime gravity and simplicity of lines 72 and 75, would be irrefragable.—74. = ἀέρθησαν.—77. See 7, 479.—80. οὔρος (φύλαξ, Sch.) Ἀχαιῶν is, in H., almost a standing epith. of Nestor.—

- 84 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 Ἄλγησας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ·
 σὺν δ' ἵππους ἐτάραξε, κυλινδόμενος περὶ χαλκῷ.
 Ὅφρ' ὁ γέρων ἵπποιο παρηορίας ἀπέταμνεν
 88 φασγάνῳ αἵσσω, τόφρ' Ἔκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμόν, θρασὺν ἠνίοχον φορέοντες,
 Ἔκτορα. Καί νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν
 ὄλεσπεν,
 εἰ μὴ ἄρ' ὄξυ νόησε βοήν ἀγαθὸς Διομήδης·
 92 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
 Διόγενες Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 πῆ φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὡς ἐν ὀμίλῳ ;
 μήτις τοι φεύγοντι μεταφρένῳ ἐν δόρῳ πήξῃ·
 96 ἀλλὰ μὲν', ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.
 Ὡς ἔφατ' οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσ-
 σεύς,
 ἀλλὰ παρήϊξεν κούρας ἐπὶ νῆας Ἀχαιῶν.
 Τυδείδης δ', αὐτὸς περ ἐών, προμάχοισιν ἐμίχθη·
 100 στῆ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί·
 σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει·
 104 ἰππεδανὸς δὲ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 Ἄλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι,
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι,
 108 οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μήστρωρε φόβοιο.
 Τούτῳ μὲν θεράποντε κομείτων· τῷδε δὲ νῶϊ

83. ^{κακ} κατ (κατὰ) κορ. This is, says Aristotle, the least strong part of the horse's skull. — 85. Comp. lines 890, sqq. of Virg. *Æn.* x. — 86. περὶ χαλκῷ, because he was pierced with it.—87. παρηορίας [*the side-reins*]. Τὰς τοῦ παρηόρου ἵππου ἠνίας, τὰς παραζεύξεις, ὃ ἐστὶ τοὺς ἐξωθεν παρατεταμένους ἰμάντας, Sch.—94. = μεταβαλὼν (τὰ) νῶτα, *tergum vertens*. — 95. μήτις (*timendum*) *ne quis . . .*, (for fear) lest . . . See 1, 28. — 96. = ἀπώσωμεν.—97, sqq. The later poets, e. g. Ovid, *Met.* xiii. 64, building upon these lines, accuse Ulysses of cowardice; but one of the Scholiasts defends him by explaining οὐδ' ἐσάκουσε, “he did not *hear* Diomédês,” not “did not *listen* to him.”—99. αὐτὸς = *μόνος* [‘by himself’], as we should say, “there being but he.” In Aristophanes some one says: *ἔξιπε νῦν αὐτοὶ γὰρ ἐσμεν*, “for there are only ourselves” = “we are alone.”—103. ὀπάζει: *κατόπιν δῶκει*, Sch. See 5, 334.—105, sqq., see 5, 221, sqq.—108. = ἀφειλόμην, with two accus. ποτέ may also be said of things done a short

- 110 Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἔκτωρ
εἴσεται, εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.
- 112 Ὡς ἔφατ' οὐδ' ἀπίθησε Γερήνιος ἱππότης Νέστωρ.
Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνῳρ.
Τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην·
- 116 Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἠνία σιγαλόεντα,
μάστιξεν δ' ἵππους· τάχα δ' Ἔκτορος ἄγχι γέγοντο.
Τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
καὶ τοῦ μὲν ῥ' ἀφάμαρτεν· ὁ δ' ἠνίοχον θεράποντα,
- 120 υἷον ὑπερθύμου Θηβαίου, Ἴνιοπῆα,
ἵππων ἠνί' ἔχοντα, βάλε στῆθος παρὰ μαζόν·
ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθις λύθη ψυχὴ τε μένος τε.
- 124 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιόχοιο·
τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου,
κεῖσθαι· ὁ δ' ἠνίοχον μέθεπε θρασύν. Οὐδ' ἄρ' ἔτι δὴν
ἵππῳ δευέσθην σημάντορος· αἶψα γὰρ εὗρεν
- 128 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππῳ
ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἠνία χερσίν.
Ἐνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο,
καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἠὔτε ἄρνες,
- 132 εἰ μὴ ἄρ' ὄξυ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
Βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν,
καδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
δεινὴ δὲ φλόξ ὤρτο θεείου καιομένοιο·
- 136 τὼ δ' ἵππῳ δείσαντε καταπτήτην ὑπ' ὄχεσφιν.
Νέστορα δ' ἐκ χειρῶν φύγον ἠνία σιγαλόεντα·
δεῖσε δ' ὄγ' ἐν θυμῷ, Διομήδεα δὲ προσέειπεν·
Τυδεΐδη, ἄγε δ' αὐτε, φόβονδ' ἔχε μώνυχας ἵππους.
- 140 Ἥ οὐ γιγνώσκεις, ὅ τοι ἐκ Διὸς οὐχ ἔπετ' ἀλκή;

while ago. μήστ. φ., see 5, 272.—109. *Curanto* = κομείωσαν.—110. = ἰθύνωμεν.—122. ὑπεχώρησαν: παρωρμήθησαν, Sch. — 124. We must join ἄχος ἠνιόχου (*objective gen.*), *dolor de auriga*. πυκάζειν, to condense, envelope, veil. Heyne compares this passage with 17, 581: τὸν δ' ἄχεος νεφέλη ἐκάλυψε μίλαινα.—127. See 2, 709. — 129. See 5, 164. Ἴπποι = ἄρμα, see 2, 1.—135. = θείου, *sulfuris*.—136. κατέπτην, fm πτα-, root of πτήσω, 1 aor. ἐπτήξα, to crouch, conceal oneself (through fear).—137. *Nestorem fugiebant*, escaped him.—139. φόβονδε = εἰς φυγὴν, as also φύγαδε, at v. 157. The prep. which expresses the direction, gives to ἔχω the sense of to direct, as 3, 263; 5, 240.—140. = ὅτι σοι.—143. ἐρύειν (*alio*), trahere, amoliri, mutare. —

- 141 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάζει,
 σήμερον ὕστερον αὐτε καὶ ἡμῖν, αἴ κ' ἐθέλῃσιν,
 δώσει· ἀνὴρ δέ κεν οὔτι Διὸς νόον εἰρύσσαιτο,
 144 οὐδὲ μάλ' ἴφθιμος· ἐπειὴ πολὺ φέρτερός ἐστιν.
 Τὸν δ' ἠμείβετ' ἔπειτα βοὴν ἀγαθὺς Διομήδης·
 Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἶνον ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 148 Ἐκτωρ γάρ ποτε φήσει, ἐνὶ Τρώεσσ' ἀγορεύων·
 Τυδείδης ὑπ' ἐμεῖο φοβέμενος ἴκετο νῆας.
 Ὡς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθῶν.
 Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 152 ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες·
 εἶπερ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
 ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες,
 καὶ Τρώων ἄλοχοι μεγαθύμων, ἀσπιστᾶων,
 156 τᾶων ἐν κονίησι βάλες θαλεροὺς παρακοίτας.
 Ὡς ἄρα φωνήσας φύγαδ' ἔτραπε μώνυχας ἵππους
 αὐτίς ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἐκτωρ
 ἠχῆ θεσπεσίῃ βέλεα στονόεντα χέοντο.
 160 Τῷ δ' ἐπὶ μακρὸν ἄῤυσε μέγας κορυθαίολος Ἐκτωρ·
 Τυδείδη, πέρι μὲν σε τίον Δαναοὶ ταχύπωλοι
 ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν·
 νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.
 164 Ἐρῤε, κακὴ γλήνη· ἐπεὶ οὐκ, εἷξαντος ἐμεῖο,
 πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναῖκας
 ἄξις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.

Hector's speech. He wishes to accomplish the ruin of the Greeks.

- Ὡς φάτο· Τυδείδης δὲ διάνδιχα μερμήριξεν,
 168 ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.

150. See 4, 182.—158. ἐπὶ (αὐτῷ) or ἐπεχέοντο αὐτῷ. The middle expresses, *sua tela in eum effuse conieciabant*.—162. ἔδρη, what in Att. Greek is called προεδρία. κρέασιν. See 7, 321. πλείος, *plenus*.—163. Ἀντὶ γυναικὸς ἐγένου, Sch.—164. ἔρρε, ἐρρέτω, "off;" "away with you" (*abi in malam rem*). ["Go, timorous girl." Cp.] At v. 239 ἔρρων, arriving (here) to his sorrow. Hence the Lat. *errare*, and *erro* (*onis*). γλήνη is properly said of the pupil of the eye, and hence of the little image, which one sees there. Hence the word signifies, like κόρη, *pupa*, either a doll or a little girl. κακός indicates often the want of courage, fearful, timid.—166. It was useless to give an epith. to δαίμονα. The context shows sufficiently that Hector means to say κακὸν δαίμονα.

167. See 1, 189.—168. The opposite is understood: ἢ μὴ στρέψαι

- 169 Τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν
 τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς,
 σῆμα τιθεὶς Τρώεσσι, μάχης ἕτεραλκέα νίκην.
- 172 Ἐκτωρ δὲ Τρώεσιν ἐκέκλετο μακρὸν αὔσας
 Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 γιγνώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων
- 176 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα.
 νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο,
 ἀβλήχρ', οὐδενόςωρα· τὰ δ' οὐ μένος ἀμὸν ἐρύξει·
 ἵπποι δὲ ρέα τάφρον ὑπερθορέονται ὀρυκτῆν.
- 180 Ἄλλ' ὅτε κεν δὴ νηυσὶν ἐπι γλαφυρῆσι γένωμαι,
 μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,
 ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς
 [Ἀργείους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνοῦ].
- 184 Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε εἶε,
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν
 Ἄνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
- 188 ὑμῖν παρ' προτέροισι μελίφρονα πυρὸν ἔθηκεν,
 [οἶνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,]
 ἧ ἔμοί, ὅσπερ οἱ θαλερὸς πόσις εὔχομαι εἶναι.
 Ἄλλ' ἐφομαρτεῖτον καὶ σπεύδεται, ὄφρα λάβωμεν
- 192 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,

καὶ μὴ μάχεσθαι.—171. See 7, 26. — 178. See 5, 337. οὐδενόςωρος is explained μηδεμιᾶς φροντίδος ἄξιος, *nulla cura (ώρα) dignus*, not worth the trouble of keeping. ἀμὸν, see 6, 414.—179. ρέα = ῥαδίως.—182. αὐτούς, themselves; see 7, 338. The following line is wanting in several good MSS., and the ancients regarded it as an interpolation.—185. Below 19, 399, Achilles also addresses himself to his steeds, and in like manner Mezentius in Virg. x. 861. The dual which follows appears to arise from the circumstance that the four horses, extraordinarily employed (instead of two) for this decisive attack, were harnessed in pairs, two ζύγιοι and two παρήγοροι.—186. κομιδῆ, in prose *θεραπεία*, care of entertaining, entertainment. At v. 284 we shall see the verb *ἐκομίσατο* in the same sense. The poet ought to have continued ἣν μάλα πολλὴν Ἄνδρομάχη ὑμῶν ἐποίησε: but instead of putting this verb in a general signification, he enters into a precise detail. This produces an *anacoluthon* in the run of the sentence, but it is all to the advantage of the poetry. See the remark of Wolf, in the n. 4, 433. The common explanation ἦν, i. e. καθ' ἣν, is against the genius of the language.—189. This line was rejected by Aristophanes of Byzantium, and other critics; and indeed the words ὅτε θυμὸς ἀνώγοι are nonsense. I fancy that this interpolation

- 193 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν·
 αὐτὰρ ἅπ' ὤμοϊν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων.
 196 Εἰ τούτῳ κε λάβοιμεν, ἔελποίμην κεν Ἀχαιοὺς
 αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκείων.

Hêrê, indignant at Hector's speech, proposes to Poseidôn to resist Zeus. He refuses. Agamemnon, however, inspired by the goddess, excites the Greeks by his reproaches. He supplicates Zeus, who sends him an eagle, a happy omen.

- ᾿Ως ἔφατ' εὐχόμενος.—Νεμέσθησε δὲ πότνια Ἥρη,
 σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον·
 200 καὶ ῥα Ποσειδάωνα, μέγαν θεόν, ἀντίον ἠΰδα·
 ᾿Ω πόποι, Ἐννοσίγαι' εὐρυσθενές, οὐδέ νυ σοὶ περ
 ὄλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός·
 οἱ δέ τοι εἰς Ἐλίκην τε καὶ Αἰγᾶς δῶρ' ἀνάγουσιν
 204 πολλά τε καὶ χαρίεντα· σὺ δὲ σφισι βούλεο νίκην.
 Εἴπερ γάρ κ' ἐθέλοισιν, ὅσοι Δαναοῖσιν ἄρωγοί,
 Ἰρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν',
 αὐτοῦ κ' ἐνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῆ.
 208 Τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων Ἐννοσίχθων·
 Ἥρη ἀπτοεπής, ποῖον τὸν μῦθον ἔειπες!
 Οὐκ ἂν ἔγωγ' ἐθέλοιμι Διὶ Κρονίῳ μάχεσθαι
 ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτερός ἐστιν.
 212 ᾿Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

was made to avoid the absurdity of the literal meaning of *προτέρους ὑμῖν πυρὸν ἔθηκεν ἢ ἐμοί*, *prioribus vobis triticum arponentes quam mihi*, a construction which would seem to indicate that the same food was served to Hector and his horses. But nothing is more frequent in Greek, than to understand, in one member of a sentence, not the exact term or terms of the other member, but either a more general notion, or one more appropriate to the other terms of the second member. *Προτέρους ὑμῖν πυρὸν ἔθηκεν ἢ ἐμοί* means *ἢ ἐμοί σῖτον*: for the word *ἐμοί* prevents the supplying *πυρὸν*, and indicates that we must only take in this word the general notion of *food*, or the word *σῖτον*, a change required by *ἐμοί*.—193. *κανόνες*, two small rings or cross-bars fixed on the concave side of the shield, to hold it by. They were *ὄχανα* (fm *ἔχω*). — 197. *αὐτονυχί*: *αὐτῇ τῇ νυκτί*, *Sch.* [as if fm *νύξ*, *νυχός*.] [*ἐπιβησέμεν* (*ἐπιβήσειν* =), *ἐπιβῆναι ποιήσειν*.]

203. Two cities of Achaia, in the Peloponnesus, celebrated as seats of an ancient worship of Poseidôn. Helicê was swallowed up by the sea two years before the battle of Leuctra, B.C. 373. Aigæ has been gradually swept away by time. — 207. *αὐτοῦ*, *ibi*, i. e. in Ida. See 5, 24. — 209. *ἀπτοεπής* (according to Aristarchus), fm *ἀ* priv. *πτοιῖσθαι*, to be frightened, and *ἔπος*: *ἀπτόητος*, *θρασύς ἐν τῷ*

- 213 Τῶν δ', ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργεν,
 πλήθην ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 εἰλομένων· εἶλει δὲ θοῶ ἀτάλαντος Ἄρηϊ
 216 Ἐκτῶρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.
 Καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέφ νῆας εἴσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη,
 αὐτῷ ποιπνύσαντι, θοῶς ὀτρῦναι Ἀχαιοὺς.
 220 Βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ
 στή δ' ἐπ' Ὀδυσσεύος μεγακῆτεϊ νηὶ μελαίνῃ,
 ἧ ῥ' ἐν μεσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσε·
 224 [ἤμην ἐπ' Αἴαντος κλισίης Τελαμωνιάδαο
 ἠδ' ἐπ' Ἀχιλλῆος· τοί ῥ' ἔσχατα νῆας εἴσας
 εἶρυσαν, ἠνορέη πίσυνοι καὶ κάρτεϊ χειρῶν·]
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 228 Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοῖ
 πῆ ἔβαν εὐχῶλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
 ἄς, ὀπότη' ἐν Λήμνῳ, κενεαυχέες ἠγοράασθε,
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,
 232 πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ ; νῦν δ' οὐδ' ἐνὸς ἄξιοί εἰμεν
 Ἐκτορος, ὅς τάχα νῆας ἐνιπρήσει πυρὶ κηλέφ.
 236 Ζεῦ πάτερ, ἧ ῥά τιν' ἦδη ὑπερμενέων βασιλῆων
 τῆδ' ἄτη ἄσας, καὶ μιν μέγα κῦδος ἀπηύρας ;

λέγειν, intrepid in speech ; 'rash in speech' (Cp.). — 213. τῶν announces the coming ἵππων, &c. in v. 214. JN. ὅσον τάφρος ἀπὸ πύργου. ἐκ νηῶν [*a parte navium*], setting out from the ships, in the direction which extends from the ships (towards the enemy). — 214. πλήθω, to be full, to fill itself. — 219. αὐτῷ ποιπνύσαντι, who of himself, and before the impulsion of the goddess, had begun or was eager to act [rather ; 'to inspirit the Greeks (by) hurrying about himself.' *Buttm. Lex.* 483. Cf. I, 600]. — 221. This line reminds one of the *tunica purpurea* extended above the *prætorium* of the Roman general, as a signal of battle. The lines 224—226, are alien to this passage, and were probably taken from the opening of bk xi. They are not found in the best MSS.—228. See 5, 787.—229. [On πῆ ἔβαν, cf. 2, 339.] φάμεν = ἔφαμεν (by the figure called 'communication ;' like εἰμέν, ver. 234). The present is written φάμεν. — 230. ὀπότη' ἐν Λήμνῳ, sc. ἦτε. On their voyage to Troy, they left Philoctetes there. κεν., κενὰ καὶ μάταια καυχώμενοι, *Sch.* Fm αὐχῆ, boasting. — 231. Ὀρθὰ κέρατα ἐχόντων, *Sch.* Fm κραιῖρα = κέραιρα, a fem. form of κέρας. — 232. ἐπιστεφέας, see the explanation of ἐπεστέψαντο, I, 470. — 237. ἀάω (whence ἀάατος), to damage, to injure. καὶ μιν, see I, 218, and on ἀπηύρας,

238 οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμὸν
 νῆϊ πολυκλήϊδι παρελθέμεν, ἐνθάδε ἔρρων·
 240 ἀλλ' ἐπὶ πᾶσι βωῶν δημὸν καὶ μηρί' ἔκη,
 ἴεμενος Τροίην εὐτείχευον ἔξαλαπάξαι.

'Αλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήηνον ἔέλδωρ·
 αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,
 244 μῆδ' οὕτω Τρώεσσιν ἕα δάμνασθαι 'Αχαιοὺς.

Ὡς φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα·
 νεῦσε δέ οἱ λαὸν σόον ἔμμεναι, οὐδ' ἀπολέσθαι.

Αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 248 νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῶ περικαλλεῖ κάββαλε νεβρόν,
 ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον 'Αχαιοί.

The Greeks, at sight of the eagle, return to the charge. Teucer carries death before him. He wishes to strike Hector, who overthrows him. Ajax saves his life. Reanimated by Zeus, the Trojans drive the Greeks back to their entrenchments.

Οἱ δ' ὡς οὖν εἶδονθ', ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,
 252 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

"Ἐνθ' οὕτις πρότερος Δαναῶν, πολλῶν περ
 ἑόντων,

εὔξατο Τυδείδαο πάρος σχέμεν ὠκέας ἵππους,
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι·
 256 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην 'Αγέλαον. Ὁ μὲν φύγαδ' ἔτραπεν
 ἵππους·

6, 17.—239. See n. on 164.—240. Remark the accent, *δημὸν*, and not *δημον*: so at 380.—246. *νεῦσε* = *ἐπένευσε*. See I, 528.—247. *τελειότατος*, which is found but twice (here and 24, 315) is used each time in relation to auguries. The following explanation: "the bird which gives the most definite (the most complete) auguries (*ἐντελῆ σημεῖα φαίνων, ἐπιτελεστικώτατος, Sch.*)," ought therefore to be preferred to the vaguer translations: "the most perfect, or largest of birds."—250. *πανομφαῖος*: *ἐπίθετον τοῦ Διὸς, εἰς ὃν πᾶσα ὁμφὴ ἀναφέρεται, Apollon*. Every presage came from Zeus; he alone granted these partial revelations of the *fatum* of his will. Apollo himself was only a prophet (*προφήτης Διός*), *qui profatur*, and even *ὑποφήτης Διός*. The words *ὁμφὴ* and *ὄσσα*, which the later poets used in the sense of *voix*, have in H. no other sense than a prophetic manifestation, *omen*. *ῥέζω*, as in Lat., *facere* for *manifestare*.

251. *εἶδοντο, videbant*, see 3, 154. *ὅτ'* = *ὅτι*.—252. *Ἐμ θρώσκω*.—254. *εὔξατο*, could say of himself. See I, 91. We must join *οὕτις Δαναῶν* and *πρότερος Τυδείδαο*, an idea amplified by *πάρος*.—

- 258 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
 260 ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος
 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν·
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενεὺς,
 264 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ·
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων
 στῆ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 268 Ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὄγ' ἤρως
 παπτήνας, ἐπεὶ ἄρ' τιν' οἴστεύσας ἐν ὀμίλῳ
 βεβλήκειν, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσσε,
 αὐτὰρ ὁ αὐτίς ἰὼν, πάϊς ὡς ὑπὸ μητέρα, δύσκειν
 272 εἰς Αἴανθ'· ὁ δὲ μιν σάκεϊ κρύπτασκε φαεινῷ.
 Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;
 Ὀρσίλοχον μὲν πρῶτα, καὶ Ὀρμενον ἠδ' Ὀφελέ-
 στην,
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην,
 276 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον,
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ·
 Τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
 280 στῆ δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 Τεῦκρε, φίλη κεφαλὴ, Τελαμώνιε, κοίρανε λαῶν,
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι,
 πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἔοντα,
 284 καὶ σε νόθον περ ἔοντα κομίσσατο ᾧ ἐνὶ οἴκῳ·
 τὸν καὶ τηλόθ' ἔοντα εὐκλείης ἐπίβησον.

262. See I, 149. — 266. = εἵνατος. *παλίντονος*, *qui retro tenditur*, which bends back by the tension. It is not probable that in H. this word has the later meaning: "a bow which is bent both ways;" *reciprocus*, as the Lat. tragedian, Accius, has translated it.—268. *ὑπεξέφερεν*, *submovebat extrorsum*, advanced it a short way in front of him, that Teucer might find room behind it.—271. *αὐτίς*, *retro*: *αὐθι* = *αὐτόθι*, *ibidem*. On *βεβλήκειν*, see 5, 661. Here again we shall recognize the sobriety of H. Many a poet would not have let this fine image pass without amplifying it.—279. *ἀπὸ τόξου*, see 24, 605.—282. *φόως*, see 6, 6. — 284. See 186. Telamôn had Teucer by Hesionê, daughter of Laomedon, and sister of Priam. She had been taken captive by Heraclês, when he ravaged the city of Troy. He gave Hesionê in recompense to Telamôn, his ally. The offspring of their union was named Teucer, because his mother was a Trojan.

- 286 Σοὶ δ' ἐγὼ ἐξερῶ, ὡς καὶ τετελεσμενον ἔσται
αἶ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
288 Ἴλίου ἐξαλαπάξει εὐκτίμενον πτολίεθρον,
πρώτῳ σοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,
ἢ τρίποδ', ἢ δὺν ἵππους αὐτοῖσιν ὄχεσφιν,
ἢ γυναιῖχ', ἢ κέν τοι ὄμον λέχος εἰσαναβαίνοι.
292 Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύ-
μων·
Ἄτρείδη κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
ὀτρύνεις ; οὐ μὲν τοι, ὄση δύναμις γε πάρεστιν,
παύομαι· ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς,
296 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
Ὀκτῶ δὴ προέηκα τανυγλώχινας ὀιστούς,
πάντες δ' ἐν χροῖ πῆχθεν Ἀρηϊθόων αἰζηῶν·
τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητῆρα.
300 Ἦ ῥα, καὶ ἄλλον ὀιστὸν ἀπὸ νευρῆφιν ἱαλλεν
Ἐκτορος ἀντικρὺ, βαλέειν δέ ἐῖετο θυμός.
Καὶ τοῦ μὲν ῥ' ἀφάμαρθ'· ὁ δ' ἀμύμονα Γοργυθίωνα,
υἷὸν ἐὺν Πριάμοιο, κατὰ στῆθος βάλεν ἰῶ·
304 τὸν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ,
καλὴ Καστιάνειρα, δέμας εἰκυῖα θεῆσιν.
Μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἦτ' ἐνὶ κήπῳ,
καρπῶ βριθομένη νοτίησί τε εἰαρινῆσιν·
308 ὡς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.
Τεῦκρος δ' ἄλλον ὀιστὸν ἀπὸ νευρῆφιν ἱαλλεν
Ἐκτορος ἀντικρὺ, βαλέειν δέ ἐῖετο θυμός.
Ἄλλ' ὄγε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλ-
λων·
312 ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἠνιοχῆα,
ἱέμενον πόλεμόνδε, βάλε στῆθος παρὰ μαζόν·
ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
316 Ἐκτορα δ' αἶνὸν ἄχος πύκασε φρένας ἠνιόχοιο·
τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρου·

—285. Word for word: "cause him to mount upon glory;" i. e. "raise him to glory." We have seen a very similar phrase, 2, 234.

—296. See 4, 107. — 299. κύνα, see 1, 159.—300. = νευρῆς.—304. = Αἰσύμης, a town in Thrace.—308. ἤμυσε: ἐπέκλινε, Sch. See 2, 148. Virg. has imitated this charming passage, *Æn.* ix. 435, sqq., adding a second comparison, very beautiful in itself; but, united, the comparisons spoil each other, and the passage of H. remains infinitely superior to that of the Lat. poet. — 311. Σφαλῆναι καὶ ἀπο-

- 318 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγύς ἐόντα
 ἵππων ἠνί' ἐλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 320 Αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος,
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ·
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ε' θυμὸς ἀνώγει.
 *Ἦτοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν οἶστρον,
 324 θῆκε δ' ἐπὶ νευρῷ· τὸν δ' αὖ κορυθαίολος Ἔκτωρ
 αὐερόντα, παρ' ὤμον, ὅθι κληῖς ἀποέργει
 αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστιν,
 τῇ ῥ' ἐπὶ οἷ μεμαῶτα βάλεν λίθῳ ὀκρῖόνετι·
 328 ῥῆξε δὲ οἷ νευρῆν· νάρκησε δὲ χεῖρ ἐπὶ καρπῷ·
 στῆ δὲ γνύξ ἐριπῶν, τόξον δὲ οἷ ἔκπεσε χειρός.
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιῳ πεσόντος,
 ἀλλὰ θεῶν περίβη, καὶ οἷ σάκος ἀμφεκάλυψεν.
 332 Τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἐταῖροι,
 Μηκιστεύς, Ἐχίοιο παῖς, καὶ δῖος Ἀλάστωρ,
 νῆας ἐπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
 *Ἄψ δ' αὐτίς Τρώεσσι ν' Ὀλύμπιος ἐν μένος ὤρσε·
 336 οἷ δ' ἰθὺς τάφροιο βαθείης ὦσαν Ἀχαιοὺς·
 Ἔκτωρ δ' ἐν πρώτοισι κίε, σθένει βλεμεαίνων.
 Ὡς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἢ λέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 340 ἰσχία τε γλουτούς τε, ἐλισσόμενόν τε δοκεύει·
 ὧς Ἔκτωρ ὦπαζε καρηκομόωντας Ἀχαιοὺς,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἷ δ' ἐφέβοντο.
 Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἐβησαν
 344 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν·

τυχεῖν ἐποίησεν, Sch. — 316. See 124. — 325. αὐερόντα : εἰς τοῦ-
 πίσω ἵκοντα, Sch. κληῖς, see 5, 146.—328. καρπῷ, see 5, 458.—
 329. *Stetit in genu corruens* seems a contradiction, and such an
 expression would now be inadmissible. But this manner of speak-
 ing is, nevertheless, founded on nature. At the moment of his
 fainting, we see him at first standing (*στάντα*), and this position
 is, so to speak, the starting point of the act of fainting. The two
 positions are *continuous* and almost *simultaneous*; which is what the
 phrase expresses.—331. περίβη, see 1, 37. σάκος αὐτῷ ἀμφεκάλυψε
 means σάκος αὐτῷ ὡς κάλυμμα ἀμφέβαλε. — 340. Here is a case
 where *κατά*, so often called in unnecessarily, ought really to be sup-
 plied : *κατά τὰ ἰσχία καὶ τοὺς γλουτούς*. But these accus. *ἰσχία*
τε γλουτούς τε, would not have been found here, had not H. just
 said *ἄπτηται κατόπισθε*, which means *κατά τὰ ὀπίσθια*, to wit,
ἰσχία καὶ γλουτούς.—341. ὦπαζε, see 103.—346. *κεκλόμενοι*, 2 aor.
 of *κίλωμαι* with redupl.

- 345 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσιν
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος.
 348 Ἐκτωρ δ' ἀμφιπεριστρόφα καλλίτριχας ἵππους,
 Γοργοῦς ὄμματ' ἔχων ἢ βροτολοιγοῦ Ἄρηος.

Hêrê and Athênê quit Olympus to help the Greeks. Zeus sends Iris to convey to them his threats. The gods being again assembled in Olympus, Zeus renews his prohibitions. Hêrê claims the right to inspire the Greeks; but Zeus denounces new ills against them, until Achilles' wrath is appeased.

- Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη,
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 352 ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ
 ὄλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;
 οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
 ἀνδρὸς ἑνὸς ῥιπῆ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς
 356 Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν.
 Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Καὶ λίην οὐτός γε μένος θυμόν τ' ὀλέσειεν,
 χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
 360 ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῆσιν,
 σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
 οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἱὸν
 τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.
 364 Ἥτοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν· αὐτὰρ ἐμὲ Ζεὺς
 τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν.
 Εἰ γὰρ ἐγὼ τάδε ἦδε' ἐνὶ φρεσὶ πευκαλίμησιν,
 εὐτέ μιν εἰς Αἴδαο πυλάρταο προὔπεμψεν,
 368 ἔξ Ἐρέβους ἄξοντα κύνα στυγεροῦ Αἴδαο·
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.

353. κεκαδήσομαι, Epic fut. mid., with redupl. fm κήδω, to care for (see 5, 400). — 355. ῥιπῆ, in prose φορᾶ, impetu. — 361. Τῆς ἐμῆς δυνάμειος καὶ προθυμίας κωλυτής, Sch. The verb ἀπερωίω, to retire, recoil, is found below, 16, 723. — 362. = τούτων, neut., relating to what follows. ὃ = ὅτι. In the *Heraclids* (poems celebrating the exploits of Heracles), Athênê was represented as protecting that hero, in the same way as she assists Ulysses in H. — 366. ἦδεα = ἦδειν [οἶδα. D. 88]. πευκάλιμος was regarded by the ancients as derived fm πύκη, a point; pointed, sharp, penetrating. Buttm. considers this word as another form of πυκινός, as λευγαλέος is another form of λυγρός. — 367. πυλάρτης, fm πύλη and ἄρω (αρω, jungo); the gates of which shut perfectly, διὰ τὸ (adds the Schol.) μηδένα ὑποστρέφειν ἐξ ἔδου. — 368. Ἐρεβος, prop., darkness. The name of Cerberus is found

- 370 Νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλὰς,
ἧ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
- 372 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
Ἔσται μάν, ὅτ' ἂν αὐτε φίλην Γλαυκώπιδα εἶπῃ.
Ἄλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγιόχοιο,
- 376 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι,
εἰ νῶϊ Πριάμοιο παῖς, κορυθαίολος Ἔκτωρ,
γηθήσει προφανείσα ἀνὰ πτολέμοιο γεφύρας.
Ἡ τις καὶ Τρώων κορέει κύνας ἠδ' οἰωνοὺς
- 380 δημῶ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν.
Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο.
- 384 Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν·
ἠ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο,
- 388 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
Ἔς δ' ὄχρα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος
βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἠρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.
- 392 Ἥρη δὲ μάλιστα θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραι,
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπὸς τε,
ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.
- 396 Τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
Ζεὺς δὲ πατὴρ Ἰδηθεν ἐπεὶ ἴδε, χώσατ' ἄρ' αἰνῶς·
Ἴριν δ' ὤτρυνε χρυσόπτερον ἀγγελέουσαν·
Βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε, μηδ' ἔα ἄντην
- 400 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε.
Ὡδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
γυιώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους·
αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
- 404 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς

for the first time in H., with the epith. of πεντηκοντακάρηνος.—371. See 1, 498, sqq.—378. Remark the accent on προφανείσα. See 4, 371, the n. on πολέμου γεφύραι.—379. = κορέσει: fm κορέννυμι.—385—397. See 5, 734—737, 745, 752, and the nn.—399. See 2, 8 πάλιν (retro) τρέπε, sc. τὰς θεάς.—400. = καλῶς, as 6, 326. συμφέρεσθαι, συμβαλεῖν, committi, to come to close quarters.—403. Fm

405 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός·
ᾧφρ' εἰδῆ Γλαυκῶπις, ὅτ' ἂν ᾧ πατρὶ μάχηται.

Ἦρη δ' οὔτι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
408 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι νοήσω.

ᾠς ἔφατ' ᾧρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα·
βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.

Πρώτῃσιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
412 ἀντομένη κατέρουκε· Διὸς δέ σφ' ἔννεπε μῦθον·

Πῆ μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ;
οὐκ ἔα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.

ᾠδε γὰρ ἠπείλησε Κρόνου παῖς, εἰ τελέει περ·
416 γυιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·
οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός·

420 ᾧφρ' εἰδῆς, Γλαυκῶπις, ὅτ' ἂν σῶ πατρὶ μάχηται.

Ἦρη δ' οὔτι τόσον νεμεσίζεται οὐδὲ χολοῦται·
αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι νοήσῃ.

Ἄλλὰ σύγ' αἰνοτάτη, κύον ἀδδεές, εἰ ἔτεόν γε
424 τολμήσεις Διὸς ἅντα πελώριον ἔγχος ἀεῖραι.

Ἢ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις·
αὐτὰρ Ἀθηναίην Ἦρη πρὸς μῦθον ἔειπεν·

ᾠ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε
428 νῶϊ ἐῷ Διὸς ἅντα βροτῶν ἔνεκα πτολεμίζειν.

Τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτῳ,
ὅς κε τύχη· κείνος δέ, τὰ ἃ φρονέων ἐνὶ θυμῷ,

Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, ὡς ἐπιεικές.

κατάγνυμι, *confringo*.—404. δεκάτους, in this passage only, for δέκα.
—405. ἃ μάρπτῃ, *quos corripiendo infligat* or *inflixerit*. See n. on 5,
504.—406. *That she may know* (what she is doing), when . . . — 408.
= εἰώθεν. ἐγκλᾶν, *infringere*, to break, embarrass. “*Naturæ con-*
venienter dicta. Minus enim afficit animum injuria ab iis accepta,
quos semper iniquos in nos esse novimus, quam illorum a quibus
nihil tale metuebamus.” *Heyne*. — 409. See 24, 77.—410. The verb
placed at the head of the line is connected with the two prepp.: *ibat*
de Idā (descendens) in Olympum, or else *καταβᾶσα τῆς Ἰδης ἀνέβη*
εἰς τὸν Ὀλυμπον.—411. (Ἐν) πρώταις πύλαις, for the palace of the
gods had several.—412. κατέρουκε (τὰς θεάς).—415. Iris doubts the
accomplishment of so cruel a threat, *εἰ τελέει (τελέσει) περ*. Aris-
tarchus however corrects, *ἢ τελέει περ*. — 423. = ἀδεές (fm δέος,
fear). εἰ or εἰς is understood after *αἰνοτάτη*. On κύον, see 1, 159.
This word is sometimes used in a very eulogistic sense, for instance, in
Æschylus, who calls Clytemnestra *δώματος κύνα ἐσθλήν*.—430. τὰ
ἃ φρονέων, *quæ sua (ipsius) sunt, cogitans*, following his own judge-

- 432 Ὡς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
 Τῆσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους
 καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίησι κάπρησιν
 ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα.
- 436 Αὐταὶ δὲ χρυσείοισιν ἐπὶ κλισμοῖσι κάθιζον
 μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημένοι ἦτορ.
 Ζεὺς δὲ πατὴρ Ἰδηθεν εὐτροχον ἄρμα καὶ ἵππους
 Οὐλυμπόνδε δίωκε, θεῶν δ' ἐξίκετο θώκους.
- 440 Τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς Ἐννοσίγαιος,
 ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας.
 Αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔζετο· τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.
- 444 Αἶ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὃ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε
 Τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;
 448 οὐ μὲν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 Πάντως, οἶον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι,
 οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ.
- 452 Σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέριμνα ἔργα.
 Ὡδε γὰρ ἐξερῶ, τὸ δὲ κεν τετελεσμένον ἦεν
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ,
 456 ἅψ ἔς Ὀλυμπον ἴκεσθον, ἴν' ἀθανάτων ἔδος ἐστίν.
 Ὡς ἔφαθ'· αἶ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη
 πλησίαι αἶγ' ἦσθην, κακὰ δὲ Τρῶεσσι μεδέσθην.
 Ἦτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπεν,
 460 σκυζομένη Διὶ πατρί, χόλος δὲ μιν ἄγριος ἦρει.

ment.—435. ἐνώπια παμφ.: τοὺς ἐξ ἐναντίας τῶν εἰσόδων τοίχους, διὰ τὸ φωτίζεσθαι ὑπὸ τῶν θυρῶν, Sch. We may translate *façades* fm ἐνωπή, face. — 436. κλισμός, a seat on which one may recline (κλίνειν), like our arm-chairs.—437. τετίημαι, with two partc. τετιημένος and τετιηώς, an old word completely obsolete: to be sad, afflicted. — 440. Ἐννοσίγαιος (*motor, concussor terræ*), an epith. of Poseidôn instead of his proper name, like Γλαυκῶπις, vv. 406, 420. See I, 37. — 441. = ἀνά β., upon . . . βωμός has here its first meaning: “an elevated place, terrace.” καταπετάσσας (*intendens, insternens*) λίτα, accus. of λίγς = λίς (like τιθίγς = τιθείς), nom. obsol. for λίγον. Others make λιτί and λίτα derived from nom. λι, root of λισσός, a stuff smooth, united, not embroidered. — 447. See 437.—448. θήν, in H. gives to the speech a touch of irony: “Assuredly, you have not fatigued yourselves, &c.” — 457, sqq. See 4,

- 461 Ἡρῆ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
 Αἰνύτατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
 εὖ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι σθένος οὐκ ἀλαπαδνόν·
 464 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 [Ἄλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἣτις ὀνήσει,
 468 ὥς μὴ πάντες ὄλωνται, ὀδυσσαμένοιο τεοῖο.]
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·
 Ἡοῦς δὴ καὶ μάλλον ὑπερμενέα Κρονίωνα.
 ὄψαι, αἶ κ' ἐθέλησθα, βουῶπις πότνια Ἡρῆ,
 472 ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητῶν.
 Οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἐκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλείωνα,
 ἡματιτῶ, ὄτ' ἂν οἳ μὲν ἐπὶ πρύμνησι μάχωνται,
 476 στεῖνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο θανόντος.
 Ὡς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νεῖατα πείραθ' ἴκηαι
 γαίης καὶ πόντοιο, ἴν' Ἰαπετός τε Κρόνος τε
 480 ἦμενοι οὔτ' ἀγῆς Ὑπερίονος Ἡελίοιο

20, sqq.—466—468 are not found in the best MSS. — 470. ἡοῦς : ἔωθεν, ὄρθου, τῇ ἐπιούσῃ ἡμέρᾳ, Sch.—474. = ὄρθαι, perf. infin. of ὄρω = ὄρνημι, excitasse. — 475, 476. These lines were cut out by the ancient critics, as not relating exactly the event which was to be accomplished : Patroclus, in fact, was not killed 'in the narrow space' (στεῖνος) of the battle fought to save the vessels. I think, however, that this circumstance is in favour of the authenticity of the passage. An interpolation would perhaps have violated the Homeric style, but it would have conformed to the fable of the Iliad. The words οἳ μὲν, not followed by οἳ δέ, appear to indicate that Zeus wished at first to enter more into detail, but stopped himself, adding only, beside the order of events, περὶ Πατρόκλοιο θανόντος. I have therefore removed the brackets employed in other editions.—477. See 1, 160.—478, sqq. We have seen (2, 755) that the oath by the Styx was for the gods themselves a redoubtable bond. What Zeus says pertains, no doubt, to the same idea. "I care not," says he, "for thy wrath, though thou shouldst go to hell (to seek the means to make me bend)." In speaking of hell, he does not fail to remind Hêrê that it is the sad abode of the Titans (Κρόνος, Saturn), and of their family ; that he precipitated them thither to punish them for attempting to dethrone him.—480. Ὑπερίων, son of heaven and earth (Οὐρανοῦ καὶ Γαίης), father of Helios, who is called Ὑπεριονίδης, Od. 12, 176. After the Titan Hyperion had been cast into Tartarus, they gave his name to his son Helios, e. g. 19, 398. Some, however, regard in this case Ὑπερίων as a euphonic contrac-

481 τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἔγωγε
σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.

Night having put an end to the combat, Hector orders the Trojans to encamp on the spot to watch the Greeks. Fires, he says, shall be lighted on all sides to prevent surprise. To-morrow they shall attack the Greeks even in their ships.

484 Ὡς φάτο· τὸν δ' οὐτι προσέφη λευκώλενος Ἥρη.
'Εν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο,
ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.
Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδου φάος· αὐτὰρ Ἀχαιοῖς
488 ἀσπασίη, τρίλλιστος, ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
νόσφι νεῶν ἀγαγὼν ποταμῷ ἐπὶ δινῆεντι,
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.

492 Ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
τόν ῥ' Ἔκτωρ ἀγόρευε, Διὶ φίλος· ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης·

496 τῷ δ' ὄγ' ἐρεισάμενος ἔπεα Τρώεσσι μετήνδα·

Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νῦν ἐφάμην, νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς,
ἂψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·

500 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα

Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.

Ἄλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,

δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους

504 λύσαθ' ὑπέξ ὀχέων, παρὰ δὲ σφισι βάλλετ' ἐδωδὴν·

ἐκ πόλιος δ' ἄξασθε βόας καὶ ἴφια μῆλα

καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,

σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,

tion for Ὑπεριονίων.—488. κύντερος, κύντατος, formed fm κύων, as we have seen κέρδιον, κέρδιστον, fm κέρδος.

486. ἔλκον is admirable. — 488. τρίλλιστος = τρίς λιτάνευτος, *ter expetitus*, for *exoptatissima*. In like manner *τρισμακάρες καὶ τετράκις*, *terque quaterque beati*, in the Od. 5, 306. — 490. On the Scamander. — 491. καθαρῷ, neut. in loco puro. Διὰ τῶν νεκύων ἐφαίνετο, appeared between . . . — 494. δόρην, in the prop. meaning, “the wood of the lance.” — 495. See 6, 320. — 498. ἐφάμην, see 2, 37. Remark here the difference of the Lat. syntax.—503. We have already stated that ὄπλα is said of all kinds of instruments; here this word means the utensils; in prose, σκεύη, παρασκευάζω.—507.

- 508 ὥς κεν παννύχιοι μέσφ' ἠοῦς ἠριγενείης
καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη'
μήπως καὶ διὰ νύκτα καρηκομόωντες Ἀχαιοὶ
φεύγειν ὀρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.
- 512 Μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαΐεν ἔκηλοι
ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,
βλήμενος ἢ ἰῶ, ἢ ἔγχει ὀξυόεντι,
νηὸς ἐπιθρώσκων· ἵνα τις στυγέησι καὶ ἄλλος,
- 516 Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρον Ἄρηα.
Κήρυκες δ' ἀνὰ ἄστν Διὶ φίλοι ἀγγελλόντων,
παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
λέξασθαι περὶ ἄστν θεοδμήτων ἐπὶ πύργων·
- 520 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη
πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
μὴ λόχος εἰσέλθῃσι πόλιν, λαῶν ἀπεόντων.
Ἵδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω·
- 524 μῦθος δ', ὅς μὲν νῦν ὑγιῆς, εἰρημένος ἔστω·
τὸν δ' ἠοῦς Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω.
Εὐχομαι ἐλπόμενος Διὶ τ' ἄλλοισὶν τε θεοῖσιν
ἐξελάαν ἐνθένδε κύνας Κηρессиφορήτους
- 528 [οὔς Κῆρες φορέουσι μελαινάων ἐπὶ νηῶν].
Ἄλλ' ἦτοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
πρωτὶ δ' ὑπηῖοι σὺν τεύχεσι θωρηχθέντες,
νηυσὶν ἐπι γλαφυρῆσιν ἐγείρομεν ὄξυν Ἄρηα.
- 532 Εἴσομαι, εἴ κέ μ' ὁ Τυδείδης κρατερὸς Διομήδης

ἐκ μεγάρων, sc. ἄξασθε. λέγεσθαι, to collect. — 508. μέσφα, Ionic for μέχρι. — 509. πυρὰ, pl. of πῦρ [in the sense of *watch-fires*, and as if of 2nd decl.]. — 512. ἀσπουδί, without great trouble. — 513. βέλος, the cause for the effect: it means, the blow, the wound. πέσσειν means *fovere*, i. e. to nourish, or digest; but not *fovere* in the phrase *fovere vulnus*, to dress a wound. Such an explanation (which the Greek word does not admit) would destroy the biting sarcasm of the verb. It is nearly as if we said in English: “let each of them carry off home (οἴκοθι) a remembrance of you, to digest it there as he best can.” — 517. = ἀγγελλέτωσαν, *nuncianto*. Similarly καιόντων, 521. — 518. We ought probably to take πολιοκροτάφους literally, “whose temples are growing grey.” θεοδμήτων, see 7, 452, sqq. — 522. λαοί, *viri*, those between the παῖδες πρωθήβαι and the γέροντες πολιοκροτάφοι, those comprehended in what the Latins called *militaris aetas*. — 524. ὑγιῆς, like *sanus* [*sound*: “the advice is wholesome,” Cp.], reasonable, sensible, altogether proper to the occasion. The translation ‘salutary’ may lead to a false idea of the Greek word.—527. Τοὺς ὑπὸ εἰμαρμένης ἠγμένους, Sch., or rather, *iniquo fato advectos*. The following line owes its origin to a gloss.—530. ὑπηῖοι, as in Lat. *matutini*; in Virg. *Aeneas sese matutinus agebat*,

533 πὰρ νηῶν πρὸς τεῖχος ἀπώσεται. ἢ κεν ἐγὼ τὸν
χαλκῷ δηώσας, ἕναρα βροτόεντα φέρωμαι.
Αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος
536 μείνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, οἴω,
κείσεται οὐτηθείς, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,
ἠελίου ἀνιόντος ἐς αὔριον. Εἰ γὰρ ἐγὼν ὧς
εἶην ἀθάνατος καὶ ἀγήραος ἤματα πάντα,
540 τιοίμην δ', ὧς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
ὧς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν.

The Trojans sacrifice to the gods, who reject their offerings. They then go to rest in the midst of the fires, which illuminate the city and the country.

Ὡς Ἐκτωρ ἀγόρευ' ἐπὶ δὲ Τρῶες κελάδησαν.
Οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
544 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
ἐκ πόλιος δ' ἄξαντο βόας καὶ ἴφια μῆλα
καρπαλίμως· οἶνον δὲ μελίφρονα οἰνίζοντο,
σίτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
548 [Ἐρδον δ' ἀθανάτοισι τεληέσσας ἐκατόμβας.
Κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω,
ἠδεῖαν· τῆς δ' οὔτι θεοὶ μάκαρες δατέοντο,
οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρὴ
552 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.]
Οἱ δέ, μέγα φρονέοντες, ἐπὶ πτολέμοιο γεφύρῃ
εἶατο παννύχιοι· πυρὰ δὲ σφισι καίετο πολλά.
Ὡς δ' ὄτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην
556 φαίνεται ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ·
[ἐκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
καὶ νάπαι· οὐρανόθεν ἄρ' ὑπερῤῥάγη ἄσπετος αἰθήρ·]
πάντα δὲ τ' εἶδεται ἄστρα· γέγηθε δὲ τε φρένα
ποιμήν·
560 τόσσα μεσηγὺ νεῶν ἠδὲ Ξάνθοιο ῥοάων,

for *mane*. From adverbs of time the Greeks often form adjectives.—531. = ἐγείρωμέν. — 535. διαγνώσεται, *Hesych.* ἦν, *suam.*—536. μένειν τι ἢ οἱ τινά, *manere aliquem*, to await the approach of any one, and not flee.

548—552. Of these five lines only 549 is read in our MSS. Barnes has drawn the others from a quotation, which Plato makes in the Second Alcibiades, p. 249.—550. δατέσθαι, to part amongst themselves, take one's share in.—553. See 4, 371.—557, 558. Two lines noted by the ancient critics as having been transported hither from 16, 299, 300. There can be no doubt on the subject, and

- 561 Τρώων καιοντων, πυρὰ φαίνεται Ἰλιόθι πρό.
 Χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο· πὰρ δὲ ἐκάστῳ
 εἶατο πεντήκοντα, σέλα πυρὸς αἰθομένοιο.
- 564 Ἴπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,
 ἔσταότες παρ' ὄχεσφιν, εὐθρονον Ἡῶ μίμνον.

we shall do well to omit them in translating.—“The comparison of a calm and silent night, with those fires, which the Trojans have lighted, which are presently to spread trouble in the soul of Agamemnon, shepherd of the people, is one of these sublime beauties, which one feels even through the thick veils of our translations. This touching thought gives rise to the sweetest melancholy by the natural opposition between the peacefulness of the plains and the tumult of war.” *Dugas Montb.* — 561. See the explanation of this line in the nn. on 3, 3.—564. See 5, 196.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ι.

The Greeks are in consternation. Agamemnon convokes the assembly, and proposes to the chiefs to return to their country. Diomédès opposes this. Nestor advises to adjourn the deliberation till the end of the evening's repast. The guards of the camp are posted, and the repast prepared.

Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη·
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
4 Ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τότε Θρήκηθεν ἄητον,
ἔλθόντ' ἑξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
κορθύεται· πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευαν·
8 ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
Ἄτρείδης δ', ἄχει μέγῳ βεβολημένος ἦτορ,
φοῖτα κηρύκεσσι λιγυφθόγγοισι κελεύων
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
12 μῆδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι πονεῖτο.
Ἴζον δ' εἰν ἀγορῇ τετιηότες· ἄν δ' Ἀγαμέμνων

3. βεβολήατο (βεβόληντο) is in H. always used for agitations and torments of the mind ; βεβλήατο for the tribulations and pains which assail the body. The root of this family of words shows itself in βέλος. ΒΕΛ, whence (βέβολα) βεβόλημαι. — 5. We see, by the measure of the verse, that the Ionian form Βορέης might have been approached by the pronunciation Βορρήης (Βορρᾶς). See 2, 147. — 6. = ἄμα or ὁμοῦ. — 7. κορθύεται : κορυφοῦται, αὐξεται. "Ἐνιοὶ δὲ ἐπὶ τοῦ σωρεύεσθαι ἤκουσαν (intellexerunt) ; κόρθυς γὰρ ἡ σωρός. Sch. παρέξ ἄλα : ἔξω παρὰ τὴν θάλασσαν. Sch. — 11. κλήδην, vocando, is less explicit than ἐξονομακλήδην, 22, 415 ; so it is not "calling them by name," that H. seems to mean here, but "calling them individually." It is to all the Greeks that Agamemnon sends the heralds ; he had charged himself to assemble the chiefs around him, μετὰ πρῶτοισι πονεῖτο. To avoid exciting the attention of the enemy, he forbade the heralds to make a general appeal, μῆδὲ βοᾶν.

- 14 ἴστατο δακρυχέων, ὥστε κρήνη μελάνυδρος,
ἦτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ·
- 16 ὡς ὁ βαρυστενάχων ἔπε' Ἀργείοισι μετηύδα·
ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖν·
σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσε
- 20 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὄλεσα λαόν.
Οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
- 24 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
- 28 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.
Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Δὴν δ' ἄνεω ἦσαν τετιηότες υἴες Ἀχαιῶν·
ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
- 32 Ἄτρεΐδη, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
ἣ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μήτι χολωθῆς.
Ἄλκην μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν,
φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα
- 36 ἴσασ' Ἀργείων ἠμὲν νέοι ἠδὲ γέροντες.
Σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
σκήπτρω μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων·
ἀλκὴν δ' οὗτοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
- 40 Δαιμόνι', οὕτω που μάλα ἔλπεται υἴας Ἀχαιῶν
ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις·
εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι,
ἔρχεο· πάρ τοι ὁδός, νῆες δὲ τοι ἄγχι θαλάσσης
- 44 ἐστᾶσ', αἶ τοι ἔποντο Μυκῆνηθεν μάλα πολλάι.
Ἄλλ' ἄλλοι μενέουσι καρηκομόωντες Ἀχαιοί,

13. See 8, 437.—14. μελάνυδρος, from the effect which the depth produces on the sight, for βαθεῖα. — 15. αἰγίλιψ πέτρα, a very high, precipitous rock, on which even the goats (which love to pasture on heights) do not mount; “abandoned by goats,” = *unvisited, inaccessible*: hence *lofty, steep*. — 18, sqq., see 2, 111—118, and 139—141. — 33. See 2, 73. — 34. πρῶτον, *ante*. Diomédès recalls the speech of Agamemnon, 5, 370, sqq.—37. Ἐν διὰ, ἀνά, δίχα, lit. “by-in-two,” “in two distinct ways.” [*διηρημένως τοῖν δυοῖν ἕτερον, οὐχὶ ἑκάτερον. Sch.*] — 40. ἔλπομαι, has often the extended sense of “to presume, think.” — 43. = *πάρεστι, adest, patet tibi via*. —

- 46 εἰσόκε περ Τροίην διαπέρσομεν. Εἰ δὲ καὶ αὐτοί,
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν
 48 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰσόκε τέκμωρ
 Ἰλίου εὖρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον υἴες Ἀχαιῶν,
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 52 Τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵππότη Νέστωρ·
 Τυδεΐδῃ, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὀμήλικας ἔπλευ ἄριστος·
 οὔτις τοι τὸν μῦθον ὀνόσσεται, ὅσοι Ἀχαιοί,
 56 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μύθων.
 Ἥ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 60 Ἄλλ' ἄγ' ἐγὼν, ὃς σείο γεραίτερος εὐχομαι εἶναι,
 ἐξείπω καὶ πάντα δίζομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 Ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκεῖνος
 64 ὃς πολέμου ἔραται ἐπιδημίου, ὀκρυόεντος.
 Ἄλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 68 Κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.

46. εἰ δὲ καὶ αὐτοί, sc. βούλονται. Supply after ver. 42, εἰ δὲ σοὶ θυμὸς ἐπίσσυται. — 47. *Absunto*. — 48. τέκμωρ, see 7, 30. "This thought, and even the movement of the sentence, has been happily imitated by Racine: *Iphigénie*, act. i. sc. 2: Et quand moi seul enfin il faudrait l'assiéger, Patrocle et moi, seigneur, nous irons nous venger." *Dugas Montb.*—55. ὀνόσσει, see 4, 539.—56. Οὐδέ τὰ ἐναντία σοὶ ἐρεῖ, *Sch.* In prose, the compound ἔμπαλιν is thus used. — 58. βάζειν τι τινά, "to tell any thing to any one." The construction is that of διδάσκειν τινά τι, *docere aliquem aliquid*.—61. In prose διελύσομαι. The same 19, 186: ἐν μοίρῃ γὰρ πάντα δίκαιο καὶ κατέλεξας. Bth. compares to this word the German verb *durchgehen* (Anglicè, *to go through*, in the same sense), "pass in review, treat methodically."—63, sqq. These words of the wisest of heroes have often been used to inspire horror of civil war. ἀφρήτωρ, ὁ φρατρίας (see 2, 363) καὶ συγγενείας μὴ μετέχων, ἀπάνθρωπος, ἀπολις: ἀθέμιστος, παράνομος, ἀδικός: ἀνέστιος, ὁ ἐστίαν μὴ ἔχων, αἰκοῦς, *Sch.* One must have renounced all the ties which bind men to each other, the ties of family, laws, property, to love civil war. — 64. ἐπιδήμιος, in prose ἐμφύλιος. ὀκρ., see 6, 344.—65. πείθεσθαι, to submit oneself, do what night requires. — 67. = λεξάσθωσαν, to post oneself.—69. ἄρχε = ἡγοῦ, as at 1, 495.—70. δαινύναι δαῖτα, to give a banquet;

- 70 Δαίνυ δαΐτα γέρουσιν· ἔοικέ τοι, οὔτοι ἀεικές.
 Πλείαι τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν
 72 ἡμάτια Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
 πᾶσά τοι ἔσθ' ὑποδεξίη· πολέεσσι δ' ἀνάσσεις.
 Πολλῶν δ' ἀγρομένων, τῷ πείσει ὅς κεν ἀρίστην
 βουλήν βουλεύσῃ· μάλα δὲ χρεῶ πάντας Ἀχαιοὺς
 76 ἔσθλης καὶ πυκινῆς, ὅτι δήιοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν ;
 νῦξ δ' ἦδ' ἠὲ διαρῥαίσει στρατὸν ἠὲ σαώσει.
 Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἠδ'
 ἐπίθοντο.
 80 Ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἔσσεύοντο,
 ἀμφί τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
 ἠδ' ἀμφ' Ἀσκάλαφον, καὶ Ἰάλμενον, υἱᾶς Ἄρηος,
 ἀμφί τε Μηριόνην, Ἀφαρῆά τε Δηίπυρόν τε,
 84 ἠδ' ἀμφὶ Κρείοντος υἱόν, Λυκομήδεα δῖον.
 Ἐπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστω
 κοῦροι ἅμα στείχον, δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδ δὲ μέσον τάφρου καὶ τείχεος ἴξον ἰόντες·
 88 ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπον ἕκαστος.

After the repast, Nestor proposes to appease the wrath of Achilles. Agamemnon acknowledges his fault in offending that hero, and enumerates the presents he will offer to conciliate him. Nestor names Phoenix, Ajax, and Ulysses to be sent to him. They all offer their prayers, and the deputies depart.

Ἀτρείδης δὲ γέροντας ἀολλέας ἤγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαΐτα.
 Οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἰάλλον.

δαίνυσθαι δαΐτα, to make a repast. — 72. ἡμάτια, see 8, 530. The ancient fertility of the vineyards of Thrace is attested by the fables of Dionysus, part of which have Thrace for their theatre. The Maronean wine, with which Ulysses intoxicated the Cyclops, came from Thrace. — 73. ὑποδεξίη (subst. fm ὑποδέχομαι), reception, the act of receiving, treating any one. *Omnia tibi est exoptio* means, “all the means of reception;” *omnis ad exoptandum apparatus*. πολέεσσι, fm πολέες. — 74. Aor. 2 of ἀγείρω. — 75. χρεῶ with the same construction as χρή, 7, 109, the accus. of the person, and gen. of the thing. H. says oftener *ικάνει με χρεῶ τινος*, and it seems that from this construction the accus. has passed to this also, *ἐμὲ δὲ χρεῶ γίγνεται νηός* (Od. 4, 634), or, *οὐδέ μιν χρεῶ ἔσται τυμβοχοῆς*, 21, 322. — 77. Terence: *hoc aliud est quod gaudsamus*. — 81, sqq. ἀμφί = οἱ ἀμφί . . ., the heroes named with their suite, the soldiers they command, ἑκατὸν κοῦροι, ver. 85.

89. γέροντας, see 2, 21. — 97. σύ μοι καὶ ἀρχὴ καὶ τέλος ἔσθ τῶν

- 92 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ὁ γέρον πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
- 96 Ἄτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι· οὐνεκα πολλῶν
λαῶν ἐσσι ἄναξ, καὶ τοι Ζεὺς ἐγγυάλιξεν
σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευήσθα.
- 100 Τῷ σε χρὴ περὶ μὲν φάσθαι ἔπος, ἠδ' ἐπακοῦσαι,
κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγη
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.
Αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.
- 104 Οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἠδ' ἔτι καὶ νῦν,
ἐξέτι τοῦ, ὅτε, Διογενὲς, Βρισηΐδα κούρην
χωομένου Ἀχιλλῆος ἔβης κλισίηθεν ἀπούρας·
- 108 οὔτι καθ' ἡμέτερόν γε νόον. Μάλα γάρ τοι ἔγωγε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ
εἷξας, ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν,
ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας. Ἄλλ' ἔτι καὶ νῦν
- 112 φραζώμεσθ', ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν
δώροισίν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισιν.
Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
ὦ γέρον, οὔτι ψεῦδος ἐμὰς ἄτας κατέλεξας.
- 116 Ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι· ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ, ὄντε Ζεὺς κῆρι φιλήσῃ·
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
Ἄλλ' ἐπεὶ ἀασάμην, φρεσὶ λευγαλήρησι πιθήσας,
- 120 ἄψ ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα.
Ἵμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω

λόγων, Sch. *A te principium, tibi desinet*, Virg. — 98. ἐγγυάλιξεν, see I, 353. — 99. θέμιστας, *juris*. We should say, "jurisdiction." — 100. περὶ, *super* or *pro* (*cæteris*), "speak the word," i. e. "issue a suggestion." — 101. κρηῆναι (fm κραιαίνω, κραίνω): ἐπιτελείσαι, ἰς τέλος ἀγαγεῖν, Sch.: "to accomplish also for another," for, to accomplish what another proposes. — 102. σοῦ ἔξεται, will hold to you, will attach, relate to you, what the other has commenced (*ἄρχῃ*, mid.), that of which the other has taken the initiative. This exordium is admirably conceived to predispose the irritable mind of Agamemnon to listen to the sage old man. — 106. ἐξέτι τοῦ = ἔτι ἐκ τούτου τοῦ χρόνου, ὅτε . . . — 107. See I, 356. — 109. ἀπεμυθεόμην, *dissuadebam*, I, 248. — 112. Fm ἀρίσκω. — 115. ψεῦδος, adverbially, *false*. — 116.

- 122 ἑπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
 124 πηγούς, ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 Οὐ κεν ἀλήϊος εἶη ἀνὴρ, ὅψ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὄσσα μοι ἠνεύκοντο ἀέθλια μώνυχες ἵπποι.
 128 Δώσω δ' ἑπτὰ γυναῖκας, ἀμύμονα ἔργ' εἰδυίας,
 Λεσβίδας, ἃς, ὅτε Λέσβον εὐκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἱ κάλλει ἐνίκων φύλα γυναικῶν.
 Τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἣν τότε ἀπηύρων
 132 κούρην Βρισηὸς· καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι,
 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
 ἦ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.

ἀασάμην : ἀτη περιέπεσον, Sch. See 2, 111. — 122, sqq. This long enumeration of the gifts which Agamemnon makes to Achilles is imitated by Virg. *Æn.* ix. 263—274, and by Ovid, *Heroides* iii. v. 35, seq. Athenæus (bk i. p. 11) gives a very precise explanation of the words ἀπύρους τρίποδας. "Anciently," says he, "there were two kinds of tripods, both of which were called cauldrons (λέβητας), the one, which were meant to be placed on the fire, were the vessels in which they heated the water for the baths. It is of this kind of tripod that Æschylus speaks in this line : *the domestic tripod always placed upon the fire received it.* The other were called bowls (κρατήρ), which are those of which H. speaks : *seven tripods not destined for the fire (ἀπύρους).* In these they mixed their wine." "Thus τρίπους ἀπυρος must not be translated by *a new tripod, which has not yet been on the fire, but by a tripod not destined for the fire.*" Dugas Montb. We have seen τάλαντα, 7, 69, in the sense of "balance;" here, it is a certain weight, *decem pondo auri*, of which we have no datum to fix the value.—124. πηγούς : εὐπαγεῖς, εὐτραφεῖς, Sch. Firm, well-nurtured, vigorous. The end of the line has been considered to present an intolerable tautology, and Dugas Montb. allowed himself to be led away by Payne Knight to condemn the whole verse. Certainly, if we translate "victors in the race, and which with their nimble feet have carried off prizes," the tautology is evident : but ἀθλοφόροι does not mean "victors in the race." It is the denomination of a species of horses, horses destined and trained to carry off prizes in the race. We must therefore translate : "twelve race-horses which have carried off prizes." The proof, that this explanation is the true one, is found in 11, 699 : ἀθλοφόροι ἵπποι, ἐλθόντες μετ' ἀεθλα (proceeding to the race-course). Περὶ τρίποδος γὰρ ἐμελλόν θεύσασθαι, "they were going to run for the prize of a tripod," but they were not the less on that account ἀθλοφόροι.—125. ἀλήϊος, without goods, lackland ; fm λήϊον, fruit-growing land, or fm ληΐς, cattle (see 11, 677).—129. αὐτός, Achilles ; see below, v. 328, sqq., 660, sqq. We have already seen that the commander-in-chief, even though absent, had a share in the booty of every expedition.—132. Aristarchus corrected κούρη, uselessly ; for the attraction, in like

- 135 Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὔτε
 136 ἄστν μέγα Πριάμοιο θεοὶ δώσω· ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηησάσθω,
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί.
 Τρωϊάδας δὲ γυναῖκας εἰκοσιν αὐτὸς ἐλέσθω,
 140 αἶ κε μετ' Ἀργεῖην Ἐλένην κάλλισται ἔωσιν.
 Εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὔθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὃς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 144 Τρεῖς δέ μοί εἰσι θύγατρεις ἐνὶ μεγάρω εὐπήκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τῶν ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 148 πολλὰ μάλ', ὅσσοῦπω τις ἐῆ ἐπέδωκε θυγατρί.
 Ἐπτὰ δέ οἱ δώσω εὐναιόμενα πτολίεθρα,
 Καρδαμύλην, Ἐνόπην τε καὶ Ἴρην ποιήεσσαν,
 Φηράς τε Ζαθείας ἠδ' Ἀνθειαν βαθύλειμον,
 152 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 Πᾶσαι δ' ἐγγύς ἀλός, νέαται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες, πολυβοῦται,
 οἳ κέ ἐδωτίνῃσι θεὸν ὥς τιμήσουσιν,

cases, has nothing irregular. — 135. δὲ αὔτε answers to μὲν, as elsewhere δέ alone. Hence *autem*. — 137. νῆα νηησάσθω, *suam navein impleto*. — 138. εἰσελθών, sc. τὸ ἄστν, *Trojam ingressus*. — 141. See 2, 681. οὔθαρ ἀρούρης, lit., the udder of the land, i. e. very fertile land. The Lat. poets have said in like manner, *uber agri*. — 143. τηλ. See 3, 175. θαλία, prop., the flower (fm θάλλω); hence, *læta abundantia*. — 145. The poets differ greatly on the number and names of Agamemnon's daughters. I shall only remark that Iphianassa is no other than Iphigenia; and that, as the ancients themselves say, H. does not know the fable of the Sacrifice of Iphigenia in Aulis. Lucretius, in the beautiful account he gives of this sacrifice, uses even the Homeric name (1, 85), &c.: "Aulide quo pacto Triviaï virginis aram *Iphianassæo* turparunt sanguine sæde Ductores Danaum delectei, prima virorum." — 146. ἔδνα was the name of the presents they made to the relations of the intended and to herself, as the price of consent to the marriage, which was in some sort a bargain. Agamemnon says beforehand that he will give his daughter to Achilles without receiving ἔδνα: ἀνάεδνον (*nullis sponsalibus redemptam*) with a double ἀ privative, like ἀνάελπτος and some other adjectives, cited by M. Lobeck. φίλην, *suam*. — 147. μείλια: *μειλίγματα* (sweets), *χαρίσματα*, *Apollo*. Other grammarians explain it by *ἐξώπροικον*, the presents given by the father over and above the dowry. — 150, sqq. All cities of Messenia. — 153. νέαται, as in Lat. *novissimæ* for *extremæ*. — 155. δωτίνῃσι, see an instance in

56 καί οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 Ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
 Δμηθήτω· Ἄϊδης τοι ἀμείλιχος ἢ δ' ἀδάμαστος·
 τοῦνεκα καί τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων·

60 καί μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι,
 ἢ δ' ὅσσον γενεῇ προγενέστερος εὐχομαι εἶναι.

Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 Ἄτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 164 δῶρα μὲν οὐκέτ' ὄνοστά διδοῖς Ἀχιλῆϊ ἄνακτι
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα
 ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.

Εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι· οἳ δὲ πιθέσθων.
 168 Φοῖνιξ μὲν πρῶτιστα, Διὶ φίλος, ἠγησάσθω·
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ Δίος Ὀδυσσεύς·
 κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων.

Φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαι τε κέλεσθε,
 172 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἷ κ' ἐλεήσῃ.

Ὡς φάτο· τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.

Αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο·

176 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.

Αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιόν θ' ὅσον ἤθελε θυμός,
 ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρείδαο.

Τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ,

180 δενδίλλων ἐς ἕκαστον, Ὀδυσσῆϊ δὲ μάλιστα,
 πειρᾶν, ὡς πεπίθοιεν ἀμύμονα Πηλείωνα.

6, 194, sqq., and Od. 11, 184, sqq. — 156. λιπαρὰς θέμιστας, word for word, "fat duties," i. e. rich tributes, plentiful revenues.—157. = μεταλλήξαντι, with this double shade: causing to cease, and reforming (correcting) his anger.—158. δαμασθήτω: τουτίστι, πρᾶος καὶ ἐπιεικής γενέσθω, Sch. A metaphor borrowed from the horse.—160. Fm ὑφίσταμαι, 2 aor. act. with middle sig.: *se subjiçito, submittito (mih), cedito, ὑπειξάτω* (Sch.). — 164. οὐκέτ' ὄνοστά: οὐ μεμπτά, Sch. *Neutiquam aspernanda, for splendidissima*. See 1, 330.—165. = ὀτρύνομεν. — 167. ἐπιόψομαι, *inspiciam, prospiciam*, nearly in the sig. of the English, "I'll see to it," which is less than, "I'll provide for it." Od. 2, 292: εἰσὶ δὲ νῆες . . . τᾶων μίντοι ἐγὼν ἐπιόψομαι ἦτις ἀρίστη.—168. Phoenix had been charged with the education of Achilles, *τροφεὺς ἦν* or *παιδαγωγός* Ἀχιλλεύς. See 448, sqq.—171. = φέρτε, *fertis*. Before prayer they performed an ablution. — 173. Fm ἤδω (ἀνδάνω), *placitum*, an intrans. sig. of the 2 perf. — 175, sqq., see 1, 470, sqq., and the nn.—180. δενδίλλειν, to cast the eyes from side to side, regard alternately, *περιβλίπω*.

Achilles welcomes the deputies, and causes an abundant feast to be served ; at the end of which Ulysses exposes to him the danger of the Greeks, urging, that Achilles may still save them ; that he must come, in the name of his father Peleus. He then enumerates Agamemnon's offers ; and implores Achilles, even if these offers should be insufficient, yet still to have pity on the Greeks.

- Τὼ δὲ βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
πολλὰ μάλ' εὐχομένω γαιήχῳ Ἐννοσιγαίῳ,
184 ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην·
τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ,
καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν·
188 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·
τῇ ὄγε θυμὸν ἕτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν.
Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ,
δέγμενος Αἰακίδαην, ὅποτε λήξειεν ἀείδων.
192 Τὼ δὲ βάτην προτέρω, ἠγεῖτο δὲ δῖος Ὀδυσσεύς·
στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλ-
λεύς,
αὐτῇ σὺν φόρμιγγι, λιπῶν ἕδος, ἔνθα θάασσεν·
ὥς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη.
196 Τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

182. We must not think that the dual is put here and in the following lines for the plural. Although we have here five persons, H.'s mind is principally occupied with the two deputies of the Grecian army (in Lat. *oratores*), Ajax and Ulysses. Phoenix only accompanied them to lend them a kind of moral support.—183. γαιήχῳ : τῷ· τὴν γῆν ὀχοῦντι, ὃ ἔστι βαστάζοντι. Ἐπὶ θαλάσσης γὰρ βέβηκεν (*stabilita est*) ἡ γῆ, *Sch.* ; an idea which is also expressed in Holy Scripture : “He hath founded it upon the seas, and established it upon the floods.” *Ps.* 24, 2. Ἐνν., see 8, 440. — 187. ζυγόν, *jugum*, the cross-bar which unites the two arms of the lyre, and to which the pegs were attached. According to the fable, the wise Centaur Chiron had taught Achilles music. In a poem attributed to Orpheus, Achilles is represented as playing the lyre to charm his master's heart. Artists have often represented this beautiful subject, the terrible warrior playing the lyre. — 188. ἄρετο, 2 aor. mid. of αἶρω, same meaning as ἐξελόμην at ver. 130. On Eëtion and his city, see 1, 366.—189. A line admired in all times. The inhabitants of New Troy believed themselves to possess the lyre of Paris (Ἀλέξανδρος) which they wished to show Alexander the Great. He answered them : “shew me rather that of Achilles.” — 191. δέχομαι, with ὅποτε, εἰκόκει may be rendered “wait until.” See 10, 62. The same meaning may also apply at 2, 794. — 192. προτέρω, adv. (fm πρό) in prose προσωτέρω, with βαίνω, to advance ; with ἄγω (199), cause to advance. — 193. ταφόν, see 24, 360.—196. δεικνύμε-

197 Χαίρετον ἢ φίλοι ἄνδρες ἰκάνετον ἢ τι μάλα χρεώ·
οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστων.

“Ὡς ἄρα φωνήσας προτέρῳ ἄγε δῖος Ἀχιλλεύς.

200 Εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν·
αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγύς ἔοντα·

Μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα·
ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἑκάστω.

204 Οἱ γὰρ φίλτατοί ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.

“Ὡς φάτο· Πατρόκλος δὲ φίλῳ ἐπεπέιθεθ' ἑταίρῳ.

Αὐτὰρ ὄγε κρεῖον μέγα κάββαλεν ἐν πυρὸς ἀύγῃ,
ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγός,

208 ἐν δὲ σὺς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.

Τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς·

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὄβελοῖσιν ἔπειρεν·
πῦρ δὲ Μενoitιάδης δαΐεν μέγα, ἰσόθεος φώς.

212 Αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,
ἀνθρακιὴν στορέσας ὄβελους ἐφύπερθε τάνυσσεν·
πάσσε δ' ἀλὸς θείοιο, κρατευτῶν ἐπαείρας.

Αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἔλεοῖσιν ἔχευεν,

vos, advancing his hand like a person who wishes to point out any thing to another; i. e. giving them his hand, in prose δεξιούμενος. This meaning of δεικνυσθαι, “to extend the hand,” which is preserved in some passages of H., appears to be the primitive sig., whence that of “to show.”—197. The words ἢ τι μάλα (χρέω =) χρεώ (sc. ἴστι), “it is doubtless a great necessity [= ‘some urgent cause,’ Cp.] (which brings you),” form a parenthesis. — 203. ζωρότερον, in prose ἀκρατότερον, *peracius* (*vinum*). Achilles orders him to prepare for *them* a stronger mixture of wine, than for himself. Plutarch discusses this passage at length in his *Symptotic Questions*, bk v. qu. 4.—204. οἱ, as always, = οὔτοι.—206. κρεῖον (fm κρέας), lit. a dresser or tray, a table to prepare (serve) victuals on. Instead of “near the fire,” H. says ἐν πυρὸς ἀύγῃ, in *splendore ignis*, because the fire would *light* this table. — 207. νῶτον, [back or *chine*] the choice part of the beast. See 7, 321. After καὶ we must repeat νῶτον.—208. σὺς σιάλος, and sometimes σιάλος alone, “a fat pig.” θάλλειν, to flourish, and its derivatives, have often in H. the metaphorical sense of abundance. — 210. See 1, 465. — 213. ὄβελους ἐτάνυσσεν, put lengthwise, or put long spits; see 1, 486. — 214. In later times they called κρατευτήρια the crooks or hand-iron which held and turned the spit; but in H., we must understand (as Aristarchus observes) κραυευταί, stones on which Patroclus rested the spits. Derived fm κρατίω in the sense of, *to hold*. The epith. *divine* given to salt, arises from this, that on account of its various properties, it was regarded as a sacred substance, as well as the elements. This passage also has been treated of by Plutarch, in the

- 216 Πάτροκλος μὲν σῖτον ἔλῶν ἐπένειμε τραπέζῃ,
καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
Αὐτὸς δ' ἀντίον ἴζεν Ὀδυσσῆος θείοιο,
τοίχου τοῦ ἑτέροιο· θεοῖσι δὲ θῦσαι ἀνώγει
- 220 Πάτροκλον, ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς.
Οἱ δ' ἐπ' ὀνειῶθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
νεῦσ' Αἴας Φοῖνικι. Νόησε δὲ Δίος Ὀδυσσεύς·
- 224 πλησάμενος δ' οἴνοιο δέπας, δείδεκτ' Ἀχιλλῆα·
Χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἴσης οὐκ ἐπιδευεῖς,
ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο,
ἠδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
- 228 δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν·
ἀλλὰ λίην μέγα πῆμα, Διοτρεφές, εἰσορόωντες
δείδιμεν· ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι
νῆας εὐσσέλμους, εἰ μὴ σύγε δύσειαι ἀλκὴν.
- 232 Ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο
Τρῶες ὑπέρθυμοι τηλέκλητοί τ' ἐπικούροι,
κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶν
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
- 236 Ζεὺς δὲ σφι Κρονίδης ἐνδέξια σήματα φαίνων
ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
μαίνεται ἐκπάγλως, πίσυνος Δίῃ, οὐδέ τι τῆρι
ἀνέρας οὐδὲ θεούς· κρατερὴ δὲ ἐλύσσα δέδυκεν.
- 240 Ἀρᾶται δὲ τάχιστα φανήμεναι Ἡῶ διαν·
στεῦνται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα,

book above cited, qu. 10. — 215. ἑλέος, a kitchen-table. We have already seen χεῖω applied metaphorically to dry substances, e. g. 6, 147, φύλλα ἀνεμος χαμάδις χεῖι.—219. See 24, 598.—220. θυηλάι, the parts of the victim consecrated to the gods, the diaphragm, &c., ἄργματα, Od. 14, 446. — 224. δείδεκτο has been explained above, 4, 4. — 225, sqq. See the developments, full of taste, which Rollin has made of these three speeches of Ulysses, Phoenix, and Ajax, *Traité des Etudes*, vol. i. p. 448, sqq. ἐπιδευεῖς (fm ἐπιδευής, sc. ἰσμίν).—227. Ὀν πάρα (πάρεστι) depends δαίνυσθαι.—228. μέμηλεν (sc. ἡμῖν), fm μέλει.—230. ἐν δοιῇ (ἰσμίν), in dubio, in αποσιρῖτι sumus. Remark here the infin. of the aor. in a parallel construction with that of the fut. — 231. δύσειαι ἀλκὴν, as well as θοῦριν ἐπιειμένοι ἀλκὴν, 7, 164, a metaphor from the act of putting on armour. So in Lat. *arma induere, ardorem, fortitudinem induere*. — 234. Fm καίω. φασίν, see 2, 37; 6, 108.—238. τῆριν, to respect.—239. δέδυκεν: ὑπερῆλθεν, ἔχει, Sch. — 241. στεῦνται, see 2, 597, where it ought to have been added that στεῦνται never has the signification of its root στήναι, “to place oneself, stand, stare.” This derivative always signifies, “to

- 242 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός· αὐτὰρ Ἀχαιοὺς
 δρώσειν παρὰ τῆσιν, ὀρινομένους ὑπὸ καπνοῦ.
- 244 Ταῦτ' αἰνῶς δεῖδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί· ἡμῖν δὲ δὴ αἴσιμον εἶη
 φθίσθαι ἐπὶ Τροίῃ, ἐκὰς Ἄργεος ἵπποβότοιο.
 Ἄλλ' ἄνα, εἰ μέμονάς γε, καὶ ὄψέ περ, υἴας Ἀχαιῶν
- 248 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὄρυμαγδοῦ.
 Αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται· οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν
 φράζευ, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
- 252 ὦ πέπον, ἧ μὲν σοίγε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν·
 τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ', αἶ κ' ἐθέλωσι· σὺ δὲ μεγαλήτορα θυμὸν
- 256 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.
 ὦς ἐπέτελλ' ὁ γέρων· σὺ δὲ λήθεται. Ἄλλ' ἔτι καὶ
 νῦν
- 260 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 Εἰ δέ, σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
- 264 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
 πηγούς, ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 Οὐ κεν ἀλήϊος εἶη ἀνὴρ, ὃ τόσσα γένοιτο,
- 268 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο.

have taken a firm resolution (Lat. *stat animus*) ;” and when it is a hostile resolution, “to threaten.” κόρυμβα, in prose ἀκροστόλια. The sterns were turned towards the city, the prows towards the sea. —242. On the gen. πυρός, see 2, 415. — 244. ταῦτα, *ideo*. — 245. αἴσιμον : πεπρωμένον, εἰμαρμένον, *Sch. Fatale*, fm αἴσα, *fatum*. — 247. ἄνα = ἀνάστηθι, *surge* ; as in English, *up!* and in French, *sus!* μέμονας, see 24, 657. — 248. We might have joined τειρομένους ὑπὸ Τρώων ἐρύεσθαι ὄρυμαγδοῦ, but line 17, 224, Τρώων ἀλόχους ῥύοισθε ὑπ' Ἀχαιῶν, proves that we must hold to the sequence of the words in the text, ἐρύεσθαι ὑπὸ Τρώων ὄρυμαγδοῦ, to withdraw them from *under* the tumult (the tumultuous attack which oppresses them). This use of ὑπό answers to that with the dat. ἐδάμη ὑπὸ Τρωσίν, he was vanquished *under* (by) the Trojans. — 249. οὐδέ τι μῆχος, in prose ἀμήχανόν ἐστι. — 252. See 6, 55. — 261. See v. 157. — 262. εἰ

- 270 Δώσει δ' ἑπτὰ γυναῖκας, ἀμύμονα ἔργ' εἰδυίας,
 Λεσβίδας, ἅς, ὅτε Λέσβον εὐκτιμένην ἔλες αὐτός,
 272 ἐξέλεθ', αἷ τότε κάλλει ἐνίκων φύλα γυναικῶν.
 Τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται, ἦν τότε ἀπηύρα
 κούρην Βρισηός· καὶ ἐπὶ μέγαν ὄρκον ὁμεῖται,
 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
 276 ἧ θέμις ἐστίν, ἄναξ, ἧτ' ἀνδρῶν ἧτε γυναικῶν.
 Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν
 αὔτε
 ἄστν μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι,
 280 εἰσελθῶν, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί.
 Τρωϊάδας δὲ γυναῖκας εἰκοσιν αὐτὸς ἐλέσθαι,
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 Εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὔθαρ ἀρούρης,
 284 γαμβρός κέν οἱ ἔοις· τίσει δέ σε Ἴσον Ὀρέστη,
 ὅς οἱ τηλύγετος τρέφεται θαλίῳ ἐνὶ πολλῇ.
 Τρεῖς δέ οἱ εἰσι θύγατρεις ἐνὶ μεγάρω εὐπήκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφίανασσα·
 288 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὐτ' ἐπὶ μείλια δώσει
 πολλὰ μάλ', ὅσσ' οὔπω τις ἐῖ ἐπέδωκε θυγατρί.
 Ἑπτὰ δέ τοι δώσει εὐναιόμενα πτολίεθρα,
 292 Καρδαμύλην, Ἐνόπην τε καὶ Ἴρην ποιήεσαν,
 Φηράς τε Ζαθείας ἠδ' Ἀνθειαν βαθύλειμον,
 καλήν τ' Αἴπειαν καὶ Πάδασον ἀμπελόεσσαν.
 Πᾶσαι δ' ἐγγύς ἀλός, νέαται Πύλου ἡμαθόεντος·
 296 ἐν δ' ἄνδρες ναίουσι πολύρρηνες, πολυβοῦται,
 οἷ κέ σε δωτίνησι θεὸν ὦς τιμήσουσιν,
 καὶ τοι ὑπὸ σκήπτρω λιπαρὰς τελέουσι θέμιστας.
 Ταῦτά κε τοι τελέσειε μεταλλήξαντι χόλοιο.
 300 Εἰ δέ τοι Ἀτρείδης μὲν ἀπήχθετο κηρόθι μᾶλλον,
 αὐτὸς καὶ τοῦ δῶρα· σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἷ σε θεὸν ὦς
 τίσουσ'· ἧ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 304 Νῦν γάρ χ' Ἔκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν
 ἔλθοι,

84, see 1, 302.—284, sqq. See the nn. on lines 122—157. — 300. 84, after εἰ, see 1, 137.—303. The same construction as 4, 95.—304. A peroration well adapted to win the consent of Achilles.

305 λύσσαν ἔχων ὀλοήν· ἐπεὶ οὔτινά φησιν ὁμοῖον
οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν.

The answer of Achilles to Ulysses. "Achilles is inflexible ; he will not serve the ungrateful ; without interest in the war, he alone is deprived of recompense. And who has done more than he ? Achilles renounces battles ; he will none of their presents. The wrong lives in his heart. Glory touches him no longer. It is repose that he desires, and he will return to seek it by his own fireside. Troy shall not perish. If Phoenix consents, let him follow him."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

308 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
ἤπερ δὴ φρονέω τε καὶ ὡς τετελεσμένον ἔσται·
ὡς μὴ μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
312 Ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν,
ὃς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπῃ.
Αὐτὰρ ἐγὼν ἐρέω, ὡς μοι δοκεῖ εἶναι ἄριστα·
οὔτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω
316 οὔτ' ἄλλους Δαναούς· ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμῆς αἰεὶ.
Ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
ἐν δὲ ἰῆ τιμῇ ἡμὲν κακὸς ἠδὲ καὶ ἐσθλός·
320 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργός.
Οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
Ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσιν
324 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἷ πέλει αὐτῇ·
ὥς καὶ ἐγὼ πολλὰς μὲν αὐπνους νύκτας ἴαυον,

309. ἀπηλεγέως (fm ἀλέγω, curo), nihil curando, without caring, without reservation ['with plainness,' Cp.]. ἀποειπεῖν, see 7, 416.
— 311. τρύζειν, an imitative word : to murmur, grumble (neut.). —
313. *Aliud clausum in pectore, aliud in lingua promptum habere*, Sallust. Cat., ch. 10. — 316. οὐ τις χάρις ἦεν (sc. ἐμοί), they gave me no thanks.—318. A varied construction for μένοντι καὶ πολεμίζοντι.
— 319. = μῆ, *unā eādemque*.—320. κατέθανε, instead of καταθνήσκει. The poet might also have put θνήσκειται. For what holds good of all times, it is allowed to choose indifferently of the three tenses of the verb that which seems to suit best the complexion of the speech. — 321. *Nec mihi aliquid superjacet*, i. e. *jacet mihi super (alios), mihi pro alius*, οὐδὲν περισσὸν κεῖται μοι, nothing more is destined (reserved) for me ; I win by my exploits no more (than the rest). — 322. παραβάλλεσθαι, παρατίθεσθαι, amounts, by another metaphor, exactly to the notion of our "to expose."—323. προφέρῃ,

- 326 ἤματα δ' αἵματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος ὄαρων ἔνεκα σφετεράων.
- 328 Δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
- 332 Ἀτρείδῃ· ὁ δ' ὄπισθε μένων παρὰ νηυσὶ θεῶσιν,
 δεξάμενος, διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 Ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσιν
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν
- 336 εἶλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. Τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρείδης; ἢ οὐχ' Ἐλένης ἔνεκ' ἠὔκόμοιο;
- 340 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων
 Ἀτρεΐδαι; ἰπεῖ, ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλέει καὶ κήδεται· ὡς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ' εὐῶσαν.
- 344 Νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἶλετο καὶ μ' ἀπάτησεν,
 μή μεν πειράτω εὖ εἰδότος· οὐδέ με πείσει.
 Ἄλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσιν
 φραζέσθω, νήεσσιν ἀλεξέμεναι δήϊον πῦρ.
- 348 Ἡ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρεΐαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν·
 ἀλλ' οὐδ' ὡς δύναται σθένος Ἐκτορος ἀνδροφόνοιο
- 352 ἴσχειν. Ὀφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἐκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν·
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὕρμῃν.
- 356 Νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἐκτορι δίῳ,
 αὔριον ἰρὰ Διὸς ῥέξας καὶ πᾶσι θεοῖσιν,
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψαι, ἦν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,

apponat, a local sense of πρό, as always in H. Plutarch several times quotes this charming comparison. — 325. *λαύω* does not involve the notion of sleep.—327. See 5, 486.—333. *ἔμπεδα* from *διαδαίωμα*.—341. *ἰπεῖ* relates to the reply supposed to be made to the demand ἢ μούνοι, an answer so natural that it need not be expressed. “*Neo solus tangit Atridas Iste dolor*,” Virg. — 346, sqq. Agamemnon had said to Achilles: *πάρεσιν ἔμοιγε καὶ ἄλλοι*, &c., 1, 174.—353. *ἀπὸ τείχεος*, far from the wall.—354. *φηγόν*, see 5, 693; 6, 237.—358. See *ver.*

- 360 ἤρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεύσας
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δῶη κλυτὸς Ἐννοσίγαιος,
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
- 364 Ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε
 ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρόν,
 ἠδὲ γυναῖκας εὐζώνους πολίων τε σίδηρον
 ἄξομαι, ἄσθ' ἔλαχόν γε· γέρας δέ μοι ὅσπερ ἔδωκεν,
- 368 αὐτίς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης· (τῷ πάντ' ἀγορευέμεν, ὡς ἐπιτέλλω,
 ἀμφιδόν· ὄφρα καὶ ἄλλοι ἐπισκύζονται Ἀχαιοὶ
 εἴ τινα πού Δαναῶν ἔτι ἔλπεται ἔξαπατήσειν,
- 372 αἰὲν ἀναιδείην ἐπιειμένος·) οὐδ' ἂν ἔμοιγε
 τετλαίη, κύνεός περ ἐών, εἰς ὧπα ιδέσθαι·
 οὐδέ τί οἱ βουλάς συμφράσσομαι, οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτίς
- 376 ἔξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ, ἀλλὰ ἔκηλος
 ἔρρέτω· ἐκ γὰρ εὖ φρένας εἶλετο μητίετα Ζεὺς.
 Ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.

137.—363. A line that has become famous by Socrates's dream in prison, related by Plato, in a passage of the *Crito*, p. 44, which Cicero has translated, *De Divinatione*, 1, 25 : "Est apud Platonem Socrates quum esset in custodia publica, dicens *Critoni*, suo familiari, sibi post tertium diem esse moriendum : vidisse enim se in somnis pulchritudine eximia femina, quae se nomine appellans diceret Homericam quendam ejusmodi versum : Tertia te Phthisis tempestas laeta locabit."—364. ἔρρων, see 8, 164.—370. In prose ἀναφανδόν, φανερῶς.—372. See 1, 149.—373. κύνεος (see 1, 159) means "impudent, insolent." — 374. οὐδὲ μὲν ἔργον, sc. συμπράξω.—375. Ἐμ ἀλιταίνω, to fail (in duty towards) any one ; i. e. to sin against him. — 376. ἄλις δέ οἱ (ἴστιν), satis habet. — 378. The Carians, Κάρεις, were said to have been the first who ever engaged themselves as mercenary troops. They were employed to guard the out-posts, as sentinels doomed to destruction, and hence the proverb ἐν Καρὶ κίνδυνος, whence is derived the phrase still in use, *periculum fiat in animā viii*. It is in this saying that the ancients wished to find the explanation of the words τίω δέ μιν ἐν Καρὸς αἴσῃ, lit. "I esteem him in the place which befits a Carian ; I care no more for him than for a Carian." But first, the prosody is against this interpretation (H. himself says *Καρῶν βαρβαροφώνων*, 2, 867, with the *a* long) : in the second place, it was not till long after the heroic ages that a notion of this kind could attach itself to the Carians. Three other explanations, which the ancient grammarians have tried, are as manifestly false. It was reserved to modern philology to give the true one. For it cannot be doubted that *κάρ* (from the root *κείρω*,

- 379 Οὐδ' εἶ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη,
 380 ὄσα τέ οἱ νῦν ἐστὶ καὶ εἶ ποθεν ἄλλα γένοιτο·
 οὐδ' ὄσ' ἐς Ὀρχομενὸν ποτινίσσεται οὐδ' ὄσα Θήβας
 Αἴγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται·
 αἶθ' ἑκατόμπυλοί εἰσὶ, διηκόσιοι δ' ἀν' ἑκάστην
 384 ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·
 οὐδ' εἶ μοι τόσα δοίη ὄσα ψάμαθός τε κόνις τε,
 οὐδέ κεν ὡς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
 388 Κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρείδαο·
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι,
 οὐδέ μιν ὡς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 392 ὅστις οἷ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.
 Ἦν γὰρ δὴ με σώσει θεοὶ καὶ οἴκαδ' ἴκωμαι,
 Πηλεύς θήν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.
 Πολλαὶ Ἀχαιῖδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε,
 396 κοῦραι ἀριστήων, οἷτε πτολίεθρα ρύονται·
 τᾶων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 Ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγήνωρ,
 γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
 400 κτήμασι τέρπεσθαι, τὰ γέρων ἐκθήσατο Πηλεύς·

2 aor. *ἐκάρην*) is an ancient word signifying, cut hair (which one throws away); and that the sense is the same as the Lat. *floci facere*. — 381. Orchomenos, a very rich town in Boeotia (2, 511). The ancient grandeur of the Egyptian Thebes is still attested by its ruins.—382. Αἴγυπτίας (here, and often in the Odyssey) must be read in three syllables, *aigyptias*; see 2, 537. — 387. ἀποδιδόναι, to give revenge, repair.—390. ἰσοφαρίζοι, see 6, 101. It is difficult to say whether the rhyme is here an effect of accident, or placed here intentionally, to mark contempt. The Greeks used assonance to produce comic effects; e. g. Aristophanes, *Nubes*, 711, sqq. We know that Athênê presided over the labours of women. — 394. The meaning of the middle γαμῖσθαι, “my father will give me a wife,” is only found here. But it is justified by the analogy of other verbs, and no one, as far as appears, has followed the correction of Aristarchus, γυναῖκά γε μάσσειται ἀντὶ τοῦ ζητήσει. — 398, sqq. It is impossible for me here to help quoting a letter of Napoleon, addressed in 1798 to his brother Joseph, and intercepted by the English in the expedition to Egypt. It was first quoted by Payne-Knight in his note on the passage: “Suppose again that I have a country-house on my arrival, either near Paris, or in Burgundy. I count on passing the winter and burying myself there. I am disgusted with human nature! I want solitude and desolation (*sic*). Greatness wearies me; the sentiment is dried up; glory is insipid. At twenty-nine I have exhausted all. Nothing remains

- 401 οὐ γάρ ἐμοὶ ψυχῆς ἀντάξιον, οὐδ' ὄσα φασὶν
Ἴλιον ἐκτῆσθαι, εὐναιόμενον πτολίεθρον,
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἱας Ἀχαιῶν·
- 404 οὐδ' ὄσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔργει
Φοῖβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση.
Ληῖστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,
κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
- 408 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λειστή
οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἕρκος ὀδόντων.
Μήτηρ γάρ τέ μέ φησι θεά, Θέτις ἀργυρόπεζα,
διχθαδίας Κῆρας φερέμεν θανάτοιο τέλοςδε.
- 412 Εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
ᾧλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαῖαν,
ᾧλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν
- 416 ἔσσεται, οὐδέ κέ μ' ᾧκα τέλος θανάτοιο κιχείη.
Καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
οἴκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δῆτε τέκμωρ
Ἴλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
- 420 χεῖρα ἔην ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
Ἄλλ' ὑμεῖς μὲν ἰόντες, ἀριστήεσσιν Ἀχαιῶν
ἀγγελίην ἀπόφασθε· τὸ γὰρ γέρας ἐστὶ γερόντων·
ᾄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
- 424 ἧ κέ σφιν νῆας τε σόη καὶ λαὸν Ἀχαιῶν
νηυσὶν ἔπι γλαφυρῆς· ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη,
ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομηνίσαντος.
Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,

for me but to become downright egotistical.—403. See 18, 288, sqq.—404. *Lapidium limen*, for “the temple.” The word ἀφήτωρ is only found in this line. It is taken for a synonym of ἐκηβόλος, ἕκατος, fm ἀφίημι, to launch, hurl. But Aristarchus explained it by ὁμοφήτορος, fm φημί = πᾶσι προφητεύοντος, μαντευομένου: and this may not be without foundation, as we find a subst., ἀφητορία, which means μαντεία (Hesych.). Although, according to the data which we have, the celebrated treasure of Delphi does not ascend to so high an antiquity, we should be wrong, with Clavier, to regard these lines as an interpolation of later date.—405. πετρηέσση, see Justin xxiv. ch. 6.—406, 407. ληῖστοί, lit. *prædabiles*, capable of being acquired by invasions (at that time allowed to the strongest): κτητοί, (*pretio*) *parabiles*. — 408. (ὥστε) πάλιν ἐλθεῖν, *ut redeat*. — 409. = ἀμείψεται, to pass, clear. — 411. φέρειν, as in Lat. *ferre* for *agere*, ἄγειν in a similar sense, 13, 602.—416. See 3, 309. — 417. In prose *παραινέσαιμι*. — 418. δῆω, an Epic verb, to find. — 419. ἔθεν (οὐ) = αὐτῆς, depending on ὑπέρ in the verb.—426. See 2, 772.

428 ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
αὔριον, ἦν ἐθέλησιν· ἀνάγκη δ' οὔτι μιν ἄξω.

Phœnix tries to bend Achilles. He will not quit his pupil; exiled, without family, he has only him in the world. Achilles will not be inexorable; the gods are not so. They listen to the Prayers which follow Wrong with timid steps. Atrides repairs his fault. The history of the war of Calydon; the anger of Meleager. Achilles must not wait, like Meleager, till necessity constrains him.

Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
432 Ὅψε δὲ δὴ μετέειπε γέρον ἱππηλάτα Φοῖνιξ,
δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·
Εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,
βάλλεται, οὐδ' ἔτι πάμπαν ἀμύνειν νηυσὶ θεῶσιν
436 πῦρ ἐθέλεις αἰδέηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ·
πῶς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, αὔθι λιποίμην
οἶος; Σοὶ δέ μ' ἔπεμπε γέρον ἱππηλάτα Πηλεὺς
ἤματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
440 νήπιον, οὔπω εἰδόθ' ὁμοίου πολέμοιο,
οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν.
Τοῦνεκά με προέηκε, διδασκόμεναι τάδε πάντα,
μύθων τε ῥητῆρ' ἔμεναι, πρηκτῆρά τε ἔργων.
444 Ὡς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλοιμι
λείπεσθ', οὐδ' εἴ κεν μοι ὑποσταίῃ θεὸς αὐτός,
γῆρας ἀποξύσας, θήσειν νέον ἠβῶοντα,
οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,

433. It is by a mistaken analogy that they translate δάκρυα ἀναπρήσας by "inflaming his tears;" i. e. weeping scalding tears. We have seen, 1, 481, that πρήθειν means "to blow [hence, to spirt out; to make, or let any thing stream forth]." Thus, 16, 350, it is said of one dying, αἷμα δ' ἀνὰ στόμα καὶ κατὰ ῥίνας πρήσει χανῶν, he blew the blood through his mouth and nose. It is in this sense that we must take δάκρυ' ἀναπρήσας. Δῖε, see 5, 566. — 435. Similarly Od. 11, 427: τοιαῦτα μετὰ φρεσὶν ἔργα βάλῃται. — 436. See 2, 455. — 437. = ἀπολιποίμην, with gen. — 438. σοὶ ἔπεμπε must be taken in the sense of σοὶ συνέπεμπε. — 440. ὁμοίου, see 4, 315. — 443. Cicero, de Oratore, iii. 15: "Vetus quidem illa doctrina eadem videtur et recte faciendi et bene dicendi magistra; neque disjuncti doctores, sed iidem erant vivendi præceptores atque dicendi: ut ille apud Homerum Phœnix, qui se a Peleo patre Achilli juveni comitem esse datum dicit ad bellum, ut illum efficeret oratorem verborum actoremque rerum." — 445. ὑπέστην, recepi (in me), promisi; see 2, 286. — 447. οἶον. A transition like that which Nestor often employs to arrive at his recitals of past time. What follows has the appearance of an episode; but we shall soon perceive that Phœnix, ascending into the history of his

448 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο
 ὃς μοι παλλακίδος περιχώσατο καλλικόμοιο
 τὴν αὐτὸς φιλέσκειν, ἀτιμάζεσκε δ' ἄκοιτιν,
 μητέρ' ἐμήν· ἢ δ' αἰὲν ἐμὲ λισσέσκετο γούνων,
 452 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
 Τῇ πιθόμην καὶ ἔρεξα· πατήρ δ' ἐμὸς αὐτίκ' οἷσθεις,
 πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' Ἐρινῦς,
 μήποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἷόν,
 456 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.

youth, resembles one who runs back to ensure the success of a great leap, which he is going to make. He recounts the adventure, in consequence of which his father cursed him : He will never have any children. Having succeeded in escaping, he arrives at the house of Peleus, who becomes to him a father, and loves him as an only son. Phoenix, on his side, loves Achilles as his own child, as he is not to have any ; he has cared for him like a nurse ; and now Achilles is the staff of his old age. Ulysses has failed with Achilles. Neither the enumeration of Agamemnon's brilliant offers, nor the efforts to re-kindle in the hero the love of battles, and the rivalry which the name of Hector ought to awaken in him ; nothing has succeeded. Phoenix, in consequence, tries another way. He seeks to move the soul of Achilles by a touching recital, and when he believes him to be moved, and won over to tender feelings, he says to him : " Allow thyself to be bent : the gods themselves bend to our prayers, &c." In the discourse of Phoenix there are some details, as in the whole Iliad, which are not absolutely necessary to attain the end, but which add to the naturalness of the old man's excursive humour. The foundation of the speech presents nothing superfluous, and one cannot even qualify as an episode the recital which Phoenix gives of his youthful adventures. Nevertheless H. has had to experience, on the part of one critic of great perspicacity, a bitter censure, to which the student will now be able to do justice. Bayle, says, in his article on Achilles : " Horace had, doubtless, forgotten this harangue, charged with a thousand useless details, when he gave the author of the Iliad this eulogium, that he always goes straight to his object : '*Semper ad eventum festinat*' (Art. Poet. 148). If this were the case, would he make a deputy of the Greek army, charged with a very important and pressing mission, amuse himself *with paltry nurses' tales, and the recital of his old adventures?*"—448. Ὀρμενος, grandson of Æolus, had built the town of Ὀρμένιον (2, 734), in Magnesia, a part of Thessaly.—449. περισσῶς ὠργίσθη, *Sch.* The gen. often accompanies verbs expressing an affection of the mind, and indicates the cause of that affection.—451. The Greeks said λίσσεσθαι τινα λαβόντα γούνων (4, 45, sqq.), and λίσσεσθαι τινα Ζηνός, *by Zeus*. The phrase ἐμὲ λισσέσκετο γούνων, might have been taken as elliptic (*sc. λαβοῦσα*), and such ellipses, in very common expressions, are not without example ; but since we find in Lat. in like manner *per genua te obsecro*, we must take it literally. — 453. οἷσθεις, every where else οἷσάμενος, thinking, suspecting. — 455. Ἐμ ἐφίω (*obsol.*), aor. 2nd

- 458 Τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξείῃ χαλκῷ
 ἀλλά τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
 460 δῆμου θῆκε φάτιν καὶ ὄνειδεα πόλλ' ἀνθρώπων
 ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.
 Ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμός,
 πατρὸς χωόμενοιο, κατὰ μέγαρα στρωφᾶσθαι.
 464 Ἥ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἔόντες
 αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισιν·
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βουῖς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 468 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
 πολλὸν δ' ἐκ κεράμων μέθῃ πίνετο τοῖο γέροντος.
 Εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴαυον·
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον· οὐδέ ποτ' ἔσβη
 472 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 Ἄλλ' ὅτε δὴ δεκάτη μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας
 476 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς

ἐφεῖσα, *insidere facio*. — 457. Ζεὺς καταχθόνιος. Zeus then (says Pausanias ii. ch. 24, 4) reigned also in the infernal regions. This is contrary to the formal testimony of 15, 188. Æschylus, in like manner, calls Pluto Ζεὺς κεκμηκότων, *the Zeus of the dead*. Ἐπαινῆ, an ancient epith. of Proserpine, doubtless for ἐπαινετή, venerable. The explanation ἐπίφοβος, terrible, derived fm αἰνός (= δεινός), is not justifiable by the rules for the composition of words. — 458. This line and the three following have disappeared from all the MSS. of H. which we possess. Aristarchus had suppressed them; φοβηθεῖς, says Plutarch, in a sentence probably incomplete (*De audiendis [i. e. legendis] poetis*, ch. 8, p. 32): “*through fear*,” says he; “but it is difficult to imagine what fear Aristarchus can have conceived on the subject of these lines. One would like to find some details on the opinion which the great critic has formed with regard to this passage, rather than that moral reflection of Plutarch, little just as it is.” These lines are very suitable here, because they show Achilles to what terrible extremities anger can carry us.—468. (ὥστε) στρωφᾶσθαι, I could no longer master myself to remain in the house.—466. εἰλ., see 6, 424. Ἐλικας: ἦτοι τὰ κέρατα ἐλικοειδῆ ἔχουσας, *Apollo*. In Lat. *camuri boves*, opposed to *patuli*. —467. See n. on 208. —468. φλογιζόμενοι, Sch. to blaze, to burn bright. —470. νύκτας is redundant after εἰνάνυχες. It is by a like redundancy that we find in the Tragic poets μελάμπεκλοι στολμοί, &c. —472, sqq. Eustathius, taking occasion by this passage, has informed us very succinctly how the houses of the ancients were disposed: “First, the enclosure where were the gates; after the enclosure was the court, then the portico, then the vestibule,

- 477 ρεία, λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναῖκας.
 Φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
 480 ἐς Πηλῆα ἄναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο,
 καί με φίλησ', ὡσεὶ τε πατήρ ὄν παῖδα φιλήσῃ
 μοῦνον, τηλύγετον, πολλοῖσιν ἐπὶ κτεάτεσσιν·
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν·
 484 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.
 Καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ἐκ θυμοῦ φιλέων· ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλω
 οὔτ' ἐς δαῖτ' ἰέναι οὔτ' ἐν μεγάροισι πάσασθαι,
 488 πρὶν γ' ὅτε δῆ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνασσι καθίσσας
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχῶν·
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα
 οἴνου, ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 492 Ὡς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὃ μοι οὔτι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης.
 496 Ἄλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε
 χρῆ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 Καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσιν
 500 λοιβῆ τε κνίσῃ τε παρατρῶπῳ σ' ἄνθρωποι
 λισσόμενοι, ὅτε κέν τις ὑπερβῆῃ καὶ ἀμάρτη.

the house and the chamber." *Dugas Montb.* — 478. See 2, 498. —
 482. τηλ., see 3, 175. ἐπὶ πολλοῖς κτεάτεσσιν, in *multas divitias*,
 with a view to possess some day great riches. Ἐπί with the dat.
 marks the destination. — 483. It was a religious duty to receive a
 suppliant (*ἰκέτης*, and the protecting deity, *Ζεὺς Ἰκέσιος*), and to
 purify him (*καθαίρειν*) if he were criminal. Once received, if he
 were valiant, they tried to attach him to themselves still more by
 extraordinary kindnesses. Peleus himself, having had the misfor-
 tune to kill his brother, betook himself to Phthiôtis, to king Eurytion,
 who purified him and gave him his daughter and the third of his
 kingdom.—487. πάσασθαι, see 1, 464. Athenæus observes, that H.
 always takes this verb in the sense of *to taste, touch with the tips of*
one's lips, and that he uses other words to express satiety, whilst later
 poets have always used *πάσασθαι* to render the idea of *eating abun-*
dantly. — 489. ἐπέχειν, to hold quite near one, to present, *præbere*.
Μαστὸν ἐπίσχον παιδί, 22, 83. — 491. *Infantia quæ (aliis) molestias*
creat. — 495. See 24, 186, sqq. — 502—512. "Prayers" does not

- 502 Καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μέγалоιο,
 χωλαί τε ῥυσαί τε, παραβλῶπές τ' ὀφθαλμῷ·
 504 αἶ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιοῦσαι.
 Ἡ δ' Ἄτη σθεναρή τε καὶ ἀρτίπος· οὐνεκα πάσας
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἴαν,
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἔξακέονται ὀπίσσω.
 508 Ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
 τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἔκλυον εὐξαμένοιο·
 ὅς δέ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη,
 λίσσονται δ' ἄρα ταίγε Δία Κρονίωνα κιοῦσαι,
 512 τῷ Ἄτην ἄμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 Ἄλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 τιμὴν, ἢ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 Εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὄπισθ' ὀνομάζοι
 516 Ἀτρείδης, ἄλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι, χατέουσί περ ἔμπης·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὄπισθεν
 ὑπέστη,
 520 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους,
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἵτε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύγε μῦθον ἐλέγξης,
 μηδὲ πόδας· πρὶν δ' οὔτι νεμεσσητὸν κεχολῶσθαι.
 524 Οὔτω καὶ τῶν πρῶσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι·
 δωρητοὶ τε πέλοντο παράρρητοὶ τ' ἐπέεσσιν.

render completely the word *Λιταί*. They are the prayers of a penitent, prayers to obtain pardon for a bad action. The Ἄτη which troubles the mind and urges to sin (see 2, 111), is strong and active: the Prayers inspired by repentance are slow, and wrinkled (with cares), and dare not look one in the face (*παραβλῶπεις*). We do not find *Λιταί* in the Greek worship. It is a pure allegory, which it would take long to explain in detail. It is worthy of profound meditation, as much for its moral and religious foundation as for its poetic form. We should find that among the numerous allegories produced by modern times, there are few which would bear comparison with this. — 504. ἀλέγουσι κιοῦσαι, *ourant euntes* for *ire*, seek to follow the Ἄτη. — 508. ἄσσον, fm *ἀγχι*. — 509. For the presents, see n. on 320. — 513. *καὶ σὺ πόρε* (*da*, i. e. *fac ut...*) ἔπεσθαι *τιμὴν κούραις Διὸς*. — 514. ἢ τε, sc. *τιμὴ*: *qui honoris exhibitus*. — 515. τὰ ὄπισθε (*δῶρα*), *futura*. — 518. χατέω, to have need; a poetic word. — 523. *Μηδὲ τὴν ἐνθάδε ἀφιξίν*, *Sol.* πρὶν (*adv.*) δὲ (*ἦν*) οὐ νεμ. — 526. *δωρητός* receives from the context the

- 527 Μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε,
 528 ὡς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.
 Κουρῆτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνάριζον·
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἔραυνῆς,
 532 Κουρῆτες δὲ διαπραθείειν μεμαῶτες Ἄρηι.
 Καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσεν
 χωσαμένη, ὃ οἱ οὔτι θαλύσια γουνῶ ἀλωῆς
 Οἰνεὺς ῥέξ· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας·
 536 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο,
 ἦ λάθεται, ἦ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῶ.
 Ἢ δὲ χολωσαμένη, δῖον γένος, Ἰοχέαιρα,
 ὤρσεν ἐπι χλούνην σὺν ἄγριον, ἀργιόδοντα,
 540 ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωῆν·
 πολλὰ δ' ὄγε προθέλυμα χαμαὶ βάλε δένδρεα
 μακρά,
 αὐτῆσιν ῥίζησι καὶ αὐτοῖς ἄνθεισι μῆλων.

sense of *muneribus placabilis*. This sense supposes a phrase *δωρεῖν τινα* with the signif. of *ὑπάγειν* or *κταῖσθαι δώροις*, a phrase not found for this verb, but which has analogies in the use of other verbs. — 529, sqq. “*Quo temperet iram Achillis, Phoenix proponit exemplum Meleagri, qui primum sprexit munera et preces, deinde eo redactus est, ut, quod rogatus fuerat, faceret gratis.*” *Bth.* The Curètes inhabited the southern part of Ætolia, from which they were expelled after many wars, one of which is recounted here. — 531. See 12, 155. Here we may supply *Κουρῆτας*. — 534. *θαλύσια*, a sacrifice, the offering of the first-fruits of the harvest; a feast which in later times was celebrated particularly in honour of Ceres. See the beautiful VIIth Idyl of Theocritus, entitled *θαλύσια*. *γουνός*, i. e. *τὸ γόνιμον, γόνιμος τόπος*, fertile, like *οὔθαρ*, which we have seen above. *ἀλωή*, see 5, 499. — 537. *Ἢτοι ἐννοήσας θῦσαι ἐπελάθετο, ἦ οὐδ' ὄλωσ ἐπενόησεν*, *Sch.* See 5, 53. — 539. *χλούνης*, a word of doubtful explanation for the ancients themselves. Aristotle explains it by *τομίας, castratus*, and relates that some young wild-boars having, in consequence of some disease, lost the organs of generation, became stronger than the rest (*Hist. of Animals*, vi. ch. 25). Aristarchus explained it by *μονιός*, solitary. Apollonius, in the Homeric Lexicon, drawn from excellent sources, derives it from *χλόη*, grass: *χλοεύνης*, i. e. *ὁ ἐν τῇ χλόῃ ἐναζόμενος*, which lies in the grass. This appears the only well-founded explanation. *ἀργιόδοντα*: *λευκοὺς ὀδόντας ἔχοντα*, *Sch.* — 540. *ἔρδεσκεν ἔθων*, *facitabat solitus*: i. e. *facitare solebat*. — 542. *μῆλα* is regarded by some grammarians as a general designation of all kinds of fruit-trees, called by the Attics *ἀκρόδρυα*. As the wild-boar came after the harvest, the expression *ἀνθεισι μῆλων* has been found singular. *Bth.* has answered this difficulty by a passage from Pliny, *Hist. Nat.* xvi. ch. 27, which speaks of a wild apple-tree bearing twice a year, *malus silvestris bifera*.

543 Τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 544 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσιν
 τόσσοις ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 Ἡ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,
 548 ἀμφὶ συὸς κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 Ὅφρα μὲν οὖν Μελέαγρος Ἀρηΐφιλος πολέμιζεν,
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν· οὐδ' ἐδύναντο
 552 τείχεος ἔκτοσθεν μίμνειν, πολέες περ εὔντες.
 Ἄλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅστε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων·
 ἦτοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ,
 556 κεῖτο παρὰ μνηστῆ ἄλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης,
 Ἴδεώ θ', ὃς κάρτιστος ἐπιχθονίων γένητ' ἀνδρῶν
 τῶν τότε—καὶ ῥα ἄνακτος ἐναντίον εἴλετο τόξον
 560 Φοῖβου Ἀπόλλωνος, καλλισφύρου εἵνεκα νύμφης·
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
 μήτηρ, Ἀλκυόνος πολυπενθέος οἶτον ἔχουσα,
 564 κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλ-
 λων—
 τῇ ὄγε παρκατέλεκτο, χόλον θυμαλγέα πέσσων,
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἧ ῥα θεοῖσιν

—546. ἐπέβησε, lit. caused to mount. See 4, 99.—547. ἡ δέ, Artemis. The narrative which the other poets and mythologists give of the chase of the Calydonian boar and the consequences of that chase, differs much from that of H. See Ovid, *Met.* viii. 270—540.—556. κεῖτο, see 2, 688.—557. Daughter of Εὐηνος, king of Ætolia.—558. Idas, son of Aphareus, or of Poseidōn, had carried off Marpessa, while dancing in the temple of Artemis. Apollo disputed the possession of her with him; Idas wished to fight him. But Zeus hindered the combat, and ordained that the rivals should defer to the choice of Marpessa. She chose Idas, "certain that Apollo would abandon her when advanced in age."—561. τὴν, Cleopatra.—563. The plaintive song of the Halcyon (the king-fisher) has given rise to the fable so admirably recounted by Ovid, *Met.* xi. 410, sqq. If we take ἀλκυόνος οἶτον in the sense of "the unhappy lot of the Halcyon," we must see in it an allusion to this fable; but οἶτος signifies also πένια, θρήνος, a lugubrious, plaintive song, and Euripides uses this word of the Halcyon itself in his *Iphigenia in Tauris*, ver. 1090: Ὅρνις, ἃ παρὰ τὰς πετρίνας | πόντου δειράδας, ἀλκυών, | ἔλεγον οἶτον αἰείδεις.—565. See 4, 513.—567. Gen. expressing the cause. As the myth,

- 567 πόλλ' ἀχέουσ' ἠράτο κασιγνήτοιο φύνοιο·
 568 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία,
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχηνυ καθεζομένη, δεύοντο δὲ δάκρουσι κόλποι,
 παιδὶ δόμεν θάνατον· τῆς δ' ἠεροφοῖτις Ἐρινὺς
 572 ἔκλυεν ἐξ Ἐρέβουσφιν, ἀμείλιχον ἦτορ ἔχουσα·
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει,
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους,
 576 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὀππόθι πιότατον πεδίον Καλυδῶνος ἔραυνῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι,
 πεντηκοντόγυον· τὸ μὲν ἡμισυ οἰνοπέδοιο,
 580 ἡμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι.
 Πολλὰ δὲ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,
 οὐδοῦ ἐπεμβεβαῶς ὑψηρέφιος θαλάμοιο,
 σείων κολλητὰς σανίδας, γουνούμενος υἷόν·
 584 πολλὰ δὲ τόνγε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι,
 οἳ οἳ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὡς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 588 πρὶν γ' ὅτε δὴ θάλαμος πύκα βάλλετο· τοὶ δ' ἐπὶ
 πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστν.
 Καὶ τότε δὴ Μελέαγρον ἐϋζωνος παράκοιτις

according to the account of all the other poets, speaks of several brothers, whom Althæa had lost at the same time, some explain κασιγνήτοιο φύνοιο by 'fraternæ necis,' just as Sophocles has said κασίγνητον κάρα, *fraternum carum*. — 568. πολυφόρβην: πολλοὺς τρίφουσαν ὄθεν καὶ ἰπποφόρβια καλεῖται τὰ ἵππους τρίφοντα χωρία, Sch. ἀλοίαω, to beat, strike ['oft would she smite the earth,' Cr.]. In addressing fervent prayers to the infernal gods they frequently touched the earth. — 570. πρόχηνυ, syncope for προχόνυ, *præcepis in genu*. — 571. *Quæ per caliginem ambulat, in caligine versatur*, a signification of ἀήρ which we have often seen. This is the most ancient 'evocation' of the Furies. In the Lat. and modern poets M. Eichhoff cites: Virg. *Æn.* vii. 324, sqq.; Ovid. *Met.* iv. 420; Tasso, *Jerus.* vii. 1; The *Henriade*, iv. 158. — 573. τῶν, of the enemy, the Curètes. — 576. ἐπεμπον ἐξελθεῖν, an elliptic phrase: "they sent them (to pray him) to go forth." — 578. See 6, 194. — 579. γύης, *jugerum*, was, according to the Scholiasts, a measure of a little less than ten fathoms (ὄργυιά); or, as others say, of two stadia. — 580. ἄροσις = γῆ ἀρώσιμος. ψιλὴ, naked, bare, without trees. — 583. σανίδες, the planks, i. e. the doors. — 588. πύκα, *densè*, i. e. *densis ictibus*. —

- 591 λίσσετ' ὀδυρομένη, καί οἱ κατέλεξεν ἅπαντα
 592 κήδε', ὅσ' ἀνθρώποισι πέλει, τῶν ἄστῳ ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 Τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα·
 596 βῆ δ' ἰέναι, χροῖ δ' ἔντε' ἐδύσατο παμφανόωντα.
 Ὡς ὁ μὲν Αἰτωλοῖσιν ἀπήμυεν κακὸν ἡμαρ,
 εἶξας ᾗ θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτως.
 600 Ἄλλὰ σὺ μὴ τοι ταῦτα νόει φρεσί, μηδέ σε δαίμων
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἶη,
 νηυσὶν καιομένῃσιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροισι
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.
 604 Εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,
 οὐκέθ' ὁμῶς τιμῆς ἔσσαι, πόλεμόν περ ἀλαλκῶν.

The answer of Achilles to Phœnix : " Phœnix ought not to take part with the enemies of Achilles ; he ought to have every thing in common with his pupil. He must stay with him. To-morrow they will deliberate whether he ought to go or remain." Ajax exerts himself again to move Achilles by reproaches ; who dismisses the deputies. " He will fight when Hector, having vanquished the other Greeks, shall come to attack him." The ambassadors retire.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

- Φοῖνιξ, ἄττα γεραιέ, Διοτρεφές, οὔτι με ταύτης
 608 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ
 ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰσόκ' αὐτμῆ

598. εἶξας ᾗ θυμῷ, "(after) having yielded to, obeyed his anger," does not relate to ἀπήμυεν ; i. e. the participle is not used, as it often is, to complete the notion contained in the principal verb. H. says : " Thus Meleager saved the Ætoliens (by necessity), although persisting in his anger ; but he lost (thereby) the rewards they had offered him."—601. ἐνταῦθα, on that side. — 605. Contraction of τιμῆεις.

607. ἄττα : προσφώνησις νεωτέρου πρὸς πρεσβύτερον ἢ τροφία, *Apoll.* On the construction of the following words, see n. on v. 75. — 609. The majority of translators and annotators refer ἢ to the word τιμῆ, implied in τετιμῆσθαι, and understand this line of the glory which Zeus has given him, and which will never leave him but with life. There is a great deal to be said against this interpretation. Thus Sptz. rejects it, observing that the ancient Scholiasts understood the passage better, who marked the words φρονέω δὲ τετ. Διὸς αἴσῃ as forming a parenthesis. But he is undoubtedly wrong, when he translates : " non opus est mihi isto

- 510 ἐν στήθεσσι μένη καί μοι φίλα γούνατ' ὀρώρη.
 "Ἄλλο· δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 512 μὴ μοι σύγχει θυμὸν ὕδυρόμενος καὶ ἀχεύων,
 Ἄτρείδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθῃαι φιλέοντι·
 καλὸν τοι σὺν ἐμοὶ τοῦ κήδειν ὅς κ' ἐμὲ κήδῃ.
 616 Ἴσον ἐμοὶ βασίλευε καὶ ἤμισυ μείρεο τιμῆς.
 Οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἠοῖ φαινόμενῃφιν
 φρασσόμεθ', ἧ κε νεώμεθ' ἐφ' ἡμέτερ', ἧ κε μένιωμεν.
 620 Ἥ, καὶ Πατρόκλῳ ὄγ' ἐπ' ὀφρύσι νεῦσε σιωπῇ,
 Φοίνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο. Τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν·
 624 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκέει μύθοιο τελευτῇ
 τῇδὲ γ' ὁδῶ κρανεέσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔόντα,
 628 οἳ που νῦν ἔσται ποτιδέγμενοι. Αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν·
 σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἑταίρων,
 τῆς, ἧ μιν παρὰ νηυσὶν ἐτίομεν ἕξοχον ἄλλων·
 632 νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
 ποινὴν ἧ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας·

*honore . . . , qui me ad naves rostratas reddet insignem, donec vitā a se
 spiritu fruar.* Achilles says: "I do not want this glory of which
 you speak to me (besides I think Zeus himself has honoured me),
 a glory which will detain me near the ships, which will tie me to
 the camp all my life." And it is thus, in fact, that the ancients
 understood the passage. This is their paraphrase: "Ὁ ἴστιν· οὐκ
 ἀγαθὸν μοι τοιαύτη τιμή, δι' ἣν ἐγὼ μέχρι θανάτου ταῖς ναυσὶν
 ἐνδίατρίψω. — 610. ὀρώρη: κινῆται, Sch.—616. The pres. μεί-
 ρομαι, to receive a part (μέρος), is found only in this line. The per-
 fects εἵμαρμαι and ἔμμορα are often met with elsewhere.—617. λέξεο,
 ἔρσοιο, ἔξετε, οἴσε, would be, as to the formation, imperatives of the
 fut. Buttm., however, has observed the fluctuation which exists, in
 the old Epic language, between the forms of the fut. and the aor.;
 e.g. ἐβήσετο, ἐδύσετο, for -ατο.—622. μέδονται, sc. Ulysses and Ajax.
 — 625. = ἴωμεν. τελευτῇ, *finis sermōnis*, the issue, result, oftener
 τέλος.—628. = ἦνται.—629. τίθημι has here its ordinary signification
 in this kind of phrases, *reddere: ferocem reddidit animum suum*, ἡγριά-
 νατο, exasperated. See 678, sqq. — 630. See 1, 160. — 632, sqq.
 See the n. on the last bk, v. 594.—633. τεθνηῶτος, because they say

- 635 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγίνωρ,
 636 ποινήν δεξαμένου. Σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἴης. Νῦν δέ τοι ἐπτὰ παρίσχομεν ἔξοχ' ἀρίστας,
 ἄλλα τε πόλλ' ἐπὶ τῆσι· σὺ δ' ἴλαον ἔνθεο θυμόν,
 640 αἶδεσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἰμεν
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς·
- 644 Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμὸν εἴισαο μυθήσασθαι·
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε' ἐκείνων
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
 648 Ἀτρείδης, ὡσεὶ τιν' ἀτίμητον μετανάστην.
 Ἄλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἵματόεντος,
 πρὶν γ' υἷον Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
 652 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι,
 κτείνοντ' Ἀργείους, κατὰ τε σμύξαι πυρὶ νῆας.
 Ἀμφὶ δέ τοι τῆ ἔμῃ κλισίῃ καὶ νηϊ μελαίνῃ
 Ἔκτορα, καὶ μεμαῶτα, μάχης σχήσεσθαι ὄϊω.
 656 Ὡς ἔφαθ'· οἱ δὲ ἕκαστος ἔλῶν δέπας ἀμφικύ-
 πελλον,
 σπείσαντες, παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσ-
 σεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῶησι κέλευσεν
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.

τεθνάναι ὑπό τινος, *interfici*. — 634. ὁ, the murderer. Telepolemus, in a similar case, did not ransom himself, but fled from his country, 2, 662, sqq.—636. ἄλληκτος (fm λήγω): ἀκατάπαυστος, ἀθεράπιςτος, *Sch.* — 640. αἶδεσαι μέλαθρον, *revereere domum (tuam)*, i. e. the duties which thy house (our arrival and reception in thy house) imposes on thee; the duties towards guests and suppliants who enter thy dwelling. — 641, sqq. We think we are nearer relatives to thee, than all the other Greeks. It is Ajax alone who is so; but “communication” greatly augments the force of the speech. See a similar case explained in the n. on 4, 343. We know that Peleus and Telamôn were brothers. — 645. πάντα, in all things. — 647. = μνήσωμαι. — 648. μετανάστης (fm ναίω), one who changes his abode, an emigrant, in prose μέτοικος. — 653. κατασμύχω, prop. to consume with a smouldering fire.—656. ἕκαστος, *quisque*, supposing always a plurality is often put, in construction, on a line with

660 Αἶ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσεν,
κῶεά τε ῥῆγός τε λίνιοί τε λεπτὸν ἄωτον.

Εὐθ' ὁ γέρων κατέλεκτο καὶ Ἥῳ διὰν ἔμιμνεν.

Αὐτὰρ Ἀχιλλεὺς εὖδε μυχῷ κλισίης εὐπήκτου·

664 τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρης.

Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ

Ἴφικ ἐϋζωνος, τὴν οἱ πόρε Δίος Ἀχιλλεύς,

668 Σκῦρον ἐλὼν αἰπέϊαν, Ἐνυῆος πτολίεθρον.

The deputies return to Agamemnon, who interrogates them. Ulysses answers that Achilles abandons them and keeps Phoenix with him. The chiefs of the Greeks are quite confounded, but Diomédès re-animates their courage.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γένοντο,
τοὺς μὲν ἄρα χρυσείοισι κυπέλλοις νῆες Ἀχαιῶν
δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἕκ τ' ἐρέοντο·

672 πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

Εἶπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος
Ἀχαιῶν·

ἢ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,

ἢ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν ;

676 Τὸν δ' αὐτε προσέειπε πολύτλας Δίος Ὀδυσσεύς·

Ἀτρείδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,

κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
πιμπλάνεται μένεος· σὲ δ' ἀναίνεται ἠδὲ σὰ δῶρα.

680 Αὐτὸν σὲ φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν,

the plurals. ἀμφ., see 1, 584.—661. ἄωτος (says Buttm.) is the same thing as *floccus* in Lat. The one is derived fm ἄημι, the other from *flare*. It seems that here is a fresh confirmation of what we have said on the verb *πρῆσαι*, signifying first *to blow*, then *to burn* (see n. 433). *Floccus* has an evident connexion with *φλογικός*, fm *φλέγω*, and forms an intermediate link between *flare* and *flagrare*. These two terms signify those fine fleeces that are moveable by a breath, that down which covers new cloth or linen ; hence *ἄωτος*, a plushed tissue, when new, and *οἶος ἄωτος*, *wool*.—668. Ἐνυεύς, son of Bacchus, king of Scyros. H. knows nothing of the story of king Lycomédès, nor of Achilles being concealed in his palace. The Cypriac poems spoke indeed of the marriage of Achilles and Deïdameia, the daughter of Lycomedes, at Scyros ; but neither do they know any thing of this last fable. We have seen above, 253 and 438, sqq., that Peleus sent his son very young to Agamemnon.

671. δειδέχατο, see 4, 4. ἀνασταδόν, *assurgendo*, out of respect.

—673. μ' = μοι.—675. ἀπειπεῖν has here the meaning which afterwards became its only one, *to refuse*. — 679. μένεος, anger ; see 1,

- 681 ὄππως κεν νῆας τε σόης καὶ λαὸν Ἀχαιῶν
 αὐτὸς δ' ἠπειλήσεν ἄμ' ἠοῖ φαινομένηφιν
 νῆας εὐσσέλμους ἄλαδ' ἐλκέμεν ἀμφιέλισσας·
 684 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
 οἴκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δῆτε τέκμωρ
 Ἰλίου αἰπεινῆς· μάλα γὰρ ἔθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
 688 Ὡς ἔφατ'· εἰσὶ καὶ οἶδε τάδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει,
 ὄφρα οἱ ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπῃται
 692 αὐριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὔτι μιν ἄξει.
 Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 [μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγό-
 ρευσεν].
 Δὴν δ' ἄνεψ ἦσαν τετιηότες υἷες Ἀχαιῶν
 696 ὄψε δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομήδης·
 Ατρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλείωνα,
 μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
 700 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηνορήσιν ἐνῆκας.
 Ἄλλ' ἦτοι κεῖνον μὲν ἐάσομεν, ἣ κεν ἴρσιν,
 ἣ κε μένη· τότε δ' αὖτε μαχήσεται, ὄππότε κέν μιν
 θυμὸς ἐνὶ στήθεσσι ἀνώγει καὶ θεὸς ὄρη.
 704 Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε, τεταρπόμενοι φίλον ἦτορ
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
 Ἀὐτὰρ ἐπεὶ κε φανῆ καλὴ ῥοδοδάκτυλος Ἥώς,
 708 καρπαλίμως πρὸ νεῶν ἐχέμεν λαὸν τε καὶ ἵππους,
 ὀτρύνων· καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.
 Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἐπῆνησαν βασιλῆες,
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 712 Καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος·
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

103. — 688. εἰσὶ τάδ' εἰπεῖν, as in English "are here to speak." —
 694. A line erased by common consent by Zenodotus, Aristophanes,
 and Aristarchus.—695. See 13. — 700. Lit. *injecisti in superbias*; we
 say, "filled him with pride." — 705. See 24, 513. — 708, sqq. For
 the imperat. We may render ἔχειν by *to post*, as in Lat., *casroctum
 habeas pro navibus*.—713. See 7, 482.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Κ.

Alone of the Grecian chiefs, Agamemnon tastes not sleep. He rises to go and consult with Nestor. Menelaus, equally disturbed, rises and goes to seek his brother. After conferring together, they go forth to summon the chiefs to council.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
4 ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.
Ὡς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠϋκόμοιο,
τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον, ἢ χάλαζαν,
ἢ νίφετον, ὅτε πέφτε χιῶν ἐπάλυνεν ἀρούρας,
8 ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο·

1, sqq. See the opening of bk ii.—5, sqq. It is very improbable that this passage has come down to us such as H. sang it. The extreme agitation, with which Agamemnon's soul is seized, may well be compared to the atmospheric convulsions produced by a violent thunder-storm; but if we judge of it by other Homeric comparisons, the poets would have given it a better form than this accumulation, τεύχων ἢ ὄμβρον ἢ χάλαζαν ἢ νίφετον ἢ πον πολέμου στόμα: an accumulation which paints imperfectly, and does not present a lively image, like the comparisons we admire elsewhere. See 2, 87.—7. παλύνειν, to besprinkle, *conspersere*. Thunder-storms during the winter are very rare, and the ancients regarded them, doubtless, as well as other unwonted phenomena, as prodigies presaging some calamity or some great public commotion. It is to such extraordinary appearances of the lightning that the following line relates: "As when Zeus launches his lightning, making (i. e. announcing, signifying that he is going to stir up) fatal war."—8. στόμα πολέμου, or ὕσμίνης is found three times in H., and in all the passages we can render it literally: "the (yawning) jaws of war," *fauces belli*, in Cicero; "war which devours like a ferocious wild beast." The metaphor is quite natural; and I believe to translate it: "the extended lines of warlike battalions," is to lend to H. an idea which he never had. This meaning of the word στόμα is much more recent.

- 9 ὡς πυκίν' ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνων
 νειόθεν ἐκ κραδίας· τρομέοντο δέ οἱ φρένες ἐντός.
 Ἦτοι ὄτ' ἐς πεδίον τὸ Τρωϊκὸν ἀθρήσειεν,
 12 θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,
 αὐλῶν συρίγγων τ' ἐνοπήν, ὄμαδόν τ' ἀνθρώπων
 αὐτὰρ ὄτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας
 16 ὑψόθ' ἰόντι Δί· μέγα δ' ἔστενε κυδάλιμον κῆρ.
 Ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἐπι πρῶτον Νηληϊῶν ἔλθέμεν ἀνδρῶν,
 εἴ τινά οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
 20 ἦτις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.
 Ὀρθωθείς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα
 ἀμφὶ δ' ἔπειτα δαφοινὸν ἔεσσατο δέρμα λέοντος,
 24 αἰθωνος, μεγάλιο, ποδηνεκές· εἶλετο δ' ἔγχος.
 Ὡς δ' αὐτως Μενέλαον ἔχε τρόμος· οὐδὲ γὰρ
 αὐτῷ
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μῆτι πάθοιεν
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὑγρὴν
 28 ἦλυθον ἐς Τροίην, πόλεμον θράσυν ὀρμαίνοντες.
 Παρδαλήν μὲν πρῶτα μετάφρενον εὐρὺ κάλυψεν
 ποικίλην, αὐτὰρ ἐπὶ στεφάνην κεφαλῆφι ἀείρας
 θήκατο χαλκείην· δόρυ δ' εἶλετο χειρὶ παχείη.
 32 Βῆ δ' ἴμεν ἀνστήσων ὄν ἀδελφεόν, ὃς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ' ὡς τίετο δῆμψ.
 Τὸν δ' εὖρ' ἀμφ' ὤμοισι τιθήμενον ἔντεια καλά,
 νηὶ πάρα πρύμνη· τῷ δ' ἀσπάσιος γένητ' ἐλθῶν.

It is the Att. writers who have thus named the *vanguard* of the army, in opposition to οὐρά, the rear-guard. *πυκεδανός*, like *ἐχεπευκής*, l, 51.—10. *νειόθεν* : ἐκ βάθους, κάτωθεν, *Sch.* From *νίος*, as in Lat. *novissimus* = *extremus, ultimus*. *Ex ultimo cordis recessu*. *φρένες*, see l, 103.—11 and 14. The optative indicates that the action has been *repeated* several times. For the situation, Heyne has very well compared to this place a passage of Tac., *Ann.* ch. i. 65.—12. Ἰλιόθι πρό, see 3, 3.—15. Agamemnon tore his hair to *Zeus on high*, ὑψόθ' ἰόντι Δί, offering it to him, or (so to say) addressing to him that action, and saying to him by this deed : “Behold the desolation into which thou hast cast me, thou who hadst promised me the victory” (see 2, 111, sq.).—19. εἰ . . ., see l, 66.—26. μή τι. See *ibidem*, v. 28.—27. Ἐπι πολλὴν θάλασσαν, *Hesych.* ὑγρῆ, like other feminine adjectives, has become subst. *πουλός*, in the Epic language, has sometimes both genders.—30. See 7, 12.—35. πρύμνη, *adj.*, as 7, 383.—

36 Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
 Τίφθ' οὕτως, ἠθεΐε, κορύσσειαι ; ἢ τιν' ἑταίρων
 ὄτρυνεῖς Τρώεσιν ἐπίσκοπον ; ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ οὔτις τοι ὑπόσχηται τόδε ἔργον,
 40 ἄνδρας δυσμενέας σκοπιαζέμεν οἶος ἐπελθῶν
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμ-
 νων·

Χρεὼ βουλῆς ἐμὲ καὶ σέ, Διοτρεφὲς ὦ Μενέλαε,
 44 κερδαλέης, ἣτις κεν ἐρύσσειται ἠδὲ σαώσει
 Ἀργείους καὶ νῆας· ἐπεὶ Διὸς ἐτράπετο φρήν.
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν.
 Οὐ γάρ πω ἰδόμην, οὐδ' ἔκλυον αὐδήσαντος,
 48 ἄνδρ' ἓνα τοσσάδε μέμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε, Διὶ φίλος, υἱὰς Ἀχαιῶν,
 αὐτως, οὔτε θεᾶς υἱὸς φίλος, οὔτε θεοῖο.
 Ἔργα δ' ἔρεξ', ὅσα φημι μελησέμεν Ἀργείοισιν
 52 δηθὰ τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοῦς.
 Ἄλλ' ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσον,
 ῥίμφα θεῶν ἐπὶ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἶμι, καὶ ὄτρυνέω ἀνστήμεναι· αἴ κ' ἐθέλησιν
 56 ἔλθειν ἐς φυλάκων ἱερὸν τέλος ἠδ' ἐπιτεῖλαι.
 Κεῖνψ γάρ κε μάλιστα πιθοῖατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὀπάων,
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.
 60 Τὸν δ' ἠμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος·
 Πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἠδὲ κελεύεις ;
 αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθης,
 ἠὲ θέω μετὰ σ' αὐτίς, ἐπὴν εὖ τοῖς ἐπιτεῖλω ;
 64 Τὸν δ' αὐτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

37. ἠθεΐε, see 6, 518. — 38. = ὄτρυνεῖς, *v* short, fut. — 43. See 9, 75, where the construction is explained. — 44. = ἐρύσσειται. The change of σαώσει into σαώσῃ is unnecessary ; κεν relates only to ἐρύσσειται [rather to σαώσει also. On κέ c. fut. indic. cf. 1, 175]. — 46. ἄρα, then. — 48. Remark the gradation : μητίσασθαι and ἔρρεξε. — 50. αὐτως, see 6, 400 [and App. IV.]. — 56. τέλος is said of a number (of soldiers) selected for a particular service, a detachment, τάγμα. ἱερὸν is easily explained, if we suppose them not to take their post till after a sacrifice [rather = select, splendid]. — 58. σημαίνει, commands ; hence σημάτωντορες. — 61. πῶς γάρ, *quoniam modo* [γάρ (= enim) adds to the question an expression of (here indignant) surprise]. — 62. μένω, θέω, [deliberative] subj. δέχομαι, see 9, 191. —

65 Αὔθι μένειν, μήπως ἀβροτάξομεν ἀλλήλοισιν
 ἐρχομένω· πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
 Φθέγγεο δ', ἧ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,
 68 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
 πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ.
 Ἄλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμιν
 Ζεὺς ἐπὶ γεινομένοισιν ἴει κακότητα βαρεῖαν.

Agamemnon awakes Nestor, who goes to look for Ulysses and Diomédés. Diomédés calls Ajax and Mēgēs. The chiefs of the Greeks betake themselves to the advanced posts, where they join to them the officers of the guards, Mērionēs and Thrasy-médés, and hold a council in the middle of the open country. Nestor speaks first.

72 Ὡς εἰπὼν ἀπέπεμπεν ἀδελφεόν, εὖ ἐπιτείλας.
 Αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·
 τὸν δ' εὔρεν παρά τε κλισίῃ καὶ νηϊ μελαίνῃ,
 εὐνῇ ἔνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο,
 76 ἄσπις καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.
 Πὰρ δὲ ζωστήρ κείτο παναίολος, ᾧ ῥ' ὁ γεραιὸς
 ζώννυθ', ὄτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο,
 λαὸν ἄγων· ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραι λυγρῷ.
 80 Ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας,
 Ἄτρείδην προσέειπε καὶ ἔξερεείνετο μύθῳ·

65. μένειν, for imper. ἀβροτάξω has nothing in common with βροτός. It is a new formation in ἡμβροτον (5, 287), derived in ἀμάρτω = ἀμαρτάνω : μήπως διαμάρτωμεν, ἀποτύχωμεν ἀλλήλων, Sch. — 67. ἐγρήγορθαι (Æolian), or ἐγρηγόρθαι = ἐγρηγορέναι comes from a peculiar form of ἐγείρω, ἐγείρω, as we have seen ἀγερίθω or ἡγερέθω = ἀγείρω. — 68. A *pater ex genere*, i. e. *ex paterno genere*, accompanying his name with that of his father and his ancestors. The Greeks, in naming any one, added the father's name, not to distinguish persons of like names, but following a custom, the antiquity of which is established by this line. The moral effect which Agamemnon expects from it was equally manifested in the days of modern chivalry and nobility. Heyne quotes very appropriately that passage of Thucyd. vii. ch. 69. During the unfortunate expedition to Sicily, the Athenian general Nicias, to restore the moral tone of his troop, in a disastrous situation, τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς ὀνομαστί καὶ φυλῆν, ἀξίων τό τε καθ' ἑαυτὸν, ᾧ ὑπῆρχε λαμπρότητός τε, μὴ προδιδόναι τινά, καὶ πατρικὰς ἀρετὰς, ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζεω, &c. — 69. Μηδὲ ἐπαίρου τῇ διανοίᾳ δι' ὑπερηφανίαν, Sch. — 71. = ἐφίησιν, *immittit*. The word γεινομένοι is added, because, according to the common belief, every good and every evil fortune was the effect of a predestination, shut up, so to speak, in the distaff of the Fates. See 24, 210.

76. See 3, 18 and 372. — 79. ἐπέτρεπε, neut., signif. 'yielded'

- 82 Τίς δ' οὔτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἷος
 νύκτα δι' ὄρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;
 84 [ἢ τιν' οὐρήων, διζήμενος, ἢ τιν' ἑταίρων ;]
 φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ ;
 Τὸν δ' ἠμείβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
 88 γνῶσται Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰσόκ' αὐτμῆ
 ἐν στήθεσσι μένη, καὶ μοι φίλα γούνατ' ὀρώρη.
 Πλάζομαι ὧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 92 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κίρδε' Ἀχαιῶν.
 Αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι· κραδίη δέ μοι ἔξω
 στηθέων ἐκθρόσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα.
 96 Ἄλλ' εἴ τι δραινεις, ἐπεὶ οὐδὲ σέγ' ὕπνος ἰκάνει·
 δεῦρ' εἰς τοὺς φύλακας καταβείομεν, ὄφρα ἰδῶμεν,
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἠδὲ καὶ ὕπνω
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 100 Δυσμενέες δ' ἄνδρες σχεδὸν εἴαται· οὐδέ τι ἰδμεν,
 μήπως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι.
 Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·

[= ἐπίτρ. ἑαυτόν. N.]. — 82. The complete sentence would be οὔτος ὅς ἔρχεται τίς ὢν ἔρχεται ; — 84. οὐρέως, a mule, is found l, 50. Here the grammarians regard it as synonymous with οὐρος, a guard, guardian. Others reject the line on account of this word, of which there exists no other example ; and, in general, because it is out of place here. To this judgement Wolf, Sptz., and Lehrs. have subscribed. — 89, sqq., see 9, 605, 6. — 93. Or else Δαναῶν περί δεΐδια. — 94. Ἄλλὰ τιθορύβημαι, Sch. The pres. ἀλυκτέω, or rather ἀλυκταίνω, to be disquieted, tormented, is found in Hippocrates. — 96. δραινέω, a form of δράω, “to be willing or be able to do.” Hence comes ἀδρανής, one who can do nothing, good for nothing, impotent, and ὀλιγοδρανέων, 15, 246. — 97. = καταβείωμεν = βῶμεν. — 98. ἀδέω, ἀδησα, ἀδηκα (a long), an old verb signifying, to feel disgust, to be ill at ease. The ancient grammarians, drawn away sometimes by a species of logic, which removes them altogether from what is natural, were greatly embarrassed to explain the phrase ἀδηκότες ὕπνω, “ill at ease through sleep.” On the contrary (thought they), sleep delivers from all uneasiness. They explained then ὕπνω by ἀγρυπνία, sleeplessness, or else (as Eustath.) by τῷ ὕπνω τῷ μὴ παρόντι, “by sleep which would not come.” But ‘sleep’ is here ‘the need of sleep ;’ it is the approaches of sleep which one repels, that produce uneasiness ; and thus one is tormented by sleep, i. e. oppressed by the need of sleep, by sleepiness. [But see ἀδέω in App. V. Cf. Hor. *ludo fatigatumque somno.*] — 101. After ἰδμεν the regular construction

- 103 Ἀτρείδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 104 οὐθὲν Ἐκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 108 Σοὶ δὲ μάλ' ἔψομ' ἐγὼ· ποτὶ δ' αὖ καὶ ἐγείρομεν
 ἄλλους,
 ἡμὲν Τυδεΐδην δουρικλυτὸν ἠδ' Ὀδυσῆα,
 ἠδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν.
 Ἄλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 112 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἑκαστάτω, οὐδὲ μάλ' ἐγγύς.
 Ἄλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 νεικέσω—εἵπερ μοι νεμεσήσεται—οὐδ' ἐπικεύσω,
 116 ὡς εὔδει, σοὶ δ' οἶψ' ἐπέτρεψεν πονέεσθαι.
 Νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρεῖὼ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 120 ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάασθαι ἄνωγα·
 πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὔτ' ὄκνη εἰκῶν οὔτ' ἀφραδίῃσι νόοιο,
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὀρμῆν.
 124 Νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·
 τὸν μὲν ἐγὼ προέηκα καλήμεναι, οὗς σὺ μεταλλάξ.
 Ἄλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ'· ἵνα γὰρ σφιν ἐπέφραδον ἠγερέθεσθαι.
 128 Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 Οὔτως οὔτις οἱ νεμεσήσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ.
 Ὡς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα·

required εἴ πως... Μῆ adds a new shade (see 1, 28), and expresses this sentiment, "We know not, and it is to be feared that..." — [104. οὐθὲν, *surely—not.*] — 105. ἐκτελέει, fut. — 106. καὶ (even) πλείοσιν (ἢ ἡμᾶς νῦν).—108. = ἐγείρωμεν.—110. ταχύς is the distinctive epith. of Ajax, son of Oileus. The son of Phyleus is Meges (2, 627). — 111. See 24, 74. — 113. Superlat. of ἐκάς. The tents of Ajax were placed at one of the extremities of the camp. See 8, 224. — 116. ὡς, because he. — 120. αἰτιάασθαι, sc. Μενέλαον, *accuse* (from *causa*, *αἰτία*).—121. μεθιεῖ (μεθήμων ἐστί), see 6, 330. —122, sqq. A very adroit apology for his brother. — 124. ἐπίστασθαι τινί, *instare alicui*, to press upon. — 126. = ἴομεν. — 127. ἵνα, *ubi*, with the force of a relative pronoun; but, according to the regular syntax, γὰρ, which follows, requires a demonstrative: ἐκεῖ γὰρ...

- 132 ποσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικόεσσαν,
 διπλῆν, ἐκταδίην, οὔλη δ' ἐπενήνοθε λάχνη.
 Εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶ.
 136 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Πρῶτον ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἐξ ὕπνου ἀνέγειρε Γερῆνιος ἰππότη Νέστωρ,
 φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
 140 ἐκ δ' ἤλθε κλισίης, καὶ σφεας πρὸς μῦθον ἔειπεν·
 Τίφθ' οὔτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλάσθε
 νύκτα δι' ἀμβροσίην; ὃ τι δὴ χρεῖῶ τόσον ἴκει;
 Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἰππότη Νέστωρ·
 144 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
 Ἄλλ' ἔπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὄντ' ἐπέοικεν
 βουλάς βουλεύειν, ἢ φευγέμεν, ἢ μάχεσθαι.
 148 Ὡς φάθ'· ὁ δὲ κλισίηνδε κιῶν πολύμητις Ὀδυσσεὺς
 ποικίλον ἀμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
 Βὰν δ' ἐπὶ Τυδείδην Διομήδεα· τὸν δ' ἐκίχανον
 ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι
 152 εὐδον· ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δὲ σφιν
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο· τῆλε δὲ χαλκὸς
 λάμφ', ὥστε στεροπὴ πατρὸς Διός. Αὐτὰρ ὄγ' ἦρωες
 εὐδ', ὑπὸ δ' ἔστρωτο ρινὸν βοὸς ἀγραύλοιο·
 156 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 Τὸν παρστὰς ἀνέγειρε Γερῆνιος ἰππότη Νέστωρ,
 λάξ ποδὶ κινήσας, ὠτρυνέ τε, νείκεσέ τ' ἄντην·
 Ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἀωτεῖς;

ἠγερῆσθαι, see the n. on 67, and 3, 231.—134. ἐκτάδιος, fm ἐκτείνω, *extensa = magna, lata*. On the following words, see 2, 219. — 135. ἀκαχμένον, perf. partep., the only form which exists of a verb (*ἀκω*) of which the meaning is indicated by the substantives *ἀκή* and *ἀκωκή*, the point, and the Lat. *acuo*. — 139. ἰωή, sound, voice; see 4, 276. In an oracle (in Hdt.), the Pythia uses a similar expression: *ὁδμή μ' ἐς φρένας ἤλθε κραταιρῖνοιο χελώνης*.—[142. ὃ τι δὴ, *quid tandem necessitas tantopere urget*. Fäsi.] — 145. Fm βιάζω. — 147. The two last infin. depend on βουλεύειν. ἢ... ἢ..., *utrum... an*. — 149. ποικίλον, *ornamented* with designs in relief on the brass, or otherwise; *τεύχεα ποικίλα*, 4, 432, and elsewhere *ποικίλα χαλκῶ*. — 152. Fm (κράς), *κρατός = κάρη*, the only nom. used by the Epic poets. — 153. Fm ἐλαύνω, *to drive* into the ground; *planted*. — 155. *Τοῦ ἐν ἀγροῖς ἀυλιζομένου*, Sch.—158. Because Diomedes lay on the ground. We must not suppose any expression of

- 160 οὐκ αἶτις, ὡς Τρῶες ἐπὶ θρωσμῶ πεδίοιο
 εἶαται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει ;
 Ὡς φάθ'· ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνό-
 ρουσεν,
 καὶ μιν φωνήσας ἔπεα πτερδόντα προσηύδα·
- 164 Σχέτλιός ἐσσι, γεραϊέ· σὺ μὲν πόνου οὔποτε λή-
 γεις.
 Οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι νῆες Ἀχαιῶν,
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων,
 πάντα ἐποιχόμενοι ; σὺ δ' ἀμήχανός ἐσσι, γεραϊέ.
- 168 Τὸν δ' αὖτε προσέειπε Γερῆνιος ἱππότα Νέστωρ·
 Ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ξειπες.
 Εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
- 172 ἀλλὰ μάλα μεγάλη χρεῖῶ βεβίηκεν Ἀχαιοῦς.
 Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἢ βιῶναι.
 Ἄλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν
- 176 ἀνστησον—σὺ γάρ ἐσσι νεώτερος—εἴ μ' ἐλεαίρεις.
 Ὡς φάθ'· ὁ δ' ἀμφ' ὤμοισιν ἐέσσατο δέρμα
 λέοντος,
 αἰθωνος, μεγάλοιο, ποδηνεκές· εἶλετο δ' ἔγχος.
 Βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἦρωες.
- 180 Οἱ δ' ὅτε δὴ φυλάκεσσι ἐν ἀγρομένοισιν ἔμιχθεν,

contempt to be implied by the description.—159. ἀπειν, a lengthening of αἶν, *stare* (see 9, 661), snore ; hence, sleep. [Cf. App. V.]—160. θρωσμός : βουνοειδῆς τόπος, ἀπὸ τοῦ ἀποβαίνοντα θορεῖν (aor. of θρώσκω, to leap), *Apoll.* Height, the most elevated part of the plain. H. uses this word twice more to design the position of the Trojan ranks ; but nothing authorizes us to consider it the proper name of a definite place. — 161. εἶαται = ἦνται. ἐρύκει : διεύρει (ἡμῶν), *Sch.*—164. H. does not know the meaning “unfortunate,” which afterwards became the ordinary one of σχέτλιος. The root is σχέθειν = σχεῖν (aor. of ἔχω), *tenere, sustinere*, to hold to a thing, support, endure. Σχέτλιος signifies, then, applied to a person, is “one who endures, indefatigable, strong, impetuous ;” to things, “that which causes to endure, hard, rude.” — [165. νυ = κεν, ‘then.’]—167. ἀμήχανος here is not “feeble :” but, as elsewhere, “irresistible” [*one against whom no μηχανή avails*]. See especially 13, 726. — 173. Word for word : “For all the affair is set upon the edge of a razor ;” i. e. on a point where it must instantly fall, either on one side or the other. This image has passed into a proverb, and is sometimes expressed by ἐπὶ ξυροῦ alone. Hdt. has reproduced the entire turn of this phrase, vi. ch. 11 : ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ κρήγματα, ἀνδρες Ἴωνες, ἢ

- 181 οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὖρον·
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.
 Ὡς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῷ,
 184 θηρὸς ἀκούσαντες κρατερόφρονος, ὅστε καθ' ὕλην
 ἔρχηται δι' ὄρεσφι· πολὺς δ' ὄρυμαγδὸς ἐπ' αὐτῷ
 ἀνδρῶν ἠδὲ κυνῶν· ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·
 ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροισιν ὀλώλει,
 188 νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ
 τετράφαθ', ὀππὸτ' ἐπὶ Τρώων αἴτοιεν ἰόντων.
 Τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ·
 [καὶ σφεας φωνήσας ἔπσα πτερόεντα προσπύδα.]
 192 Οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν'
 ὕπνος
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.
 Ὡς εἰπὼν, τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν.
 196 Τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦσαν· αὐτοὶ γὰρ κάλεσον συμμητιάασθαι.
 Τάφρον δ' ἐκδιαβάντες ὄρυκτὴν ἐδριόωντο
 ἐν καθαρωῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 200 πιπτόντων· ὅθεν αὐτίς ἀπετράπετ' ὄβριμος Ἐκ-
 τωρ,
 ὄλλυς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψε.
 Ἐνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον.
 Τοῖσαι δὲ μύθων ἤρχε Γερῆνιος ἱππῶτα Νέστωρ·

εἶναι Δευθίροισι ἢ δούλοισι.—181. These chiefs of the seven hundred guards are named, 9, 81, sqq.—183. *δυσωρεῖν* means *κακὴν φυλακὴν διάγειν* (*Sch.*; see 188), to keep a painful watch. I have already remarked, 3, 39, the advantages which the Greek language derives from this particle *δυσ*. — 185. = *ὄρους*. *ἐπ' αὐτῷ*, *super eo*, *propter eum*.—189. *τετραμμένοι* (fm *τρέπω*): *ἦσαν καὶ ἀπέβλεπον εἰς τὸ πεδίον*, *Sch.* = *ἐπιόντων*. — 191. A line not found in the best MSS. — 194. The following reasons are given by the different annotators for this withdrawal from the camp: 1st, To increase the confidence of the guards; 2nd, not to alarm the Greeks by a council held at such an hour; 3dly, to reconnoitre the position of the enemy's camp. — 195. Ὅσοι κεκλημένοι ἦσαν εἰς τὸ συμβούλιον, *Sch.*—199. See 8, 491. — 202, sqq. *πιφάσκω*, a lengthened form of *φάω* = *φαίνω*, bring to light, make appear, make heard, *proferre*. Virg. has borrowed from what follows the ground-work of his admirable episode of Nisus and Euryalus (*Æn.* ix. 176). I say the *groundwork*, because he introduces into his poetry new elements, which entirely change the moral object of the action. M. Eichhoff recalls, besides, chaps. 18 and 19 of *Orlando Furioso*, and ch. 12 of *Jerusalem Delivered*.

Nestor advises that one of the chiefs should go and reconnoitre the enemy's camp. Diomédês offers himself, and asks for a comrade. All propose to go with him. He chooses Ulysses, and both set out after arming themselves. Athênê sends them a lucky presage. They make vows to the goddess, and she hears them.

204 ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐῷ αὐτοῦ
θυμῷ τολμήεντι, μετὰ Τρῶας μεγαθύμους
ἔλθειν; εἴ τινά που δηῖων ἔλοι ἐσχατόωντα,
ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,

208 ἄσσα τε μητιόωσι μετὰ σφίσιν· ἢ μεμάασιν
αὔθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢ πόλινδε
ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῦς.
Ταῦτά κε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι

212 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἶη
πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσειται ἐσθλή.

Ὅσοι γὰρ νήεσσι ἐπικρατέουσιν ἄριστοι,
τῶν πάντων οἱ ἕκαστος οἶν δώσουσι μέλαιναν,
216 θῆλυν, ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνησι παρέσται.

Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.
Τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης·

220 Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
ἀνδρῶν δυσμενέων δῦναι στρατόν, ἐγγὺς ἐόντων,
Τρώων· ἀλλ' εἴ τις μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,
μᾶλλον θαλπωρὴ καὶ θαρσαλεύτερον ἔσται.

224 Σύν τε δύο ἔρχομένω, καὶ τε πρὸ δ' τοῦ ἐνόησεν,

206. εἴ τινά, see 7, 39. — 208. = ἄτινα. The force of this relative extends also over the following sentence, ἢ μεμάασιν. The strict construction would require εἰ μεμ. The same at 309. — 212. ἀσκηθῆς, an old word: "safe and sound." Its derivation fm ἀσκέω seems improbable. ὑπουράνιον κλέος is almost synonymous with κλέος οὐρανόμηκες. — 216. In prose ὑπαρνον, which has under her (suckles) a lamb which "plus lucrī—adderet, soletque commemorari in præmiis, sicut serva in puero." *Bth.* As to the colour (μέλαιναν), the Scholiasts say that it is well chosen for the prize of a nocturnal expedition; but such allegorical fooleries are as foreign as possible to H.'s poetry. The ancients, doubtless, regarded a race of sheep of a black or dark colour as preferable to others. Thus the words, "this possession (κτέρας) is not equalled by any other," would seem exaggerated and emphatic if thereby one understood simply a sheep, and not a sheep of a superior breed. — 217. εἰλαπίνη: εὐωχία, ἑορτή, *Apoll.* — 224. Nominatives absolute, to which applies the n. on 3, 321. σύν is adverbial. They said also σύνδυο. *JN.* καὶ ὁ (οὗτος) πρὸ τοῦ (τούτου) ἐνόησεν *or* νοεῖ. *Sch.* συνεργομένων γὰρ δύο ὁμοῦ καὶ κοινῶς, ὁ ἕτερος πρὸ τοῦ ἑτέρου ἐπενόησέ τι κοινωφελές καὶ συμφέρον. The words σύν τε

- 225 ὅππως κέρδος ἔρ' μῶνος δ' εἶπερ τε νοήσῃ,
 ἀλλά τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.
 Ὡς ἔφαθ'· οἱ δ' ἔθελον Διομήδει πολλοὶ ἔπεσθαι·
- 228 ἠθελέτην Αἴαντε δύω, θεράποντες Ἄρηος,
 ἠθελε Μηριόνης, μάλα δ' ἠθελε Νέστορος υἱός·
 ἠθελε δ' Ἀτρείδης, δουρικλειτὸς Μενέλαος·
 ἠθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδῦναι ὄμιλον
- 232 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Τυδεΐδη Διόμηδες, ἐμῶ κεχαρισμένε θυμῶ,
 τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλησθα,
- 236 φαινομένων τὸν ἄριστον· ἐπεὶ μεμάασί γε πολλοί.
 Μηδὲ σύγ', αἰδόμενος σῆσι φρεσί, τὸν μὲν ἀρείω
 καλλείπειν, σὺ δὲ χεῖρον ὀπάσσειαι, αἰδοῖ εἴκων,
 ἐς γενεὴν ὀρώων, μηδ' εἰ βασιλεύτερός ἐστιν.
- 240 Ὡς ἔφατ'· ἔδδειςεν δὲ περὶ ξανθῶ Μενελάω.
 Τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
- 244 οὗ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ
 ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη;
 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
 ἄμφω νοστήσαιομεν, ἐπεὶ περίοιδε νοῆσαι.
- 248 Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 Τυδεΐδη, μήτ' ἄρ με μάλ' αἶνεε, μήτε τι νεΐκει·

δύ' ἐρχομένω have become a proverbial phrase to express, that it is better for two to go together, for the sake of mutual help. [Even our blessed Lord sent forth the seventy, two and two.] — 225. *Quomodo (factu) utile sit*. Sptz. translates the following words by: *quantumvis mentis sagacitate sit instructus*. This would give νοεῖν two different meanings in the same sentence. The sense is this: "Being two, the one will perceive before the other what is necessary to be done. They will talk it over, the one will confirm the other, and thus the whole plan is soon achieved. But one alone, even though he also should perceive what ought to be done, has more slowness of mind, more uncertainty and weakness of reflection (because he cannot be so sure of himself as in the first case)." — 226. βράσσων, compar. of βραδύς, as θάσσων of ταχύς. λεπτή δέ is equiv., in the Homeric style, to καὶ λεπτοτέρα. The reason is found in the general observation made on l, 218.—231. τλήμων, courageous; see 5, 670. — 238. καταλείπειν for the imper. in the same way as the futures. ὀπάσσειαι, to associate any one with oneself. — 243. A line often used by the ancients in similar situations. — 244. οὗ (ἴστι) περισσῶς προορατικῆ, φρονίμη, &c., and

- 250 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις.
 Ἄλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἦώς·
 252 ἄστρο δὲ δὴ προβέβηκε, παρώχην δὲ πλέων νύξ,
 τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται.
 Ὡς εἰπόνθ' ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
 Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης
 256 φάσγανον ἄμφηκες—τὸ δ' ἐὸν παρὰ νῆϊ λέλειπτο—
 καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκεν
 ταυρεῖην, ἄφαλόν τε καὶ ἄλλοφον, ἦτε καταῖτυξ
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.
 260 Μηριόνης δ' Ὀδυσῆϊ δίδου βιὸν ἠδὲ φαρέτρην,
 καὶ ξίφος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκεν,
 ῥινοῦ ποιητήν· πολέσιν δ' ἐντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 264 ἀργιόδοντος ὑὸς θαμέες ἔχον ἔνθα καὶ ἔνθα,
 εὐ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει.
 Τὴν ρά ποτ' ἐξ Ἐλεῶνος Ἀμύντορος Ὀρμενίδα,
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας·
 268 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι·
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδί φορῆναι·
 δὴ τότε Ὀδυσσεὺς πύκασεν κάρη ἀμφιτεθεῖσα.
 272 Τὼ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρί-
 στούς.

Τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγύς ὕδουιο

247 = περισσῶς οἶδε. — 251. = ἴομεν. ἄνεται is only found here. But Hdt. often uses this word (the ordinary form is ἀνύω), e. g. vii. ch. 20: *πέμπτῳ ἔτει ἀνομένῳ*, which Schweighäuser very well translates by *quinto anno tolente*; to be accomplishing, not accomplished. — 253. The gens. τῶν δύο μοιράων not being able to depend on the comparative, have greatly embarrassed the annotators, both ancient and modern. We must, with M. Döderlein, take δύο for the nom. The greater part of the night is past, sc. two of its (three) parts, two-thirds. — 256. Ἀμφοτέρωθεν ἠκονημένον, Sch. — 258. ἄφαλον, which has no crest (see 5, 743); ἄλλοφον, neither tuft nor plume. — 263. Fm ἐντείνω. — 264. ἀργιόδοντος, see 9, 539. εἶχον, intrans. signif., held to it, were attached to it. — 265. πῖλος, wool pressed, condensed; felt:—to deaden blows. — 266. Ὀρμενίδαο (relating to δόμον), see 9, 448. Ἐλεῶν, a town of Bœotia. — 267. Autolycus, son of Hermês, “furtum ingeniosus ad omne, Qui facere assueat, patriæ non degener artis, Candida de nigris et de candentibus atra.” Ovid. *Met.* xi. 312. — 268. = εἰς Σκάνδειαν, a town of the Island of Cythêra (now Corigo), on the coast of Laconia. — 274. δεξιόν, as a lucky omen. ἐρωδιός, a heron, of which there exist many kinds.

275 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν
276 νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.

Χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἠράτο δ' Ἀθήνη·

Κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἦτε μοι αἰεὶ
ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
280 κινύμενος· νῦν αὐτε μάλιστά με φίλαι, Ἀθήνη·
δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
ρέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.

Δεύτερος αὐτ' ἠράτο βοῆν ἀγαθὸς Διομήδης·

284 Κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη·
σπεῖό μοι, ὡς ὅτε πατρὶ ἄμ' ἔσπεο Τυδεΐ δίῳ
ἔς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦει.
Τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαι-
οὺς·

288 αὐτὰρ ὁ μελίχιον μῦθον φέρε Καδμείοισιν
κεῖσ'· ἀτὰρ ἀψ' ἀπιῶν μάλα μέρμερα μήσατο ἔργα,
σὺν σοί, δια θεά, ὅτε οἱ πρόφρασσα παρέστης.

Ὡς νῦν μοι ἐθέλουσα παρίστασο, καί με φύλασσε.

292 Σοὶ δ' αὖ ἐγὼ ρέξω βοῦν ἦνιν, εὐρυμέτωπον,
ἀδμήτην, ἣν οὐπω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·
τήν τοι ἐγὼ ρέξω, χρυσὸν κέρασιν περιχεύας.

Ὡς ἔφαν εὐχόμενοι τῶν δ' ἔκλυε Παλλὰς
Ἀθήνη.

296 Οἱ δ' ἐπεὶ ἠρήσαντο Διὸς κούρη μεγάλοιο,
βάν ρ' ἴμεν, ὥστε λέοντε δύω, διὰ νύκτα μέλαιναν,
ἄμ φόνον, ἂν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἷμα.

It is thought to be the *ardea major* of Linnæus. — 280. φίλαι, see 5, 61. — 281. Contraction of εὐκλείας. — 284. See 2, 156. — 285. = σπῖο, 2 aor. of ἔπομαι, as ἔχειν, σχεῖν. See ver. 246. The same fact is recounted more in detail, 4, 382—398. — 290. Poetic feminine of πρόφρων. — 292. ἦνιν, see 6, 94. — 294. *Et statuat ante aras auratâ fronte juteum.* Virg. *Æn.* ix. 627. See particularly *Odys.* 3, 432—439, where this process of gilding is described in detail. — 298. = ἀνά φόνον, by or through blood spilt. See 24, 610. Eustath. remarks the rapidity of this comparison, the beauty of this sentence, which appears to dash on and bound along like the intrepid march of these two warriors. He adds that the ancients, in praising a sentence of Xenophon, where the same ideas are described with much more of development, said that H. knew how to concentrate all these circumstances, and to present them in one line. Here is a translation of Xenophon (*Agesilaus*, ch. 2, 14): “When the fight had ceased, one saw in these places the dead all mingled in confusion, the earth dyed with blood, friends and enemies stretched by each other’s side. One saw shields pierced through, broken spears, swords out of the

Hector calls a council of the Trojan army, and offers a prize to any who will go to reconnoitre the posts of the Greeks. Dolón offers himself and is accepted; he arms himself and departs. Ulysses perceives Dolón on his way. The two Greek scouts see and pursue him. Diomédés stops him, and after having extracted some information from him, kills him. Ulysses consecrates to Athéné the arms of the vanquished.

Οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶασ' Ἔκτωρ
300 εὔδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους,
δοσοὶ ἔσαν Τρώων ἠγήτορες ἠδὲ μέδοντες·

τοὺς ὄγε συγκαλέσας, πυκινὴν ἠρτύνετο βουλήν·

Τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν
304 δῶρψ ἐπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται.

Δῶσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους,
οἳ κεν ἄριστοι ἔωσι θεῆς ἐπὶ νηυσὶν Ἀχαιῶν,
ὄστις τε τλαίη, οἳ τ' αὐτῷ κῦδος ἄροιτο,

308 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι
ἢ φυλάσσονται νῆες θαλαί, ὡς τὸ πάρος περ,
ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμέντες

φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν
312 νύκτα φυλαστέμεναι, καμάτῳ ἀδηκότες αἰνῶ.

Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·

Ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός,
κέρυκος θείοιο, πολύχρυσος, πολύχαλκος·

316 ὃς δ' ἦτοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·
αὐτὰρ ὁ μῦθος ἔην μετὰ πέντε κασιγνήτησιν.

Ὅς ῥα τότε Τρωσὶν τε καὶ Ἔκτορι μῦθον ἔειπεν·

Ἔκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
320 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι.

Ἄλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὄμοσον,
ἢ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῶ
δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλείωνα.

324 Σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ
δύξεως.

scabbard, some buried in the earth, some in the bosoms of the soldiers, others still clinging in the hands of the warriors." This beautiful picture is, in fact, only a pompous amplification of these two lines of H. Ernesti thinks that it is, among several other places, one of those which Quintilian had principally in view, when he praises H. for his *admirable brevity*. Dugas Montb.

303. Fm ὑπέχεσθαι or ὑπίσχεσθαι, *sustinere, subire* (in German, *sich unterziehen*), take upon oneself. Hence ὑπισχνεῖσθαι. — 307. (τούτῳ), ὄστις. — 309. See n. on 208. — 312. See 98. — 324. ἀπὸ

- 325 Τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὄφρ' ἂν ἴκωμαι
 νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
 βουλὰς βουλεύειν, ἧ φευγέμεν, ἧ μάχεσθαι.
- 328 Ὡς φάθ'· ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ
 ὄμοσσαν·
 Ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
 μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος
 Τρώων· ἀλλὰ σέ φημι διαμπερές ἀγλαϊεῖσθαι.
- 332 Ὡς φάτο, καὶ ῥ' ἐπίορκον ἐπώμοσε τὸν δ' ὀρό-
 θυνεν.
 Αὐτίκα δ' ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα·
 ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
 κρατὶ δ' ἐπὶ κτιδέην κυνέην· ἔλε δ' ὄξυν ἄκοντα·
- 336 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ. Οὐδ' ἄρ'
 ἔμελλεν
 ἔλθων ἐκ νηῶν ἀψ' Ἐκτορι μῦθον ἀποίσειν.
 Ἄλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ'
 ὄμιλον,
 βῆ ῥ' ἂν' ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα
- 340 Διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν·
 Οὗτός τοι, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 οὐκ οἶδ' ἧ νήεσσιν ἐπίσκοπος ἡμετέρησιν,
 ἧ τινα συλήσων νεκύων κατατεθνηώτων.
- 344 Ἄλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν
 καρπαλίμως· εἰ δ' ἄμμε παραφθήησι πόδεσσι,
 αἰεὶ μιν ποτὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,
- 348 ἔγχει ἐπαΐσσω, μήπως προτὶ ἄστν ἀλύξῃ.
 Ὡς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσιν
 κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίησιν.
 Ἄλλ' ὅτε δὴ ῥ' ἀπέην ὄσσον τ' ἐπὶ οὔρα πέλονται

δόξης, the opposite of *κατὰ δόξαν*, which is said of whatever answers to our expectation, to our thought. H. uses *κατὰ θυμόν* and *ἀπὸ θυμοῦ* in the same way.—327. See 147.—331. *διαμπερές* = *διόλου*, *διὰ τῆς ζωῆς ὅλης καλλωπίσασθαι*, *Eustath.*—332. At the commencement of a narrative, H. often mentions by anticipation its final issue. He has no need to excite the reader by curiosity.—333. See 2, 45.—334. Aristophanes explains *πολιοῦ* by *τεφρώδους*, of the colour of ashes (*τέφρα*).—335. *κτιδέος*, made of the skin of the *κτίς* or *ικτίς*, a kind of weasel or ferret.—338. = *κατέλιπε*.—342. *οὐκ οἶδα*, as a parenthesis.—344. *ἐῷμεν* ought to be read in two syllables as *ῶμεν*.—347. *προσειλεῖν*, lit. *advolvere*, to cause to advance to-

- 352 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—
 τὼ μὲν ἐπεδραμέτην· ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας.
 Ἐλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἑταίρους
 356 ἐκ Τρώων ἰέναι, πάλιν Ἔκτορος ὀτρύναντος.
 Ἄλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηνεκὲς ἢ καὶ ἔλασσον,
 γνῶ ῥ' ἄνδρας δητίους, λαίψηρά δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἴψα διώκειν ὠρμήθησαν.
 360 Ὡς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θύρης,
 ἢ κεμάδ' ἢ λαγῶν ἐπέιγετον ἐμμενὲς αἰεὶ
 χῶρον ἀν' ὑλήενθ', ὁ δέ τε προθήρσι μεμηκῶς·
 ὡς τὸν Τυδείδης ἠδὲ πτολίπορθος Ὀδυσσεὺς
 364 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.
 Ἄλλ' ὅτε δὴ τάχ' ἐμελλε μιγήσεσθαι φυλάκεσσι
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδείδῃ, ἵνα μήτις Ἀχαιῶν χαλκοχιτώνων
 368 φθαίῃ ἐπενξάμενος βαλῆειν, ὁ δὲ δεῦτερος ἔλθοι.
 Δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 Ἡὲ μὲν', ἢέ σε δουρὶ κιχήσομαι· οὐδέ σέ φημι
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.
 372 Ἡ ῥά, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός·

wards . . . ; to drive him towards . . . (infin. = imperat.).—351. *Jπ. ἐπὶ (ἐφ') ὅσον πέλονται οὔρα (ὄρια) ἡμιόνων, in quantum spatium sunt (i. e. porriguntur) fines mulorum, when Dolon was distant from them the length of a mule's furrow. A furrow is made at one draught. The point at which the beast begins to be exhausted, and seeks to take breath an instant, is its οὔρον or ὄριον, its limit. By this word, H. indicates the well-known length of the furrow which the mule traces. Then he adds, as to almost all his comparisons, a detail: "I say mules, for they draw a cart better than oxen." This addition has given occasion to a false interpretation which is found in several commentators and translators. They suppose two carts, one drawn by mules, the other by oxen, and, according to them, H. here designs the interval which the (more active) mules leave between their cart and that of the oxen. This notion, which offers more than one difficulty, is refuted by the poet himself. In *Od.* 8, 123, he gives the determination of a distance by the same comparison, but speaks of mules only: Τῶν δὲ θίειν ὄχ' ἄριστος ἔην Κλυτόνηος ἀμύμων. "Ὅσον τ' ἐν νειῶ οὔρον πέλει ἡμιόνων, τόσον ὑπεκπροθίων λαοὺς ἴκειθ', οἱ δ' ἐλίποντο.—353. Gen. of place, see 6, 2.—356. πάλιν, *retro*, in the sense of *contra*, as in *revoke*, &c.—360. Τραχεῖς ὀδόντας ἔχοντες· κάρχαρον γὰρ τὸ ταχύ, *Scilicet* Sharp teeth, pointed (the canine), which tear, in opposition to the broad square teeth, the molars.—361. ἐμμενὲς (ὥστε ἐμμένειν), *intendo*, without relaxation.—362. Like many middle verbs, *μηκάομαι* has a second perf. μέμηκα; see 4, 435.—368. ὁ δέ, *ipse vero*.—*

373 δεξιτερόν δ' ὑπὲρ ὤμων εὐξου δουρὸς ἀκωκὴ
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόν-
 των—

376 χλωρὸς ὑπαὶ δείους. Τὼ δ' ἀσθμαίνοντε κιχήτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἠῦδα·
 Ζωγρεῖτ', αὐτῦρ ἐγὼν ἐμὲ λύσομαι. Ἔστι γὰρ
 ἔνδον

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·

380 τῶν κ' ὑμῖν χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·

Θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·

384 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον
 πῆ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 ἢ τινα συλήσων νεκῶν κατατεθνηώτων;

388 ἢ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἐπι γλαφυράς; ἢ σ' αὐτὸν θυμὸς ἀνῆκεν;
 Τὸν δ' ἠμείβετ' ἔπειτα Δόλων· ὑπὸ δ' ἔτρεμε γυῖα·

Πολλῆσίν μ' ἄτησι παρέκ νόον ἤγαγεν Ἐκτωρ,

392 ὅς μοι Πηλείωνος ἀγαυοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶ·
 ἠνώγει δέ μ' ἰόντα θοῆν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι

396 ἢ φυλάσσονται νῆες θοαί, ὡς τὸ πάρος περ,
 ἢ ἤδη χεῖρεςσιν ὑφ' ἡμετέρησι δαμέντες
 φύξιν βουλεύοιτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
 νύκτα φυλασσίμεναι καμάτῳ ἀδηκότες αἰνῶ.

400 Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς·
 Ἥ ρά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,

373. = εὐξόου, fm ξίω; see 2, 390.—374. Fm πήγνυμι.—375. βαμβαίνων, to chatter the teeth, which H. expresses in the rest of the verse.—376, sqq. See 6, 46, sqq.—391. *Magno meo damno*. JN. παρέξ ἤγαγε νοῦν, has pushed my mind out of its right course, *id est*. This expression governs the acc. με, unless we prefer, with some, to take μ' for μοι.—394. θοή, an epith. which, as often happens with H.'s epithets, does not apply to the particular circumstance, but is only a general qualification of the night, which comes on quickly, and surprises by putting a sudden stop to the actions we are engaged in.—398. μετὰ σφίσιν = μεθ' ὑμῖν, as in the Att. style,

- 402 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢ δ' ὀχέεσθαι,
 404 ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 Ἄλλ' ἄγε μοι τόδε εἶπὲ καὶ ἀτρεκέως κατάλεξον·
 ποῦ νῦν δεῦρο κιῶν λίπες Ἔκτορα, ποιμένα λαῶν;
 ποῦ δέ οἱ ἔντεα κείται Ἀρήϊα, ποῦ δέ οἱ ἵπποι;
 408 πῶς δ' αἰ τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναί;
 [ἄσσα τε μητιόωσι μετὰ σφίσιν· ἢ μεμάασιν
 αὔθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢ πόλινδε
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς;]
 412 Τὸν δ' αὖτε προσέειπε Δύλων, Εὐμήδεος υἱός·
 Τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουλευφόροι εἰσὶν,
 βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου,
 416 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρεαι, ἦρως,
 οὔτις κεκριμένη ῥύεται στρατόν, οὐδὲ φυλάσσει.
 Ὅσοι μὲν Τρώων πυρὸς ἐσχάροι, οἷσιν ἀνάγκη,
 οἱ δ' ἐγρηγόρθασι, φυλασσέμεναί τε κέλονται
 420 ἀλλήλοις. Ἄτὰρ αὖτε πολὺκλητοὶ ἐπίκουροι
 εὐδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν εἶαται οὐδὲ γυναῖκες.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσ-
 σεύς·
 424 Πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὐδουσ', ἢ ἀπάνευθε; δῖειπέ μοι, ὄφρα δαείω.
 Τὸν δ' ἠμείβετ' ἔπειτα Δύλων, Εὐμήδεος υἱός·
 Τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 428 Πρὸς μὲν ἄλως Κᾶρες καὶ Παίονες ἀγκυλότοξοι,
 καὶ Δέλεγες καὶ Καύκωνες δῖοί τε Πελασγοί.
 Πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι,
 καὶ Φρύγες ἵππόδαμοι καὶ Μήονες ἵπποκορυσταί.

we meet with *αὐτῶ* = *σαυτῶ*.—407. ποῦ δέ οἱ ἔντεα κείται cannot designate simply the arms, the armour of Hector. The question must be equivalent to this in Lat., *ubi est praetorium*? We perceive that Ulysses is now conceiving the plan of punishing Hector for thus presumptuously giving away by anticipation the horses of Achilles by carrying off his own. On the horses of Hector, see 8, 185, sqq. — 409—411. Lines rejected by the ancient critics. See 207, sqq. — 415. See 11, 166, sqq. — 416. Attraction = *φυλακῶν*. — 417. *κεκριμένη*, chosen and destined for that purpose. — 419. See n. on 67. — 422. = *ἦνται*. — 425. = *δαίω* = *δαῶ*, *fm δάημι*. — 428, sqq. See 2, 840—876. — 430. Θύμβρη, according to Strabo, a plain watered by the Θύμβρις, which runs into the Scaman-

- 432 Ἄλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;
 εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὄμιλον,
 Θρήϊκες οἶδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων
 ἐν δέ σφιν Ῥῆσος βασιλεύς, παῖς Ἡϊονῆος.
- 436 Τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους
 λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι,
 ἄρμα δέ οἱ χρυσῶ τε καὶ ἀργύρῳ εὖ ἥσκηται
 τεύχεα δὲ χρύσεια, πελώρια, θαῦμα ιδέσθαι,
- 440 ἦλυθ' ἔχων· τὰ μὲν οὔτι καταθνητοῖσιν ἔοικεν
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 Ἄλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἠέ με δήσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶ,
- 444 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
 ἦ ῥα κατ' αἴσαν ἔειπον ἐν ὑμῖν, ἠέ καὶ οὐκί. [μήδης·
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διο-
 Μῆ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶ,
- 448 ἔσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.
 Εἰ μὲν γὰρ κέ σε νῦν ἀπολύσομεν, ἠέ μεθῶμεν,
 ἦ τε καὶ ὕστερον εἰσθα θοὰς ἐπὶ νῆας Ἀχαιῶν,
 ἠὲ διοπτρεύσων, ἦ ἐναντίβιον πολεμίζων·
- 452 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν.
 Ἦ, καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι· ὁ δ' αὐχένα μέσσον ἔλασσεν,
- 456 φασγάνῳ αἰξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθειγγομένου δ' ἄρα τοῦγε κάρη κονίησιν ἐμίχθη.
 Τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῆσιν ἔλοντο,
 καὶ λυκέην καὶ τύξα παλίντονα καὶ δόρυ μακρόν·
- 460 καὶ τάγ' Ἀθηναίῃ ληϊτίδι δῖος Ὀδυσσεὺς
 ὑψὸς ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἦνδα·
 Χαῖρε, θεά, τοῖςδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ

der. *Βλαχον, sortiti sunt (locum)*.—434. οἶδε, *hi = hio sunt*. Heyne has laid down, from a passage in Conon (*Narr.*, ch. 4), that Eione is the ancient name of the river Strymon, and the proofs appear indubitable. Near the Strymon is situated the town Ἡῖων or Ἡῖονεια, and all the mythographers make Strymon the father of Rhesus.—441. φορέειν, *gestare*, wear.—442. Fut. for imperative; see 238.—445. κατ' αἴσαν, as is fitting; here, "truly."—446. See I, 148.—448. = ἡμετέρας.—450. = εἰς (εἰμι), with fut. signif. : *ibis*.—456. Fm ἀποκείρω.—457. " *Tum caput orantis nequioquam et multa parantia Dicere deturbat terram,*" Virg. *Æn.* x. 554.—459. λυκέην, see 334.—460. ληϊτίδι. *Λαφυραγωγῶ, Hesych.*; or, ἀγελείη, 6, 269.—462. = τοῖσιδε (τοῖςδε).—463. = ἐπιβοησώμεθα.

463 πάντων ἀθανάτων ἐπιβωσόμεθ'· ἀλλὰ καὶ αὐτίς
464 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.

The two chiefs arrive at the posts of the Thracians, allies of the Trojans. Rhesus, their king, is slain, with twelve of his men. Ulysses seizes his horses. Diomédés, warned by Athênê, ceases the slaughter, and both, mounted on Rhesus' chargers, return to the Grecian fleet. At the same time, Apollo perceives Athênê. He awakes Hippocoôn the Thracian, who summons the Trojans to this scene of carnage.

Ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' ἀείρας
θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν
συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
468 μὴ λάθοι αὐτίς ἰόντε θοῆν διὰ νύκτα μέλαιναν.
Τῷ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα·
αἴψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἴξον ἰόντες.
Οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν
472 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
τριστοιχί· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι.
Ῥῆσος δ' ἐν μέσῳ εὔδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
ἔξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο.
476 Τὸν δ' Ὀδυσσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δεῖξεν
Οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,
οὐς νῶϊν πίφασκε Δόλων, δν ἐπέφνομεν ἡμεῖς.
Ἄλλ' ἄγε δὴ πρόφερε κρατερόν μένος· οὐδέ τί σε χρὴ
480 ἐστάμεναι μέλεον σὺν τεύχεσιν· ἀλλὰ λυ' ἵππους·
ἢ ἐ σύγ' ἀνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.
Ὡς φάτο· τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη.
κτεῖνε δ' ἐπιστροφάδην, τῶν δὲ στόνος ὤρνυτ' ἀεικῆς
484 ἄορι θεινομένων· ἐρυθαίνετο δ' αἵματι γαῖα.
Ὡς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθών,
αἴγεσιν ἢ ὄϊεσσι, κακὰ φρονέων ἐνορούσῃ·
ὥς μὲν Θρήικας ἀνδρας ἐπώχετο Τυδέος υἱός,

465. ἀφ' ἑαυτοῦ paints the gesture. [ἔθεν, D. 71.]—466. μυρίκη, see 6, 39. [θῆκεν ἀνὰ here is exactly our 'he placed it upon'] = δηλον (conspicuum) δὲ σῆμα ἐπέθηκεν. The form δέελον, here preserved, is a proof of the origin of the η from ε, of which Plato has spoken. — 470. See 56. — 475. ἐπιδιφριάδος πυμάτης, the extremity of the board which rose above the seat, the ἀντιξ; see 5, 262.—478. πίφ., see n. on 202. — 479. Προφέρ, exhibe, exerce. — 480. μέλεος, inefficacious, inactive.—483. Ἄλλοτε εἰς ἄλλον ἐπιστροφόμενος, Sch. *Hinc illuc se convertendo*.—485. μήλα is sometimes a general term: *pecudes*. ἀσημάντα means ἀνευ σημάντορος ὄντα, lit. without a commander; without a conductor, without a shepherd.—

188 ὄφρα δυνώδεκ' ἔπεφνεν ἄτὰρ πολύμητις Ὀδυσσεύς,
 ὄντινα Τυδείδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβῶν ποδὸς ἐξερύσασκε,
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 192 ρεῖα διέλθοιεν μηδὲ τρομεοῖατο θυμῷ
 νεκροῖς ἀμβάλνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
 Ἄλλ' ὅτε δὴ βασιλῆα κινήσατο Τυδέος υἱός,
 τὸν τρισκαιδέκατον μελιηδέα θυμόν ἀπηύρα,
 196 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη
 [τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης].
 Τόφρα δ' ἄφ' ὃ τλήμων Ὀδυσσεὺς λυέ μώνυκας
 ἵππους,
 σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλαυνεν ὀμίλου,
 500 τόξῳ ἐπιπλήσσων, ἐπεὶ οὐ μάστιγα φαεινὴν
 ποικίλου ἐκ δίφροιο νόησατο χερσὶν ἐλέσθαι·
 ροίζησεν δ' ἄρα πιφαύσκων Διομήδει δίψ.
 Αὐτὰρ ὃ μερμήριζε μένων ὃ τι κύντατον ἔρδοι·
 504 ἦ ὄγε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερύοι, ἦ ἐκφέροι ὑψόσ' αἰείρας·
 ἦ ἔτι τῶν πλεόνων Θρηγκῶν ἀπὸ θυμόν ἔλοιτο.
 Ἔως ὃ ταῦθ' ὤρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 508 ἐγγύθεν ἰσταμένη προσέφη Διομήδεα δῖον·
 Νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 νῆας ἔπι γλαφυράς· μὴ καὶ πεφοβημένος ἔλθης·
 μὴ πού τις καὶ Τρῶας ἐγείρησιν θεὸς ἄλλος.
 512 Ὡς φάθ'· ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης·
 καρπαλίμως δ' ἵππων ἐπεβήσετο· κόπτε δ' Ὀδυσσεὺς

490. See 1, 197.—493. Ἀσυνήθεις ἦσαν, *Sch.*; formed fm ἀηθέω.—495.
 See 6, 17. — 497. A line properly rejected by the ancient critics. —
 499. ἤειρεν, fm αἰείρω, with the particular signif. of ἅμα εἶρω (see
 15, 680) = συνέϊρεν (συνέδησε, *Sch.*); tied them together, *continuo-*
bat. “Virg. alludes to this passage in *Æn.* i. 469, where his hero
 contemplates the paintings in which are described the various actions
 of the siege of Troy: ‘Nec procul hinc Rhesi niveis tentoria velis
 Agnoscit lacrimans, primo quæ prodita somno Tydides multa vasta-
 bat cæde cruentus; Ardentesque avertit equos in castra, priusquam
 Pabula gustassent Trojæ, Xanthumque bibissent.’ These last words
 of the Lat. poet relate to an oracle which had predicted to Rhesus,
 that he should be for ever invulnerable, if he drank of the water of
 the Scamander, and his steeds quenched their thirst in it and fed on
 its banks.” *Dugas Montb.* — 503. Χαλεπώτατον, δεινότατον, *Sch.*,
 which would be the most insolently bold. — 505. ῥυμοῦ depends on
 ἐλών, by the . . . ; see 490. — 506. See 5, 673.—507. See 1, 193. —
 510. πεφοβημένος, put to flight. — 513. This (and 529) is the only

514 τόξω· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.
 Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων,
 516 ὡς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν
 τῇ κοτέων. Τρώων κατεδύσατο πουλὺν ὄμιλον,
 ὤρσεν δὲ Θρηκῶν βουλευφόρον Ἴπποκόωντα,
 Ῥήσου ἀνεψιὸν ἐσθλόν. Ὁ δ' ἐξ ὕπνου ἀνορούσας,
 520 ὡς ἴδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκέες ἵπποι,
 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέησι φονῆσιν,
 ὦμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὤρτο κυδοιμὸς
 524 θυνόντων ἄμυδις· θεεῦντο δὲ μέρμερα ἔργα,
 ὅσσοι ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας.

The two Greek heroes take up on their road the arms of Dolón. They arrive at the meeting-place of the chiefs. Nestor asks them whence come these horses. Ulysses tells him. The chiefs return to the camp. Ulysses and Diomédês bathe. All take their place at the morning meal.

Οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σκοπὸν Ἔκτορος
 ἔκταν,
 ἔνθ' Ὀδυσσεὺς μὲν ἔρυξε, Διὶ φίλος, ὠκέας ἵππους·
 528 Τυδείδης δὲ χαμᾶζε θορῶν ἕναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει· ἐπεβήσετο δ' ἵππων.
 Μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἄκουτε πετέσθην
 [νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ].
 532 Νέστωρ δὲ πρῶτος κτύπον ἄϊε, φώνησέν τε·
 ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 Ἴππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει.
 536 Αἶ γὰρ δὴ Ὀδυσσεὺς τε καὶ ὁ κρατερός Διομήδης

passage in H. where ἵππων ἐπιβῆναι means, to mount or be on horseback. Every where else it applies only to the warrior who mounts his *chariot*; see 2, 1.—515. “Sicut dicitur σκοπιὰν ἔχειν pro *speculari*, velut specula observare; ita ἀλαοσκοπιὴν ἔχειν est quasi dicas caecis oculis (ἀλαῶς) *speculari*.” Henry Stephens.—516. = μεθέπουσαν.

531. A line not found in the best MSS.; see 11, 520.—534. κέλεται (λέγειν). — 535. See, for the syntax, 1, 107; or 4, 350. This line formed the last words of the comedian emperor Nero. I copy the recital given by Suetonius (ch. 49) of this rare instance of baseness of soul: *Modo Sporum hortabatur ut lamentari ac plangere inciperet; modo orabat ut se aliquis ad mortem capessendam juvaret; interdum signitiam suam increpabat. Jamque equites appropinquabant, quibus praeceptum erat ut vivum eum attraherent. Quod ut sensit, trepidanter effatus, Ἴππων μ' ὠκυπόδων, &c., ferrum jugulo adegit, juvenis*

- 537 ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·
 ἄλλ' αἰνῶς δείδοικα κατὰ φρένα, μήτι πάθωσιν
 Ἄργείων οἱ ἄριστοι ὑπὸ Τρώων ὄρυμαγδοῦ.
- 540 Ὅψω πᾶν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί.
 Καί ρ' οἱ μὲν κατέβησαν ἐπὶ χθόνα· τοὶ δὲ χαρέντες
 δεξιῇ ἠσπάζοντο ἔπεσσί τε μελιχίοισιν.
 Πρῶτος δ' ἐξερέεινε Γερῆνιος ἱππότα Νέστωρ·
- 544 Εἶπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος
 Ἀχαιῶν,
 ὅπως τούσδ' ἵππους λάβετον· καταδύντες ὄμιλον
 Τρώων; ἦ τίς σφωε πόρεν θεὸς ἀντιβολήσας;
 αἰνῶς ἀκτίνεσσιν εὐικότες ἠελίοιο.
- 548 Αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι, οὐδέ τι φημι
 μιμνάζειν παρὰ νηυσί, γέρων περ ἐὼν πολεμιστῆς·
 ἄλλ' οὔπω τοίους ἵππους ἴδον οὐδ' ἐνόησα.
 Ἄλλά τιν' ὑμῖν ὄϊω δόμεναι θεὸν ἀντιάσαντα·
- 552 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς,
 κούρη τ' αἰγιόχοιο Διός, γλαυκῶπις Ἀθήνη.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·
- Ἦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
 556 ρεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἠέπερ οἶδε
 ἵππους δωρήσαιτ', ἐπειὴ πολὺ φέρτεροί εἰσιν.
 Ἴπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεεῖνεις,
 Θρηϊκιοὶ τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης·
- 560 ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους.
 Τὸν τρισκαιδέκατον σκοπὸν εἶλομεν ἐγγύθι νηῶν·
 τὸν ῥα διωπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
 Ἔκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγαυοί.
- 564 Ὡς εἰπὼν, τάφροιο διήλασε μώνυχας ἵππους
 καρχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί.
 Οἱ δ' ὅτε Τυδείδew κλισίην εὐτυκτον ἴκοντο,
 ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμάσιν
- 568 φάτνη ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
 ἔστασαν ὠκύποδες, μελιηδέα πυρὸν ἔδοντες.
 Νηὶ δ' ἐνὶ πρύμνῃ ἕναρα βροτόεντα Δόλωνος
 θῆκ' Ὀδυσσεύς, ὄφρ' ἱρὸν ἐτοιμασσαίατ' Ἀθήνη.

Εραρήροδοτο. — 537. ὦδε, *huc.* — 559. Τὸν αὐτοῖς (ὄντα) ἄνακτα.
 ἀγαθός, valiant, as at I, 131. — 565. See 6, 514. — 570. See 7, 383.
 This is the only passage in H. where there is mention of trophies
 properly so called; i. e. of one part of the booty consecrated to the

572 Αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση,
 ἐςβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
 Αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
 νίψεν ἀπὸ χρωτός, καὶ ἀνέψυχθεν φίλον ἦτορ,
 576 ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.
 Τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνω ἐφιζανέτην· ἀπὸ δὲ κρητῆρος Ἀθήνη
 πλείου ἀφυσσάμενοι λεῖβον μελιηδέα οἶνον.

gods.—571. ὄφρα, *dum, donec*, until they deposit them in a place consecrated to Athênê, in her temple. — 572. In pronouncing, we must double the *ν*, ἀπεννίζοντο.—573. λόφος, the nape of the neck. This is the only place where λόφος is used of the human neck; for in Sophocles (*Antigone*, 227) the phrase οὐδ' ὑπὸ ζυγῷ λόφον δικαίως εἶχον, the word is used figuratively.—575. = ἀνεψύχθησαν. — 577. λίπα (later λίπας and λίπος) means *oil* in Hippocrates. Hence the dat. λίπαϊ, λίπα, abbreviated, as often happens with words in frequent use, into λίπα, with the *a* short. Λίπ' ἄλιψεν (*Od.* 6, 227), he anointed himself with oil. But ordinarily, ἐλαίῳ is found joined to it, which we must understand in its primitive and etymological sense, ἐλαιος, adj. fm ἐλάα, the olive, olive-oil. This explanation of Herodian and Buttm. is the most probable.—579. *Pleni*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Λ.

At daybreak Zeus sends Eris (Discord) to excite the Greeks to battle. Agamemnon orders preparation to be made ; himself puts on his armour. Greeks and Trojans range themselves in battle array.

Ἦώς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
ῶρνυθ', ἴν' ἀθανάτοισι φώς φέροι ἠδὲ βροτοῖσιν·
Ζεὺς δ' Ἔριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
4 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
Στῆ δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ,
ἧ ῥ' ἐν μεσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσε,
ἠμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο,
8 ἠδ' ἐπ' Ἀχιλλῆος· τοί ῥ' ἔσχατα νῆας εἴσας
εἴρυσαν, ἠνορέῃ πίσυνοι καὶ κάρτει χερῶν.
Ἔνθα στᾶσ' ἤυσε θεὰ μέγα τε δεινόν τε
ῥοθί', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστῳ
12 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
[Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.]
Ἄτρείδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν

1. H.'s poems contain no other allusion to the fable of Tithonus than that in this line, and *Od.* 5, 1.—4. τέρας πολέμου signifies elsewhere, a sign, a phenomenon which presages war. It will be more exact, then, to explain : “ Eris has in her hands, brings war ready to break out ;” than to translate : “ the monster of war ;” for this meaning of τέρας is more recent [*bearing the sign of battle in her hand.* Cp.].—5, sqq. See 8, 222, sqq. — 11. ῥοθία (adverbial), with a loud voice. The construction ἐνέβαλεν ἐκάστῳ καρδίᾳ is the same as that of the double acc. of which we have spoken 1, 107 ; 4, 350 ; 6, 9 ; and it makes it evident, how contrary it is to the genius of the language to understand κατά. — 13, 14. Lines 453, 454 of bk ii. improperly transported hither, and condemned by the Alex-

- 16 Ἀργείους ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.
 Κνημίδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν,
 20 τὸν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι.
 Πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὐνεκ' Ἀχαιοὶ
 εἰς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
 τοῦνεκά οἱ τὸν δῶκε, χαριζόμενος βασιλῆϊ.
 24 Τοῦ δ' ἦτοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο·
 κυάνεοι δὲ δρᾶκοντες ὕρωρέχατο προτὶ δειρῆν
 τρεῖς ἑκάτερθ', ἴρισσιν εἰκότες, ἄστε Κρονίων,
 28 ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων.
 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον· ἀτὰρ περὶ κουλεὸν ἦεν
 ἀργύρεον, χρυσείοισιν ἀορτήρεσσιν ἀρηρός.
 32 Ἄν δ' ἔλετ' ἀμφιβρότην, πολυδαίδαλον ἀσπίδα
 θοῦριν,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν·
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέροιο
 λευκοί, ἐν δὲ μέσοισιν ἦν μέλανος κυάνοιο.
 36 Τῆ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἐστεφάνωτο,
 δεινὸν δερκομένη· περὶ δὲ Δεῖμός τε Φόβος τε.
 Τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτῷ
 κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν
 40 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι.
 Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο, τετραφάλῃ
 ρον,
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

andrian critics. — 15. As in Lat. *accingi* = *armari*. — 17, sqq. See 3, 330, sqq. Agamemnon's armour is described here rather than elsewhere, because the poet is going to recount his most brilliant exploits.—20. Cinyras, king of Cyprus, son of Sandacus, king of Syria, and celebrated for his riches. — 24. οἴμοι, *ovæ*, meaning lines, bands extended across the cuirass.—26. Fm ὀρέγομαι, *to stretch*. — 28. See 17, 547. The gen. here indicates a relation less confined than usual, and at 4: "(being) a presage of men;" i. e. being a thing which men take for the presage of some great event. The religious idea of the Old Testament is more elevated: *Aroum memponam in nubibus, et erit signum foederis inter me et inter terram*. — 31. ἀορτήρ, a belt (composed of several girths or straps), fm ἀείρω. — 35. ἦν (εἰς) κυάνου.—36, sqq. See 5, 739, sqq., and 7, 212.—38. ἐκ τῆς ἦν, *went from it, was fastened to it*.—40. Ἀλλήλαις περιπεπλεγμέ-

43 Εἶλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῶ,
 44 ὀξέα· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἶσω
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη,
 τιμῶσαι βασιλῆα πολυχρῦσοιο Μυκίνης.

Ἦνιόχῳ μὲν ἔπειτα ἔῳ ἐπέτελλεν ἕκαστος
 48 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ·
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 ῥῶοντ'· ἄσβεστος δὲ βοή γένητ' ἠῶθι πρό.

Φθὰν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες·
 52 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 ὤρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἤκεν ἔέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλεν
 πολλὰς ἰφθίμους κεφαλὰς Ἄϊδι προιάψειν.

56 Τρῶες δ' αὐθ' ἐτέρωθεν ἐπὶ θρωσμῶ πεδίιοι,
 Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδά-

μαντα,
 Αἰνεΐαν θ', ὃς Τρωσὶ θεὸς ὧς τίετο δῆμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα
 δῖον,

60 ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν.
 Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἴσῃν.
 Οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ
 παμφαίνων, τοτὲ δ' αὐτίς ἔδυνέφεα σκιόεντα·

64 ὧς Ἔκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι, κελεύων· πᾶς δ' ἄρα
 χαλκῶ
 λάμφ' ὥστε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

ναι, Sch.—41. See 743.—42. See 3, 337.—43. See 3, 18. —45. It is not rare in the Greek poets to see Hêrê or Athênê borrow the thunderbolts of Zeus. Virg. has imitated them, Æn. i. 46. — 49. See 5, 744.—50. ῥώννυσθαι, or ῥώεσθαι, see 24, 616.—51. μέγα, adv., *mag-nopere, valde*. φθάνειν, *antevertere*, governs the acc., but it is found also, like the comparatives, with ἦ, 23, 444: Φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα ἢ ὑμῖν, *his prius lassabuntur quam vobis*. Hence the gen. ἱππήων, with this sense: πρότερον ἱππέων ἐκοσμήθησαν. — 53. ἔέρση or ἔρση, dew, is said, like *ros* and *rorare*, of a fine rain. *Sanguine pluit*, it rained blood, a phenomenon produced by a red liquor, which falls from the body of certain butterflies, when just hatched, was regarded as a fatal augury, and the Roman annalists or historians regularly registered all cases of this kind [from ether down he shed Blood-tinctured dews. Cp.]. — 55. See 1, 3. —56. See 10, 160, sc. ἐκοσμοῦντο.—62. οὐλιος, ὀλέθριος, Sch. Root ὄλλυμι.

The fight begins and is sustained with equal success till mid-day. At length the Trojans are broken. Agamemnon scatters death before him. The Trojans, overwhelmed by the Greeks, fall back.

- 67 Οἱ δ', ὥστ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
 68 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθῶν· τὰ δὲ δράγματα ταρφέα πίπτει
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
 δῆουν, οὐδ' ἕτεροι μνώνοντ' ὄλοοῖο φόβοιο·
 72 ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχον· οἱ δὲ λύκοι ὥς
 θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοιισιν·
 οἱ δ' ἄλλοι οὐ σφιν παρέσαν θεοί, ἀλλὰ ἔκηλοι
 76 σφοῖσιν ἐνὶ μεγάροισι καθείατο, ἦχι ἐκάστῳ
 δῶματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 Πάντες δ' ἠτιόωντο κελαινεφέα Κρονίωνα,
 οὔνεκ' ἄρα Τρώεσσι βούλετο κῦδος ὀρέξαι.
 80 Τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νύσφι λι-
 σθεῖς
 τῶν ἄλλων ἀπάνευθε καθέζετο, κύδει γαίω,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν,
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.
 84 Ὅφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἠπτετο, πῖπτε δὲ λαός·
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας
 88 τάμνων δένδρεα μάκρ', ἄδος τέ μιν ἴκετο θυμόν,

67, sqq. Dio Chrysostomus, at the head of his second discourse *περὶ βασιλείας*, reports a very interesting conversation between Philip and Alexander the Great, while still very young, on the subject of H. Philip there praises the rural pictures of Hesiod; but Alexander answers him: Πολύ γε μᾶλλον (ἀρίσκει μοι) τὰ παρ' Ὀμήρῳ γεωργικά. "But in H. (says Philip) there is none but that of the shield" (in bk 18). Then Alexander recites to him the passage before us.—68. μάκαρ, as in Lat. *beatus*, rich. (See Theocritus, Idyl 10, entitled, The Reapers.)—71. In prose they write οὐδέτεροι, *neutri* . . . —72. (ἐν) ὑσμίνῃ. The ranks remained well in line. This comparison of the wolves has been pursued in its details by Virg. *Æn.* ii. 355, sqq. — 80. See I, 349, a situation imitated by Virg. x. 755, sqq. — 86, sqq. H. could not indicate the time or the hour of the day, except by an action taking place ordinarily at that hour. Another time is indicated by the word βουλευτός, 16, 779. Even in later times, when the day was regularly divided into hours, they still delighted in saying πληθούσης ἀγορᾶς, περὶ λύχνων ἀφῆν, &c. — 87. Lit. "When he had satiated his hands (with toil)," i. e. "having wearied them." — 88. μάκρ', ἄδος, according to Heyne

89 σίτου τε γλυκεροῖο περὶ φρένας ἡμερος αἰρεῖ
 τῆμος σφῆ ἀρετῆ Δαναοὶ ῥήξαντο φάλαγγας,
 κεκλόμενοι ἐτάροισι κατὰ σίχας. Ἐν δ' Ἀγαμέμ-
 νων

92 πρῶτος ὄρουσ' ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον, Οἰλῆα πλήξιππον.

Ἦτοι ὄγ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξεί δουρὶ

96 νύξ, οὐδὲ στεφάνη δόρου οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.

Καὶ τοὺς μὲν λίπεν αὐθι ἄναξ ἀνδρῶν Ἀγαμέμνων,

100 στήθεσι παμφαίνοντας, ἐπεὶ περιδύσε χιτῶνας·
 αὐτὰρ ὁ βῆ ῥ' Ἰσόν τε καὶ Ἀντιφον ἐξεναρίζων,

νῆε δὺν Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἶν ἐνὶ δίφρῳ ἑόντας· ὁ μὲν νόθος ἠνιόχευεν,

104 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλ-
 λεὺς

Ἴδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισιν,
 ποιμαίνοντ' ἐπ' ὄεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων.

Δὴ τότε γ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων

108 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρὶ

Ἀντιφον αὖ παρὰ οὐς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.

Σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά,

and Buttm., instead of μακρά, ἄδος. See 10, 98. — 95. Τὸ μεταξὺ τῶν ὤπων, τὸ μεσόφρουον, Sch. Or simply for τὸ μέτωπον. — 96. See 7, 12. σχέθε (ἔσχε), *retinuit*, stopped. — 98. See 7, 171. — 100. In speaking of the *dazzling whiteness* of their skin, H. rallies them as having lived in effeminacy. περιδύειν has two meanings, according as we take δύνειν = ἐνδύνειν or = ἐκδύνειν, for *induere* or *exuere*. Here περιδύειν has the meaning of περιαιρεῖν, to take off from around; or, to remove a thing which surrounds, *tol- lere aliquid quod circumdat*. — 104. That is παραβάτης ἦν, a name which they gave to the combatant (23, 132); lit. "Who, having mounted the chariot (ἐπιβαίνω), had placed himself (παρά) by the side of the ἠνιόχος, *auriga*." — 105. Fm δέω, to bind, the conjugation in μι is regularly formed, δίδημι, but it did not remain in use. μόσχος, an offshoot, young branch; λύγος, a shrub like the osier (*vitis agnus castus*, Linn.). It is a question which of the two substantives ought to play the part of adj., and different opinions have been given. But this inquiry was useless: μόσχοισι λύγοισι is a juxtaposition like σὺς κάπρος, ὄρνισιν αἰγυπιοῖσι, 7, 59, a juxtaposition of genus and species, as in French, *mouche-guêpe*: lit. "flexible branches, sc. osiers;" for the λύγος is nothing but a kind of flexible branch, as it is a shrub which has no trunk. — 106. ἀποίνων, gen.

- 111 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῆσιν
 112 εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκύς Ἀχιλλεύς.
 Ὡς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥηϊδίως συνέαξε, λαβὼν κρατεροῖσιν ὀδοῦσιν,
 ἐλθὼν εἰς εὐνήν, ἀπαλόν τέ σφ' ἤτορ ἀπηύρα·
 116 ἢ δ', εἶπερ τε τύχρησι μάλα σχεδόν, οὐ δύναται σφιν
 χραισμίειν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει
 καρπαλίμως δ' ἤϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην,
 σπεύδουσ', ἰδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
 120 ὡς ἄρα τοῖς οὔτις δύνατο χραισμηῆσαι ὄλεθρον
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.
 Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενε-
 χάρμην,
 υἱέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα,
 124 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῶ Μενελάῳ·
 τοῦπερ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων,
 εἰν ἐνὶ δίφρῳ ἑόντας ὁμοῦ δ' ἔχον ὠκέας ἵππους·
 128 ἐκ γάρ σφεας χειρῶν φύγον ἠνία σιγαλόεντα,
 τῷ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὤρτο λέων ὡς
 Ἀτρείδης· τῷ δ' αὐτ' ἐκ δίφρου γουναζέσθην·
 Ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 132 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
 τῶν κέν τοι χαρίσαιτο πατήρ ἀπερείσι' ἄποινα,
 εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
 136 Ὅς τώγε κλαίοντε προσαυδήτην βασιλῆα
 μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
 Εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστόν,
 ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 140 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῆϊ,
 αὐθι κατακτεῖναι, μηδ' ἐξέμεν ἄψ ἔς Ἀχαιοῦς·
 νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.
 Ἦ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,
 144 δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὕπτιος οὔδει
 ἐρείσθη.

indicating the price.—113, sqq. One of H.'s most finished comparisons.—114. Fm *συνάγνυμι*. — 116. *εἶπερ*, although. — 128. See 5, 18.—129. *Ἐταράχθησαν*, Sch. — 131, sqq. See 6, 46, sqq.—138. *δὴ* Ἀν. coalesce in one syllable; see 1, 340. The same at 386. — 140. See

- 145 Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξεν,
 χεῖρας ἀπὸ ξίφει τμήξας ἀπὸ τ' αὐχένα κόψας·
 ὄλμον δ' ὡς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
- 148 Τοὺς μὲν ἕασ'· ὁ δ' ὄθι πλεῖσται κλονέοντο φάλαγ-
 γες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι εὐκνήμιδες Ἀχαιοί.
 Πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη,
 ἵππεῖς δ' ἵππηας—ὑπὸ δέ σφισιν ὤρτο κονίη
- 152 ἐκ πεδίου, τὴν ὤρσαν ἐρίγδουποι πόδες ἵππων—
 χαλκῶ δηϊόωντες. Ἄτὰρ κρείων Ἀγαμέμνων
 αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.
 Ὡς δ' ὅτε πῦρ αἰδήλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ·
- 156 πάντῃ τ' εἰλυφῶν ἄνεμος φέρει, οἱ δέ τε θάμνοι
 πρόρριζοι πίπτουσιν, ἐπειγόμενοι πυρὸς ὄρμῃ·
 ὡς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πῖπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
- 160 κείν' ὄχρα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας,
 ἠνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

4, 384.—141. Aor. infin. of ἐξίημι. Ἐξαφεῖναι, Hes.—147. The comparison with a mortar is singular. According to an explanation of Hes., περιφερῆς λίθος μάρμαρος, it would here be a large round stone, of which, perhaps, they made mortars, by hollowing them. [Schol. κοῖλος λίθος εἰς δὲν κόπτεται ὄσπρια καὶ ἄλλα τινά, prob. shallower than our mortars.] Another explanation, in the *Onomasticon* of Pollux (11, § 162), bears a remarkable relation to this passage. According to that author, they called the part comprised between the nape of the neck and the sides (ἀπὸ αὐχένος τὸ σύμπαν ἕως ἰσχίων), the trunk, θώραξ καὶ ὄλμος.—153. *Infestantes, invadentes*.—155. ἀτδ., see 2, 455. ἀξύλος, 'woodless,' gives no sense here. We are therefore thrown back upon the *a intensivum* (or augmentative), to explain "which has much wood." There are found, however, in all languages certain words which, though written in the same way, have different meanings, to be referred to different etymologies. If some of them have even ended by involving two directly opposite signifi., it is nevertheless impossible to admit, in any language whatever, a syllable whose meaning is regularly arbitrary. Now, to give credit to all the explanations, in which grammarians call in the intervention of a augmentative, would be to admit the existence of such a one in Greek. Let us then simply remark, in the matter of ἀξύλος, that Porphyry and others attest the employment of this word for ἀξύλιστος or ἀξύλιυτος, "in which no cut has been made."—156. εἰλυφάω and εἰλυφάω (20, 492), an elongation of εἴλω, εἰλύω, τοῖο.—160. = κενά (κενά). γεφύρας, see 4, 371.—161. ποθέοντες, see 2, 703 and 709. — 162. *Gratiores (aspectu)*.

Hector is absent ; the Trojans flee towards the city. Already the king of Mycænæ approaches the walls of Ilium, when Iris, sent by Zeus, engages the son of Priam to re-commence the fight : as soon as Agamemnon is wounded, Zeus will give the Trojans the victory for the rest of the day.

- 163 Ἐκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς, ἔκ τε κονίης,
 164 ἔκ τ' ἀνδροκτασίας, ἔκ θ' αἵματος, ἔκ τε κυδοιμοῦ
 Ἀτρείδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων.
 Οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
 μέσσον καὶ πεδίου, παρ' ἐρινεὸν ἐσσεύοντο,
 168 ἴεμενοι πόλιος· ὁ δὲ κεκληγῶς ἔπετ' αἰεὶ
 Ἀτρείδης, λύθρω δὲ παλάσσετο χεῖρας ἀάπτους.
 Ἄλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἴκοντο,
 ἐνθ' ἄρα δὴ ἴσταντο, καὶ ἀλλήλους ἀνέμιμνον.
 172 Οἱ δ' ἔτι καὶ μέσσον πεδίου φοβέοντο, βόες ὧς,
 ἄστε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶ,
 πάσας τῇ δέ τ' ἰῆ ἀναφαίνεται αἰπὺς ὄλεθρος·
 τῆς δ' ἐξ αὐχέν' ἔαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,
 176 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λα-
 φύσσει·
 ὧς τοὺς Ἀτρείδης ἔφεπε κρείων Ἀγαμέμνων,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο,
 πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
 180 Ἀτρείδew ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχει θῦεν.
 Ἄλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπύ τε τείχος
 ἴξασθαι, τότε δὴ ῥά πατήρ ἀνδρῶν τε θεῶν τε
 Ἴδης ἐν κορυφῆσι καθέζετο πιδηέσεως,
 184 οὐρανόθεν καταβάς· ἔχε δὲ στεροπὴν μετὰ χερσίν.

163, 164. Aulus Gellius says of these two verses : *Nam quum omnia ista multa et continua nomina nihil plus demonstrant quam Proelium, hujus tamen rei varia facies delectabiliter ac decore multis variisque verbis depicta est.* Dio Cassius has put them as an epigraph at the end of his Roman history (continued to the year 229 of our era). — 165. σφεδανός, an old word, having the same root and very probably the same meaning as σφοδρός. — 167. = κατ(ὰ) πεδίου, and at 172 = κατ(ὰ) μέσον. ἐρινεόν, see 6, 433. — 168. Ἐπιθυμοῦντες ἀνελεῖν εἰς τὴν πόλιν, Sch. — 173. νυκτὸς ἀμολγῶ means, according to the ancients, ἐν τῇ ἀκμῇ or ἐν τῷ ἀκμαιοτάτῳ τῆς νυκτὸς, at midnight. The root of the word is unknown, for it cannot be referred to ἀμίλγω, to milk. [App. V.] — 174. Μιᾶ δὲ τινι αὐτῶν, Sch., i. e. the last in the general flight. See 178. In the following line the subject is still the same heifer, not a second. The comparison, besides, bears on the flight itself, and on the attack upon the least prompt of all ; not at all on the number of the victims. — 180. We have already

- 185 Ἴριν δ' ὠτρυνε χρυσόπτερον ἀγγελεύσαν·
 Βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἔνισπε.
 Ὅφρ' ἂν μὲν κεν ὄρᾱ Ἀγαμέμνονα, ποιμένα λαῶν,
 188 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
 μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην.
 Αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ,
 192 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω,
 κτείνειν εἰσόκε νῆας εὐσσέλμους ἀφίκηται,
 δύη τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε ποδὴνεμος ὠκέα Ἴρις,
 196 βῆ δὲ κατ' Ἰδαίων ὄρέων εἰς Ἴλιον ἰρὴν·
 εὖρ' υἴον Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
 200 Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 Ζεὺς με πατὴρ προέηκε, τεῖν τάδε μυθήσασθαι.
 Ὅφρ' ἂν μὲν κεν ὄρᾱς Ἀγαμέμνονα, ποιμένα λαῶν,
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 204 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθὶ
 μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην.
 Αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει,
 208 κτείνειν, εἰσόκε νῆας εὐσσέλμους ἀφίκηται,
 δύη τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη.

Hector exhorts his men and re-commences the combat. Agamemnon presses the Trojans. He slays Iphidamas, who has tried to wound him. Coon wishes to avenge his brother. He wounds Agamemnon with his spear, but immediately succumbs.

- Ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις.
 Ἑκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε,
 212 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾗχετο πάντη,
 δτρύνων μαχέσασθαι· ἔγειρε δὲ φύλοπιν αἰνήν.
 Οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσαν Ἀχαιῶν·
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας·
 216 ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ'· ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

seen ἀποπρό, διαπρό.—192. = ἄληται.—201. τεῖν = σοί, a Dorian form.

- 218 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅστις δὴ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν,
 220 ἢ αὐτῶν Τρώων, ἢ κλειτῶν ἐπικούρων.
 Ἴφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε,
 ὃς τράφη ἐν Θρήκη ἐριβώλακι, μητέρι μήλων·
 Κισσῆς τὸν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἔοντα,
 224 μητροπάτωρ, ὃς τίκτε Θεανῶ καλλιπάρηον.
 Αὐτὰρ ἐπεὶ ῥ' ἤβης ἐρικυδέος ἵκετο μέτρον,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν·
 γήμας δ', ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν,
 228 σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἷ οἱ ἔποντο·
 τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἴσας,
 αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει·
 ὃς ῥά τὸτ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἦλθεν.
 232 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος.
 Ἴφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,
 νύξ' ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας·
 236 οὐδ' ἔτορε ζωστῆρα παναίολον, ἀλλὰ πολὺ πρὶν
 ἀργύρω ἀντομένη, μόλιβος ὦς, ἐτράπετ' αἰχμή.
 Καὶ τόγε χειρὶ λαβῶν εὐρυκρείων Ἀγαμέμνων
 ἔλκ' ἐπὶ οἱ μεμαώς, ὥστε λῖς· ἐκ δ' ἄρα χειρὸς
 240 σπάσσατο· τὸν δ' ἄορι πληξ' αὐχένα, λῦσε δὲ γυῖα.
 Ὡς ὁ μὲν αὖθι πεσῶν κοιμήσατο χάλκεον ὕπνον,
 οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
 κουριδίης, ἧς οὔτι χάριν ἴδε, πολλὰ δ' ἔδωκεν·
 244 πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη
 αἴγας ὁμοῦ καὶ ὄϊς, τὰ οἱ ἄσπετα ποιμαίνοντο.
 Δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξεν,

218. See 2, 484.—224. According to some mythographers, Diomedes also married his aunt Ægialæa, sister of Deiphyle, his mother; both of whom were daughters of king Adrastus.—227. Μετὰ τὴν ἀκοὴν τῆς ἐπιστρατείας τῶν Ἑλλήνων κληδόνα ἢ φήμην ἀκούσας, ὅτι ἐπεστράτευσαν τῇ Τροίᾳ, Sch.—229. A town on the Hellespont, between Abydos and Lampsacus.—234. See 2, 479.—236. Διέκονε, Sch. Pres. τιτραίνω. — 237. Ἐκάμφθη, Sch. — 238. τόγε, sc. ἔγχος (v. 233). αἰχμή, which precedes, must be understood of the point.—239. Like a wounded lion which bites the javelin. Virg. : *Saucius leo* "Excutiens cervice toros, fixumque latronis Impavidus frangit telum et fremit ore cruento," *Æn.* xii. 5, sqq.—241. "Olli dura quies oculos et ferreus urget Somnus, Virg. x. 745. *Cade, e gli occhi, ch' appena aprir si ponno, Dura quiete preme e ferreo sonno,* Tasso, Jerus. Deliv. iii. 45." *Eichhoff.*—243. See 1, 114. *Ue*, in the

- 247 βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.
 248 Τὸν δ' ὡς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
 πρεσβυγενῆς Ἀντηνορίδης, κρατερὸν ῥά ἐ πένθος
 ὀφθαλμοὺς ἐκάλυψε, κασιγνήτιο πεσόντος.
 Στῆ δ' εὐράξ σὺν δουρί, λαθὼν Ἀγαμέμνονα δῖον·
 252 νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἐνερθεν,
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.
 Ῥίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ἄλλ' οὐδ' ὡς ἀπέληγε μάχης ἠδὲ πτολέμοιο,
 256 ἄλλ' ἐπόρουσε Κόωνι, ἔχων ἀνεμοτρεφὲς ἔγχος.
 Ἦτοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτεῖ πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 260 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα·
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 Ἔνθ' Ἀντήνορος υἱες, ὑπ' Ἀτρείδῃ βασιλῆϊ
 πότμον ἀναπλήσαντες, ἔδυν δόμον Ἄϊδος εἴσω.

Agamemnon pursues his success ; but forced by the pain of his wound, he ceases to fight, and after having exhorted the Greeks to continue the resistance, regains the camp. Immediately Hector calls the attention of the Trojans to it. He excites them by promising them the victory, and rushes upon the ranks of the Greeks, who fall in crowds beneath his blows.

- 264 Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν,
 ἔγχεϊ τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν,
 ὄφρα οἱ αἰμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς·
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,
 268 ὄξεϊαι δ' ὀδύνας δύνον μένος Ἀτρείδαο.
 Ὡς δ' ὄτ' ἀν ὠδίνουσαν ἔχρη βέλος ὄξυ γυναιῖκα,

sense of *expertus erat*. ἔδωκε, see 9, 146. — 248—259. This battle was represented on the chest of Cypselus : see Pausanias v., ch. 19. ἀριδείκετος, *valde monstratus (digito)*, very distinguished, celebrated, ordinarily with gen. like the superlatives.—256. ἀνεμοτρεφὲς is twice found in H., 15, 625, ἀν. κῦμα, a wave swollen by the wind. Here they explain a spear nourished by the wind, and hardened by its breath. I doubt not that the explanation which follows, and which is found in the grammarians, is the true one : κοῦφον καὶ εὐκίνητον, rapid, lit. daughter of the wind. — 257. Ὀμόπατρον, Sch. See 2, 765.

266. ἀνήνοθε comes from an obsol. pres., ἀνίθω = ἀνθω, to spring forth, *emico* ; and it is thus that grammarians explain ἀνθος, *emicans*, the flower, referring it, however, wrongly to ἀναθορεῖν. [App. V.]—268. δέ, see 1, 137. We know that the pain arising from a wound becomes

- 270 δριμύ, τό τε προΐεΐσι μογοςτόκοι Εἰλείθυιαι,
 "Ἥρης θυγατέρες, πικρὰς ὠδῖνας ἔχουσαι"
 272 ὡς ὄξει' ὑδύναι δύνον μένος Ἄτρείδαο.
 Ἐς δίφρον δ' ἀνόρουσε, καὶ ἠνιόχῳ ἐπέτελλεν
 νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
 "Ἡῦσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς"
 276 ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισιν
 φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἶασε Τρώεσσι πανημέριον πολεμίζειν.
 280 Ὡς ἔφαθ'· ἠνιόχος δ' ἴμασεν καλλίτριχας ἵππους
 νῆας ἐπι γλαφυράς· τῷ δ' οὐκ ἄκουτε πετέσθην·
 ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.
 284 Ἐκτωρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,
 Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας·
 Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 288 Οἷχετ' ἀνὴρ ὄριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκεν
 Ζεὺς Κρονίδης· ἀλλ' ἰθύς ἐλαύνετε μώνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε.
 Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 292 Ὡς δ' ὄτε πού τις θηρητῆρ κύνας ἀργιόδοντας
 σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ ἐλέοντι·
 ὡς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους
 Ἐκτωρ Πριαμίδης, βροτολοιγῷ ἴσος Ἄρηϊ.
 296 Αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει·
 ἐν δ' ἔπεσ' ὑσμίνῃ, ὑπεραεὶ ἴσος ἀέλλη,
 ἦτε καθαλλομένη ἰοειδέα πόντον ὑρίνει.
 Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν

more acute when the blood ceases to flow.—270. μογοςτόκοι. Αἱ μόγους τίκτουσαι, *dolorum creatrices*, the explanation of Aristarchus. Here and 19, 119, H. employs the plural Εἰλείθυιαι, goddesses who preside over our birth. Elsewhere he only names one, absolutely; just as he sometimes says Μοῦσα, sometimes Μοῦσαι. We find in Plutarch an ingenious homage rendered to the poet with reference to this picture, *De amore proleis*, p. 496, D: Ταῦτα οὐχ Ὅμηρον αἱ γυναῖκες, ἀλλ' Ὅμηρίδα γράψαι λέγουσι, τεκοῦσαν ἢ τίκτουσαν ἐτι, καὶ τὸ μίγμα τῆς ἀλγηδόνος ὁμοῦ πικρὸν καὶ ὀξὺ γινόμενον ἐν τοῖς σπλάγχνοις ἔχουσαν.—282. Ἐφριζον, ἀφροῦ ἐπληροῦντο, Sch.—288. = ὁ ἄριστος.—290. The gen. depends on ἰθύς.—293. καπρίῳ is a subst.; see 414, and the n. 105.—297. Ἐμ ἄημι, which blows above us, or high.—298. Violet-coloured (τὸ μέλαν ἰόν, Theo-

- 300 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ;
 Ἄσαϊον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον,
 Αἴσυμνόν τ' Ὠρόν τε καὶ Ἰππόνοον μενεχάρμην.
 304 Τοὺς ἄρ' ὄγ' ἠγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
 πληθύν' ὡς ὅποτε νέφεα Ζέφυρος στυφελίξῃ
 ἀργεστᾶο Νότοιο, βαθεῖη λαίλαπι τύπτων·
 πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
 308 σκίδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
 ὡς ἄρα πυκνὰ κάρηαθ' ὑφ' Ἔκτορι δάμνατο λαῶν.

The Greeks are about to give way, when Ulysses and Diomédês dash together on the enemy, whom they throw into disorder. Hector perceives them, and rushes upon them ; but Diomédês strikes him a blow on the head, which stuns him, and forces him to retire. An arrow from Paris wounds Diomédês in the foot. Paris applauds himself for it. Diomédês answers him with contempt, and, protected by Ulysses, quits the field. Ulysses, left alone, resolves to await the onset of the Trojans.

- Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο,
 καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
 312 εἰ μὴ Τυδείδῃ Διομήδει κέκλετ' Ὀδυσσεύς·
 Τυδείδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἴστασο· δὴ γὰρ
 ἔλεγχος
 ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἔκτωρ.
 316 Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διο-
 μήδης·
 Ἦτοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
 ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
 Τρωσὶν δὴ βόλεται δοῦναι κράτος ἠέπερ ἡμῖν.
 320 Ἦ, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσ-
 σεύς

phrastus), elsewhere μέλανα. — 305. See 2, 147. As the impetuous Zephyr dissipates the clouds piled up by Notus, in like manner Hector dissipates the compact ranks of the Greeks and clears them by death. — 306. ἀργεστής, adj. rapid; according to others, white (in prose, λευκόνωτος, *albus Notus* in Hor.); ἀργέστης, subst., the name of a north-west wind. The gen. depends on νέφη, *nubes Noti* (*ab Noto adductas*). — 307. τρόφι, neut. of an old adj. τρόφισ = τροφίς, or γραφερός, large, gross.

313. Ἐπιλελήσμεθα, Sch. — 314. See 2, 235. — 318. See 1, 576

- 322 ἀντίθεον θεράποντα, Μολίονα, τοῖο ἄνακτος.
 Τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν
- 324 τὼ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὡς ὅτε κάπρω
 ἐν κυσὶ θηρευτῆσι μέγα φρονέοντε πέσητον·
 ὡς ὄλεκον Τρώας παλινορμένω· αὐτὰρ Ἀχαιοὶ
 ἀσπασίως φεύγοντες ἀνέπνεον Ἔκτορα δῖον.
- 328 Ἔνθ' ἐλέτην δίφρον τε καὶ ἀνέρε, δήμου ἀρίστω,
 νῆε δὺν Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἤδδε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
 στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι
- 332 πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.
 Τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης,
 θυμοῦ καὶ ψυχῆς κεκαδῶν, κλυτὰ τεύχε' ἀπηύρα.
 Ἴππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπεύροχον ἐξενάριξεν.
- 336 Ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων,
 ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
 Ἦτοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ
 Παιονίδην ἦρωα κατ' ἰσχίον· οὐδέ οἱ ἵπποι
- 340 ἐγγὺς ἔσαν προφυγεῖν· ἀάσατο δὲ μέγα θυμῷ.
 Τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν· αὐτὰρ ὁ
 πεζὸς
 θῦνε διὰ προμάχων, εἰως φίλον ὤλεσε θυμόν.
 Ἔκτωρ δ' ὄξυ νόησε κατὰ στίχας, ὄρτο δ' ἐπ' αὐ-
 τοὺς
- 344 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
 Τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης,
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν, ἐγγὺς ἔοντα·
 Νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἔκτωρ
- 348 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.
 Ἦ ρά, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῆφιν,
 ἄκρην κακὴν κύρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκος·
- 352 οὐδ' ἴκετο χροῖα καλόν· ἐρύκακε γὰρ τρυφάλεια,
 τρίπτυχος, αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

Ἐφέλεια, Sch. — 319. = βούλεται. See 1, 117. — 324. Ἐθορόβου, ἐτάρασσον, Sch. — 326. Ἐκ τῆς φυγῆς ἐπιστραφέντες, εἰς τοῦπίσω ὀρμήσαντες, Sch. — 329. See n. 229, and 2, 831—834. — 334. χάζωμαι, cedo, not used in the act. χάζω, 2 aor. ἔκαδον, or Epic εἰκαδον, to cause to recoil, deprive of a thing, with the gen. In the *mid.* 4, 497, and elsewhere. — 336. Ὡς ἐκ μεταφορᾶς εἴρηται σχοινοῦ, Eusth. — 340. See 9, 116. — 351. κατ(ά) κόμ. — 353. See 5, 182. —

- 354 Ἐκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ
 στῆ δὲ γνύξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
 356 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.
 Ὀφρα δὲ Τυδείδης μετὰ δούρατος ᾗχετ' ἐρωήν,
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἐκτωρ ἄμπνυτο, καὶ ἄψ ἐς δίφρον ὀρούσας
 360 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο Κῆρα μέλαιναν.
 Δουρὶ δ' ἐπαίσσων προσέφη κρατερὸς Διομήδης·
 Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσσατο Φοῖβος Ἀπόλ-
 λων,
 364 ᾗ μέλλεις εὐχέσθαι, ἰὼν ἐς δοῦπον ἀκόντων.
 Ἡ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστιν.
 Νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχείω.
 368 Ἡ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριξεν.
 Αὐτὰρ Ἀλέξανδρος, Ἐλένης πόσις ἠὲκόμοιο,
 Τυδείδῃ ἐπι τόξα τιταίνετο, ποιμένι λαῶν,
 στήλῃ κεκλιμένος, ἀνδροκμήτῳ ἐπὶ τύμβῳ
 372 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 Ἦτοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυτ' ἀπὸ στήθεσφι παναίολον, ἀσπίδα τ' ὤμων,
 καὶ κόρυθα βριαρῆν· ὁ δὲ τόξου πῆχυν ἀνελκεν,
 376 καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χει-
 ρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἠδὺ γελάσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἠΐδα·

354. Ἀμέτρητον, πολὺ· πῖλεθρον (πλέθρον) γὰρ εἶδος μέτρου, *Apoll.*
 — 355, 356. See 5, 309, 310. — 357. *Propertavit ad jactum hastæ*
 = *ad petendam*, or *repetendam hastam quam jecerat* [*hastened after*,
 i. e. *to fetch*]. — 358. *Ubi deciderat humi*, aor. of *κατα-εἶμι*. See
 4, 138. We shall see the fut. *ἐπιείσομαι* at 367. — 359. See 5,
 697. — 364. Absolutely, as we say in English, “to whom thou wilt
 address thy prayers;” instead of, “to whom it is probable that
 thou addressest,” &c. The grammarians explain *μέλλεις* by *ἔοι-
 κας* (*verisimile est te . . .*), 14, 115, and elsewhere. — 365. *ἐξανύω*,
conficio = *conficiam*, as of a thing which cannot fail to be accom-
 plished.—371. *Manu facto*, *aggesto*, in opposition to a natural mound.
 — 375. *πῆχυν*, *cubitus*, the curve of the bow, the part of the middle
 where they grasped it to bend it, and discharge the arrow. *τόξα*, a
 denomination proper to the two extremities, in Lat. *cornua*: hence
 the plur. in this word, though there is only question of one bow. —
 376. A union of the two constructions of *ἐκφυγεῖν τινά* and *τινός*:

- 380 Βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὡς ὄφελόν
 . τοι
 νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.
 Οὔτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἶτε σε πεφρίκασι, λέονθ' ὡς μηκάδες αἶγες.
- 384 Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομί
 δης·
 Τοξότα, λωβητήρ, κέρα ἀγλαέ, παρθενοπίπα.
 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
 οὐκ ἄν τοι χραίσμυσι βιὸς καὶ ταρφέες ἰοί·
- 388 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχεαι αὐτως.
 Οὐκ ἀλέγω, ὡσεὶ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὔτιδανοῖο.
 Ἥ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἰ ὀλίγον περ ἐπαύρη,
- 392 ὄξυ βέλος πέλεται, καὶ ἀκήριον ἄνδρα τίθησιν·
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδες δ' ὀρφανικοί· ὁ δὲ θ' αἵματι γαῖαν ἐρεύθων

fugit eum de manibus (elapsa).—377. = διαμπερὲς δέ. — 380. Pronounce βέβληται.—384. “The character of Diomédès, opposed to that of Paris, creates here a great beauty. Paris thinks he has done a great exploit in wounding Diomédès in the foot, concealing himself behind a tomb; and Diomédès, with his foot nailed to the earth, treats his wound as a mere scratch, and defies his enemy still.” *Mad. Dacier.*—385. τοξότα, equiv. to a reproach, “coward.” The force of the word λωβητήρ appears especially in the words of Priam, 24, 239. There was a kind of head-dress called κέρα, *horn*. Hence, several commentators, both ancient and modern, have thought they must draw the explanation of κέρα (κέρατι) ἀγλαέ, “thou who art brilliant with (or proud of) thy hair curled to a point.” But this explanation cannot be supported by any example in the whole of Epic poetry. We adopt then, with Sptz., the interpretation of *Aristarchus*: τόξω ἀγαλλόμενε, σεμνυνόμενε, “proud of thy horn (bow).” I see that Dugas Montb. rejects this explanation for the same reason that we have rejected the other. “In H. (says he) the word κέρα is always employed in the proper sense of *horn*, and never means a bow.” That is true: but we must take into account the situation. Diomédès uses a term of contempt. He names the *material* (see 4, 105, sqq.) instead of the *thing*; in the same way as Boileau says, Sat. V.: “Si de tant de héros célèbres dans l’histoire Il ne peut rien offrir aux yeux de l’univers Que de vieux parchemins qu’ont épargnés les vers.” παρθενοπίπα. Παρθένους ὀπιπτεύων (see 4, 371), ὄλον περισκοπῶν, *Apoll.* The explanation recently given by a living scholar, “one who deceives, seduces young maidens,” is false, and of this we may be convinced by a passage of the *Od.*, 19. 67.—388. See 138. — 388. See 4, 139, and 6, 400. — 391. ἐπαυρεῖν (aor. of ἐπαυρίσκω, to touch, reach).—392. ἄνδρα, a reading of *Aristarchus*;

395 πύθεται οἰωνοὶ δὲ περὶ πλέες ἢ γυναῖκες.

396 Ὡς φάτο· τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν
ἐλθῶν

ἔστη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὠκὺ
ἐκ ποδὸς ἔλκ'· ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.

Ἔς δίφρον δ' ἀνόρουσε, καὶ ἠνιόχῳ ἐπέτελλεν,

400 νηυσὶν ἐπι γλαφυρῶσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ

Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·

ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·

404 ὦμοι ἐγώ, τί πάθω ; μέγα μὲν κακόν, αἴκε φέ-
βωμαι

πληθὺν ταρβήσας· τὸ δὲ ρίγιον, αἶ κεν ἀλώω
μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.

Ἄλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;

408 οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο·

ὅς δέ κ' ἀριστεύησι μάχῃ ἔνι, τὸν δὲ μάλα χρεῶ

ἑστάμεναι κρατερῶς, ἦτ' ἔβλητ', ἦτ' ἔβαλ' ἄλλον.

Ulysses is isolated, and surrounded by Trojans. Socus wounds him, but falls mortally wounded by his hand. Ulysses wounded calls for help ; Menelaus exhorts Ajax to fly to his succour. Ajax protects Ulysses, while Menelaus drags him from the fight.

Ἔως ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,

412 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·

ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.

Ὡς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ

σεύωνται, ὁ δέ τ' εἶσι βαθείης ἐκ ξυλόχοιο,

416 θήγων λευκὸν ὀδόντα μετὰ γναμπτήσιν γένουσσιν·

ἀμφὶ δέ τ' αἴτσουνται· ὑπαὶ δέ τε κόμπος ὀδόντων

γίγνεται· οἱ δὲ μένουσιν ἄφαρ, δεινὸν περ ἔόντα·

ὥς ῥα τότε ἀμφ' Ὀδυσῆα Διὶ φίλον ἐσσεύοντο

420 Τρῶες. Ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην

οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὀξείῳ δουρί·

αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξεν·

Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἶξαντα,

αἴψα in other texts. — 393. See 2, 700. — 395. Σήπεται, Sch. = πλείονες. See 162.—403. See 1, 517.—405. See *ibidem*, 325.

411. See *ibid.*, 193.—413. See *ibid.*, 409. — 414, sqq. Imitated by Virg. *Æn.* x. 707, sqq. The Lat. poet has left out here the detail of sharpening the teeth, but he recalls it in the *Georgics*, iii. 255 : “Ipse ruit dentesque Sabellicus exacuit sus.”—418. μένουσιν (αὐ-

- 424 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ.
 Τοὺς μὲν ἕασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε
 δουρί,
 αὐτοκασίγνητον εὐηγενέος Σῶκοιο.
- 428 Τῶ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φώς·
 στῆ δὲ μάλ' ἐγγύς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο,
 σήμερον ἢ δοιοῖσιν ἐπεύξεται Ἴππασίδησιν,
- 432 τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας·
 ἢ κεν ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης·
 ὣς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἴσην·
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὕβριμον ἔγχος,
- 436 καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο·
 πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἕασεν
 Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 Γνῶ δ' Ὀδυσσεὺς ὃ οἶ οὔτι βέλος κατὰ καίριον ἦλθεν
- 440 ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν·
 Ἄ δεῖλ', ἢ μάλα δή σε κιχάνεται αἰπὺς ὄλεθρος.
 Ἦτοι μὲν ῥ' ἐμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
- 444 ἤματι τῶδ' ἔσσεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.
 Ἦ, καὶ ὁ μὲν φύγαδ' αὐτίς ὑποστρέψας ἐβεβήκει
 τῶ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
- 448 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
 Δούπησεν δὲ πεσὼν· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 ὦ Σῶχ', Ἴππάσου νιὲ δαΐφρονος, ἵπποδάμοιο,
 φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
- 452 Ἄ δεῖλ', οὐ μὲν σοίγε πατήρ καὶ πότνια μήτηρ
 ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ

τόν), *sustinent*, meet his assault.—424. πρότμησις, the region of the navel, the parts near the reins: lit. what is cut first (*προτέμνω*) in the victim. M. Bothe, in fixing to this etymology the sign of doubt, has not thought of the word *σφαγή*, the throat, a term which has in like manner been transferred from the victim to the human kind.—425. Τῶ πλατεῖ τῆς χειρός, τῇ δρακί, *Sch. Palmá*.—427. = εὐγενοῦς.—430. See 6, 203. — 434, sqq. See 3, 356, sqq. — 437. See 5, 147. It separated the entire skin from the flesh, and took the skin off his side, but did not touch the vitals.—439. See 4, 185.—441. δειλός, in the sense of *δειλαιος*, unhappy.—445. See 5, 654.—446. See 8, 157.—453. καθαιρεῖν, *detrahere*, to draw down, cause to descend, lower

- 454 ὤμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
 Αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε διοὶ Ἀχαιοί.
- 456 Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάθυμοι ὄπως ἴδον αἶμ' Ὀδυσῆος,
- 460 κεκλόμενοι καθ' ὄμιλον, ἐπ' αὐτῷ πάντες ἔβησαν.
 Αὐτὰρ ὄγ' ἐξοπίσω ἀνεχάζετο, αὐε δ' ἑταίρους·
 τρὶς μὲν ἔπειτ' ἤϋσεν, ὅσον κεφαλὴ χάδε φωτός,
 τρὶς δ' ἄϊεν ἰάχοντος Ἀρηΐφιλος Μενέλαος·
- 464 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγυὺς ἑόντα·
 Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
 ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἴκετ' αὐτῆ,
 τῷ ἰκέλλη, ὡσεὶ ἐβιάτο μῶνον ἑόντα
- 468 Τρῶες, ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
 Ἄλλ' ἴομεν καθ' ὄμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 Δεῖδω, μήτι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς,
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.
- 472 Ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος
 φώς·
 εὔρον ἔπειτ' Ὀδυσῆα Διὶ φίλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῶες ἔπονθ', ὡς εἴ τε δαφουνοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὄντ' ἔβαλ' ἀνὴρ
- 476 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσι
 φεύγων, ὄφρ' αἷμα λιαρὸν καὶ γούνατ' ὀρώρη·

(the eyelids), an expression which very well paints the action of closing the eyes of the dead. — 454. Ionic fut. for ἐρύσουσι. — 455. κτερίζειν, to inter with pomp, make a solemn funeral. See 24, 38.— 458. κῆδε, see 5, 400. — 462. "Ὅσον ἢ κεφαλὴ τοῦ ἀνδρός ἰσχυσεὺν χωρῆσαι (lit. contain) μέγεθος φωνῆς, *Apoll.* Ἐμ χανδάνω, ἔχαδον (whence κάδος, *cadus*). We should have expected rather to find here the word *mouth, throat*, as Theocritus says: Τρὶς μὲν ὕλαν αὔσειν, ὅσον βαθὺς ἤρυγε λαιμός. But H. speaks here as a spectator of the extreme effort which Ulysses makes. The whole head of one who cries out at the top of his voice, is contracted, stretched by the effort to propel the sound; which is what the poet expresses when he says, "he cried with the whole capacity of his head;" and the French language by the colloquial expressions, *crier de toute sa tête, crier à pleine tête*. — 474. "The hero says that in going to visit the sources of the Simois, he traversed forests filled with jackals, θῶες. These animals live in numerous troops in hot countries, and therefore H. says θῶες in the plur.; and not to make a miserable jingle of words between θῶες and Τρῶες, as say the petty Scholiasts." *Dugas Montb.* This is one of H.'s most finished pictures. According to

478 αὐτὰρ ἐπειδὴ τόνγε δαμάσσεται ὠκύς οἰστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 480 ἐν νέμει σκιερῶ· ἐπὶ τε λῖν ἤγαγε δαίμων
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὧς ῥα τότε ἄμφ' Ὀδυσῆα δαίφρονα, ποικιλομήτην,
 Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι· αὐτὰρ ὕγ' ἦρος
 484 αἴσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἤντε πύργον,
 στῆ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 Ἦτοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὀμίλου,
 488 χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους.

Ajax scatters death among the Trojans. On the other wing, Hector vigorously presses Nestor and Idomeneus. Machaon is wounded by an arrow from Paris. Nestor, by the advice of Idomeneus, carries Machaon in his chariot out of the fight.

Αἴας δὲ Τρώεσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἷόν· ἔπειτα δὲ Πάνδοκον οὔτα·
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 492 Ὡς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισιν
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δὲ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει·
 496 ὧς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,
 δαΐζων ἵππους τε καὶ ἀνέρας. Οὐδέ πω Ἐκτωρ
 πεύθει, ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας παρ ποταμοῖο Σκαμάνδρου· τῆ ῥα μάλιστα
 500 ἀνδρῶν πίπτε κάρηνα, βοῆ δ' ἄσβεστος ὀρώρει
 Νέστορά τ' ἀμφὶ μέγαν καὶ Ἀρήϊον Ἰδομενεῖα.
 Ἐκτωρ μὲν μετὰ τοῖσιν ὀμίλει, μέμερα ῥέζων
 ἔγχει θ' ἵπποσύνη τε· νέων δ' ἀλάπαζε φάλαγγας.
 504 Οὐδ' ἂν πω χάζοντο κελεύθου δίοι Ἀχαιοί,

Aristotle, the jackal and the lion are enemies. — 476. τὸν ἤλυξε, *tenatorem oerous*. — 477. See 9, 610. — 478. = δαμάσσηται. — 482. ἀμφέπειν, to be busy about, to care for. See 7, 316.

492, sqq. See Virg. *Æn.* ii. 305, sqq. — 495. εἰς αὐτὸν φέρει, *Sch.* Otherwise ἐσφέρεσθαι is said of what one eats, *ingurgitare*. ἀφυσγετός, a mass of impurities and all kinds of things which the river swallows and mixes with the mud; probably fm ἀφύσσω, to draw. — 496. *Pervadabat, pervorsabat campum*. κλονέω, to agitate, push before one, what is vulgarly called turn topsy-turvy. — 503. τῆ τοῦ ἵππεύειν ἀριεῖᾳ, ἐμπειρίᾳ, *Eustath.* By his skill in fighting on the chariot. — 504. κελεύθου, sc. πολεμικῆς, the march against the

- 505 εἰ μὴ Ἀλέξανδρος, Ἑλένης πύσις ἠϋκόμοιο,
παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
ἰὼ τριγλώχινι βαλὼν κατὰ δεξιὸν ὤμον.
- 508 Τῷ ῥα περιδδειςαν μένεα πνεύοντες Ἀχαιοί,
μήπως μιν, πολέμοιο μετακλινθέντος, ἔλοιεν.
Αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον·
ᾠ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
512 ἄγρει, σῶν ὀχέων ἐπιβήσεο· παρ δὲ Μαχάων
βαινέτω· ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους.
Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
[ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν].
- 516 ᾠς ἔφατ'· οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
Αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο· παρ δὲ Μαχάων
βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἰητῆρος·
μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἄκοντε πετέσθην
520 νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.

Hector, informed of the disorder carried by Ajax into the Trojan ranks, traverses the field, scattering death among the Greeks. But Zeus does not permit him to encounter Ajax, into whose heart he inspires fear, so that he retires fighting. Eurypylus ranges himself by his side; but soon, wounded by an arrow of Paris, he quits the fight. At his voice the Greeks advance to support Ajax.

- Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν,
Ἐκτορι παρβεβαῶς, καί μιν πρὸς μῦθον ἔειπεν·
Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν,
524 ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί.
Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
εὐρὺ γὰρ ἀμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
528 κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα
ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
ἀλλήλους ὀλέκουσι, βοή δ' ἄσβεστος ὄρωρεν.
ᾠς ἄρα φωνήσας ἴμασεν καλλίτριχας ἵππους
532 μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἴοντες
ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοῦς,

enemy. — 509. μετακλίνεσθαι, to lean, incline to the other side. — 520. τῇ, sic.

528. = ἰθύνομεν. — 529. ἔριδα προβαλεῖν, lit. to cast forward the strife: to engage in fight; doubtless by a metaphor drawn from missile weapons. In the same way ἔριδα προφέρεισθαι, 3, 7. — 532. Πληγῆς αἰσθόμενοι, Sch. The description that follows is imitated by

- 534 στείβοντες νέκυάς τε καὶ ασπίδας· αἵματι δ' ἄξων,
 νέρθεν ἅπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δίφρον,
 536 ἄς ἄρ' ἀφ' ἰππείων ὀπλέων ραθάμιγγες ἔβαλλον,
 αἷ τ' ἀπ' ἐπισσώτρων. Ὁ δὲ ἴετο δῦναι ὄμιλον
 ἀνδρόμεον ῥῆξαι τε, μετάλμενος· ἐν δὲ κυδοιμὸν
 ἤκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
 540 Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 ἔγχεί τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν·
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.
 [Ζεὺς γάρ οἱ νεμεσᾶθ', ὄτ' ἀμείνονι φωτὶ μάχοιτο.]
 544 Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσεν
 στῆ δὲ ταφίων, ὄπιθεν δὲ σάκος βάλεν ἑπταβόειον·
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 548 Ὡς δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 ἐσσεύοντο κύνες τε καὶ ἀνέρες ἀγροιώται,
 οἷτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι,
 πάννουχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 552 ἰθύει, ἀλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίοι αἴσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τάς τε τρεῖ, ἐσσύμενός περ·
 ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
 556 ὧς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ
 ἦιε, πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
 Ὡς δ' ὄτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας

Virg., *Æn.* xii. 337, sqq. — 537. αἷ τε (ραθάμιγγες αἱ) ἀπὸ τῶν ἐπισσ. — 539. Lit., “he drew back, or removed very little from the lance;” i. e. he did not quit it; he kept fighting on. — 543. A line interpolated, if we may trust the quotation of the passage by Aristarchus and Plutarch. ὄτ' = ὅτι. — 544. = Αἴαντι, here and 579. — 545. ταφίων, see 24, 360. — 546. Διὰ δέος ὑπεχώρησε, Sch. — 547. See 6, 496. Ἔστι σὲ ἀμείβειν γόνυ γουνὸς τὸ βραχὺ προποδίζειν καὶ μὴ μακρὰ βιβάζειν. *Eustath.* Lit. “to change one knee for the other,” i. e. to put alternately one foot before the other. This slow and courageous retreat gives occasion to two comparisons; in the one figures the lion, of which Aristotle says (*Hist. of Animals*, ix. ch. 31), “that he never flies on the plain,” ἀλλ' ἐὰν καὶ διὰ πλῆθος ἀναγκασθῆ τῶν θηρευόντων ὑπαγαγεῖν, βιάδην ὑποχωρεῖ καὶ κατὰ σκέλος καὶ κατὰ βραχὺ ἐπιστρεφόμενος; he only flies when he arrives at covered places. Virg. has imitated this whole passage, *Æn.* ix. 789. sqq. — 548. Τὸ μέσον τῆς ἀλῆς, ὅπου τῶν βοῶν αἱ στάσις, Sch. — 550. See 176. — 554. δετή, fm δῖω, σίνετα, ligata, a faggot of pieces of wood cut thin and tied together, a torch. — 557. See 5, 566. — 558. As we have said above, the mode

- 559 νωθής, ᾧ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,
 560 κείρει τ' εἰσελθὼν βαθὺ λήιον· οἱ δέ τε παῖδες
 τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ δ' ἐξήλασεν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὡς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 564 Τρῶες ὑπέρθυμοι τηλέκλειτοί τ' ἐπίκουροι,
 νύσσοντες ξυστοῖσι μέσον σάκος, αἶεν ἔποντο.
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς,
 αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας
 568 Τρώων ἵπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν.
 Πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὀδεύειν·
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺ
 ἰστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 572 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν, ὄρμενα πρόσσω·
 πολλὰ δὲ καὶ μεσηγύ, πάρος χρόα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
 Τὸν δ' ὡς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱός,
 576 Εὐρύπυλος, πυκινόισι βιαζόμενον βελέεσιν·
 στῆ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 580 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων.
 Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἴστῳ
 584 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων·
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 588 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμαρ

of regarding animals, and of putting them on a parallel with men, is very variable, and changes greatly according to the people and the epochs of civilization. For H., this comparison of Ajax with an ass is quite as noble as that with a lion, which precedes. It is the same in Holy Scripture, "*Issachar* (says Jacob in blessing his sons) *asinus fortis, accubans inter terminos.*" ἐβίησατο παῖδας is just the same as in English, "force the guard," the boys his guardians, his conductors; i. e. entered in spite of them into the corn-field. — 560. κείρειν and *tondere* are often said of animals browsing on the herbage, as in French, *tondre*. — 569. Ἐμ εἶργω. Ἐκώλυε τοὺς Τρῶας ἐμπίπτειν ταῖς ναυσί, Sch.—572. = ἐπάγησαν.—573. Ἐφάψασθαι, ἐπιθίγειν, Sch.—574. The poet attributes to the javelin the sentiment and

- 589 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔ φημι
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος· ἀλλὰ μάλ' ἄντην
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.
 592 Ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ'
 αὐτὸν
 πλησίοι ἕστησαν, σάκε' ὤμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἤλυθεν Αἴας,
 στῆ δὲ μεταστρεφθείς, ἐπεὶ ἴκετο ἔθνος ἑταίρων.
 596 Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο.

Achilles perceives Nestor. He sends Patroclus to ask him what wounded warrior he is carrying back. Patroclus rejoins Nestor in his tent and recognizes Machaon. Nestor tells him of the disorder of the Greeks. He deplures the obstinacy of Ajax; then, carrying himself back to the days of his youth, he relates to Patroclus how once he fought with the Eleans, and, in spite of his father, saved his country.

- Νέστορα δ' ἐκ πολέμοιο φέρων Νηληϊαίῃ ἵπποι
 ἰδρῶσαι· ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 Τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 600 ἐστήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηϊ,
 εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυόεσσαν.
 Αἶψα δ' ἑταῖρον ἔον Πατροκλῆα προσέειπεν,
 φθειγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
 604 ἔκμολεν ἴσος Ἄρηϊ· κακοῦ δ' ἄρα οἱ πέλεν ἀρχή·
 Τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός·
 Τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεῖώ
 ἐμεῖο;
 Τὸν δ' ἀπαμειβόμενος προσέφη πύδας ὠκύς Ἀχιλ-
 εύς·
 608 Δῖε Μενoitιάδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 νῦν οὔτω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεῖώ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.
 Ἄλλ' ἴθι νῦν, Πάτροκλε Διὶ φίλε, Νέστορ' ἔρειο,

the desire of him who hurls it.—579. See 5, 337.—593. = εἰς ὤμον.—596. δέμας, *instar*, in the accus., as elsewhere *δίκτην*, *τρόπον*, *πάδα*, *more*, with gen.

600. πρύμνη, adj. as 7, 383; 10, 35.—601. ἰῶκα, *heteroclitice accus.*, formed after another declension, of *ἰωκή* (see 5, 521, 740). The existence of the nom. *ἰώξ* cannot be established.—603. Speaking of the vessel, on board of which he was. *κλισίηθεν* depends on *ἔκμολεν*.—604. In the same way Æneas, "*Hinc mihi prima mali labo.*" Æn. ii. 97.—606. For the construction see 9, 75.—609. See 1, 407.

- 612 ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 Ἦτοι μὲν τάγ' ὄπισθε Μαχάονι πάντα ἕοικεν,
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμαυῖαι.
- 616 Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέιθεθ' ἑταίρω·
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν·
- 620 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος
 ἐξ ὀχέων· τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων,
 στάντε ποτὶ πνοιήν παρὰ θιν' ἄλός· αὐτὰρ ἔπειτα
 ἐς κλισίην ἔλθόντες ἐπὶ κλισμοῖσι κάθιζον.
- 624 Τοῖσι δὲ τεῦχε κυκειῶ ἑϋπλόκαμος Ἐκαμήδη,
 τὴν ἄρετ' ἐκ Γενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
 ἕξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων·
- 628 ἣ θφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλήν, κυανόπεζαν, εὐξοον· αὐτὰρ ἐπ' αὐτῆς
 χάλκειον κάνεον· ἐπὶ δὲ κρόμμον, ποτῶ ὄψον,
 ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν·
- 632 πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραιός,
 χρυσείοις ἤλοισι πεπαρμένον· οὐατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον
 χρύσειαι νεμέθοντο· δύω δ' ὑπὸ πυθμένες ἦσαν.
- 636 Ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης,
 πλείον ἔον· Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 Ἐν τῷ ρά σφι κύκησε γυνή, εἰκυῖα θεῆσιν,

— 621, 622. Πρὸς ἀνεμον ἐπιστραφέντες τὸν ἰδρῶτα ἐξηραίνοντο, *Sch.* — 624. = κυκειῶνα, fm κυκάω, *πισσο*. The ingredients of this drink are named at 638, sqq. — 625. See 9, 188. — 627. Ἐξαίρετον ἔδωκαν, *Sch.* *Exemerunt* = *eximiam dederunt*. — 628. ἐπιπροΐάλλω, to push forward towards one. — 630. ὄψον was the generic name of every thing they ate with bread, and which gave it a relish. Here the onion is qualified by ποτῶ ὄψον, “a seasoning of the drink,” because it excites thirst. — 631. χλωρόν, fresh. ἀκτὴ, fm ἄγνυμι, *frango*: *frumenti fractura*, i. e. *frumenta* or *hordeum tusa*. This flour gave what the Latins call *puls*; which, when dried, formed a kind of cake, which they ate either dry, or moistened. ἱεροῦ, as 5, 499, ἱράς κατ' ἀλώας. Hesiod has said Δημήτερος ἱερὸν ἀκτὴν.— 633. See 1, 246. ὄτρα, the handles. In German, *aures* and *ansae* are also expressed by the same word; but custom has introduced a distinction by the vowels; the first *ohr*, plur. *ohren*; the second *œhr*, plur. *œhre*. — 635. A lengthening of νέμομαι, *rascere*. Νεμομίνας, P 2

- 639 οἴνω Πραμνείῳ, ἐπὶ δ' αἴγειον κνή τυρὸν
 640 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνεν·
 πινόμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκείῳ.
 Τῷ δ' ἐπεὶ οὖν πίνουντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες·
 644 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 Τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὤρτο φαεινοῦ,
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάασθαι ἄνωγεν.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο, εἶπέ τε μῦθον·
 648 Οὐχ ἔδος ἐστί, γεραιὲ Διοτρεφές, οὐδέ με πείσεις.
 Αἰδοῖός, νεμεσητὸς ὃ με προέηκε πυθέσθαι,
 ὄντινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς
 γιγνώσκω· ὀρόω δὲ Μαχάονα, ποιμένα λαῶν.
 652 Νῦν' δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλλῆϊ
 εὖ δὲ σὺ οἶσθα, γεραιὲ Διοτρεφές, οἶος ἐκείνος
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.
 Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἰππότα Νέστωρ·
 656 Τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδεν
 πένθεος ὅσσον ὄρωρε κατὰ στρατόν. Οἱ γὰρ ἄρι-
 στοὶ
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
 660 Βέβληται μὲν ὁ Τυδείδης, κρατερὸς Διομήδης·
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτός, ἠδ' Ἀγαμέμνων
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἶστῳ·]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἠγαγον ἐκ πολέμοιο,
 664 ἰῶ ἀπὸ νευρῆς βεβλημένον. Αὐτὰρ Ἀχιλλεύς,
 ἐσθλὸς ἔων, Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει.
 Ἥ μένει, εἰσόκε δὴ νῆες θοαὶ ἄγχι θαλάσσης,
 Ἄργείων ἀέκητι, πυρὸς δηϊοιο θέρωνται,
 668 αὐτοὶ τε κτεινώμεθ' ἐπισχερώ;—οὐ γὰρ ἐμῆ ἴς

τουτέστι ζώσαις, ἐφείσαν αἱ πέλειαι, Sch. — 639. Pliny, *Nat. Hist.* xiv. 6: "Pramnio vino etiam nunc honos durat. Nasoitur Smyrna regione, juxta delubrum Matris deum." Father Hardouin adds: *et in Icaro insula, ubi scopulus Pramnius, et in Lesbo, et in Ephesino agro.* ἔκνη, imperf. of κνήμι = κνάω, to scrape.—648. *Nunc non est sessio, i. e. sedendi tempus.* — 649. νεμεσητός (ἐστιν) ὅς με . . .—652. We must join πάλιν εἶμι, *redibo.* — 658. πένθεος depends on τι. — 659. = κείνται. — 662. This line, wanting in the best MSS., has been inappropriately transported hither from 16, 27, for Nestor knew not of the wound received by Eurypylus. — 667. ἀέκητι, adv. construed with gen., *against the will of the Greeks.* For the rest of the line see

- 669 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
 Εἴθ' ὥς ἠβώοιμι, βίη δέ μοι ἔμπεδος εἶη,
 ὥς ὀπότη' Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
- 672 ἀμφὶ Βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
 ἔσθλόν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκεν,
 ῥύσι' ἐλαυνόμενος. Ὁ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,
- 676 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.
 Ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἠλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πώεα οἰῶν,
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
- 680 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα,
 πάσας θηλείας, πολλῆσι δὲ πῶλοι ὑπῆσαν.
 Καὶ τὰ μὲν ἠλασάμεσθα Πύλον Νηληϊῖον εἴσω
 ἐννύχιοι προτὶ ἄστν· γεγήθει δὲ φρένα Νηλεύς,
- 684 οὔνεκά μοι τύχε πολλὰ νέψ πόλεμόνδε κίοντι.
 Κήρυκες δ' ἐλίγαινον ἄμ' ἠοῖ φαινομένηφιν,
 τοὺς ἴμεν, οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖν·

6, 331, and 2, 415. — 668. ἐπισχερό, in succession, in file, one after the other ; in prose, ἐφεξῆς.—670, sqq. The digression we are going to read has raised an outcry of reproaches against H., or against those who are thought to have arranged these poems in the order in which they have come down to us. Almost all the commentators find it entirely misplaced. It seems, however, that the appropriateness of this digression is easy to discover. Let us disengage it from the details, in which the Homeric poetry delights, from that prolixity which comes with a good grace from the mouth of an old man, and here is, at the bottom, the narrative of Nestor : “ The Epeans, irritated at the success of the Pylians, came with their whole force to crush the town of Pylos. My father forbade me to fight ; he hid my horses. I fought, in spite of him, without my chariot. The first enemy I killed was the king's son-in-law, and I struck terror into the Epeans. Zeus gave me a complete victory, and our town was saved.” This story, addressed to Patroclus, is perfectly in keeping. It is an indirect way of saying to him, “ All the Greeks are in danger of yielding beneath the blows of the Trojans ; allow thyself to be persuaded, and fight in spite of Achilles. Zeus will give thee the victory.” Such is the object of Nestor's long speech. The example of a similar position, and the success of a generous resolution, ought to predispose the mind of Patroclus to yield to the direct solicitations, which Nestor will address to him, beginning at 765. I shall repeat, then, on the subject of this digression, the dictum of Horace : (*Homerus*) *nil molitur inepte*.—672. Περὶ βοῶν ἀπειλασίας, *Sch.*—674. Middle : *michi abigens (ex ipsius armentis) pignora*, for a debt to the Eleans ; see 686. — 677. Ληΐδα, see 9, 125.—679. In words of four short syllables, Epic poetry lengthens one of them, for the exigency

- 687 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 688 δαίτρενον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὄφειλον,
 ὡς ἡμεῖς παῦροι, κεκακωμένοι, ἐν Πύλῳ ἤμεν·—
 ἔλθων γὰρ ῥ' ἐκάκωσε βίη Ἡρακλεΐη
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὄσσοι ἄριστοι.
 692 Δώδεκα γὰρ Νηληϊος ἀμύμονος υἱέες ἤμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 Ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο.—
 696 Ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μὲγ' οἴων
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 Καὶ γὰρ τῷ χρεῖος μὲγ' ὀφείλετ' ἐν Ἡλιδι δίη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 700 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Λυγείας
 κάσχεθε· τὸν δ' ἐλατῆρ' ἀφίει, ἀκαχήμενον ἵππων.
 Τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων,
 704 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν
 [δαιτρεύειν, μήτις οἱ ἀτεμβόμενος κίοι ἴσης].
 Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ τε ἄστῳ
 ἔρδομεν ἰρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 708 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,
 πανσυδίῃ· μετὰ δέ σφι Μολίονε θωρήσσουντο,

of the hexameter.—681. See 10, 216.—688. Ἐμίριζον, Sch. Epēus, son of Poseidōn, was the first king of these countries; his son Elēus founded Elis. Hence Ἐπειοὶ and Ἠλεῖοι, two names of the same people. “The Epēans had to pay a debt to many amongst us; for we remained few in number . . . , &c.” This apparent contradiction is explained in what follows, “by their long and violent hostilities, the Epēans had greatly reduced the number of the Pyliaus; on which account those who remained had almost all experienced some loss in family or goods.” —690. After the murder of Iphitus, Hercules wished to be purified by the Pyliaus. They shut against him the gates of their town; hence this war of the enraged hero, on which H. has given further details, 5, 392, sqq.—691. = ἐκτάθησαν, fm κτείνω.—700. Elis bred excellent horses, and the idea of racing these animals arose there, as we see from the present passage, at a very early period. The Olympic games, however, were not founded till long after; although Sophocles (Electra) makes them ascend to the heroic times. Nestor mentions, 23, 638, other races which had taken place, in his youth, at the funeral of Amarynceus, king of the Epēans.—701. ὄλω, and several other verbs have not fut. but in the middle.—702. = κατέσχε. Dolentem ob equos; see 5, 24; 24, 550.—705. A line which the ancient critics judged, inappropriately, transported hither from the Odyssey, 9, 42, and 549. —709. See 2, 12,

- 710 παῖδ' ἔτ' ἰόντ', οὐπω μάλα εἰδότε θούριδος ἀλκῆς.
 Ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
 712 τηλοῦ ἐπ' Ἀλφειῶ, νεάτη Πύλου ἡμαθόεντος
 τὴν ἀμφεστρατόωντο διαρῥαῖσαι μεμαωτες.
 Ἄλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου, θωρήσσεσθαι,
 716 ἔννυχος, οὐδ' ἀέκοντα Πύλον κατά λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. Οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυψεν δέ μοι ἵππους
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
 720 Ἄλλὰ καὶ ὡς ἵππεῦσι μετέπρεπον ἡμετέροισιν,
 καὶ πεζός περ ἑών· ἐπεὶ ὡς ἄγε νεῖκος Ἀθήνη.
 Ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἅλα βάλλων,
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν Ἡῶ διαν
 724 ἱππῆες Πυλίων, τὰ δ' ἐπέρρειον ἔθνεα πεζῶν.
 Ἐνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 Ἐνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλά,
 728 ταῦρον δ' Ἀλφειῶ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν·
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 732 ἀμφὶ ῥοὰς ποταμοῖο. Ἄτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστν διαπραθέειν μεμαῶτες·

“Pherecydes (p. 81, *Fragments Historiorum*, collect. Didot) says that the *Molions* or *Molionides* were called *Cteatus* and *Eurytus*, that they were sons of Poseidōn and *Molione*, daughter of *Molius*, but that fame gave them Actor for their father; indeed Nestor names them below Ἀκτορίωνε, sons of Actor.” Pherecydes adds that they were double; i. e. that the same body carried their two heads and four hands. This fable does not belong to the ideas of H. Nestor speaks of the two sons of Actor in 23, 638, sqq., as of two distinct persons. However it may be, Plutarch, in his Treatise on Fraternal Love, alludes to this opinion on the Molionides, “Now-a-days we are not less astonished when two brothers appear united, than if we saw the Molionides, whose two bodies were united by one nature.” *Dugas Montb.*—711. A town situated on the Alphēus, “fertile in reeds,” θρύον. Above, 2, 592, it is called Θρύον.—714. Διεληλύθεισαν, Sch. On δὲ after ὅτε, see 1, 137. — 716. This line forms a parenthesis. — 721. ἦγε, conducted, governed.—722. According to Strabo and Pausanias, it is the river afterwards called Anigrus.—726. Μεισημβρινοί, Sch. On the south, see 8, 530. — 729. ἀγελαίη, fm ἀγίλη, a herd; which they allow to feed with the herd, and do not yoke. It is the same thing as βοῦς ἀδμήτη, promised to Athēnē 10, 293. — 730.

- 734 ἀλλά σφι προπάροιθε φάνη μέγα ἔργον Ἄρηος.
 Εὔτε γὰρ ἠέλιος φαέθων ὑπερέσχεθε γαίης,
 736 συμφερόμεσθα μάχη, Δίί τ' εὐχόμενοι καὶ Ἀθήνη
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵπ-
 πους,
 Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Αὐγείαιο,
 740 πρεσβυτάτην δὲ θύγατρ' εἶχε Ξανθὴν Ἀγαμήδην,
 ἣ τόσα φάρμακα ἤδη, ὅσα τρέφει εὐρεῖα χθών.
 Τὸν μὲν ἐγὼ προσιόντα βάλλον χαλκῆρεϊ δουρί
 ἤριπε δ' ἐν κούρησιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 744 στήν ῥα μετὰ προμάχοισιν. Ἀτὰρ μεγάθυμοι
 Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα,
 ἠγεμόν' ἱππήων, ὃς ἀριστεύεσκε μάχεσθαι.
 Αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι Ἴσος·
 748 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὑδάξ ἔλον οὔδας, ἐμῶ ὑπὸ δουρὶ δαμέντες·
 καὶ νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα,
 εἰ μὴ σφωε πατήρ εὐρυκρείων Ἐνοσίχθων
 752 ἐκ πολέμου ἐσάωσε, καλύψας ἠέρι πολλῇ.
 Ἐνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξεν·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες,
 756 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους,
 πέτρης τ' Ὠλενίης, καὶ Ἀλεισίου ἔνθα κολώνη
 κέκληται· ὄθεν αὐτίς ἀπέτραπε λαὸν Ἀθήνη.
 Ἐνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 760 ἄψ ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους,
 πάντες δ' εὐχετόωντο θεῶν Δίί, Νέστορί τ' ἀνδρῶν.
 Ὡς ἔον, εἶποτ' ἔον γε μετ' ἀνδράσιν. — Αὐτὰρ
 Ἀχιλλεὺς
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 764 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.

τέλος, see 10, 56.—735. Neut. signif. : rose upon the earth. φαέθων, "brilliant," is never a proper name in H. — 741. What they call, *simples*. — 749. See 2, 418. — 752. See 3, 381; 5, 776.—753. See 1, 353.—754. σπιδής, an old adj. which means *extended*.—756, sqq. A town and places in Elis; see 2, 615, sqq. Alisius, one of the unfortunate aspirants to the marriage of Hippodamia, daughter of Pelops.—762. = ἦν. The sense will be explained by our n., 3, 180.—763.

- 765 ὦ πέπον, ἣ μὲν σοίγε Μενοίτιος ὦδ' ἐπέτελλεν
 ἤματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
 νῶϊ δέ τ' ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 768 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὡς ἐπέτελλεν.
 Πηλῆος δ' ἰκόμεσθα δόμους εὐναιετάοντας,
 λαὸν ἀγείροντες κατ' Ἀχαιίδα πουλυβότειραν.
 Ἔνθα δ' ἔπειθ' ἦρωα Μενοίτιον εὐρομεν ἔνδον,
 772 ἠδὲ σέ, παρ δ' Ἀχιλῆα. Γέρων δ' ἰππηλάτα Πηλεὺς
 πίονα μηρί' ἕκαιε βοὸς Διὶ τερπικεραύνῳ
 αὐλῆς ἐν χόρτῳ ἔχε δὲ χρύσειον ἄλεισον,
 σπένδων αἶθοπα οἶνον ἐπ' αἶθομένοις ἱεροῖσιν.
 776 Σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στήμεν ἐνὶ προθύροισι ταφῶν δ' ἀνόρουσεν Ἀχιλ-
 λεύς,
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάασθαι ἄνωγεν,
 ξείνιά τ' εὐ παρέθηκεν, ἃ τε ξείνοις θέμις ἐστίν.
 780 Αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος,
 ἦρχον ἐγὼ μύθοιο, κελεύων ὑμῖν ἄμ' ἔπεσθαι
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ὦ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
 784 αἰὲν ἀριστεύειν καὶ ὑπέροχον ἔμμεναι ἄλλων
 σοὶ δ' αὖθ' ὦδ' ἐπέτελλε Μενοίτιος, ἄκτορος υἱός·
 Τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι βίῃ δ' ὄγε πολλὸν ἀμεί-
 νων·
 788 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος, ἠδ' ὑποθέσθαι,
 καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ.
 ὦς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθειαι. Ἄλλ' ἔτι καὶ
 νῦν
 ταῦτ' εἴποις Ἀχιλῆϊ δαΐφρονι, αἶ κε πίθηται.
 792 Τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπῶν; ἀγαθὴ δὲ παραίφασίς ἐστὶν ἑταίρου.

Will alone profit by his valour; see 24, 556.—764. The translation *post deploraturum* is insufficient. It does not explain the idea of *change* implied in *μετά*. — 769. *Veneramus*.—773. See 1, 460.—774. Ἐν τῷ περιφράγματι ἢ περιωρισμένῳ τόπῳ τῆς αὐλῆς, *Sch.* The altar of Zeus Herkeius, ἑρκείος, fm ἑρκος, an enclosure. — 776. See n., 483.—777. See 9, 193.—779. θέμις ἐστὶ (παραθεῖναι).—784. See 6, 208. — 788. Instead of imperatives. *πυκινόν*, discreet, prudent, wise. See 2, 55. — 789. This passage proves that *σημαίνειν* is very much less strong than “to command, give orders,” as ordinarily translated. Although the context often gives it this sense, the verb itself

794 Εἰ δὲ τινα φρεσὶν ἦσι θεοπροπίνην ἀλεείνει,
καὶ τινὰ οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
796 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
Μυρμιδόνων, αἷ κέν τι φόως Δαναοῖσι γένηαι
καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
αἷ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
800 Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
Ῥεῖα δέ κ' ἀκμηῆτες κεκμηότας ἄνδρας αὐτῇ
ῶσαισθε προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων.

Patroclus, regaining the ships of Achilles, meets Eurypylus. They deplore together the evils of the Greeks, and, on the demand of Eurypylus, Patroclus conducts him to the camp, and attends to his wounds.

804 Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν
βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα.
Ἄλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσεύς θείοιο
ἶξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
808 ἦην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχαστο βωμοί·
ἐνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησεν,
Διογενῆς Εὐαιμονίδης, κατὰ μηρὸν οἴστω,
σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
812 ὤμου καὶ κεφαλῆς· ἀπὸ δ' ἔλκεος ἀργαλέοιο
αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
Τὸν δὲ ἰδὼν ᾗκτειρε Μενoitίου ἄλκιμος υἱός,
καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
816 Ἄ δειλοί, Δαναῶν ἠγήτορες ἠδὲ μέδοντες,
ὥς ἄρ' ἐμέλλετε, τῆλε φίλων καὶ πατρίδος αἴης,
ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ;
Ἄλλ' ἄγε μοι τόδε εἶπέ, Διοτρεφὲς Εὐρύπυλ' ἦρως

preserves that of "to point out what is to be done." — 793. See 6, 62.—794, sqq. This presage is expressed in 9, 410, and elsewhere. —796. Aor. of προίημι.—797. φῶς, see 6, 6.—799. Elsewhere ἴσκω.—801. *Parva (nunc est) respiratio a pugna*; i. e. we fight without cessation. [Lucas repeats ἀνάπνευσις with ὀλίγη: 'even short breathing-time is (still) a breathing-time in war,' i. e. is a valuable time for recruiting the strength and spirits of the soldiers. So S.]

806. Among the vessels drawn up on shore, those of Ulysses occupied the centre; see 8, 222, sqq. A sort of public place had been there contrived, for the meetings of the army, for the proclamation of orders, and for deliberations (ἀγορή), for the exercise of justice (θέμις), and for the celebration of the sacrifices. — 818. ἄσειν, see 6, 289, also 21, 127. ἀργέτα δημόν (remark the accent). Elsewhere

- 820 ἢ ῥ' ἔτι που σχήσουσι πελώριον Ἔκτορ' Ἀχαιοί,
ἢ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες ;
Τὸν δ' αὐτ' Εὐρύπυλος βεβλημένος ἀντίον ἠΰδα·
Οὐκέτι, Διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
824 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνρσιν πεσέονται.
Οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε,
χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
828 Ἀλλ' ἐμὲ μὲν σὺ σάωσον, ἄγων ἐπὶ νῆα μέλαιναν·
μηροῦ δ' ἔκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν
νίζ' ὕδατι λιαρῶ· ἐπὶ δ' ἤπια φάρμακα πάσσε,
ἔσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
832 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων·
ἰητροὶ μὲν γάρ, Ποδαλείριος ἠδὲ Μαχάων,
τὸν μὲν ἐνὶ κλισίρσιν ὀϊομαι ἔλκος ἔχοντα,
χρηΐζοντα καὶ αὐτὸν ἀμύμονος ἰητῆρος,
836 κεῖσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἄρηα.
Τὸν δ' αὐτε προσέειπε Μενoitίου ἄλκιμος υἱός·
Πῶς τ' ἄρ' εἶοι τάδε ἔργα ; τί ρέξομεν, Εὐρύπυλ'
ἦρως ;
ἔρχομαι, ὄφρ' Ἀχιλλῆϊ δαΐφρονι μῦθον ἐνίσπω,
840 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν·
ἀλλ' οὐδ' ὥς περ σεῖο μεθήσω τειρομένοιο.
Ἦ, καὶ ὑπὸ στέρνοιο λαβῶν ἄγε ποιμένα λαῶν
ἔς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
844 Ἔνθα μιν ἐκτανύσας, ἐκ μηροῦ τάμνε μαχαίρῃ
ὄξυ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν

ἀργῆτι, as 3, 419.—830. See 5, 401. — 831. προτί (= πρὸς) Ἀχιλλῆος, ab Achille.—832. We have seen Chiron teaching medicine to Æsculapius himself, 4, 219. Chiron was an exception among these centaurs, an unjust and violent race, mentioned 1, 268, under the name of Φῆρες, an Æolian form of θῆρες, whence the Lat. *ferus*. — 833. Nom. absolute. The sentence is begun to be thus continued : ὁ μὲν, ὡς οἶομαι, ἔλκος ἔχων . . . κεῖται. It is not till the second member that the nom. re-appears : ὁ δὲ . . .—838. M. Thiersch has corrected πῶς κ' ἄρ' εἶοι (in prose, πῶς ἂν οὖν εἶη), which diminishes the liveliness of the expression.—840. See 8, 80.—841. = οὐδ' οὕτως σοῦ περ. "The poet disposes this accident thus for the sake of probability, that Patroclus, remaining with Eurypylus, may stop long enough to witness the attack on the entrenchments, and that the great danger he sees with his own eyes may excite him to make more vigorous efforts to bend Achilles." *Eustath.* (translated by Madame Dacier.) — 843. Ὑπίστρωσε, Sch. See 7 86.—845. Else-

846 νίζ ὕδατι λιαρῶ· ἐπὶ δὲ ρίζαν βάλε πικρὴν,
 χερσὶ διατρίψας, ὀδυνήφατον, ἧ οἱ ἀπάσας
 848 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ'
 αἷμα.

where ἔχευευκίς. See 1, 51. — 846. It was, according to some, the root of the Achillea (*A. millefolium*. Linn.); to others, that of the *aristolochia*, called ἰσχαίμος (fm ἰσχειν αἷμα, *cohibere cruorem*).

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Μ.

[Τειχομαχία.]

Hector and the Trojans drive back the Greeks to the ramparts. Polydamas proposes to the Trojans to leave their chariots and horses at the edge of the fosse and assail the wall. They form in five bodies for the attack.

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
'Αργεῖοι καὶ Τρῶες ὀμιλαδόν· Οὐδ' ἄρ' ἔμελλεν
4 τάφρος ἔτι σχήσειν Δαναῶν καὶ τεῖχος ὑπερθεν
εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
ἤλασαν· οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
ὄφρα σφιν νῆας τε θοὰς καὶ ληίδα πολλήν
8 ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὔτι πολὺν χρόνον ἔμπεδον ἦεν.
Ὀφρα μὲν Ἐκτωρ ζῶος ἔην, καὶ μῆνι' Ἀχιλλεύς,
καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλεν,
12 τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
Αὐτὰρ ἐπεὶ κατὰ μὲν Ἰσθμῶν θάνατον ὄσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων, οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,

3, sqq. οὐδ' ἄρ' ἔμελλεν . . ., to the end of the 9th line. This whole sentence is clear and perfectly natural ; but how greatly does it differ from the periodical structure formed after the severe rules of the chastened style ! Those rules are the result of a philosophic labour of the human mind, which had not yet been undertaken at the epoch of the Ionian minstrels, but which presents itself, though in a still unfinished state, in Herodotus. This labour consisted in including the expression of a complex thought in a well-rounded whole, by means of the syntactical order, and the mutual and strictly logical dependence of the different parts of that thought. The pupil will gain an instructive insight into the difference of the two styles, if he tries to convert the contents of these eight lines into a period of regular prose. — 6. See 7, 445, sqq. — 11. = ἔπελεν (*erat*). — 14. = ἐδάμησαν. ἐλίποντο, were left, survived, *superstites*

15 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
 16 Ἀργεῖοι δ' ἐν νησι φίλην ἐς πατρίδ' ἔβησαν·
 δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
 τείχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες,
 ὄσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσιν,
 20 Ῥῆσός θ' Ἐπτάπορος τε, Κάρησός τε Ῥοδῖος τε,
 Γρήνικός τε καὶ Αἴσηπος, δῖός τε Σκάμανδρος,
 καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλειαι
 κάππεσον ἐν κονίησι, καὶ ἡμιθέων γένος ἀνδρῶν·
 24 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπύλ-
 λων,
 ἐννῆμαρ δ' ἐς τείχος ἴει ῥόον· ὕε δ' ἄρα Ζεὺς
 συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 Αὐτὸς δ' Ἐννοσίγαιος, ἔχων χεῖρεσσι τρίαιναν,
 28 ἠγεῖτ'· ἐκ δ' ἄρα πάντα θεμείλια κύμασι πέμπεν
 φιλρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί·
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον,
 αὐτίς δ' ἠϊόνα μεγάλην ψαμάθοισι κάλυψεν,
 32 τείχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 καὶ ῥόον, ὑπερ πρόσθεν ἴεν καλλιῤῥοον ὕδωρ.
 Ὡς ἄρ' ἔμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχη ἐνοπή τε δεδήει
 36 τείχος εὐδμητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν', Ἀργεῖοι δέ, Διὸς μᾶστιγι δαμέντες,
 νηυσὶν ἐπι γλαφυρῆσιν ἐελμένοι ἰσχανόωντο,
 Ἐκτορα δειδιότες, κρατερὸν μήστωρα φύβοιο·

erant.—19. Ἰδαίων ὀρέων, plur., with reference to the several peaks of Ida, whence descended these rivers, i. e. Lectus, Gargarum, Phalacræ, &c. — 20. Pliny says of these four rivers: *Homero celebrati, nunc vestigia non habent.* — 21. The Granicus, celebrated for Alexander's victory. The Αἴσηπος, mentioned above, 2, 825. — 22. Grammarians explain βοάγρια by ἀσπίδες ἐκ βοῶν ἀγρίων. However, as H., in regard to these bucklers, nowhere mentions wild bulls, there is another etymology fm ἀγείρω (*boum coria collecta, cumulata*), which merits consideration.—24. Ὀμοῦ, εἰς τὸ αὐτό, Sch.—25. Pronounce like συνεχές. ἀλίπλοα, ὑπὸ τῆς θαλάσσης ἐπιπλέομενα, Sch. *Marino fluctu superfusa.* This whole episode has been inspired in H. by religious sentiment. He could not abstain from mentioning incidentally the destiny of a great work executed without any invocation of the gods. — 28. ἐξέπεμπεν, *emovit.* — 30. *Complanavit, solo aquavit.* ἀγάρρ., ἄγαν ῥοώδη, Sch., having an impetuous current. — 33. ἴεν, in the sing. means, "where formerly each of them caused its water to flow."—35. See 2, 92.—36. δούρατα, the timbers, planks.—38. Συγκεκλεισμένοι κατεῖχοντο, Sch. See 1, 409.

40 αὐτὰρ ὄγ', ὡς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλη.
 Ὡς δ' ὄτ' ἂν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῆσιν
 κάπριος ἢ ἐλέων στρέφεται, σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 44 ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειαῖς
 αἰχμᾶς ἐκ χειρῶν· τοῦ δ' οὔποτε κυδάλιμον κῆρ
 ταρβεῖ οὐδὲ φοβεῖται· ἀγνηρορὴ δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 48 ὄππη τ' ἰθύση, τῆτ' εἴκουσι στίχες ἀνδρῶν·
 ὡς Ἐκτωρ ἂν ὄμιλον ἰὼν εἰλίσσειθ' ἑταίρους
 τάφρον ἐποτρύνων διαβαινέμεν. Οὐδέ οἱ ἵπποι
 τόλμων ὠκύποδες· μάλα δὲ χρεμέτιζον, ἐπ' ἄκρω
 52 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὔτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥηϊδίη· κρημνοὶ γὰρ ἐπηρεφές περὶ πᾶσαν
 ἕστασαν ἀμφοτέρωθεν· ὑπερθεν δὲ σκολόπεσσι
 56 ὀξέσιν ἠρήρει, τοὺς ἕστασαν νῆες Ἀχαιῶν,
 πυκνοὺς καὶ μεγάλους, δῆϊων ἀνδρῶν ἀλεωρήν.
 Ἐνθ' οὔ κεν ρέα ἵππος εὔτροχον ἄρμα τιταίνων
 ἐρβαίη, πεζοὶ δὲ μενοίνεον, εἰ τελέουσιν.
 60 Δῆ τότε Πουλυδάμας θρασὺν Ἐκτορα εἶπε παραστάς·
 Ἐκτορ τ' ἠδ' ἄλλοι Τρώων ἀγοὶ ἠδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·
 ἢ δὲ μάλ' ἀργαλήη περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 64 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν·
 ἔνθ' οὔπως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι
 ἰππεῦσι· στείνος γάρ, ὅθι τρώσεσθαι οἴω.
 Εἰ μὲν γὰρ δὴ πάγχυ κακὰ φρονέων ἀλαπάξει
 68 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετ' ἀρήγειν,

—39. See 4, 328. — 43. πυργηδόν, *turmatim*, in *turmas*; see 4, 334.
 — 46. His valour slays him. This trait is greatly weakened by
 Virgil's imitation, *Æn.* ix. 552, "*seesque hand nescia morti Injicit.*"
 — 52. ἀπεδειδίσσετο, terrified so as to drive them back (ἀπό),
 frightened back, in German, *zurückschrecken*. — 54. ἐπηρεφής is pro-
 perly said of that which forms a projecting roof: hence in H.,
 πῆτραι ἐπηρεφές, *rupes impendentes*, rocks overhanging the sea; and
 here κρημνοὶ [*margines fossæ prominentiores*, H.], the summit of
 which forms or seems to form eaves. — 55. [ἕστασαν, *stabant*, is a
 syncopated pluperf.; ἕστασαν, an Ep. abbreviation for ἕστησαν,
stauerant, Sp.]—57. ἀλεωρή, a means of avoiding (ἀλίεσθαι), a de-
 fence against. — 59. = ἰμενοίνων, fm μενοινάω, to think on, re-
 flect. — 62. ἐλαύνομεν, we push (i. e. to make them pass); *we*
pass (them through —). — 66. Στένωμα, *Sch.*; *angustia*. τρώ-
 σεσθαι, *pass.* for τρωθήσεσθαι. Ἐττηθήσεσθαι, *Sch.* — 67. ἀλα-

- 69 ἢ τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιοῦς·
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
 72 ἐκ νηῶν, καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' οἴω οὐδ' ἄγγελον ἀπονέεσθαι
 ἄψορρόν προτὶ ἄστν, ἐλιχθέντων ὑπ' Ἀχαιῶν.
 Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες.
 76 Ἴππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 Ἐκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
 οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφῆπται.
 80 Ὡς φάτο Πουλυδάμας· ἄδε δ' Ἐκτορι μῦθος
 ἀπήμων·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο·
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἐκτορα δίον.
 84 Ἠνιόχῳ μὲν ἔπειτα ἐῖπ' ἐπέτελλεν ἕκαστος,
 Ἴππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ.
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
 πένταχα κοσμηθέντες, ἅμ' ἠγεμόνεσσιν ἔποντο.
 88 Οἱ μὲν ἅμ' Ἐκτορ' ἴσαν καὶ ἀμύμονι Πουλυδά-
 μαντι,
 οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος ῥηξάμενοι κοίλῃς ἐπὶ νηυσὶ μάχεσθαι·
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὕχε-
 σφιν
 92 ἄλλον, Κεβριόναο χερεῖονα, κάλλιπεν Ἐκτωρ.
 Τῶν δ' ἐτέρων Πάρις ἤρχε καὶ Ἀλκάθοος καὶ Ἀγί-
 νωρ·

πάξει, sc. Ἀχαιοῦς. — 69. Polydamas means, "if Zeus really intends to save us, I wish he would give us immediately the means to crush the Greeks. But as he does not, we must act with prudence."—70. ἀπό, like ἐκάς, 9, 246. — 71. Ἡ ἐξ ὑποστροφῆς παλι-δίωξις, ὅταν οἱ πρότερον φεύγοντες διώκωσιν, *Apoll.* Fm πάλι and ἰώκω, obsol.: subst. ἰωκή and ἰωγμός. — 72. ἐμπλήσσαν, intrans. as often ἐμβάλλειν, with signif. of ἐμπίπτειν [irruere; to dash into]. — 74. ὑπ' Ἀχαιῶν ἐλιχθέντων, lit. by the Achæans having turned (against us). Ὑπό presents the Achæans as the efficient cause of there not being a man left to carry to Troy the news of the defeat. We have already remarked (6, 73) the use of ὑπό with other verbs besides passives. — 76. Imperat. = ἐρυκέτωσαν. — 77. See 5, 774.—79. See 7, 102, and 2, 15. — 80. Fm ἀνδάνω.—83. Ἰδὼν Ἐκτορα, sc. ἀποθορόντα. — 87. Εἰς πέντε τάξεις, *Sch.* This division into five corps answers to that which H. has indicated in the muster

- 94 τῶν δὲ τρίτων Ἐλενος καὶ Δηϊφοβος θεοειδής,
 υἱε δὺν Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἦρως,
 96 Ἄσιος Ὑρτακίδης, δὺν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
 Τῶν δὲ τετάρτων ἤρχεν εὖς παῖς Ἀγχίσαιο,
 Αἰνείας· ἅμα τῶγε δὺν Ἀντήνορος υἱε,
 100 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
 Σαρπηδῶν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ Ἀρήϊον Ἀστεροπαῖον·
 οἱ γὰρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι
 104 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάν-
 των.

Οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι,
 βάν ῥ' ἰθὺς Δαναῶν λελημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

Asius will not quit his chariot. He dashes with his men in pursuit of the Greeks. Two Lapithæ, Polypætes and Leontes, stop his passage. An obstinate fight ensues. Asius, indignant, complains to Zeus. The two Lapithæ scatter death among the Trojans.

- 108 Ἐνθ' ἄλλοι Τρῶες τηλέκλειτοί τ' ἐπικούροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ὑρτακίδης ἔθειλ' Ἄσιος, ὄρχαμος ἀνδρῶν,
 αὐθι λιπεῖν ἵππους τε καὶ ἠνίοχον θεράποντα·
 112 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῆσιν,
 νήπιος· οὐδ' ἄρ' ἔμελλε, κακὰς ὑπὸ Κῆρας ἀλύξας,
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος, παρὰ νηῶν
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
 116 πρόσθεν γὰρ μιν Μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχει Ἰδομενεῆος ἀγαυοῦ Δευκαλίδας.
 Εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῆπερ Ἀχαιοὶ

of the Trojan troops, 2, 816—839. — 96. A figure called by the Greeks ἐπανάληψις, which we have seen 2, 672 and 838. — 97. A river of the Troad, which must not be confounded with another of the same name in Elis. — 103. Ἐδοξαν, κατεφάνησαν, Sch. διακριδόν, lit. distinctly, in a manner to be very clearly distinguished. — 104. Per omnes, inter omnes. — 105. Πρμωσαν, ἐπύκνωσαν, ὤπλισαν, Sch. See 7, 238. — 106. See 3, 28.

116. *Infausti nominis = exitiosus*. See 6, 255. The same verb is used 5, 68: θάνατος δὲ μιν ἀμφεκάλυψεν, and it is conformable to nature. In fainting, an instant before losing our consciousness, we see, as it were, a black veil (κάλυμμα) covering objects and concealing them from our view.—117. The father of Idomeneus was named Δευκαλίων. See the observation made 4, 488.—118. Ὠρμη-

- 119 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφιν
 120 τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχηα·
 ἀλλ' ἀναπεπταμένας ἔχον ἄνερες, εἴ τιν' ἑταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
 124 Τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε· τοὶ δ' ἅμ' ἔποντο,
 ὄξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι,
 νῆπιοι· ἐν δὲ πύλῃσι δὺ' ἀνέρας εὖρον ἀρίστους,
 128 νῆας ὑπερθύμους Λαπιθάων αἰχμητῶν·
 τὸν μὲν Πειριθόου νῆα, κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντῆα, βροτολοιγῶ ἴσον Ἄρηϊ·
 τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων
 132 ἔστασαν, ὡς ὅτε τε δρῦες οὖρεσιν ὑψικάρηνοι,
 αἴτ' ἄνεμον μίμνουσι καὶ ὑέτὸν ἤματα πάντα,
 ῥίζῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·
 ὡς ἄρα τὼ χεῖρεσσι πεπορθότες ἠδὲ βίηφι
 136 μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδ' ἐφέβοντο.
 Οἱ δ' ἰθὺς πρὸς τεῖχος εὐδμητον, βόας αὔας
 ὑψόσ' ἀνασχόμενοι, ἔκιοι μεγάλῃ ἀλαλητῶ,
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 140 Ἀσιάδην τ' Ἀδάμαντα, Θόωνά τε Οἰνούμαόν τε.
 Οἱ δ' ἦτοι εἴως μὲν εὐκνήμιδας Ἀχαιοὺς
 ὄρνυον, ἔνδον ἕοντες, ἀμύνεσθαι περὶ νηῶν·

σεν, *Sch.*; fm εἶμι. The left side of the camp (for those who came from Troy) was the part abutting on the plain of the Seamander. What the Greeks would have called the left side, bordered on the sea-shore. — 121. The opposite of ἀνακλῖναι, 5, 751. — 124. ἰθὺς belongs to two verbs; see 13, 135. — 128. The descendants of Λαπιθή, son of Apollo and Stilbê, daughter of the river Penêus, they inhabited Thessaly, on the banks of that river. — 132, sqq. Imitated by Virg. *Æn.* ix 677, sqq. — 133. μίμν., *sustinent.* — 137. See 7, 238. — 142. ἔνδον ἕοντες contradicts what has been said at 131, προπάροιθε πυλάων ἔστασαν. For this reason some have written ἔνδον ἕοντας (Ἀχαιοὺς), and others have transposed or omitted this line. We must understand the passage thus: "The narrative is necessarily double. It embraces the movement of attack made by Asius, and the situation in which the Greeks were at that moment. H., then, says at first (124—140) that Asius directs his march towards the Greek camp, of which he wishes to force the entrance, but that he finds before the gates two Lapithæ, who vigorously dispute the passage. After this, the poet carries us back to what, in the mean time, is going on amongst the Greeks. There, the Lapithæ strive to reanimate the courage of those who had fled behind the ramparts.

- 143 αὐτὰρ ἐπειδὴ τείχος ἐπεσσυμένους ἐνόησαν
 144 Τρῶας, ἀτὰρ Δαναῶν γένητο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τῶ ἀΐξαντε, πυλάων πρόσθε μαχέσθην,
 ἀγροτέροισι σύεσσι ἐοικότε, τύπ' ἐν ὄρεσσι
 ἀνδρῶν ἠδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 148 δοχμῷ τ' αἴσσοντε περὶ σφίσιν ἄγνυτον ὕλην,
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, εἰσόκε τίς τε βαλὼν ἐκ θυμὸν ἔληται·
 ὧς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινός,
 152 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμά-
 χουτο,
 λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφι.
 Οἱ δ' ἄρα χερμαδίοισιν εὐδμήτων ἀπὸ πύργων
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων,
 156 νηῶν τ' ὠκυπόρων. Νιφάδες δ' ὡς πίπτου ἔραζε,
 ἄστ' ἄνεμος Ζαῆς, νέφεα σκιόεντα δονήσας,
 ταρφειᾶς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
 ὧς τῶν ἐκ χειρῶν βέλεια ρέον, ἠμὲν Ἀχαιῶν
 160 ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὔου ἀύτευν,
 βαλλομένων μυλάκεσσι, καὶ ἀσπίδες ὀμφαλόεσσαι.
 Δὴ ρά τὸτ' ὤμωξέν τε καὶ ὦ πεπλήγετο μηρῷ
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ηὔδα·
 164 Ζεῦ πάτερ, ἦ ρά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο
 πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἦρωας Ἀχαιοὺς
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.

But as soon as they perceive the movement of Asius, they throw themselves before the gates, and the fight begins. Here, then, at 145, we return to the point where H. had stopped in his recital of the exploits of Asius.—147. = (δέχονται) δέχονται: *exoptere*, to await with firm foot. *κολοσυρτός* means the tumultuous approach of a multitude, which raises the dust under its feet. This sense results from the context of the passages in H. and Hesiod, in which this expression is found. But the etymology of the word is not yet cleared up.—149. Ἐσχάτην, ἐκ ριζῶν, Sch. — 151. τῶν, *Lapitharum*, belongs to ἐν στήθεσι.—153. Τοῖς ἀπὸ τοῦ τείχους ὄχλοις θαρρόυντες, Sch. — 156, sqq. Imitated by Virg. *Æn.* ix. 668, sqq. — 158. ταρφειᾶς, according to Aristarchus, from ταρφειῶς, ἀ, ὄν, not found elsewhere. By writing ταρφειᾶς, with the other grammarians, we shall get the usual form, ταρφύς. — 160. *Aridum sonabant*, gave a dry sound: just as we say in English, “to sound hollow,” &c. The helmets as well as shields were of dry leather, βόες αὔαι (ver. 137). Köppen quotes, à propos to this expression, Virg. *Georg.* i. 357, “*Aridus altis Montibus audiri fragor;*” i. e. *aridorum lignorum fragor*. — 161. This line confirms what has been said in n. on 7, 270.—163. Δεινοπάθησας

- 167 Οἱ δ' ὥστε σφῆκες μέσον αἰόλοι ἢ μέλισσαι
 168 οἰκία ποιήσονται ὀδῶ ἐπι παιπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
 ἄνδρας θηρητῆρας, ἀμύνονται περὶ τέκνων
 ὥς οἴγ' οὐδ' ἐθέλουσι πυλάων, καὶ δὴ ἔοντες,
 172 χάσασθαι, πρὶν γ' ἢ κατακτάμεν ἢ ἀλῶναι.
 "Ὡς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγο-
 ρεύων·
 "Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 [Ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύ-
 λησιν·
 176 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεῦσαι.
 Πάντη γὰρ περὶ τεῖχος ὀρώρει θεσπιδαῆς πῦρ
 λάϊνον· Ἄργεῖοι δέ, καὶ ἀχνύμενοι περ, ἀνάγκη
 νηῶν ἠμύνοντο· θεοὶ δ' ἀκαχέιατο θυμὸν
 180 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν.
 Σὺν δ' ἔβαλον Δαπίθαι πόλεμον καὶ δηϊοτῆτα.]
 "Ἐνθ' αὖ Πειριθόου υἱός, κρατερός Πολυποίτης,
 δουρὶ βάλεν Δάμασον, κυνέης διὰ χαλκοπαρήν·
 184 οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν· ἀλλὰ διαπρὸ
 αἰχμῇ ἰεμένη ῥῆξ' ὀστέον· ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.
 188 Υἱὸν δ' Ἀντιμάχοιο Λεοντεύς, ὄζος Ἄρηος,
 Ἴππόμαχον βάλε δουρὶ, κατὰ ζωστῆρα τυχήσας.
 Αὐτίς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὀξύ,
 Ἀντιφάτην μὲν πρῶτον, ἐπαίξας δι' ὀμίλου,
 192 πλῆξ' αὐτοσχεδίνην· ὁ δ' ἄρ' ὑπτίος οὐδεὶ ἐρείσθη·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην,
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

(ἀλαστος, insupportable, 24, 105), στενάξας, Sch.—166. Ought to sustain. — 167. μέσον αἰόλοι, agile in the middle (of the body), whose motion proceeds, so to speak, from the middle of the body. What is in front, the head and thorax, is motionless. — 175, sqq. These six lines, full of contradictions with what precedes and what follows, have been unanimously rejected by the ancient critics; the seventh by Aristarchus.—178. λάϊνον belongs to τεῖχος.—179. = ἀκαχήμενοι ἦσαν, see 5, 24. — 181. συμβάλλειν μάχην, committere pugnam, like συνάγειν, 2, 381. In the mid., 377, συνεβάλοντο μάχεσθαι, they came to close quarters. — 183. Χαλχᾶς παραγναθίδας ἐχούσης, Sch.—192. Ἐκ τοῦ πλησίον, Sch. Cominus.

The Trojans are about to clear the fosse, when a sinister omen stops them. Polydamas advises to renounce the attack. Hector rejects his counsel, and, favoured by Zeus, commences the attack.

- 195 Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα,
 196 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
 οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας.
 Οἷ ῥ' ἔτι μερμήριζον, ἐφισταύτες παρὰ τάφρῳ.
 200 Ὅρνις γὰρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης, ἐπ' ἀριστερὰ λαὸν ἰέργων,
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον,
 ζῶν, ἔτ' ἀσπαίροντα· καὶ οὔπω λήθετο χάρμης.
 204 Κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρήν,
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθην ἤκε χαμᾶζε,
 ἀλγήσας ὀδύνησι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ·
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.

195. = ἀπενάριζον, despoiled of . . . ; with two accus., like the other *verba privandi* ; see Gr. 757. — 200, sqq. Virg. has very beautifully imitated this passage, *Æn.* xi. 751, sqq. ; and Cicero has almost translated it, *De Divinatione* I., ch. 47: "Sic Jovis altisoni subito pinnata satelles Arboris e trunco, serpentis saucia morsu, Subjugat ipsa, feris transfigens unguibus, anguem Semianimum, et varia graviter cervice micantem. Quem se intorquentem lanians, rostroque cruentans, Jam satiata animos, jam duros ultra dolores, Abjicit efflantem, et laceratum affligit in undas, Seque obitu a solis nitidos convertit ad ortus." Voltaire has reproduced and [in his own way] considerably embellished Cicero's translation, in the Preface to *Rome sauvée* :

"Tel on voit cet oiseau qui porte le tonnerre
 Blessé par un serpent élançé de la terre.
 Il s'envole, il entraîne au séjour azuré
 L'ennemi tortueux dont il est entouré.
 Le sang tombe des airs. Il déchire, il dévore
 Le reptile acharné qui le combat encore.
 Il le perce, il le tient sous ses ongles vainqueurs ;
 Par cent coups redoublés il venge ses douleurs.
 Le monstre en expirant se débat, se replie ;
 Il exhale en poisons les restes de sa vie ;
 Et l'aigle tout sanglant, fier et victorieux,
 Le rejette en fureur, et plane au haut des cieux."

— 201. ἐπ' ἀριστερά must be connected with ἐπῆλθε, the eagle arrived on their left side, which was a bad omen, and thereby λαὸν ἰέργει, arrested the movement of the troops. — 202. φοινήεις, the same as δαφοινός, 2, 308. — 203. λήθετο, the serpent. — 205. Twisting itself backwards.—206. Macrobius observes that Virg. has neglected this trait of the eagle forced to let go his prey. It is more-

- 208 Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν,
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 Δὴ τότε Πουλυδάμας θρασὺν Ἔκτορα εἶπε παρα-
 στάς·
 Ἔκτορ· αἰὲν μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν,
 212 ἐσθλὰ φραζομένῳ· ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν
 δῆμον ἔοντα παρέξ ἀγορευέμεν, οὔτ' ἐνὶ βουλῇ
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
 νῦν δ' αὐτ' ἐξερέω, ὥς μοι δοκεῖ εἶναι ἄριστα.
 216 Μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 Ὡδε γὰρ ἐκτελέεσθαι οἴομαι, εἰ ἔτεόν γε
 Τρωσὶν ὄδ' ὄρνις ἐπῆλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης, ἐπ' ἀριστερὰ λαὸν ἔεργων,
 220 φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλωρον,
 ζῶν· ἄφαρ δ' ἀφῆκε, πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.
 Ὡς ἡμεῖς, εἶπερ τε πύλας καὶ τεῖχος Ἀχαιῶν
 224 ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα·
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κέν Ἀχαιοὶ
 χαλκῷ δρώσουσιν, ἀμυνόμενοι περὶ νηῶν.
 228 Ὡδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἰδείη τεράων καὶ οἱ πειθοῖατο λαοί.

over a peculiarity faithfully portrayed after nature. Pliny says of this kind of combat, often fatal to the eagle (*Hist. Nat.* x. ch. 5), "Acrior est (aquilæ) cum dracone pugna, multoque magis anceps, etiamsi in aere. Ova hic consecatur aquilæ: at illa ob hoc rapit ubicumque visum. Ille multiplici nexu alas ligat, ita se implicans, ut simul decidat." Here the eagle lets go the serpent before she is reduced to that extremity. — 208. Hippónax has also used ὄφις as a trochee, the first long. They probably pronounced it ὄφρις, in the same way that we find σκύπφος for σκύφος, and some other like words. — 211. ἐπιπλήσσειν τινί, to reproach, reprimand any one. (ἐν) ἀγοραῖς. — 213. δῆμον = δημότην, lit. "being people," for a man of the people. Horace has said in the same way, "(if thy possessions amount not to such a sum) plebs eris, they will reckon you among the plebs." On the person of the sage Polydamas, see 18, 249, sqq. παρέξ: ἔξω τοῦ δέοντος, *Sch.* Lit.: athwart, across. — 216. = ἴωμεν. — 222. οὐκ ἐτέλεσε may be translated by, "did not succeed in, accomplish his object." — 224. Διαρρήξωμεν, *Sch.* — 225. = παρὰ τῶν νεῶν (in separating ourselves) from the ships, quitting them to retrace our steps. αὐτὰ = τὰ αὐτὰ, eadem, the same road, already traversed in coming. — 229. εὖ οἶδα, with the gen. here and 24, 412, is an anomalous construction, which doubtless derives its origin from that of the partcp. εἰδώς. In this sentence the verb is neut., ἐμπειρός

230 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος
Ἔκτωρ·

Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
232 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

Εἰ δ' ἔτεόν δῆ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
ἐξ ἄρα δῆ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
ὅς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι

236 βουλέων, ἄστε μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·
τὴν δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις

πείθεσθαι· τῶν οὔτι μετατρέπομ' οὐδ' ἀλεγίζω,
εἴτ' ἐπὶ δεξιῖ ἴωσι πρὸς Ἡῶ τ' Ἡελίον τε,

240 εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ Ζόφον ἠερόεντα.

Ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλήν,
ὅς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.

Εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.

244 Τίπτε σὺ δεῖδοικας πόλεμον καὶ δηϊοτῆτα ;
εἶπερ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες
νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.

248 Εἰ δὲ σὺ δηϊοτῆτος ἀφέξειαι, ἢέ τιν' ἄλλον
παρφάμενος ἐπέεσσιν ἀποστρέψεις πολέμοιο,
αὐτίκ' ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις.

ᾧς ἄρα φωνήσας ἠγήσατο· τοὶ δ' ἅμ' ἔποντο

252 ἠχῆ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυτος
ᾤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
ἧ ῥ' ἰθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν
θέλγε νόον, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν.

εἶμι, *peritus sum*. Οὐ καὶ οἱ (in prose καὶ ᾤ), see 1, 218. [The change from the *relative* pron. to the *demonstrative* is not uncommon even in prose.]—233. = σπουδαίως, *serio*, as 7, 359.—234. See *ibid.*, n. on 360.—236. See 8, 175, sqq.—238. See 1, 160.—239. i. e. πρὸς ἠῶ τε καὶ ἡλίου ἀνατολάς (Hdt.'s words, I., ch. 201), or καὶ ἥλιον ἀνατέλλοντα (ch. 204). — 243. “We find in H. a host of these sayings full of meaning, which by the lively turn of the expression engrave themselves deeply on the mind. Aristotle (*Rhet.* ii. ch. 21) points out this line as one of those sentences so just, that they are immediately approved and received by all. Thus Epaminondas employed it very happily to dissipate the effects of an ill omen. Pyrrhus parodied it in his own favour the night before a decisive battle, by substituting Πύρρου for πάτρης.” *Dugas Montb.*—247. Μένων τοὺς δηϊοὺς, τοὺς πολεμίους, ἐν τῇ μάχῃ, πολεμικός, *Sch.* Otherwise μενεπτόλεμος, μενεχάρμης. — 255. θέλγειν answers to our English *to charm*, in its proper sense, “to paralyse by a charm, a supernatural power.” In the *Od.*, *Circé*, by her potions, θέλγει, fascinates, stupefies the facul-

- 256 Τοῦπερ δὴ τεράεσσι πεποιθότες ἠδὲ βίηφιν,
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 Κρόσσας μὲν πύργων ἔρουον, καὶ ἔρειπον ἐπάλξις,
 στήλας τε προβλήτας ἐμόχλεον, ἄς ἄρ' Ἀχαιοὶ
 260 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων.
 Τὰς οἷγ' ἀέρουον, ἔλποντο δὲ τεῖχος Ἀχαιῶν
 ῥήξιεν. Οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου
 ἀλλ' οἷγε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 264 βάλλον ἀπ' αὐτῶν δηῖους ὑπὸ τεῖχος ἰόντας.

The two Ajaces inspire the Greeks. The fight commences afresh ; but Zeus sends against them his son Sarpedon, who engages Glaucus to follow him, and both of them, followed by the Lycians, attack the tower commanded by Menestheus, who calls Ajax and Teucer to his aid.

- Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν
 ἄλλον μελιχίσις, ἄλλον στερεοῖς ἐπέεσσιν
 268 νεῖκεον, ὄντινα πάγχυ μάχης μεθιέντα ἴδοιεν.
 ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος, ὅς τε μεσίεις,
 ὅς τε χειριότερος· ἐπεὶ οὔπω πάντες ὁμοῖοι
 ἀνέρες ἐν πολέμῳ· νῦν ἔπλετο ἔργον ἅπασιν·
 272 καὶ δ' αὐτοὶ τόδε που γιγνώσκετε· μήτις ὀπίσσω
 τετράφθω προτὶ νῆας, ὁμοκλητῆρος ἀκούσας·
 ἀλλὰ πρόσσω ἴεσθε, καὶ ἀλλήλοισι κέλεσθε,
 αἶ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς
 276 νεῖκος ἀπωσαμένους δηῖους προτὶ ἄστν δίεσθαι.
 Ὡς τῷγε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.
 Τῶν δ', ὥστε νιφάδες χιόνος πίπτουσι θαμναιῖ
 ἤματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς
 280 νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἄ κῆλα·
 κοιμήσας δ' ἀνέμους χεῖρ ἔμπεδον, ὄφρα καλύψῃ

ties. — 258. Hdt. (ii. ch. 125) explains κρόσσαι by ἀναβαθμοί, σβωμίδες, projecting stones, which formed, as it were, steps (hence, no doubt, the false explanation of the Scholiasts by κλίμακες). The lower rows projected to give more solidity to the upper parts of the towers. The 444th line confirms this explanation. The imperfects must be understood (as the Grammarians say) *de conatu*.—260. In prose, ἐρείσματα.—261. See I, 459.

265. = κελευστιάω, frequentative of κελεύω.—268. νεῖκεον, a verb specially adapted to the second member instead of a more general verb, such as ὀτρύνειν, which might also have agreed with μελιχίσις.—276. See 304.—279. Aor. of ὀρνυμι, more frequently syncopated ὠρτο. — 280. Φανεροποιῶν, ἐμφανιζόμενος, Sch. We see here that

282 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόνας ἄκρους,
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πύονα ἔργα,
 284 καὶ τ' ἐφ' ἄλός πολιῆς κέχνται λιμέσιν τε καὶ ἀκταῖς,
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα
 εἰλύαται καθύπερθ', ὄτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 ὡς τῶν ἀμφοτέρωσθε λίθοι πωτῶντο θαμειαί,
 288 αἱ μὲν ἄρ' ἐς Τρῶας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
 βαλλομένων· τὸ δὲ τεῖχος ὑπερ πάντων δούπος ὀρώρει.
 Οὐδ' ἄν πω τότε γε Τρῶες καὶ φαίδιμος Ἔκτωρ
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὕχηα,
 292 εἰ μὴ ἄρ' υἱὸν ἔον Σαρπηδόνα μητίετα Ζεὺς
 ὤρσεν ἐπ' Ἀργείοισι, λείονθ' ὡς βουσὶν ἔλιξιν.
 Αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσην,
 καλήν, χαλκείην, ἐξήλατον· ἦν ἄρα χαλκεὺς
 296 ἤλασεν, ἔντοσθεν δὲ βοείας ράψε θαμείας,
 χρυσεῖης ράβδοισι διηνεκῆσιν περὶ κύκλον·
 τὴν ἄρ' ὄγε πρόσθε σχόμενος, δύο δούρε τινάσσων,
 βῆ ῥ' ἴμεν, ὥστε λέων ὀρεσίτροφος, ὅστ' ἐπιδευῆς
 300 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ,
 μήλων πειρήσοντα, καὶ ἐς πυκινὰν δόμον ἐλθεῖν·
 εἶπερ γάρ χ' εὖρησι παρ' αὐτόφι βώτορας ἄνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 304 οὐ ρά τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι,
 ἀλλ' ὄγ' ἄρ' ἠ ἤρπαξε μετάλμενος, ἠὲ καὶ αὐτὸς

κῆλα Διὸς is not said of the thunderbolts alone. — 281. Here H. is painting calm weather, the snow falling in large flakes, which end by covering every thing. Above, at 156, the distance was greater, and those who hurled the stones less numerous; this is the reason of the difference with which the same comparison is there presented. — 283. = λωτόεντα. Aristarchus preferred the ordinary contraction, λωτοῦντα.—285. μιν, sc. τὴν νιφάδα (collectively). The surf dissolves, defiles, and drives back the snow; but all beyond the reach of the surf remains covered with it (lit. enveloped, εἰλύονται). — 286. Fm ὄμβρος come *imber* and *umbra* (an obscuration of the air). This suffices to show that anciently the sense of ὄμβρος was wider than that of *rain*.—288. = ὡς λέοντα (ἐπι) βουσὶν ἔλιξιν (see 9, 466).—295. Aristarchus wrote ἐξήλατον, *sex laminis inductam*. Ἐξιλαύνειν was used as well as ἐλαύνειν for *malleo ducere*, as we may see in Hdt. I. ch. 50 and 68, § 4.—296. βοείας, subst.; see 11, 843. — 297. These rods prevented the leather from sinking or bending.—298. See 3, 18, sqq.—301. Πείραν ληψόμενον, *Sch.* The same as in Lat. *tentare* = *aggredi*, with a shade of uncertainty as to the success.—302. [παρ' αὐτόφι = παρ' αὐτοῖς, sc. μῆλοισι.]—304. οὐ ρά τε . . . μέμονε [apodosis: *haud ita vult. C.*], see 24, 657. δῖεσθαι (fm δῖμαι) is here passive, "to be driven away:" δωχθῆναι (*Sch.*).

- 306 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι
 ὡς ῥα τὸτ' ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκεν
 308 τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλλξεις.
 Αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο
 Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα
 ἔδρη τε κρέασιν τε ἰδὲ πλείοις δεπάεσσιν,
 312 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὡς εἰσορόωσιν ;
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο ;
 τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἔοντας
 316 ἑστάμεν, ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι
 ὄφρα τις ᾧδ' εἶπη Λυκίων πύκα θωρηκτάων·
 Οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα,
 320 οἴνον τ' ἔξαιτον, μελιηδέα· ἀλλ' ἄρα καὶ ἴς
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.
 ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
 αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε
 324 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην,
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν·
 νῦν δ'—ἔμπης γὰρ Κῆρες ἐφεστᾶσιν θανάτοιο
 μυρίαί, ἅς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι—
 328 ἴομεν, ἢ τῷ εὖχος ὀρέξομεν, ἢ τις ἡμῖν.
 Ὡς ἔφατ'· οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπί-
 θησεν.
 Τὼ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε.
 Τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετειῶο Μενεσθεύς·
 332 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν, κακότητα φέροντες.
 Πάπτηνευ δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο

Above, 276, it is middle, *abigere*. — 306, sqq. “Hoc est illud quod vulgo dici solet, aut vincere, aut mori.” Bth. — 309. On Glaucus, see the grand episode of 6, 119, sqq. — 310. [τίη δὴ ; *cur tandem!*] — 311. Προεδρία, Sch. κρέασιν, see 7, 321. — 313, 314. See 6, 194, 195. — 316. See 4, 342. — 318. = ἀκλειεῖς, fm ἀκλειῆς. — 320. ἔξαιτος (fm ἐξαιίνυμαι, synon. of ἐξαιροῦμαι), in prose ἐξαιρετος, *atimius*. — 322. See 6, 55.—326. νῦν δέ is used in Greek when we pass from a supposition to a reality. ἔμπης, *prorsus*. Virg. makes Zeus say (*Æn.* x. 457), “Stat sua cuique dies ; breve et irreparabile tempus Omnibus est vitæ : sed famam extendere factis, Hoc virtutis opus.”—328. = ἴωμεν. — 333. I see no other way of taking πύργον Ἀχαιῶν here than as these words are to be taken 4, 334 and 347, “He fixed his eyes on the *body of the Achæans*” (sc. the body nearest to him). Sptz. [who with H. translates : *per munitiones Achæorum*

- 334 ἡγεμόνων, ὅστις οἱ ἄρην ἐτάροισιν ἀμύναι
 ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω,
 336 ἑσταότας, Τεῦκρόν τε, νέον κλισίηθεν ἰόντα,
 ἐγγύθεν· ἀλλ' οὐπὼς οἱ ἔην βῶσαντι γεγωνεῖν·
 τόσσοι γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκεν
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν,
 340 καὶ πυλέων· πᾶσαι γὰρ ἐπώχαστο· τοὶ δὲ κατ' αὐτὰς
 ἰστάμενοι πειρῶντο βίη ῥήξαντες ἐσελθεῖν.
 Αἴψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θοώτην·
 Ἔρχεο, διε Θοῶτα, θέων Αἴαντα κάλεσσον·
 344 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἶη, ἐπεὶ τάχα τῆδε τετεύχεται αἰπὺς ὄλεθρος.
 Ὄδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 Ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
 348 Εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἶος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω, τόξων εὖ εἰδώς.

Ajax answers the appeal of Menestheus. Leaving Ajax, the son of Oileus, and Lycomédès to defend his post, he charges, with Teucer, against the Lycians. Epicles is slain. Glaucus, wounded by Teucer, is forced to quit the fight. Sarpédôn at last tears down a battlement and breaches the rampart.

“Ὡς ἔφατ’· οὐδ’ ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας·
 352 βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων·

periphrast.] says, “Vix probabile est poetam versibus duobus sibi proximis unum idemque nomen ita variasse ut ambiguitatis et obscuritatis *jure* argueretur.” We must protest against this *jure*. If the poet had written ἀνὰ πύργους Ἀχαιῶν, there might have been something equivocal. But *one tower* of all *the Achæans* did not exist. Πύργος Ἀχαιῶν then can only have the meaning elsewhere attached to this couple of words. The Greek phrase is no more ambiguous, than it would be to say, in speaking of a review, “From the Duke of York’s *column*, he followed with his eyes the *column* of the guards.” — 334. Βλάβην, *Sch.* οἱ ἐτάροις, *suis sociis*. — 337. Οὐδέπω αὐτῷ ἦν δυνατὸν βοήσαντι ἀκουσθῆναι, *Sch.* γέγωνα (no present), to make oneself heard by crying aloud. See 7, 227.—339. Τῶν ἐξ ἱππέων τριχῶν κομῶντας τοὺς λόφους ἐχουσῶν, *Apoll.*—340. “ἐπώχαστο is thus explained: ὀχεύς, *the bolt*, comes fm ἔχω: ἐπέχω [to hold on (the door-post, fastened to the door-post), see 5, 751], to hold fast, a meaning again found in ἐπέχειν τὰ ὦτα. From the perf. act. ὄκωχα is formed the pass. ὄγμαι, the same as ἤγμαι fm ἀγήοχα. Ἐπώχαστο (ἐπώχοντο) is the Ionian form of the 3rd pl. plupf. pass. of ἐπέχω.” *Buttm.* πᾶσαι (says Aristarchus) is put for ὅλαι, as there is only question of one gate; as in Lat. *totis castris*.—347. Ἄγαν βίαιοι καὶ μεγάλοι, *Sch.* See 5, 525.

- 353 στῆ δὲ παρ' Αἰάντεσσι κιών, εἶθαρ δὲ προσηύδα·
 Αἴαντ', Ἀργείων ἠγήτορε χαλκοχιτώνων,
 ἠνώγει Πετewο Διοτρεφέος φίλος υἱὸς
 356 κείσ' ἴμεν, ὄφρα πόνοιο μίνυνθά περ ἀντιάσητον·
 ἀμφοτέρω μὲν μάλλον· ὁ γάρ κ' ὄχ' ἄριστον ἀπάν-
 των
 εἶη, ἐπεὶ τάχα κεῖθι τετεύξεται αἰπὺς ὄλεθρος.
 Ὅδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 360 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
 Εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἶος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἳ Τεῦκρος ἄμ' ἐσπέσθω, τόξων εὖ εἰδώς.
 364 Ὅς ἔφατ'· οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
 Αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα·
 Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερός Λυκομή-
 δης,
 ἔσταότες Δαναοὺς ὀτρύνετον ἴφι μάχεσθαι.
 368 Αὐτὰρ ἐγὼ κείσ' εἶμι, καὶ ἀντιῶ πολέμοιο·
 αἶψα δ' ἐλεύσομαι αὐτίς, ἐπὴν εὖ τοῖς ἐπαμύνω.
 Ὅς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας,
 καὶ οἳ Τεῦκρος ἄμ' ἦε κασίγνητος καὶ ὄπατρος·
 372 τοῖς δ' ἄμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
 Εὐτε Μενεσθῆος μεγαθύμου πύργον ἴκοντο,
 τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἴκοντο.
 Οἳ δ' ἐπ' ἐπάλξεις βαῖνον, ἐρεμνῆ λαίλαπι ἴσοι,
 376 ἴφθιμοι Λυκίων ἠγήτορες ἠδὲ μέδοντες·
 σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὥρτο δ' αὐτή.
 Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
 Σαρπήδοντος ἑταῖρον, Ἐπικλῆα μεγάθυμον,
 380 μαρμάρω ὀκριόεντι βαλών, ὃ ῥα τείχεος ἐντὸς
 κείτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα
 χεῖρεσσ' ἀμφοτέρως ἔχοι ἀνήρ, οὐδὲ μάλ' ἠβῶν,
 οἳοι νῦν βροτοὶ εἰσ'· ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας·
 384 θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξεν
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι εἰοικῶς
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὄστέα θυμός.

356. Ἀπαντήσητε, μετάσχητε, Sch. To take part, with gen., see 1, 67.—366. See 1, 84.—374. On δὲ after εὐτε (*simulac*, when), see 7, 149. The repetition of the verb ἴκοντο lays all the stress upon ἐπειγομένοις, *laborantibus*, *afflictis*.—377. See 181.—383. See 6, 304.

- 387 Τεῦκρος δὲ Γλαῦκον, κρατερόν παῖδ' Ἴππολόχοιο,
 388 ἰὼ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἢ ῥ' ἴδε γυμνωθέντα βραχίονα· παῦσε δὲ χάρμης.
 Ἄψ δ' ἀπὸ τείχεος ἄλτο λαθῶν, ἵνα μή τις Ἀχαιῶν
 βλήμενον ἀθρήσειε, καὶ εὐχετοῦτ' ἐπέεσσιν.
 392 Σαρπήδοντι δ' ἄχος γένετο, Γλαύκου ἀπιόντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὄμως δ' οὐ λήθετο χάρμης·
 ἀλλ' ὄγε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' ἐσπόμενος πέσε δουρὶ
 396 προηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶ.
 Σαρπηδῶν δ' ἄρ' ἐπαλξιν ἐλὼν χερσὶ στιβαρῆσιν
 ἔλχ', ἢ δ' ἔσπετο πᾶσα διαμπερές· αὐτὰρ ὑπερθευ·
 τεῖχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Ajax and Teucer force Sarpedon to retire. He gives up penetrating single-handed into the entrenchments. A violent struggle is sustained the whole extent of the ramparts. At last Zeus crowns Hector with glory. He animates the Trojans to run to the ships of the Greeks; and himself clears them a passage. The Greeks in consternation flee to their ships.

- 400 Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ'· ὃ μὲν ἰὼ
 βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς Κῆρας ἄμυνεν
 παιδὸς ἐοῦ, μὴ νηυσὶν ἐπι πρύμνησι δαμείη·
 404 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· οὐδὲ διαπρὸ
 ἤλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα.
 Χώρησεν δ' ἄρα τυτθὸν ἐπάλξιός· οὐδ' ὄγε πάμπαν
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.
 408 Κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
 ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοι ἐστί, καὶ ἰφθίμῳ περ ἐόντι,
 μούνῳ ῥήξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 412 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τε ἔργον ἄμεινον.
 ὦς ἔφαθ'· ρὶ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.

—384. See *ibid.*, 743. — 385. ἀρνευτήρ, *urinator*, diver. — 388. (ἐκ) τείχεος.—395. *Cecidit secutus hastam* (the spear drawn back by Sarpedon, who was placed far below).—396. ἔβραχον (no present), to crash, ring, resound (elsewhere ἀράβησε), a verb which has nothing in common with βρέχειν, to wet.

403. See 6, 198, 199.—408. ἀντιθέοις, “epitheton qualia heroum esse solent, non gentium; eoque magis honorificum Lyciis.” *Bth.* Hdt. relates a remarkable trait of heroism in the Lycians, I. ch. 176. ἐπιστραφεῖς, *Sch.* — 409. See 4, ἐλιξάμενος, turning (towards them), ἐπιστραφεῖς, *Sch.* — 409. See 4,

- 415 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 416 τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον.
 Οὔτε γὰρ ἴφθιμοι Λύκιοι Δαναῶν ἐδύνατο
 τείχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον·
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύνατο
 420 τείχεος ἄψ ὤσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
 Ἄλλ' ὥστ' ἀμφ' οὔροισι δὺ' ἀνέρε δηριάσθον,
 μέτρο' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,
 ὥτ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης·
 424 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
 δήουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 ἀσπίδας εὐκύκλους λαισηϊά τε πτερόεντα.
 Πολλοὶ δ' οὐτάζοντο κατὰ χροῖα νηλεί χαλκῷ,
 428 ἡμὲν ὅτεψ στρεφθέντι μετάφρενα γυμνωθεῖη
 μαρναμένων, πολλοὶ δὲ διαμπερές ἀσπίδος αὐτῆς.
 Πάντη δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 432 Ἄλλ' οὐδ' ὥς ἐδύνατο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον, ὥστε τάλαντα γυνὴ χερυῆτις ἀληθῆς,
 ἦτε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει

234.—416. σφίσι φαίνεται, *ab iis exhibebatur*, was manifested by them (the two parties). — 420. = ἐπελάσθησαν (προσηλθον). — 421. = περὶ ὄρων, *de finibus (agrorum)*. — 422. Ἐπικοίνῳ καὶ ὁμόρῳ ἐν χωρίῳ, *Sch.* ξυνός is the Ionian form of κοινός. — 423. ἴσης, *sc. μοίρας*, or rather we must regard ἴση as a subst.: *de aequo*, of what accrued to each.—426. λαισηϊά relates to the Lycians; see 5, 453. — 428. = ᾤτινι. ἡμὲν, usually followed by ἡδέ, is here followed by δέ only, because the construction dependent on the relative (ὅστις), is abandoned. — 431. ἐρράδατο comes fm ἐρράσμαι, a partcp. formed fm ῥαίνω, *aspergo*, like κέκασμαι, fm (καίνω) καίνυμαι (see 2, 530); ἐρράδμαι (like κεκορυθμένοι, κ.τ.λ.), plupf. 3rd pl. (ἐρράδοντο) ἐρράδατο. There is no need to suppose a form ῥάζω. — 432. Πανταχόσ παρὰ τῷ ποιητῇ φόβος τὴν φυγὴν σημαίνει, *Aristarch.*—433. εἶχον, as in English, “they held on,” for “held their ground.” The same 13, 679: ἀλλ' ἔχεν (Hector) ἢ ἐσᾶλτο, *sc. sustinuit (ibi) nisi insilierat*. In this last passage and elsewhere, ἔχω, intrans., is followed by an adv., or another modifying word, which is here confounded and absorbed in the comparison immediately introduced. As we have seen more than once already, this comparison breaks the thread of the construction for which it is substituted. As to the point on which the simile bears, it is thus pointed out by the Scholiast: τὸ ἰσόπαλες τῶν μαχομένων παρέβαλε τῷ ζυγῷ· οὐδὲν γὰρ οὕτως ἀκριβὲς πρὸς ἰσότητα. ἀληθῆς, just, honest, exact. A beautiful passage of Virg. (*Æn.* viii. 408, sqq.) has often been put on a parallel with this. It presents however only one, and that a sufficiently remote resemblance; for the object of the poet is quite different from that to

- 435 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται
 436 ὡς μὲν τῶν ἐπὶ Ἴσα μάχη τέτατο πτόλεμός τε,
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἔκτορι δῶκεν
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.
 Ἦῦσεν δὲ διαπρύσιον Τρῶεσσι γεγωνῶς
 440 Ὅρνυσθ', ἰππόδαμοι Τρῶες· ῥήγνυσθε δὲ τεῖχος
 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.
 Ὡς φάτ' ἐποτρύνων· οἱ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τεῖχος ἀολλέες· οἱ μὲν ἔπειτα
 444 κροσσάων ἐπέβαινον, ἀκαχμένα δούρατ' ἔχοντες.
 Ἐκτωρ δ' ἀρπάξας λᾶαν φέρει, ὃς ῥα πυλάων
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὕπερθεν
 ὄξυς ἔην· τὸν δ' οὔ κε δύ' ἀνέρε δήμου ἀρίστῳ
 448 ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσειαν,
 οἴοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
 [Τὸν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω.]
 Ὡς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἴος,
 452 χειρὶ λαβῶν ἐτέρῃ, ὀλίγον τέ μιν ἄχθος ἐπείγει·
 ὡς Ἐκτωρ ἴθυς σανίδων φέρε λᾶαν ἀείρας,
 αἷ ῥα πύλας εἴρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας, ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες
 456 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.
 Στῆ δὲ μάλ' ἐγγύς ἰών, καὶ ἐρεισάμενος βάλε
 μέσσας,

which H.'s comparison tends. — 434. ἀμφις ἀνέλκει, because she raises both scales, 8, 72 : Zeus ἔλκει μέσα λαβῶν (τὰ τέλαντα), taking the balance by the middle. — 435. ἀεικέα μισθόν, *iniquam mercedem*, a stipend fixed iniquitously, a miserable stipend. This significant epithet has offended the taste of certain grammarians, who have found it more logical to write ἀνεικέα μισθόν, “the workwoman weighs exactly, in order to gain undisputed wages, about which there could be no dispute (νεῖκος).” — 436. Ἰσόρροπος καὶ ὁμοία ἦν ἡ μάχη αὐτοῖς, *Sch.* *Fm* τείνω. See 11, 336. — 437. Until . . . — 439. See 8, 227. — 444. See n. on 258. ἀκαχμ., see 10, 135. — 446. Παχύς κατὰ τὰ πρυμνά, κατὰ τὸ ἔσχατον μέρος, κάτωθεν, *Sch.* — 447, sqq. See 5, 302. In imitating these two passages, Virg. attributes a prodigious progress to the degeneracy of the human race, “Vix illud (saxum) lecti bis sex cervicibus subirent, Qualia nunc hominum producit corpora tellus.” *Æn.* xii. 899. — 448. Properly, “to lift with the lever” (ὀχλεύς or μόχλος, verb μοχλεύω). — 450. Rejected by the ancient critics. — 454. See 1, 239. — 456. εἶχον (τὰς σανίδας), held them, were fastened to them. These bars or bolts went from the two side-posts and met in the middle, where the extremity of the one over-lapped that of the other ; which is expressed by ἐπημοιβοί. At their junction they were fastened to one another by a bolt,

458 εὖ διαβάς, ἵνα μή οἱ ἀφαιρότερον βέλος εἶη.
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἰσω
 460 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον· οὐδ' ἄρ'
 ὄχῃες
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
 λαός ὑπὸ ῥίπῃς. Ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἕκτωρ,
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
 464 σμερδαλέω, τὸν ἔεστο περὶ χροῖ· δοιὰ δὲ χερσὶν
 δοῦρ' ἔχεν. Οὐ κέν τις μιν ἐρυκάκοι ἀντιβολήσας,
 νόσφι θεῶν, ὄτ' ἐσάλτο πύλας· πυρὶ δ' ὅσσε δεδῆμι.
 Κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον,
 468 τεῖχος ὑπερβαίνειν· τοὶ δ' ὄτρύνοντι πίθοντο·
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δ' ἐφόβηθεν
 νῆας ἀνὰ γλαφυράς· ὄμαδος δ' ἀλίσστος ἐτύχθη.

κληίς (κλείς). — 458. εὖ διαβάς, having put his legs well apart; planting himself firmly. Tyrtæus in his war-songs says it is thus the enemy must be awaited: ἀλλά τις εὖ διαβάς μενέτω. "This picture of Hector breaking down the gates, and precipitating himself into the heart of the ramparts, is of a poetic richness and movement of expression which have not been sufficiently remarked." *Dugas Montb.*—459. θαιροί, the hinges, fixed to the gate itself, otherwise στροφεῖς.—460. See 5, 749. — 461. See 1, 531. — [462. λαός, App. II.] — 463. θοῇ, see 10, 394. τὰ ὑπώπια, the part of the face under the eyes, or near the eyes. Of terrific aspect, like the night. — 464. Ὀν ἠμφίεστο, *Sch.* — 467. See 408. — 470. ποιητὰς, see 5, 198. Or simply, *manu factas.*—471. Ἄπαστος, *Sch.*; *fm* λιάζομαι, to bend, yield, give way; see 2, 797.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ν.

Zeus turns his attention from the field of battle. Poseidón seizes the occasion to assist the Greeks. Under a human form he inflames the courage of the two Ajaces, and excites the chiefs of the Greeks to the fight.

Ζεὺς δ' ἐπεὶ οὖν Τρῳάας τε καὶ Ἑκτορα νηυσὶ
πέλασσεν,
τοὺς μὲν ἕα παρὰ τῆσι πόνον τ' ἐχέμεν καὶ οἰζὺν
νώλεμέως· αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῶ,
4 νόσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορώμενος αἶαν,
Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἰππημολγῶν,
γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.

1. ἐπέλασεν, *admonit*, had caused (enabled) them to approach.—4. Thrace produced excellent horses. The inhabitants had gained the reputation of skilful horsemen from the remotest ages (witness the horses of king Diomédês in the Mythology). Θρηκῶν φίλιππον λαόν, says Euripides, *Hecuba*, v. 9.—5. H. speaks here of the Mysians of Europe, a Thracian tribe, which conquered the part of Asia Minor which bears their name. Under the Romans they re-appear in history by the name of *Mæsi*, whence *Mæsia*, the country watered by the Danube. ἀγχεμάχων τῶν συστάδην καὶ ἐκ τοῦ πλησίον μαχομένων, *Sch. Cominus pugnantium*. What follows relates to the Scythians, a name common to different races of people of the North, of whom Hdt. has left us an admirable description. Ἰππημολγοί (fm ἀμέλω, to milk), who milk mares (*qui equino lacte aluntur*, Pliny).—6. γ(α)λακτοφάγοι has been taken by some for the proper name of another Scythian nation, and Hesiod appears to have so used it in one of his lost poems. It is more natural to consider it only an explicative apposition of Ἰππημολγοί, Hippemolgi, who live on milk. "They drink mares' milk, and eat the cheese made of it (called ἰππάκη)," says Hippocrates. ἄβιος is said of any one who lives very poorly; but since Æschylus, many authors having used Ἀβιοί as a proper name (see Quint. Curt. vii. ch. 26), and since this use agrees better with the construction of the entire sentence than ἀβίων,

7 Ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαεινῷ
8 οὐ γὰρ ὄγ' ἀθανάτων τιν' ἔέλπετο δν κατὰ θυμὸν
ἔλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.

Οὐδ' ἀλαοσκοπιὴν εἶχε κρείων Ἐνοσίχθων
καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
12 ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης
Θρηϊκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν.

Ἐνθ' ἄρ' ὄγ' ἐξ ἀλὸς ἔζετ' ἰών, ἐλέαιρε δ' Ἀχαιοὺς
16 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.

Αὐτίκα δ' ἐξ ὄρειος κατεβήσεται παιπαλόεντος
κραιπνὰ ποσὶ προβιβᾶς· τρέμε δ' οὔρεα μακρὰ καὶ
ὑλη

ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

20 Τρεῖς μὲν ὀρέξατ' ἰών, τὸ δὲ τέτρατον ἴκετο τέκμωρ,
Αἰγᾶς· ἔνθα τέ οἱ κλυτὰ δώματα βένθεσι λίμνης,
χρῦσα, μαρμαίροντα τετεύχεται, ἄφθιτα αἰεὶ.

Ἐνθ' ἔλθων ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππῳ,
24 ὠκυπέτα, χρυσέυσιν ἐθειρήσιν κομόωντε.

Χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ· γέντο δ' ἰμάσθλην

taken as an adj., I have written Ἀβίων, with Aristarchus. See, moreover, the passage of Æschylus, from *Prometheus Delivered* (a lost piece):

Ἐπειτα δ' ἤξει δῆμον ἐνδικώτατον
θνητῶν ἀπάντων καὶ φιλοξενώτατον,
Ἀβίους, ἰν' οὔτ' ἀροτρον οὔτε γητόμος
τέμνει δίκηλλ' ἀρουραν, ἀλλ' αὐτοσπόροι
γυῖαι φέρουσι βίοτον ἀφθονον βροτοῖς.

These lines leave no doubt about the explanation of our passage. Let us here remark how ancient an opinion it is, that civilization and the increase of prosperity deprave mankind. In mentioning these Nomadic tribes, H. cannot refrain from adding, "the most just of men." We read, in the first chapters of Justin, an amplification of this idea. — 10. See 10, 515. — 12. Σάμος Θρηϊκίη, the island of Samothrace, still *Samothraki*. — 15. Poseidón loved the Greeks, who honoured his temples with rich offerings; see 8, 201, sqq. — 18 and 19. Longinus (*On the Sublime*, ch. 9) praises these lines as a perfect expression of Divine Majesty. — 20. ὀρέξατο· ἐξέτεινε, διάβη, Sch. He extended his legs (as indicated by ἰών): he made three steps; at the fourth he set his foot upon Ægæ, a town of Achaia (see 8, 203). Strabo, however, and with him modern editors, think there is here question of another town of the same name, in Euboea, and not less celebrated for its temple of Poseidón.—23, sqq. See 8, 41, sqq. Virg., who has imitated a part of this passage, *Æn.* i. 138, also assigns horses to Poseidón. Later poets, such as Statius, and

- 26 χρυσεῖην, εὐτυκτον, εἰοῦ δ' ἐπεβήσετο δίφρου·
βῆ δ' ἐλάαν ἐπὶ κύματ'· ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
28 πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν ἄνακτα·
γηθοσύνη δὲ θάλασσα δίστατο· τοὶ δ' ἐπέτοντο
ρίμφα μάλ', οὐδ' ὑπένερθε διαίνετο χάλκεος ἄξων·
τὸν δ' ἐς Ἀχαιῶν νῆας εὐσκαρθμοὶ φέρον ἵπποι.
32 Ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
μεσσηγὺς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης·
ἐνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων,
λύσας ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ
36 ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας,
ἄρρήκτους, ἀλύτους, ὄφρ' ἔμπεδον αὐθι μένοιεν
νοστήσαντα ἄνακτα· ὁ δ' ἐς στρατὸν ὤχετ' Ἀχαιῶν.
Τρῶες δέ, φλογὶ ἴσοι, ἀολλέες, ἠὲ θυέλλη,
40 Ἐκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἔποντο,
ἄβρομοι, αὐτῆχοι· ἔλποντο δὲ νῆας Ἀχαιῶν
αἰρήσειν, κτενέειν δὲ παρ' αὐτόφι πάντα Ἀχαιοῦς·
Ἄλλὰ Ποσειδάων γαίηχος, ἐννοσίγαιος,
44 Ἀργεῖους ὤτρυνε, βαθείης ἐξ ἀλὸς ἐλθῶν,
εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρία φωνήν·

artists, harness to his car sea-horses, *hippocampi*. — 27. ἄταλλε· ἰσκιότα καὶ ἔχαιρεν, *Sch. Exultabant*. ὑπ' αὐτοῦ, see 1, 248. — 29. τοὶ, *equi*. — 30. "And the axle-tree was not wetted by the spray of the waves," a trait intended to give an idea of the extreme swiftness of Poseidōn's car. We shall see a similar trait, 20, 226, sqq., imitated by Virg., *Æn.* vii. 807. The whole of this admirable passage has been quoted by Longinus, *On the Sublime*, ch. 7; Boileau has translated it into French verse :

"Il attelle son char, et, montant fièrement,
Lui fait fendre les flots de l'humide élément ;
Dès qu'on le voit marcher sur ces liquides plaines,
D'aise on entend sauter les pesantes baleines.
L'eau frémit sous le dieu qui lui donne la loi,
Et semble avec plaisir reconnaître son roi,
Cependant le char vole."

—31. Derived fm σκαίρω. See 2, 814.—33. See 1, 38. The isle of Imbros, on the coast of Thrace, in the gulf of Melas. See 24, 79.—37. *Manere aliquem*, to wait for. — 41. ἄβρομοι (fm βρόμω, *strepo*), αὐτῆχοι with a change of the digamma into ν, = ἀ(ν)ῆχοι. "The true explanation of these words appears to me to be *unâ strepentes, unâ sonantes*, crying all together. This signification of ἄμα or ὁμο- is placed beyond a doubt by the words ἀλοχος (fm λέχος), ἀκοιτις (fm κοίτη), *conjug*, ἀδελφοί (fm δελφύς, *uterus*: *qui sunt unius et ejusdem uteri*), and others." *Buttm.* — 42. In prose αὐτοῦ, *ibi*; see 12,

- 46 Αἴαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ·
 Αἴαντε, σφῶ μὲν τε σαώσετε λαὸν Ἀχαιῶν,
 48 ἀλκῆς μνησαμένω, μηδὲ κρυεροῖο φόβοιο.
 Ἄλλη μὲν γὰρ ἔγωγ' οὐ δείδια χεῖρας ἀάπτους
 Τρώων, οἳ μέγα τεῖχος ὑπερκατέβησαν ὀμίλῳ·
 ἔξουσιν γὰρ ἅπαντας ἐϋκνήμιδες Ἀχαιοί·
 52 τῇ δὲ δὴ αἰνότατον περιδείδια, μή τι πάθωμεν
 ἢ ῥ' ὄγ' ὁ λυσσώδης φλογὶ εἴκελος ἡγεμονεύει,
 Ἐκτωρ, ὃς Διὸς εὐχετ' ἐρισθενέος παῖς εἶναι.
 Σφῶϊν δ' ὣδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν,
 56 αὐτῷ θ' ἐστάμεναι κρατερῶς, καὶ ἀνωγέμεν ἄλλους·
 τῷ κε καὶ ἐσσύμενόν περ ἐρωήσαιτ' ἀπὸ νηῶν
 ὠκυπόρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει.
 Ἦ, καὶ σκηπανίῳ γαιήοχος Ἐννοσίγαιος
 60 ἀμφοτέρω κεκοπῶς πλησεν μένεος κρατεροῖο·
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας, καὶ χεῖρας ὑπερθεν.
 Αὐτὸς δ', ὥστ' ἴρηξ ὠκύπτερος ὤρτο πέτεσθαι,
 ὃς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς,
 64 ὀρμήσῃ πεδίῳ διώκειν ὄρνεον ἄλλο·
 ὥς ἀπὸ τῶν ἦϊξε Ποσειδάων ἐνοσίχθων.
 Τοῖιν δ' ἔγνω πρόσθεν Ὀϊλῆος ταχὺς Αἴας,
 αἴψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον υἱόν·
 68 Αἴαν· ἐπεὶ τις νῶϊ θεῶν, οἳ Ὀλυμπον ἔχουσιν,
 μάντει εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι—
 οὐδ' ὄγε Κάλχας ἐστί, θεοπρόπος οἰωνιστῆς·
 ἴχνια γὰρ μετόπισθε ποδῶν ἠδὲ κνημῶν
 72 ρεῖ' ἔγνω ἀπιόντος· ἀρίγνωτοι δὲ θεοὶ περ—
 καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισιν
 μᾶλλον ἐφορμᾶται πολεμίζειν ἠδὲ μάχεσθαι,
 μαιμῶωσι δ' ἐνερθε πόδες καὶ χεῖρες ὑπερθεν.

302.—47. Fut. for imperat.—48. *Fugæ*.—49. Ἀλλαχοῦ, κατ' ἄλλο μέρος, *Sch.* — 51. Ἐφέξουσι, κωλύσουσι, *Sch.* — 55. Θῆσοι εἰς νοῖν, *Eustath.* — 57. ἐρωέω has, in this passage only, the act. signif. of *reprimere*, to cause to recoil, repulse. — 59. Diviners carried a wand, *σκηπάνιον* or *σκηπτρον* (Chryses in the first book, v. 15), as augurs the *lituus*. — 63. See 9, 15. — 64. Διὰ τοῦ πεδίου, *Sch.* See 6, 2. — 68. αἴαν is pronounced with a gesture, meaning, “let us attack;” it is to this idea that ἐπεὶ, *since*, relates.—71. ἴχνια does not mean here *vestigia*; the sense is more general, the gait, *incessus*, as Virg. says (*Æn.* i. 405), *Et vera incessu patuit dea*, of Aphrodite, when she retires from Æneas. It is with a profound sense that the poets reveal the gods only at the moment of their disappearance. — 72. =

- 76 Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 Οὕτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι
 μαιμῶσιν, καὶ μοι μένος ὄρορε· νέρθε δὲ ποσσὶν
 ἔσσυμαι ἀμφοτέροισι· μενοινῶ δὲ καὶ οἶος
- 80 Ἐκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι.
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 χάρμη γηθόσυννοι, τὴν σφιν θεὸς ἔμβαλε θυμῷ.
 Τόφρα δὲ τοὺς ὄπιθεν Γαίηοχος ὤρσεν Ἀχαιοὺς,
 84 οἱ παρὰ νηυσὶ θεῶσιν ἀνέψυχον φίλον ἦτορ·
 τῶν ῥ' ἅμα τ' ἀργαλέῳ καμάτῳ φίλα γυῖα λέλυντο,
 καὶ σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισιν
 Τρῶας, τοὶ μέγα τεῖχος ὑπερκατέβησαν ὀμίλῳ.
- 88 Τοὺς οἷγ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λείβον·
 οὐ γὰρ ἔφαν φεύξεσθαι ὑπέκ κακοῦ. Ἄλλ' Ἐνοσί-
 χθων
 ῥεῖα μετεισάμενος κρατερὰς ὤτρυνε φάλαγγας.
 Τεῦκρον ἐπὶ πρῶτον καὶ Λήϊτον ἦλθε κελεύων,
 92 Πηνελειῶν θ' ἦρωα Θόαντά τε Δηίπυρόν τε,
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς ὄγ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 Αἰδῶς, Ἀργεῖοι, κοῦροι νέοι· ὕμιν ἔγωγε
 96 μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς·
 εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλέοιο,
 νῦν δὴ εἶδεται ἡμαρ ὑπὸ Τρώεσσι δαμῆναι.
 Ὡ πόποι, ἦ μέγα θαῦμα τὸδ' ὀφθαλμοῖσιν ὄρωμαι,
 100 δεινόν, ὃ οὐποτ' ἔγωγε τελευτήσεσθαι ἔφασκον,
 Τρῶας ἐφ' ἡμετέρας ἰέναι νέας· οἱ τὸ πάρος περ
 φυζακινῆς ἐλάφοισιν εἰοίκεσαν, αἶτε καθ' ὕλην
 θῶων παρδαλίων τε λύκων τ' ἦῖα πέλονται,
 104 αὐτῶς ἠλάσκουσαι, ἀνάλκιδες, οὐδ' ἐπὶ χάρμη·
 ὥς Τρῶες τὸ πρὶν γε μένος καὶ χεῖρας Ἀχαιῶν
 μίμνειν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἠβαιόν.
 Νῦν δ' ἕκαθεν πόλιος κοίλης ἐπὶ νηυσὶ μάχονται
 108 ἡγεμόνος κακότητι μεθημοσύνησὶ τε λαῶν,
 οἱ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσιν

ῥαδίως.—84. Ἀνεκτῶντο, ἀνέπαινον, Sch. ; refreshed, re-animated.—
 89. ἔφαν, see 2, 37. — 90. Πρὸς αὐτοὺς ἀφικόμενος, μετελθὼν, Sch.
 Fm εἶμι. — 96. = ἡμετέρας, see 6, 414.—97. Intrans., like remitters
 for remissum esse. — 98. Φαίνεται, Sch.—102. Φευκτικαῖς (fugacibus),
 δειλαῖς, Sch. — 103. ἦῖα· βρώματα, οὐ τὰ ἐν οἴκῳ, ἀλλὰ τὰ ἐν ὄδῳ,
 ἰφόδια, Sch.—104. See 2, 470. οὐδὲ (οὐσαι οὐ γινόμεναι) ἐπὶ χάρμη,

- 110 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς.
 'Αλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτιός ἐστιν
 112 ἦρωσ 'Ατρείδης εὐρυκρείων 'Αγαμέμνων,
 οὐνεκ' ἀπητίμησε ποδώκεα Πηλείωνα·
 ἡμέας γ' οὐπὼς ἐστι μεθιέμεναι πολέμοιο.
 'Αλλ' ἀκεῶμεθα θᾶσσον· ἀκεσταί τοι φρένες ἐσθλῶν.
 116 'Υμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς,
 πάντες ἄριστοι ἰόντες ἀνὰ στρατόν. Οὐδ' ἂν ἔγωγε
 ἀνδρὶ μαχεσσαίμην, ὅστις πολέμοιο μεθείη,
 λυγρὸς ἐών· ὑμῖν δὲ νεμεσῶμαι πέρι κῆρι.
 120 'Ω πέπονες, τάχα δὴ τι κακὸν ποιήσετε μεῖζον
 τῆδε μεθημοσύνη· ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
 αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νεῖκος ὄρωρεν.
 'Εκτωρ δὴ παρὰ νηυσὶ βοῆν ἀγαθὸς πολεμίζει
 124 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχῃα.

The Greeks form around Ajax, and arrest the charge of Hector. Hector arouses the courage of the Trojans. Imbrius falls by the hand of Teucer; Amphimachus is slain by Hector, who is repulsed by Ajax.

- 'Ως ῥα κελευτιῶν Γαίηοχος ὤρσεν 'Αχαιοὺς.
 'Αμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἴσταντο φάλαγγες
 καρτεραί, ἄς οὐτ' ἂν κεν 'Αρης ὀνόσαιτο μετελθῶν
 128 οὔτε κ' 'Αθηναίη λαοσσόος. Οἱ γὰρ ἄριστοι
 κρινθέντες Τρῳᾶς τε καὶ 'Εκτορα δῖον ἔμιμνον,
 φράξαντες δόρυ δουρί, σάκος σάκει προθελύμψ'

not (made) for the battle.—109. ἀμύνειν (Τρῳᾶς) νηῶν, a construction which we have seen 4, 11. — 113. ἀτιμάω (1, 11), strengthened by ἀπό. This preposition strengthens the meaning of verbs expressing separation, abandonment, repulsion.—115. 'Ιασώμεθα διὰ τάχους τὸ γεγονός ἀμάρτημα, τὴν ἡμετέραν ἀμέλειαν, Sch. ἀκεστός, verbal adj., sanabilis.—119. λυγρός, miser. πέρι. See 4, 46. — 122. These words are very well explained by the Scholiast: τὴν οἰκείαν αἰσχύνην (pudorem animi), καὶ τὴν ἐξ ἄλλων προσγινομένην μέμψιν.

125. See 12, 265. — 128. 'Η τοὺς λαοὺς σόουσα, ὃ ἐστὶ σοβοῦσα καὶ ἐπὶ πόλεμον ὀρμῶσα, Apoll. Viris excitans. — 130. In the two passages where we have seen προθελύμνος, 9, 541; 10, 15, this word has often been explained by πρόρριζος, 'torn up by the roots.' But this explanation is contradicted by the line which now engages our attention. Moreover, the three passages lend themselves naturally to the explanation of Aristarchus: Πρ. δηλοῖ τὸ συνεχές καὶ ἄλλο ἐπ' ἄλλῳ, otherwise πυκνόν, close, in compact ranks. The syntactical form employed in these two lines has been often imitated. Furius of Antium (a poet mentioned by Horace): *Prostratur pede pes, muros murosque, viro vir.* Virg. (x. 361): *Hæret pede pes, domusque*

- 131 ἀσπίς ἄρ' ἀσπίδ' ἔριδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ·
 132 ψαῦον δ' ἰππόκομοι κόρυθες λαμπροῖσι φάλοισιν
 νεύοντων ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισιν·
 ἔγχεα δ' ἐπτύσσοντο θρασειάων ἀπὸ χειρῶν
 σειόμεν'· οἱ δ' ἰθὺς φρόνειον, μέμασαν δὲ μάχεσθαι.
 136 Τρῶες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἔκ-
 τωρ,
 ἀντικρὺ μεμαῶς, ὄλοοίτροχος ὡς ἀπὸ πέτρης,
 ὄντε κατὰ στεφάνης ποταμὸς χειμάρροος ὥση,
 ῥήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης·
 140 ὕψι δ' ἀναθρώσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ
 ὕλη· ὁ δ' ἀσφαλῆως θέει ἔμπεδον, ἕως ἴκηται

verso vir. See Statius, *Thebaid*, viii. 398. Again I cite the imitation of Tyrtæus :

Ἄλλά τις ἐγγὺς ἰὼν αὐτοσχεδὸν ἔγχεϊ μακρῷ
 ἢ ξίφει οὐτάζων, δῆϊον ἀνδρ' ἐλέτω·
 καὶ πόδα παρ ποδὶ θεῖς, καὶ ἐπ' ἀσπίδος ἀσπίδ' ἐρείσας,
 ἐν δὲ λόφῳ τε λόφῳ, καὶ κυνέην κυνέην,
 καὶ στέρνον στέρνῳ, πεπλημένος ἀνδρὶ μαχίσθω.

And these lines of Voltaire, which M. Boissonade has pointed out :

“ Pied contre pied, aigrette contre aigrette,
 Main contre main, œil contre œil, corps à corps,
 l'un sur l'autre se jette.”

—132. ἔψαυον, touched *each other*, came in contact. Though this reflexive meaning is not found elsewhere, there can be no doubt about it here. The place which these transitive verbs occupy in the sequence of the discourse, causes them often to affect a neut. signif. Sometimes too, but more rarely, it lends them a reflexive meaning. We must construe κόρυθες (ἀνδρῶν) νεύοντων φάλοις, *nutantium cristis*, because it is the crests which are principally agitated by the movement of the head, and render it more visible. Another explanation, which makes νεύοντων depend on ψαῦον, offers many inconveniences. That of Passow is more natural, “the helmets touched the crests of those who stooped,” φάλοισι governed by ψαῦον, a construction hardly justified by this line of Quintus of Smyrna, viii. 349 : ἀνω δ' ἔψαυε νέφεσσι θεσπεσίη τρυφάλεια.—134. ἐπτύσσοντο, the spears *bent*, can only be understood of the *deviation* they made from the direction given by those who hurled them ; they met in the air, and deviated from their line.—135. See 12, 124.—136. Προέβαλον, προέκρουσαν, *Sch.* — 137. ὄλοοίτροχος, in prose ὄλοίτροχος, a block detached from a rock, which rolls from on high ; a block more or less round (say the grammarians) ; in opposition to a stone worked and squared, which does not roll.—138. κατὰ στεφάνης· ἀπ' ἄκρου τοῦ ὄρου, *Arist.* Virg. has imitated this passage, xii. 684, sqq. — 139. ἀναιδέος, see 4, 521. ἔχματα, see 12, 260. — 141. ἀσφαλῆως, in its etymological sense, μὴ σφαλλόμενος τῆς τοῦ θείου σφοδρότητος

- 142 ἰσόπεδον, τότε δ' οὔτι κυλίνδεται, ἐσσύμενός περ'
 ὧς Ἐκτωρ εἴως μὲν ἀπείλει, μέχρι θαλάσσης
- 144 ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν,
 κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξιν,
 στῆ ῥα μάλ' ἐγχριμφθείς. Οἱ δ' ἀντίοι νῆες Ἀχαιῶν,
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν,
- 148 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 Ἦυσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·
 Τρώες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 παρμένετ'· οὔτοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοὶ
- 152 καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες·
 ἀλλ', οἴω, χάσσονται ὑπ' ἔγχεος, εἰ ἔτεόν με
 ὤρσε θεῶν ὤριστος, ἐρίγδουπος πόσις Ἥρης.
 Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
- 156 Δηϊφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει,
 Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσην,
 κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.
 Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
- 160 καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ'
 εἴσην,
 ταυρεῖην· τῆς δ' οὔτι διήλασεν, ἀλλὰ πολὺ πρὶν
 ἐν καυλῷ ἑάγη δολιχὸν δόρυ· Δηϊφοβος δὲ
 ἀσπίδα ταυρεῖην σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῷ
- 164 ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὄγ' ἦρως
 ἄψ ἑτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς
 ἀμφότερον, νίκης τε καὶ ἔγχεος, ὃ ξυνέαξεν.
 Βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
- 168 οἰσόμενος δόρυ μακρόν, ὃ οἱ κλισίῃφι λέλειπτο.
 Οἱ δ' ἄλλοι μάρναντο, βοῆ δ' ἄσβεστος ὀρώρει.
 Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
 Ἴμβριον αἰχμητήν, πολυῖππου Μέντορος υἱόν.

(Sch.), without its course being impeded. *ἔως* (εἶος), see n. on 1, 193. — 142. (Εἰς) *ἰσώμαλον τόπον*, Sch.; the plain. — 143. *ἔως* = *τέως*, up to that time, thus far.—144. Read as *ῥα*.—147. *ἀμφίγυος*, adj. of doubtful signif. It is usually explained, 'two-edged'; or armed with iron in two places, at the point, and at the *σανρωτήρ* (10, 153).—152. *Δίκην πύργου*, Sch.; see n. on 4, 334.—153. Fut. of *χάζω*.—154. See 11, 288. — 158. Ὑπὸ τὴν ἀσπίδα τιθεὶς τοὺς πόδας καὶ οὕτως προβαίνων· ποδήρεις γὰρ ἦσαν αἱ ἀσπίδες, *Apoll.* — 159. See 3, 80, and 4, 100.—161. *τῆς* depends on *διά* in *διήλασεν*.—162. Fm *ἄγνυμι*.—163. *Procul a se tenuit*.—166. Gen. of the cause. The same at 203.—168. *Κομίσων*. Διαφέρει δὲ τὸ οἴσων καὶ τὸ οἰσόμενος· οἴσων

- 172 Ναῖε δὲ Πήδαιον, πρὶν ἔλθειν νῆας Ἀχαιῶν,
 κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν·
- 176 ναῖε δὲ παρ Πριάμῳ· ὁ δὲ μιν τίεν Ἴσα τέκεσσιν.
 Τόν ῥ' υἱὸς Τελαμῶνος ὑπ' οὔρατος ἔγχρῃ μακρῷ
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' αὐτ' ἔπεσεν μελίη ὧς,
 ἦτ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο
- 180 χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση·
 ὧς πέσεν· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Τεῦκρος δ' ὠρμήθη, μεμαῖως ἀπὸ τεύχεα δῦσαι·
 Ἐκτωρ δ' ὄρμηθέντος ἀκόντισε δουρὶ φαεινῷ.
- 184 Ἄλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν· ὁ δ' Ἀμφίμαχον, Κτεάτου υἱ' Ἀκτορίωνος,
 νισσόμενον πόλεμόνδε, κατὰ στήθος βάλε δουρὶ.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
- 188 Ἐκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὄρμηθέντος ὀρέξατο δουρὶ φαεινῷ
 Ἐκτορος· ἀλλ' οὔπη χροὸς εἶσατο, πᾶς δ' ἄρα
 χαλκῷ
- 192 σμερδαλέῳ κεκάλυφθ'· ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν
 οὔτα,
 ὧσε δὲ μιν σθένει μεγάλῳ· ὁ δὲ χάσσατ' ὀπίσσω
 νεκρῶν ἀμφοτέρων· τοὺς δ' ἐξείρυσσαν Ἀχαιοὶ
 Ἀμφίμαχον μὲν ἄρα Στιχίος διός τε Μενεσθεύς,
- 196 ἀρχοὶ Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·
 Ἴμβριον αὐτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
 Ὡστε δὴ αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήϊα πυκνά,
- 200 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῆσιν ἔχοντε·
 ὧς ῥα τὸν ὑψοῦ ἔχοντε δὴ ἄνω Αἴαντε κορυστὰ

μὲν γὰρ ἑτέρῳ, οἰσόμενος δὲ ἑαυτῷ, Sch. — 172. Πήδαιος, the only river in Cyprus. The land on the bank of a river is sometimes designated simply by the name of the river. — 181. See 12, 396. — 183. See 4, 100. — 191. οὔπη (*nusquam*) χροὸς εἶσατο (*fm* εἶμι), it nowhere came or went to the skin; as in prose ἐξικνεῖσθαι τινος, to reach any thing. — 197. See 5, 732. — 198. Above 5, 556. Η. also represents two lions going together to the chase. In a lost piece of Æschylus it is two wolves:

Εἶλκον δ' ἄνω λυκηδόν, ὧστε διπλόοι
 λύκοι νεβρόν φέρουσι.

- 202 τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
 κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο·
 204 ἦκε δέ μιν σφαιρηδὸν ἐλιξάμενος δι' ὀμίλου,
 Ἐκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίησιν.

Poseidōn, irritated at the death of Amphimachus, excites Idomeneus against the Trojans. Idomeneus goes to put on his arms; he finds Merion near his tent, and both rush to defend the left of the fleet, whilst the two Ajaxes protect the centre.

- Καὶ τότε δὴ πέρι κῆρι Ποσειδάων ἐχολώθη,
 νίωνοιο πεσόντος ἐν αἰνῇ δηϊοτήτι·
 208 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
 ὄτρυνέων Δαναούς, Τρώεσσι δὲ κήδε' ἔτευχεν.
 Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν,
 ἐρχόμενος παρ' ἐταίρου, ὃ οἱ νέον ἐκ πολέμοιο
 212 ἦλθε, κατ' ἰγνύην βεβλημένος ὀξείῃ χαλκῷ.
 Τὸν μὲν ἐταῖροι ἔνεικαν, ὃ δ' ἰητροῖς ἐπιτείλας
 ἦιεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
 ἀντιάαν. Τὸν δὲ προσέφη κρείων Ἐνοσίχθων,
 216 εἰσάμενος φθογγὴν Ἀνδραίμονος υἱὶ Θόαντι,
 ὃς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
 Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὧς τίετο δήμῳ·
 Ἰδομενεῦ, Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ
 220 οἴχονται, τὰς Τρωσὶν ἀπείλεον υἷες Ἀχαιῶν;
 Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγός, ἀντίου
 ἠῦδα·
 ὦ Θόαν, οὔτις ἀνὴρ νῦν αἴτιος, ὅσσον ἔγωγε
 γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν·
 224 οὔτε τινὰ δέος ἴσχει ἀκήριον, οὔτε τις ὄκνω
 εἰκῶν ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὔτω
 μέλλει δὴ φίλον εἶναι ὑπερμενείῃ Κρονίωνι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιούς.

On ὑπό, see 9, 248. — 204. Fm ἴημι, to hurl. ἐλιξάμενος, making a circular movement, such as one makes to throw a ball (σφαῖραν). [H. Stephens translates it *volvens*; and so C., *he rolled and sent it*; = *he sent it rolling*.] “Immane factum frustra excusant grammatici. Sane id alienum est a generosa Telamonii virtute, sed dignissimum persona ejus, qui Cassandram ab ara abstrahere sustinuit, ipsosque deos conviciis lacessivit.” *Heyne*.

207. According to the fable, Cteatus, father of Amphimachus, passed for the son of Actōr, but was, in reality, the son of Poseidōn. See 11, 750, 751.—213. Fm φέρω.—216. See 2, 791 and 280. — 217. Pleurōn, an old town in Ætolia, on the river Evēnus; see 2, 639.—224. See 5, 812. — 225. Ὑπεγκλίνει, μεταφορικῶς ἀπὸ τῶν ἀφηνια-

- 228 Ἀλλά, Θόαν· καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
ὄτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·
τῷ νῦν μὴτ' ἀπόληγε, κέλευέ τε φωτὶ ἐκάστω.
Τὸν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
- 232 Ἴδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
ὅστις ἐπ' ἡματι τῷδε ἐκὼν μεθήρσι μάχεσθαι.
Ἀλλ' ἄγε, τεύχεα δεῦρο λαβῶν ἴθι· ταῦτα δ' ἅμα
χρῆ
- 236 σπεύδειν, αἶ κ' ὄφελός τι γενώμεθα καὶ δύ' εἴντε.
Συμφορτῇ δ' ἀρετῇ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.
Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ πόνον ἀν-
δρῶν·
- 240 Ἴδομενεὺς δ' ὅτε δὴ κλισίην εὐτυκτον ἴκανεν,
δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε·
βῆ δ' ἴμεν ἀστεροπῇ ἐναλίγκιος, ἦντε Κρονίων
χειρὶ λαβῶν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
- 244 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δὲ οἱ αὐγαί·
ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος·
Μηριόνης δ' ἄρα οἱ, θεράπων εὖς, ἀντεβόλησεν
ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρου χάλκεον ἦει
- 248 οἰσόμενος· τὸν δὲ προσέφη σθένος Ἴδομενεῖος·
Μηριόνη, Μόλου υἱέ, πόδας ταχύ, φίλταθ' ἐταί-
ρων,
τίπτ' ἦλθες πόλεμόν τε λιπῶν καὶ δηϊοτῆτα ;
ἠέ τι βέβληαι, βέλεος δὲ σε τείρει ἀκωκή ;
- 252 ἠέ τευ ἀγγελίης μετ' ἐμ' ἦλυθες ; οὐδέ τοι αὐτὸς
ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.
Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἠΰδα·
[Ἴδομενεῦ, Κρητῶν βουληφόρε χαλκοχιτώνων,]
- 256 ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται,

ζόντων ὑποζυγίων καὶ οὐ θελόντων, Hesych. — 227. See 12, 70. —
228, sqq. For the construction, see 7, 328. — 233. Ἐμ μέλπειν, to
play. Ἐμπαίγματα, παίγνια· εἰώθασι γὰρ οἱ κύνες κορεσθέντες τοῖς
λειψάνοις ἐμπαίξουσιν, Sch. — 236. καί, as elsewhere καίπερ, though
they were but two. — 237. Aristarchus points out the sense of this
sentence with a remarkable precision: καὶ σφόδρα κακῶν (i. e. δει-
λῶν) ἀνθρώπων εἰς ταύτην συνελθόντων γίνεται τις ἀρετή.—241.
See 8, 43.—252. τευ (= τινός) depends on ἀγγελίης (gen. of cause),
ὁ πικρὸν δὲ αἰγία τε; see 3, 206. αὐτός, of myself, without their

- 257 οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,
 ἀσπίδα Δηϊφόβοιο βαλὼν ὑπερηνορέοντος.
 Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον
 ἠὔδα·
- 260 Δούρατα δ', αἶ κ' ἐθέλησθα, καὶ ἐν καὶ εἴκοσι δῆεις
 ἔσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα,
 Τρώϊα, τὰ κταμένων ἀποαίνυμαι. Οὐ γὰρ οἴω
 ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν.
- 264 Τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι,
 καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανόωντες.
 Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἠὔδα·
 Καί τοι ἐμοὶ παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
- 268 πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδόν ἐστιν ἐλέσθαι.
 Οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
 ἀλλὰ μετὰ πρώτοισι μάχην ἀνὰ κυδιάνειραν
 ἵσταμαι, ὅππότε νεῖκος ὀρώρηται πολέμοιο.
- 272 Ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
 λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν οἴω.
 Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον
 ἠὔδα·
 Οἶδ' ἀρετὴν οἶός ἐσσι· τί σὲ χρὴ ταῦτα λέγεσθαι;
- 276 εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
 ἐς λόχον, ἐνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,
 ἐνθ' ὃ τε δειλὸς ἀνὴρ, ὅς τ' ἄλκιμος, ἐξεφαάνθη—
 τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλῃ·
- 280 οὐδέ οἱ ἀτρέμυς ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός,
 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἴζει·

sending to seek me.—255. Omitted in several good MSS.—257. The Scholiast cites, as an example of the same change of number, this passage of Euripides (*Ion*, 391): Πρὸς τοῦ θεοῦ Κωλυόμεσθα μὴ μαθεῖν βούλομαι.—[260. δῆω = *intention*.]—261. See 8, 435. *There a palace* is spoken of; *here*, the same terms are applied to the *tent*. See, on this subject, our remark on the last bk., 450.—262. οὐκ οἴω, it does not enter into my thoughts, I never dream of.—269. See 11, 313.—272. Epic = *λανθάνω*.—275. οἶος, with the first short, is found again 18, 105. λέγεσθαι, middle for διαλέγεσθαι, to say in conversation. So at 292. In the next line it is for ἐκλεγοίμεθα, *legeremur, eligeremur*.—277. Διαφαίνεται, δεικνύται, Sch.—280. (ὥστε) ἀτρ. ἦσθαι. As we see in line 285, where the thought is completed, H. speaks of an ambush, λόχος. *There* the warriors must remain still, in order not to be discovered. The coward betrays himself by frequent changes of posture. — 281. οκλάζειν, to bend the knee, resting on the heels, which project behind; the position, in fact, in which warriors in ambush are represented on ancient vases. The coward, thus stooping, cannot retain

- 282 ἐν δέ τέ οἱ κραδίη μεγάλη στέρνοισι πατάσσει,
 Κῆρας ὀϊομένῳ, πάταγος δέ τε γίγνεται ὀδόντων·
 284 τοῦ δ' ἀγαθοῦ οὔτ' ἄρ' τρέπεται χρώς, οὔτε τι λίην
 ταρβεῖ, ἐπειδὴν πρῶτον ἐσίζηται λόχον ἀνδρῶν,
 ἀράται δὲ τάχιστα μιγήμεναι ἐν δαΐ λυγρῇ—
 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.
 288 Εἶπερ γάρ κε βλεῖο πονεύμενος ἢ τυπείης,
 οὐκ ἂν ἐν αὐχέν' ὄπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,
 ἀλλὰ κεν ἢ στέρνων ἢ νηδύος ἀντιάσειεν,
 πρόσσω ἰεμένοιο, μετὰ προμάχων ὀαριστύν.
 292 Ἄλλ' ἄγε, μηκέτι ταῦτα λεγόμεθα, νηπύτιοι ὦς,
 ἔσταότες, μή πού τις ὑπερφιάλως νεμεσήσῃ·
 ἀλλὰ σύγε κλισίηνδε κιῶν ἔλευ ὄβριμον ἔγχος.
 Ὡς φάτο· Μηριόνης δέ, θοῶ ἀτάλαντος Ἄρηϊ,
 296 καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος·
 βῆ δὲ μετ' Ἰδομενῆα, μέγα πτολέμοιο μεμηλώς.
 Οἶος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισιν,
 τῷ δὲ Φόβος, φίλος υἱός, ἅμα κρατερὸς καὶ ἀταρ
 βής,
 300 ἔσπετο, ὄσ' ἐφόβησε ταλάφρονά περ πολεμιστήν·
 τῷ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μετὰ θωρήσσεσθον,
 ἢ μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τώγε
 ἔκλυον ἀμφοτέρων, ἑτέροισι δὲ κῦδος ἔδωκαν·
 304 τοῖοι Μηριόνης τε καὶ Ἰδομενεύς, ἀγοὶ ἀνδρῶν,
 ἦϊσαν ἐς πόλεμον, κεκορυθμένοι αἶθοπι χαλκῷ.
 Τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπεν·
 Δευκαλίδη, πῆ τ' ἄρ' μέμονας καταδῦναι ὄμιλον,
 308 ἢ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἢ ἀνὰ μέσσους,

the same position. He shifts (*keeps shifting*) his posture, μετοκλάζει. The force of the preposition is here fully retained, and must not be neglected. — 282. Ἰκ. κραδίη οἱ πατ. ἐν στέρνοισι. — 283. θάνατον προσδοκῶντι, Sch. — 287. ὄνομαι, to blame.—288. βλεῖο, 2 aor. optat. formation in μι (βλῆμι, aor. ἔβλην) = βληθείης.— 291. ὀαριστός is properly said of a peaceful conversation, an intimate society. There is, then, a figure employed here, and at 17, 228.— 299. Φόβος, Terrour, which causes the flight (φόβον) of the enemy. — 301. Thrace, inhabited by a very warlike nation, is regarded by the poet as the residence of Arès. The Ephyreans (distinct from the Ephyre mentioned in bk 6, 152) lived in Thessaly, near the Peneus, in the vale of Tempé. They were afterwards called Κρανώνιοι. The Phlegyans are those who lived near Gyrtón (2, 738) in Thessaly; not those in Bœotia. — 303. Both parties implore the aid of Arès, who hears but one of them.—307. = Δευκαλιωνίδη, see 450, sqq. —

- 309 ἦ ἐπ' ἀριστερόφιν ; ἐπεὶ οὐ ποθι ἔλπομαι οὕτω
 δεύεσθαι πολέμοιο καρηκομόωντας Ἀχαιοῦς.
 Τὸν δ' αὐτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀπίον
 ἠΰδα·
- 312 Νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
 Αἴαντές τε δύω, Τεῦκρός θ', ὃς ἄριστος Ἀχαιῶν
 τοξυσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνη·
 οἱ μιν ἄδην ἐλόωσι, καὶ ἐσσύμενον πολέμοιο,
- 316 Ἔκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.
 Αἰπὺ οἱ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
 κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους,
 νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων
- 320 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῆσιν.
 Ἄνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,
 ὃς θνητός τ' εἶη καὶ ἔδοι Δημήτερος ἀκτῆν,
 χαλκῶ τε ῥηκτὸς μεγάλοισί τε χερμαδίοισιν·
- 324 οὐδ' ἂν Ἀχιλλῆϊ ῥηξήνορι χωρήσειεν
 ἐν γ' αὐτοσταδίῃ· ποσὶ δ' οὐπὼς ἐστὶν ἐρίζειν.
 Νῶϊν δ' ὦδ' ἐπ' ἀριστερ' ἔχε στρατοῦ, ὄφρα τάχιστα
 εἶδομεν, ἢ ἐ τῷ εὐχος ὀρέξομεν, ἢ ἐ τις ἡμῖν.
- 328 Ὡς φάτο· Μηριόνης δέ, θοῶ ἀτάλαντος Ἄρηϊ,
 ἦρχ' ἴμεν, ὄφρ' ἀφίκοντο κατὰ στρατόν, ἢ μιν
 ἀνώγει.
- Οἱ δ' ὡς Ἰδομενεῖα ἴδον, φλογὶ εἵκελον ἀλκήν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισιν,
- 332 κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῷ πάντες ἔβησαν.
 Τῶν δ' ὁμὸν ἴστατο νεῖκος ἐπὶ πρύμνησι νέεσσι.
 Ὡς δ' ὄθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι
 ἡματι τῷ, ὅτε τε πλείστη κύνις ἀμφὶ κελεύθους,
- 336 οἷτ' ἄμυδις κονίης μεγάλην ἰστᾶσιν ὁμίχλην·
 ὡς ἄρα τῶν ὁμός' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῷ
 ἀλλήλους καθ' ὄμιλον ἐναιρέμεν ὀξέϊ χαλκῷ.
 Ἐφριξεν δὲ μάχη φθισίμβροτος ἐγχείρησιν

310. They will not want war ; i. e. they will see a great combat arise.
 —314. See 7, 241.—315. ἐλόωσι = ἐλώσι [the so-called Attic fut. for ἐλάσουσι] : satis superque vexabunt. [πολέμοιο, cf. 630, and ἔδην, App. V.] — 317. αἰπύ, arduum, arduous, difficult. — 319. In prose εἰ μὴ . . . — 322. See 12, 361. — 325. = ποδώκια. — 326. ἔχων ἵππους, to direct the horses towards . . . ; and intrans. ἔχειν, to direct oneself, hold one's way (ὦδε, huc). — 327. = εἶδωμεν. — 331. Virg. applies to summer the epithet pulverulenta. — 336. Συνιστάσιν, Sch. — 339. Ἐπυκνώθη δὲ ἡ μάχη τῇ τῶν δοράτων ἀνατάσει

340 μακρῆς, ἄς εἶχον ταμείχροας· ὅσσε δ' ἄμερδεν
 αὐγῇ χαλκείῃ κορύθων ἄπο λαμπομενάων,
 θωρήκων τε νεοσμῆκτων, σακέων τε φαεινῶν,
 ἐρχομένων ἄμυδις· μάλα κεν θρασυκάρδιος εἴη,
 344 ὃς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.

The sport by turns of the opposite designs of Zeus and Poseidōn, both armies suffer loss. Idomeneus distinguishes himself on one side, and Deïphobus on the other.

Τῷ δ' ἀμφὶς φρονέοντε δύω Κρόνου υἱε κραταιῷ
 ἀνδράσιν ἠρώεσσιν ἐτεύχετον ἄλγεα λυγρά.
 Ζεὺς μὲν ἄρα Τρώεσσι καὶ Ἔκτορι βούλετο νίκην,
 348 κυδαίνων Ἀχιλῆα πόδας ταχύν· οὐδέ τι πάμπαν
 ἤθελε λαὸν ὀλέσθαι Ἀχαιϊκὸν Ἰλιόθι πρό,
 ἀλλὰ θέτιν κύδαινε καὶ νίεα καρτερόθυμον.
 Ἄργείους δὲ Ποσειδάων ὀρόθυνε μετελθὼν
 352 λάθρη ὑπεξαναδύς πολιῆς ἄλός· ἤχθετο γάρ ῥα
 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
 Ἥ μὰν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἴα πάτρη,
 ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ἦδη·
 356 τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινεν,
 λάθρη δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ ἐοικώς.

φρίσσειν γὰρ τὸ ὀρθοῦσθαι πυκνῶς, *Sch.* In Lat. *horrescere*. Virg. : *Ferreus hastis horret ager*, and with a double metaphor, vii. 525 : *Atraque late Horrescit strictis seges ensibus*, the arms, bristling and close, compared to the ears of a field. — 340. ἀμέρδω is very probably a form of ἀμείρω (derived fm μέρος, with ἀ priv.), *expertem facio*. On the subject of these two forms of the same verb, we may recal the analogy between κείρω and κέρδος. Elsewhere ἀμέρδειν means in H. simply to *deprive*, to *frustrate*, with gen. Here the context gives it the sense of, “to deprive of their lustre, to weaken, to blind.” We read, in like manner, *Od.* 19, 18 : “*Ἐντὶα πατρὸς καλὰ, τὰ οἱ καπνὸς ἀμέρδει*, which the smoke tarnishes. — 341. Lucretius says in the same way *fulgor ab auro*, which paints better than *aure fulgor*.

345. See 2, 13.—349. See 3, 3.—352. Pay attention to each of the prepositions in the composition of ὑπεξαναδύς. Ἀχθομαι with accus. is also found 5, 361 : λίην ἄχθομαι ἔλκος, as in Lat. *indignari aliquid*.—354. = μία. I believe Bth. is right in saying : *de diis tanquam de hominibus loquitur poeta*, and that there is here no allusion to the places to which Fable assigns the birth of these gods. — 355. πλείονα ἦδη (fm οἶδα), as older, and having consequently greater experience. Complete anthropomorphism. — 356. See 7, 196. Elsewhere ἀναφανδόν. — 357. ἔγειρε without accus., because in this general phraseology the government is necessarily undetermined. —

- 358 Τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
 πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
 360 ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν.
 Ἐνθα, μεσαιπόλιός περ ἑών, Δαναοῖσι κελεύσας
 Ἴδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὤρσεν.
 Πέφνε γὰρ Ὀθρυονῆα, Καβησόθεν ἔνδον ἑόντα,
 364 ὅς ρα νέον πολέμοιο μετὰ κλέος εἰληλούθει·
 ἦτεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην,
 Κασσάνδρην, ἀνάεδνον· ὑπέσχετο δὲ μέγα ἔργον,
 ἐκ Τροίης ἀέκοντας ἀπωσέμεν νῆας Ἀχαιῶν.
 368 Τῷ δ' ὁ γέρων Πρίαμος ὑπὸ τ' ἔσχετο καὶ κατ-
 ἔνευσεν
 ὀωσέμεναι· ὁ δὲ μάρναθ', ὑποσχεσίησι πιθήσας.
 Ἴδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
 καὶ βάλεν ὕψι βιβάντα τυχῶν· οὐδ' ἤρκεσε θώρηξ
 372 χάλκεος ὃν φορέεσκε, μέση δ' ἐν γαστέρι πῆξεν.
 Δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο φώνησέν τε·
 Ὀθρυονεῦ, περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων,
 εἰ ἔτεόν δὴ πάντα τελευτήσεις ὅσ' ὑπέστης
 376 Δαρδανίδη Πριάμω· ὁ δ' ὑπέσχετο θυγατέρα ἦν.
 Καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν·
 δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην,
 Ἄργεος ἐξαγαγόντες, ὀπιέμεν, εἴ κε σὺν ἄμμιν
 380 Ἴλίου ἐκπέρσης εὐναιόμενον προλίεθρον.
 Ἄλλ' ἔπευ, ὄφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
 ἀμφὶ γάμψ' ἐπεὶ οὗτοι ἐέδνωταὶ κακοὶ εἶμεν.

358. See 4, 315.—359, 360. We have already seen 12, 336, analogous terms: "Ἐνθα σφιν κατὰ ἰσα μάχην ἐτάνυσσε Κρονίων, containing a metaphor borrowed from the use of cables. The words ἄρρηκτόν τ' ἄλυτόν τε render, in this passage, the use of this metaphor still more evident. But it is a great mistake to think that πείραρ means cable, as has been said. πείραρ, πείρας, or πέρας means an end and nothing else. Lit., "having interlaced (ἐπαλλάξαντες) the ends of the fight (the two hostile fronts; as we say in prose, συνάπτειν μάχην, miscere pugnam), they stretched them indissolubly on both sides:" i. e. by the inspiration of the two gods the Greeks and Trojans fought without intermission. — 361. μεσαιπόλιος found only here, "half-white, greyish." — 363. Cabésus, a town of Thrace, on the Hellespont. ἔνδον, in Troy.—366. See 3, 146. "Othryoneus does precisely what David does, 1 Kings xviii. 25, who, not being rich enough to marry Saul's daughter by making her the ordinary presents, wishes to merit her by slaying a hundred Philistines." *Mat. Dacier*. — 374. Ἐπαινῶ, *Sch.* Some texts had the fut. αἰνίζομ'. — 374. See 2, 286. — 381. Arist. wrote συνώμεθα, because that word

- 383 Ὡς εἰπών, ποδὸς ἔλκε κατὰ κρατερῆν ὑσμίνην
 384 ἤρως Ἴδομενεύς. Τῷ δ' Ἄσιος ἦλθεν ἀμύντωρ,
 πεζὸς πρόσθ' ἵππων· τῷ δὲ πνείοντε κατ' ὤμων
 αἰὲν ἔχ' ἠνίοχος θεράπων· ὁ δὲ ἴετο θυμῷ
 Ἴδομενῆα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρὶ
 388 λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασεν.
 Ἡριπε δ', ὡς ὅτε τις δρυὸς ἦριπεν, ἢ ἀχερωῖς,
 ἢ ἐπίτυς βλωθρῆ, τήντ' οὔρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι
 392 ὡς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο ταυνοσθεῖς,
 βεβρυχῶς, κόνιος δεδραγμένος αἱματοέσσης.
 Ἐκ δὲ οἱ ἠνίοχος πλήγη φρένας, ἃς πάρος εἶχεν·
 οὐδ' ὄγ' ἐτόλμησεν, δηῖων ὑπὸ χεῖρας ἀλύξας,
 396 ἄψ ἵππους στρέψαι. Τὸν δ' Ἀντίλοχος μενεχάρμης
 δουρὶ μέσον περόνησε τυχών· οὐδ' ἦρκεσε θώρηξ
 χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
 Αὐτὰρ ὄγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου·
 400 ἵππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.
 Δηΐφοβος δὲ μάλα σχεδὸν ἦλυθεν Ἴδομενῆος,
 Ἄσιου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.
 404 Ἄλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
 Ἴδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' εἴσῃ,
 τὴν ἄρ' ὄγε ῥινοῖσι βοῶν καὶ νώροπι χαλκῷ
 δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν·
 408 τῇ ὑπο πᾶς ἐάλη, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος·
 καρφαλέον δὲ οἱ ἀσπίς ἐπιθρέξαντος ἄυσεν
 ἔγχος· οὐδ' ἄλιόν ῥα βαρείης χειρὸς ἀφῆκεν,
 ἀλλ' ἔβαλ' Ἴππασίδην Ὑψήνορα, ποιμένα λαῶν,
 412 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν.
 Δηΐφοβος δ' ἔκπαγλον ἐπέύξατο, μακρὸν αὔσας·

comes fm συνίεμαι, ραῖσισι, to set themselves at one. — 382. Προικο-
 δόται, Sch. — 385. On Asius, see 2, 837. — 387. See 1, 107, or 6, 9. —
 389. ἀχερωῖς, *populus alba*, Linn. — 390. *Pinus pinea*, Linn. βλω-
 θρός, fm βλώσκειν (μολεῖν, see 4, 11), which shoots up high, ἢ δι'
 ἠέρος αἰθέρ' ἴκανε, as H. says 14, 288. — 391. Νεωστὶ ἠκονημένοις,
 Sch. — 393. *Mugiens*, 2 perf. fm βρυχάομαι, just as we find μεμυ-
 κῶς, μεμηκῶς, formed from the analogous verbs μυκάομαι, μηκάομαι.
 — 394. Ἐξεπλάγη καὶ ἐκφρων ἐγένετο ὁ αὐτοῦ ἠνίοχος, Sch. — 406.
 See 7, 220. — 407. See 8, 193. — 408. Συνειλήθη, συνεστάλη, Sch.
 See 5, 823. Virg., who has imitated this passage, xii. 490, sqq.,
 says: et se collegit in arma. — 409. καρφαλέον = ξηρόν and αὔον.

- 142 ἰσόπεδον, τότε δ' οὔτι κυλίνδεται, ἐσσύμενός περ'
ὥς Ἐκτωρ εἴως μὲν ἀπείλει, μέχρι θαλάσσης
- 144 ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν,
κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξιν,
στῆ ῥα μάλ' ἐγχιμφθείς. Οἱ δ' ἀντίοι νῆες Ἀχαιῶν,
νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν,
- 148 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
Ἦυσεν δὲ διαπρύσιον Τρῶεσσι γεγωνῶς·
Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
παρμένετ'· οὔτοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοὶ
- 152 καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες·
ἀλλ', ὄϊω, χάσσονται ὑπ' ἔγχεος, εἰ ἔτεόν με
ᾤρσε θεῶν ᾠριστος, ἐρίγδουπος πόσις Ἥρης.
Ὡς εἰπὼν ᾤτρυνε μένος καὶ θυμὸν ἐκάστου.
- 156 Δηΐφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει,
Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσῃν,
κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.
Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῶ,
- 160 καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ'
εἴσῃν,
ταυρεῖν· τῆς δ' οὔτι διήλασεν, ἀλλὰ πολὺ πρὶν
ἐν καυλῶ ἑάγη δολιχὸν δόρυ· Δηΐφοβος δὲ
ἀσπίδα ταυρεῖν σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῶ
- 164 ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὄγ' ἦρωσ
ἄψ ἑτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς
ἀμφότερον, νίκης τε καὶ ἔγχεος, ὃ ξυνέαξεν.
Βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
- 168 οἰσόμενος δόρυ μακρόν, ὃ οἱ κλισίῃφι λέλειπτο.
Οἱ δ' ἄλλοι μάρναντο, βοῆ δ' ἄσβεστος ὀρώρει.
Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Ἴμβριον αἰχμητήν, πολυῖππου Μέντορος υἷόν.

(Sch.), without its course being impeded. *ἔως* (εἶος), see n. on I, 193. — 142. (Εἰς) *ἰσώμαλον τόπον*, Sch.; the plain. — 143. *ἔως* = *τέως*, up to that time, thus far.—144. Read as *ῥα*.—147. *ἀμφίγυος*, adj. of doubtful signif. It is usually explained, 'two-edged'; or armed with iron in two places, at the point, and at the *σαυρωτήρ* (10, 153).—152. *Δίκην πύργου*, Sch.; see n. on 4, 334.—153. Fut. of *χάζω*.—154. See II, 288. — 158. Ἰπὸ τὴν ἀσπίδα τιθεὶς τοὺς πόδας καὶ οὕτως προβαίνων· ποδῆρεις γὰρ ἦσαν αἱ ἀσπίδες, *Apoll.* — 159. See 3, 80, and 4, 100.—161. *τῆς* depends on *διά* in *διήλασεν*.—162. Fm *ἀγνυμι*.—163. *Procul a se tenuit*.—166. Gen. of the cause. The same at 203.—168. *Κομίσων*. Διαφέρει δὲ τὸ οἴσων καὶ τὸ οἰσόμενος οἴσων

- 172 Ναϊε δὲ Πήδαιον, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,
 κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν·
- 176 ναϊε δὲ παρ Πριάμῳ· ὁ δὲ μιν τίεν ἴσα τέκεσσιν.
 Τόν ῥ' υἱὸς Τελαμῶνος ὑπ' οὔρατος ἔγχει μακρῷ
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' αὐτ' ἔπεσεν μελίη ὡς,
 ἦτ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο
- 180 χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση·
 ὡς πέσεν· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Τεῦκρος δ' ὠρμήθη, μεμαῶς ἀπὸ τεύχεα δῦσαι·
 Ἐκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῷ.
- 184 Ἄλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν· ὁ δ' Ἀμφίμαχον, Κτεάτου υἱὸν Ἀκτορίωνος,
 νισσόμενον πόλεμόνδε, κατὰ στήθος βάλε δουρὶ.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
- 188 Ἐκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ
 Ἐκτορος· ἀλλ' οὔπη χροὸς εἴσατο, πᾶς δ' ἄρα
 χαλκῷ
- 192 σμερδαλέῳ κεκάλυφθ'· ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν
 οὔτα,
 ὥσε δὲ μιν σθένει μεγάλῳ· ὁ δὲ χάσσατ' ὀπίσσω
 νεκρῶν ἀμφοτέρων· τοὺς δ' ἐξείρυσσαν Ἀχαιοὶ
 Ἀμφίμαχον μὲν ἄρα Στιχίος διός τε Μενεσθεύς,
- 196 ἀρχοὶ Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·
 Ἴμβριον αὐτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
 Ὡστε δὴ αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήϊα πυκνά,
- 200 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῆσιν ἔχοντε·
 ὡς ῥα τὸν ὑψοῦ ἔχοντε δῦω Αἴαντε κορυστὰ

μὲν γὰρ ἑτέρῳ, οἰσόμενος δὲ ἑαυτῷ, Sch. — 172. Πήδαιος, the only river in Cyprus. The land on the bank of a river is sometimes designated simply by the name of the river. — 181. See 12, 396. — 183. See 4, 100. — 191. οὔπη (*nusquam*) χροὸς εἴσατο (*fm εἶμι*), it nowhere came or went to the skin; as in prose ἐξικνεῖσθαι τινος, to reach any thing. — 197. See 5, 732. — 198. Above 5, 556. Η. also represents two lions going together to the chase. In a lost piece of Æschylus it is two wolves:

Ἐἶλκον δ' ἄνω λυκηδόν, ὥστε διπλοὶ
 λύκοι νεβρόν φέρουσι.

202 τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
 κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο·
 204 ἦκε δέ μιν σφαιρηδὸν ἐλιζάμενος δι' ὀμίλου,
 Ἔκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίησιν.

Poseidōn, irritated at the death of Amphimachus, excites Idomeneus against the Trojans. Idomeneus goes to put on his arms; he finds Merion near his tent, and both rush to defend the left of the fleet, whilst the two Ajaxes protect the centre.

Καὶ τότε δὴ πέρι κῆρι Ποσειδάων ἐχολώθη,
 υἱωνοῖο πεσόντος ἐν αἰνῇ δηϊοτήτι·
 208 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
 ὄτρυνέων Δαναούς, Τρώεσσι δὲ κήδε' ἔτευχεν.
 Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν,
 ἐρχόμενος παρ' ἐταίρου, ὃ οἱ νέον ἐκ πολέμοιο
 212 ἦλθε, κατ' ἰγνύην βεβλημένος ὀξείῃ χαλκῷ.
 Τὸν μὲν ἐταῖροι ἔνεικαν, ὃ δ' ἰητροῖς ἐπιτείλας
 ἦιεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
 ἀντιάαν. Τὸν δὲ προσέφη κρείων Ἐνοσίχθων,
 216 εἰσάμενος φθογγὴν Ἀνδραίμονος νῆϊ Θόαντι,
 ὃς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
 Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὣς τίετο δήμῳ·
 Ἰδομενεῦ, Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ
 220 οἴχονται, τὰς Τρωσὶν ἀπείλεον νῆες Ἀχαιῶν;
 Τὸν δ' αὐτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον
 ἠΰδα·
 ὦ Θόαν, οὔτις ἀνὴρ νῦν αἴτιος, ὅσσον ἔγωγε
 γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν·
 224 οὔτε τινὰ δέος ἴσχει ἀκήριον, οὔτε τις ὄκνῳ
 εἰκῶν ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὔτω
 μέλλει δὴ φίλον εἶναι ὑπερμενείῃ Κρονίωνι,
 νωνύμους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιούς.

On ὑπό, see 9, 248. — 204. Fm ἴημι, to hurl. ἐλιζάμενος, making a circular movement, such as one makes to throw a ball (σφαῖραν). [H. Stephens translates it *volvens*; and so C., *he rolled and sent it*; = *he sent it rolling*.] “Immane factum frustra excusant grammatici. Sane id alienum est a generosa Telamonii virtute, sed dignissimum persona ejus, qui Cassandram ab ara abstrahere sustinuit, ipsosque deos conviciis lacessivit.” *Heyne*.

207. According to the fable, Cteatus, father of Amphimachus, passed for the son of Actōr, but was, in reality, the son of Poseidōn. See 11, 750, 751.—213. Fm φέρω.—216. See 2, 791 and 280. — 217. Pleurōn, an old town in Ætolia, on the river Evēnus; see 2, 639.—224. See 5, 812. — 225. Ὑπεγκλίνει, μεταφορικῶς ἀπὸ τῶν ἀφηνια-

- 228 Ἀλλά, θόαν· καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
 ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·
 τῷ νῦν μὴτ' ἀπόληγε, κέλευέ τε φωτὶ ἐκάστῳ.
 Τὸν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
- 232 Ἴδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
 ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
 ὅστις ἐπ' ἡματι τῷδε ἐκὼν μεθήρσι μάχεσθαι.
 Ἀλλ' ἄγε, τεύχεα δεῦρο λαβῶν ἴθι· ταῦτα δ' ἅμα
 χρῆ
- 236 σπεύδειν, αἱ κ' ὄφελός τι γενώμεθα καὶ δύ' εἴντε.
 Συμφορτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
 νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.
 Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ πόνον ἀν-
 δρῶν·
- 240 Ἴδομενεὺς δ' ὅτε δὴ κλισίην εὐτυκτον ἴκανεν,
 δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε·
 βῆ δ' ἴμεν ἀστεροπῆ ἐναλίγκιος, ἦντε Κρονίων
 χειρὶ λαβῶν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
- 244 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δὲ οἱ αὐγαί·
 ὧς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος·
 Μηριόνης δ' ἄρα οἱ, θεράπων εὖς, ἀντεβόλησεν
 ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦει
- 248 οἰσόμενος· τὸν δὲ προσέφη σθένος Ἴδομενεὺς·
 Μηριόνη, Μόλου υἱέ, πόδας ταχύ, φίλταθ' ἐταί-
 ρων,
 τίπτ' ἤλθες πόλεμόν τε λιπῶν καὶ δηϊοτῆτα·
 ἠέ τι βέβληαι, βέλεος δὲ σε τείρει ἀκωκή·
- 252 ἠέ τευ ἀγγελίης μετ' ἔμ' ἤλυθες· οὐδέ τοι αὐτὸς
 ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.
 Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἠΰδα·
 [Ἴδομενεῦ, Κρητῶν βουληφόρε χαλκοχιτώνων,]
- 256 ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται,

ζόντων ὑποζυγίων καὶ οὐ θελόντων, Hesych. — 227. See 12, 70. —
 228, sqq. For the construction, see 7, 328. — 233. Ἐμ μέλπειν, to
 play. Ἐμπαίγματα, παίγνια· εἰώθασι γὰρ οἱ κύνες κορεσθέντες τοῖς
 λειψάνοις ἐμπαίξουσιν, Sch. — 236. καί, as elsewhere καίπερ, though
 they were but two. — 237. Aristarchus points out the sense of this
 sentence with a remarkable precision: καὶ σφόδρα κακῶν (i. e. δει-
 λῶν) ἀνθρώπων εἰς ταῦτόν συνελθόντων γίνεται τις ἀρετή. — 241.
 See 8, 43. — 252. τευ (= τινός) depends on ἀγγελίης (gen. of cause),
 ὁ κωκίτιον ἀλῖκουα τε; see 3, 206. αὐτός, of myself, without their

525 ἀθάνατοι θεοὶ ἦσαν, ἐργόμενοι πολέμοιο.

Οἱ δ' ἄμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὠρμήθησαν
 Δηΐφοβος μὲν ἀπ' Ἀσκαλάφου πήληκα φαεινὴν
 528 ἤρπασε· Μηριόνης δέ, θεῶν ἀτάλαντος Ἄρηϊ,
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χεῖρὸς
 αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα.

Μηριόνης δ' ἐξαῦτις ἐπάλμενος, αἰγυπιὸς ὤς,
 532 ἐξέρυσσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος·
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο. Τὸν δὲ Πολίτης,
 αὐτοκασίγνητος, περὶ μέσσω χεῖρε τιθήνας,
 ἐξήγευεν πολέμοιο δυσηχέος, ὄφρ' ἴκεθ' ἵππους

536 ὠκίας, οἳ οἱ ὄπισθε μάχης ἠδὲ πτολέμοιο
 ἔστασαν, ἠνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἳ τόνγε προτὶ ἄστνυ φέρον βαρέα στενάχοντα,
 τειρόμενον· κατὰ δ' αἶμα νεουτάτου ἔρρειε χεῖρὸς.

540 Οἱ δ' ἄλλοι μάρναντο, βοῆ δ' ἄσβεστος ὀρώρει.
 Ἐνθ' Αἰνέας Ἀφαρῆα Καλητορίδην ἐπορούσας
 λαιμὸν τύψ', ἐπὶ οἷ τετραμμένον, ὄξεί δουρί·
 ἐκλίνηθ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάφθη,

544 καὶ κόρυς· ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.
 Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας
 οὔτας ἐπαΐξας· ἀπὸ δὲ φλίβα πασαν ἔκερσεν,
 ἦτ' ἀνὰ νῶτα θέουσα διαμπερές ἀνχέν' ἰκάνει·

548 τὴν ἀπὸ πασαν ἔκερσεν· ὁ δ' ὑπτίος ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας·
 Ἀντίλοχος δ' ἐπόρουσε, καὶ αἶνυτο τεύχε' ἀπ'
 ὤμων,

παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 552 οὔταζον σάκος· εὐρὺ παναίολον· οὐδ' ἐδύναντο
 εἶσω ἐπιγράψαι τέρενα χροῖα νηλείϊ χαλκῶ
 Ἀντιλόχου· πέρι γάρ ῥα Ποσειδάων ἐνοσίχθων
 Νέστορος υἱὸν ἔρυτο, καὶ ἐν πολλοῖσι βέλεσσιν.

Repressus, retentus. — 525. Εἰργόμενοι, κωλυόμενοι, Sch.—530. See 3, 182.—534. Περὶ τὰ μέσα αὐτοῦ τὰς χεῖρας διατείνας καὶ συλλαβόν, Sch. The hands which seize him by the middle are here called themselves μέσσω, *mediæ* (placed in the middle). — 539. Νεοτρώτου, Sch. From οὐτάω.—541. Αἰνέας, in two syllables.—543. = ἠφθῆ (*ἐφῆθη αὐτῷ, apta, alligata erat capiti*). The helmet and shield were fastened to the neck (see 3, 369, sqq., and Hdt. I. ch. 171, § 4): the head consequently bent to the side to which they both shifted in falling.—544. Διαφθαρτικός τῆς ψυχῆς, *Apollo*. Fm *ραῖσαι, frangere*.—546, 547. The veinous cavity.—553. See 4, 139, and 6, 400.—

- 56 Οὐ μὲν γάρ ποτ' ἄνευ δῆϊών ἦν, ἀλλὰ κατ' αὐτοὺς
στρωφᾶτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ'
αἰεὶ
σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ἦσιν,
ἢ τευ ἀκοντίσσαι, ἢ ἐ σχεδὸν ὀρμηθῆναι.
- 560 Ἄλλ' οὐ λῆθ' Ἀδάμαντα τιτυσκόμενος καθ'
δμιλον,
Ἄσιάδην, ὅς οἱ οὔτα μέσον σάκος ὕξεί χαλκῶ,
ἐγγύθεν ὀρμηθεὶς· ἀμενήνωσεν δὲ οἱ αἰχμῆν
κυανοχαῖτα Ποσειδάων, βιότοιο μεγῆρας.
- 564 Καὶ τὸ μὲν αὐτοῦ μείν', ὥστε σκῶλος πυρίκαυστος,
ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἤμισυ κείτ' ἐπὶ γαίης·
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων·
Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρὶ
- 568 αἰδοίων τε μεσηγὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
γίγνεται Ἄρης ἀλεγεινὸς οἰζυροῖσι βροτοῖσιν·
ἔνθα οἱ ἔγχος ἔπηξεν· ὁ δ' ἐσπόμενος περὶ δουρὶ
ἦσπαιρ', ὡς ὅτε βοῦς, τόντ' οὔρεσι βουκόλοι ἄνδρες
- 572 ἰλλάσιν οὐκ ἐθέλοντα βίη δῆσαντες ἄγουσιν·
ὥς ὁ τυπεὶς ἦσπαιρε μίνυθά περ, οὔτι μάλα δὴν,
ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσας ἐγγύθεν ἐλθῶν
ἦρως Μηριόνης· τὸν δὲ σκότος ὄσσε κάλυψεν.
- 576 Δηίπυρον δ' Ἐλενος ξίφει σχεδὸν ἤλασε κόρσην
Θρηκίῳ, μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν·
ἢ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσε· καί τις Ἀχαιῶν
μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσεν·
- 580 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
Ἄτρείδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον·
βῆ δ' ἐπαπειλήσας Ἐλένω ἦρωϊ ἄνακτι,
ὄξυ δόρου κραδάων· ὁ δὲ τόξου πῆχυν ἄνελκεν.
- 584 Τῷ δ' ἄρ' ὀμαρτήτην, ὁ μὲν ἔγχεϊ ὄξυόεντι

554, 555. Poseidōn was venerated by the house of Nestor as the first author of the family. See the opening of *Od.*, bk 3. — 561. See 4, 525.—563. Φθονήσας Ἀδάμαντι, μὴ τὸν βίον Ἀντιλόχου ἀφέληται, *Sch.* *Invidens (ei) vitam (Antilochi)*. See 4, 54. — 564. A stake burnt, or hardened in the fire, to preserve it against wet, and to hinder it from rotting when driven into the ground.—569. *Mortalibus agris*, *Virg.*—570. See 12, 395.—573. Ταῖς ἐξ ἰμάντων σειραῖς· εἴρηται δὲ παρὰ τὴν εἰλησιν (fm ἔλλω, εἰλω) τῶν σχοινίων ἢ ἰμάντων, *Sch.*—577. Ξίφος Θράκιον, a kind of long straight sword (not curved) called *ρομφαῖαι*. *Thracum rhomephææ* (says *Livy*), *ingentis longitudinis*. —578. Ἀποκρουσθεῖσα, *Sch.*—583. See 11, 375.—584. See 5, 50. —

- 585 ἴετ' ἀκοντίσσαι, ὁ δ' ἀπὸ νευρῆφιν οἷστῳ·
 Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῶ
 θώρηκος γύαλον, ἀπὸ δ' ἔπτατο πικρὸς οἷστός.
- 588 Ὡς δ' ὄτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ'
 ἄλωήν
 θρώσκωσιν κύαμοι μελανόχροες, ἧ ἐρέβινθοι,
 πνοιῆ ὑπο λιγυρῆ καὶ λικμητῆρος ἔρωῆ·
 ὧς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο
- 592 πολλὸν ἀποπλαγχθεῖς, ἐκὰς ἔπτατο πικρὸς οἷστός.
 Ἀτρείδης δ' ἄρα χεῖρα, βοῆν ἀγαθὸς Μενέλαος,
 τὴν βάλεν, ἧ ῥ' ἔχε τόξον εὐξοον· ἐν δ' ἄρα τόξῳ
 ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος.
- 596 Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων,
 χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος.
 Καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάλθυμος Ἀγῆνωρ,
 αὐτὴν δὲ ξυνέδησεν εὐστρόφῳ οἶος ἄωτῳ,
- 600 σφενδόνη, ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν.
 Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο
 ἦϊε· τὸν δ' ἄγε Μοῖρα κακὴ θανάτοιο τέλοςδε,
 σοί, Μενέλαε, δαμῆναι ἐν αἰνῆ δηϊοτῆτι.
- 604 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρείδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος·
 Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
 οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χάλκον ἐλάσσαι·
- 608 ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῷ
 ἔγχος· ὁ δὲ φρεσὶν ἦσι χάρη καὶ ἐέλπετο νίκην.
 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,

588. πτύον, a winnowing shovel, and not what they generally call the *van*. Here is Columella's description (II. ch. 10): "Quum scervus paleis granisque mixtus in unum fuerit coniectus, paulatim ex eo ventilabris (πτυόις) per longius spatium jactetur: quo facto palea, quæ levior est, citra decidet; faba, quæ longius emittetur, pura eo perveniet, quo ventilator (λικμητήρ) eam jaculabitur." This comparison has been cited as an example of the power of genius to ennoble whatever it touches. H. is full of these examples. — 596. Imitated by Virg., ix. 576.—599. See 9, 661. This "plaited wool" is a sling, σφενδόνη. See below 716. In later times they made slings of sinews or leather. — 600. The attendant had a sling about him, and they used it to bandage the wound. We must not suppose that there is question here of that kind of bandage which Hippocrates calls σφενδόνη. That bandage served to place broken arms in a sling, &c., and, doubtless, owed its name to its form. — 608. See 12, 184. The words *fm οὐδὲ διαπρὸ τοῦ ἐγχος* must be considered as in a parenthesis: the sequel, *ὁ δὲ χάρη καὶ ἐέλπετο νίκην*, belongs to

- 511 ἄλτ' ἐπὶ Πεισάνδρῳ· ὁ δ' ὑπ' ἀσπίδος εἴλετο καλὴν
 512 ἀξίνην εὐχαλκον, ἐλαίνῳ ἀμφὶ πελέκκῳ,
 μακρῷ, ἐϋξέστῳ· ἅμα δ' ἀλλήλων ἐφίκοντο.
 Ἦτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης
 ἄκρον ὑπὸ λόφον αὐτόν· ὁ δὲ προσιόντα μέτωπον,
 616 ῥινὸς ὑπερ πνύματης· λάκε δ' ὄστέα, τῷ δέ οἱ ὄσσε
 παρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κονίησιν·
 ἰδνώθη δὲ πεσών. Ὁ δὲ λάξ ἐν στήθεσι βαίνων
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠΐδα·
 620 Δεῖψετε θην οὕτω γε νέας Δαναῶν ταχυπώλων,
 Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς.
 Ἄλλης μὲν λώβης τε καὶ αἴσχεος οὐκ ἐπιδευεῖς,
 ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες· οὐδέ τι θυμῷ
 624 Ζηνὸς ἐριβρεμέτῳ χαλεπὴν ἐδδείσατε μῆνιν
 ξεινίου, ὅστε ποτ' ὑμῖν διαφθέρσει πόλιν αἰπὴν.
 Οἷ μὲν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
 μὰψ οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·
 628 νῦν αὖτ' ἐν νηυσὶν μενεαίνετε ποντοπόροισιν
 πῦρ ὀλοὸν βαλέειν, κτεῖναι δ' ἦρωας Ἀχαιοῦς·
 ἀλλὰ ποθὶ σχήσεσθε, καὶ ἐσσύμενοί περ, Ἄρηος.
 Ζεῦ πάτερ, ἦ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
 632 ἀνδρῶν ἠδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται.
 Οἷον δὴ ἄνδρεςσι χαρίζεται ὑβριστῆσιν,
 Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
 φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο.
 636 Πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότητος,
 μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὄρχηθμοῖο,
 τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
 ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.

οὔτασεν. — 612. The handle was fixed into the brass of the axe, hence the expression ἀξίνη ἀμφὶ πελέκκῳ.—616. Ἐψόφησεν, *Apollo*. *Fracta creperunt*. — 622. Ἄλλης ὑβρεως οὐκ ἐνδεῖς, ἀλλὰ πληρεῖς ἐστὲ ὑβρεως, *Sch.* — 623. The feminine here is a consequence of the frequent use of ἡ κύων. Eustath. has remarked this, but he wrongly adds: ἴσως δὲ ὡς διὰ τὸ Τρωϊκὸν ἐκτεθλυσμένον οὕτως ἐσχημάτιται.—625. In the *Od.*, 1, 270, it is said of Zeus:

Ζεὺς ἐπιτιμήτωρ ἱκετάων τε ξείνων τε,
 ξείνιος, ὃς ξεινοῖσιν ἄμ' αἰδοίοισιν ὀπηδεῖ.

—626. See 1, 114.—627. ἀνάγ., see 6, 232. Ὅτι φιλοφροσύνης καὶ ξενίας ἐτύχετε, *Sch.* — 630. *Vos cohibebitis*, here and 9, 235. — 631. περιεῖναι, *superioritate esse*. — 632. = ἐκ σοῦ. — 633. Προῖσθαι (*fm προίημι*) τὴν ἐπιθυμίαν, κορεσθῆναι, *Sch.* All things of which he

- 640 Ὡς εἰπὼν, τὰ μὲν ἔντε' ἀπὸ χροῶς αἱματόεντα
 συλήσας, ἐτάροισι δίδου Μενέλαος ἀμύμων,
 αὐτὸς δ' αὐτ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη.
 Ἐνθα οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος,
 644 Ἄρπαλίῳν, ὃ ρά πατρὶ φίλῳ ἔπετο πτολεμίζῳν
 εἰς Τροίην· οὐδ' αὐτίς ἀφίκετο πατρίδα γαῖαν·
 ὃς ρά τὸτ' Ἀτρεΐδαο μέσον σάκος οὔτασε δουρὶ
 ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
 648 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων,
 πάντοσε παπταίνων· μή τις χροῶα χαλκῷ ἐπαύρη.
 Μηριόνης δ' ἀπιόντος ἴει χαλκῆρ' οἴστον·
 καὶ ῥ' ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ οἴστος
 652 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.
 Ἐζόμενος δὲ κατ' αὔθι, φίλων ἐν χερσὶν ἐταίρων,
 θυμὸν ἀποπνείων, ὥστε σκώληξ, ἐπὶ γαίῳ
 κέϊτο ταθείς· ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
 656 Τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο·
 εἰς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρήν,
 ἀχνύμενοι· μετὰ δέ σφι πατὴρ κίε, δάκρυα λείβων·

wishes to satisfy his desire, rather than that of fighting.—647. Pylæmenes has been slain by Menelaus, 5, 576.—649. See 11, 391.—650. *In abeuntem*, a use of the gen. which we have pointed out several times.—654. σκώληξ, *lumbricus*, an earth-worm.—657. Ἀναβιβάσαντες, ἀναθίντες, *Sch.* *Fm ἀνιήμι*. The ancient critics have remarked that this body is the only one which has been carried off thus during the fight; that, moreover, the father, being dead, could not accompany and bewail his son. To get rid of these difficulties, some have effaced the three lines 557—559; others, to efface nothing, have distinguished between ἀρχός (a title given to Pylæmenes 5, 577), and βασιλεύς (643). They have translated the first by *chief, commander, general*: so that there would be two Pylæmenes. I pass over in silence other attempts to make the two passages agree, e. g. the pleasant idea that *here* there is question of the *soul*, of the *shade* of the father coming to pay the last honours to his son. No doubt H. knew pretty exactly the events of the siege of Troy. He was informed of all the leading facts; he knew what chiefs there fell, and nearly in what circumstances; in a word, what chiefs saw their country again. But the precise details which we read in his poems, the painting which places before our eyes almost every one of his characters, this is *poetry*. H. knew that king Pylæmenes and his son had fallen under the spear of Menelaus. This fact he works up into his battle-pieces. Now he finds he has done it twice, and in a way to contradict himself by a kind of anachronism, provided always the compilers have properly placed these two parts of the poem. This suffices to give us to understand that such contradictions must, at the most, be averred, but that every attempt to get rid of them

559 ποιὴν δ' οὔτις παῖδός ἐγίγνετο τεθνηῶτος.
 560 Τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη·
 ξείνος γάρ οἱ ἔην πολέσιν μετὰ Παφλαγόνεσσιν·
 τοῦ ὄγε χωόμενος προΐει χαλκήρε' ὀϊστόν.
 Ἦν δέ τις Εὐχὴνωρ, Πολυΐδου μάντιος υἱός,
 664 ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,
 ὃς ῥ' εὖ εἰδὼς Κῆρ' ὀλοὴν ἐπὶ νηὸς ἔβαινε.
 Πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολυΐδος,
 νούσῳ ὑπ' ἀργαλήρ φθίσθαι οἷς ἐν μεγάροισιν,
 668 ἧ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·
 τῷ ῥ' ἅμα τ' ἀργαλήν θωὴν ἀλείνειν Ἀχαιῶν,
 νοῦσόν τε στυγερὴν, ἵνα μὴ πάθοι ἄλγεα θυμῷ.
 Τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
 672 ᾗχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος
 εἶλεν.

Ignorant that the Trojans are repulsed on the left of the fleet, Hector is fighting in the centre, with the Bœotians, Athenians, Locrians, Phthians, and Epeans, who support the two Ajaces. The Locrian arrows throw the Trojans into disorder.

“Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Ἐκτωρ δ' οὐκ ἐπέπυστο Διὶ φίλος, οὐδέ τι ἦδη,
 ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο
 676 λαοὶ ὑπ' Ἀργείων· τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
 ἔπλετο· τοῖος γὰρ γαιήοχος Ἐννοσίγαιος
 ὤτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
 ἀλλ' ἔχεν, ἧ τὰ πρῶτα πύλας καὶ τεῖχος ἐσάλτο,
 680 ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστάων·
 ἔνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου,
 θιν' ἔφ' ἀλὸς πολιῆς εἰρυμέναι· αὐτὰρ ὑπερθευ
 τεῖχος ἐδέδμητο χθαμαλώτατον, ἔνθα μάλιστα
 684 ζαχρηεῖς γίγνοντο μάχῃ αὐτοῖ τε καὶ ἵπποι.

would have no other result than an alteration. — 659. See I, 633. To understand this line, we must identify ourselves with the sentiments of the ancients, and not think of an ordinary interest (see also our n. on 24, 594). The father followed weeping, and his grief must have been the greater, as he could not look to any ransom for the blood of his son; no ransom could restore his son to him. — 664. ἀγαθός, nobilis. On the diviner, Polyides, we shall find many details in Apollon., iii. ch. 3, *init.* — 669. θωή, amends, penalty (ζημία), has here a figurative sense, “the pain inflicted by the Achæans,” i. e. the reports they might have spread of his cowardice.

673. See II, 596.—676. κῦδος, as in Lat., *decus*, for *victory*.—679.

- 685 Ἐνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἔλκεχίτωνες,
 Λοκροὶ καὶ Φθιοὶ καὶ παιδιμόεντες Ἐπειοί,
 σπουδῇ ἐπαΐσσοντα νεῶν ἔχον· οὐδ' ἐδύναντο
 688 ὤσαι ἀπὸ σφείων φλογὶ εἵκελον Ἐκτορα δῖον
 οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν
 ἦρχ' υἱὸς Πετewῶ, Μενεσθεύς· οἱ δ' ἄμ' ἔποντο
 Φεΐδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν
 692 Φυλείδης τε Μέγης, Ἀμφίων τε Δρακίος τε.
 Πρὸ Φθίων δέ, Μέδων τε μενεπτόλεμός τε Ποδ-
 ἄρκης·
 ἦτοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 ἔσκε, Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
 696 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς,
 γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 αὐτὰρ ὁ, Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο·
 οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες,
 700 ναῦφιν ἀμυνόμενοι, μετὰ Βοιωτῶν ἐμάχοντο.
 Αἴας δ' οὐκέτι πάμπαν, Ὀϊλῆος ταχὺς υἱός,
 ἴστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδ' ἠβαιόν·
 ἀλλ' ὥστ' ἐν νειῶ βόε οἴνοπε πηκτὸν ἄροτρον,
 704 ἴσον θυμὸν ἔχοντε, τιταίνετον· ἀμφὶ δ' ἄρα σφιν
 πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρῶς·
 τῷ μὲν τε ζυγὸν οἶον εὐξοον ἀμφὶς ἔργει,
 ἱεμένω κατὰ ὦλκα· τέμει δέ τε τέλσον ἀρούρης·
 708 ὥς τὼ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοισιν.
 Ἄλλ' ἦτοι Τελαμωνιάδῃ πολλοὶ τε καὶ ἔσθλοὶ
 λαοὶ ἔπονθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο,
 ὀππότε μιν κάματός τε καὶ ἰδρῶς γούναθ' ἴκοιτο.
 712 Οὐδ' ἄρ' Ὀϊλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·

See 12, 433. — 684. See *ibid.* 347. — 685. These are the Ionians of Greece, particularly the Athenians, whom H., however, calls nowhere else by this name. This whole passage to 700, offers matter for grave doubts, which cannot be treated of here. — 689. *Electi, erimi, praestantissimi*. — 697. γνωτός, brother. According to Columella, they particularly esteemed red or brown oxen.—705. Ταῖς ρίζαις τῶν κεράτων, *Eustath.* The sweat comes from the efforts of the neck, and, on account of the yoke, can only show itself at the root of the horns.—706. Δειρίζει, χωρίζει, *Sch.*—707. In prose αὐλακα. Everywhere else H. says τάμνει, but τέμει is attested by the grammarians. The subject is ἄροτρον, 703, and what follows from τιταίνετον must be considered as parenthetical. — 710. ἔταροι defines more exactly what λαοὶ must be understood, “those who surrounded him most nearly.” The same word is applied in the *Od.* to the comrades of

713 οὐ γὰρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·
οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἵπποδασείας,
οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δοῦρα·
716 ἀλλ' ἄρα τύξοισιν καὶ εὐστρόφῳ οἶος ἄώτῳ
Ἴλιον εἰς ἅμ' ἔποντο πεποιθότες· οἷσιν ἔπειτα
ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας.
Δῆ ῥα τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισιν
720 μάρναντο Τρωσίν τε καὶ Ἑκτορι χαλκοκορουστῆ·
οἱ δ' ὄπιθεν βάλλοντες ἐλάνθανον· οὐδέ τι χάρμης
Τρῶες μιμνήσκοντο· συνεκλόνεον γὰρ οἴστοι.

Polydamas, perceiving the disorder of the Trojans, advises Hector to assemble the chiefs to take a decisive part. Hector rushes through the fight, calling the warriors around Polydamas. He meets Paris, and reproaches him with having brought these calamities on his country. Paris appeases him, and they both rejoin the chiefs in van of the army; when Hector, at their head, charges the Greeks. Ajax defies him. Hector proudly replies, and the strife is renewed with greater vigour.

Ἐνθα κε λευγαλέως νηῶν ἄπο καὶ κλισιάων
724 Τρῶες ἐχώρησαν προτὶ Ἴλιον ἠνεμόεσσαν,
εἰ μὴ Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς·
Ἑκτορ, ἀμήχανός ἐσσι παραρρήτοῖσι πιθέσθαι.
Οὐνεκά τοι πέρι δῶκε θεὸς πολεμήϊα ἔργα,
728 τοῦνεκα καὶ βουλῇ ἐθέλεις περιίδμεναι ἄλλων·
ἀλλ' οὕπως ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι.
Ἄλλῳ μὲν γὰρ ἔδωκε θεὸς πολεμήϊα ἔργα·
[ἄλλῳ δ' ὄρχηστύν, ἑτέρῳ κίθαριν καὶ ἀοιδὴν·]
732 ἄλλῳ δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα Ζεὺς
ἔσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι·
καὶ τε πολέας ἐσάωσε, μάλιστα δέ κ' αὐτὸς ἀνέγνω.
Αὐτὰρ ἐγὼν ἐρέω, ὧς μοι δοκεῖ εἶναι ἄριστα.

Ulysses. — 716. The sling. See n. on 599. — 721. Heyne cites an English historian, who highly eulogizes these tactics, reminding his readers that William the Conqueror gained the battle of Hastings by this means, A. D. 1066.

723. *λευγαλέως*, miserably, in miserable plight [c. r. *λυγ*, related to *λυγ-* in *λυγρῶς*].—726. Above, 9, 526, we saw *παραρρήτός* in the masc. In the neut. *παραρρήτά*, *monita*, what has been said to reduce any one to reason.—728. Frm *περίοιδα*: *magis scientem esse*. — 731. A line inappropriately added by Zenodotus or Crates. — 734. *ἀνέγνω* is not put simply for *ἔγνω*, “but above all he himself recognises,” sc. the effects of wisdom; he is the first to recognise them in himself. The ancient Scholiast has understood it in the

- 736 Πάντη γάρ σε περὶ στέφανος πολέμοιο δέδην·
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,
 οἱ μὲν ἀφεστᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται
 παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
- 740 Ἄλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρί-
 στούς·
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν,
 ἧ κεν ἐνὶ νῆεσσι πολυκλήϊσι πέσωμεν,
 αἶ.κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἧ κεν ἔπειτα
- 744 παρ νηῶν ἔλθωμεν ἀπήμονες. Ἦ γὰρ ἔγωγε
 δεῖδω, μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 μίμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι οἴω.
- 748 Ὡς φάτο Πουλυδάμας· ἄδε δ' Ἔκτορι μῦθος
 ἀπήμων·
 [αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,]
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρί-
 στούς·
- 752 αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιῶω πολέμοιο·
 αἶψα δ' ἐλεύσομαι αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω.
 Ἦ ῥα, καὶ ὠρμήθη, ὄρεϊ νιφόεντι ἑοικώς,
 κεκληγώς, διὰ δὲ Τρώων πέτετ' ἠδ' ἐπικούρων.
- 756 Οἱ δ' ἐς Πανθοῖδην ἀγαπήνορα Πουλυδάμαντα
 πάντες ἐπεσσεύοντ', ἐπεὶ Ἔκτορος ἔκλυον αὐδήν.
 Αὐτὰρ ὁ Δηΐφοβόν τε, βίην θ' Ἐλένοιο ἄνακτος,
 Ἀσιάδην τ' Ἀδάμαντα καὶ Ἄσιον, Ὑρτάκου υἱόν,
- 760 φοῖτα ἀνὰ προμάχους, διζήμενος, εἴ που ἐφεύροι.
 Τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέ-
 θρους·

same way : Ἐξαιρέτως δὲ καὶ αὐτὸς ἐγνώρισε τὸ τῆς συνέσεως ἀγα-
 θόν.—736. See 2, 92. — 745. We have already seen *ιστάναι* used of
 the balance (*statera*) for *pendere*: ἀφιστάναι, to weigh completely,
 to make an end of it, *rependere*, repay. “I fear lest to-morrow (τὸ
 χθιζόν) the Greeks completely repay us their debt (χρεῖος);” lest
 they take their revenge. — 746. See 6, 203. — 747. See 630. — 748.
 See 12, 80: a passage from which the following line, which is here
 redundant, has been improperly transferred.—754. Greatly amplified
 by Virg. xii. 700 :

“ Horrendumque intonat armis :
 Quantus Athos, aut quantus Eryx, aut ipse coruscis
 Quum fremit illicibus, quantus, gaudetque *πινάλι*
 Vertice se attollens pater Apenninus ad auras.”

- 52 ἄλλ' οἱ μὲν δὴ νηυσὶν ἔπι πρύμνησιν Ἀχαιῶν
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες·
 64 οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
 Τὸν δὲ τάχ' εὔρε μάχης ἐπ' ἀριστερὰ δακρυοέσεως,
 Δίον Ἀλέξανδρον, Ἑλένης πόσιν ἠυκόμοιο,
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 68 Ἄγχοῦ δ' ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσιν·
 Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
 ποῦ τοι Δηϊφοβός τε, βίη θ' Ἑλένοιο ἄνακτος,
 Ἀσιάδης τ' Ἀδάμας ἠδ' Ἄσιος, Ὑρτάκου υἱός;
 72 ποῦ δέ τοι Ὀθρουνεύς; νῦν ὤλετο πᾶσα κατ' ἄκρης
 Ἴλιος αἰπεινῆ· νῦν τοι σῶς αἰπὺς ὄλεθρος.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἔκτορ· ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάασθαι·
 776 ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο
 μέλλω, ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάγκιδα γείνατο
 μήτηρ.
 Ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἠγείρας ἐταίρων,
 ἐκ τοῦδ' ἐνθάδ' ἐόντες ὀμιλέομεν Δαναοῖσιν
 780 νωλεμέως· ἔταροι δὲ κατέκταθεν, οὗς σὺ μεταλλάξ.
 Οἷω Δηϊφοβός τε βίη θ' Ἑλένοιο ἄνακτος
 οἴχεσθον, μακρῆσι τετυμμένω ἐγχείησιν
 ἀμφοτέρω, κατὰ χεῖρα· φόνον δ' ἤμυνε Κρονίων.
 784 Νῦν δ' ἄρχ', ὅππῃ σε κραδίη θυμὸς τε κελεύει
 ἡμεῖς δ' ἐμμεμαῶτες ἄμ' ἐψόμεθ', οὐδέ τί φημι
 ἀλκῆς δευήσεσθαι, ὄση δύναμις γε πάρεστιν.
 Πὰρ δύναμιν δ' οὐκ ἔστι, καὶ ἐσσύμενον, πολεμίζειν.
 788 Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρωος.
 Βὰν δ' ἴμεν, ἐνθα μάλιστα μάχη καὶ φύλοπις ἦεν,
 ἀμφὶ τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα,
 Φάλκην Ὀρθαῖόν τε καὶ ἀντίθεον Πολυφήτην,
 792 Πάλμυν τ' Ἀσκάνιόν τε, Μόρυν θ', υἱ' Ἴπποτίωνος·

—769. See 3, 39. "Conspicere Paridem, quamvis strenue agentem, non potest severus Hector, quin ei insanorum illius amorum in mentem veniat, ex quibus bellum perniciosissimum exarsit." *Bth.*—772. *Ruit alto a culmine Troja*, Virg. — 773. σῶς (σόος), safe and sound, integer; hence, unalterable, sure, certain.—775. What we have said of γάρ, 7, 328, applies also to ἐπεὶ. — 776. The gen. expresses the idea of *separation* in all its force. Below, 16, 723, ἀπό is added. ἐρωεῖν, to launch oneself, πολέμου, from the war, far from the war; to retire from the fight. — 777. In ἐπεὶ οὐδ' the two diphthongs are lost in one syllable. — 780. = κατεκτάθησαν, fm κτείνω. — 792. =

- 793 οἱ ῥ' ἐξ Ἀσκανίης ἐριβώλακος ἦλθον ἀμοιβοὶ
 ἠοῖ τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι.
 Οἱ δ' ἴσαν, ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλη,
 796 ἢ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἴσι πέδονδε,
 θεσπεσίῳ δ' ὁμάδῳ ἀλὶ μίσηται, ἐν δέ τε πολλὰ
 κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
 κυρτά, φαληριόωντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ'
 ἄλλα·
 800 ὥς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ'
 ἄλλοι,
 χαλκῷ μαρμαίροντες ἅμ' ἠγεμόνεσσιν ἔποντο.
 Ἐκτωρ δ' ἠγεῖτο, βροτολοιγῷ ἴσος Ἄρηι,
 Πριαμίδης· πρὸ ἔθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσην,
 804 ῥινοῖσιν πυκινὴν· πολλὸς δ' ἐπελήλατο χαλκός·
 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πήληξ.
 Πάντη δ' ἀμφὶ φάλαγγας ἐπειρᾶτο προποδίζων,
 εἴ πως οἱ εἴξιαν ὑπασπίδια προβιβῶντι·
 808 ἄλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
 Αἴας δὲ πρῶτος προκαλέσσατο, μακρὰ βιβάσθων·
 Δαιμόνιε, σχεδὸν ἐλθέ· τίη δειδίσσαι αὐτως
 Ἀργείους; οὔτοι τι μάχης ἀδαήμενές εἰμεν,
 812 ἄλλὰ Διὸς μάστιγι κακῇ ἐδάμημεν Ἀχαιοί.
 Ἦ θὴν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.
 Ἦ κε πολὺ φθαίη εὐναιομένη πόλις ὑμῆ
 816 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 Σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι, ὁππότε φεύγων
 ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν,
 θάσσονας ἱρήκων ἔμεναι καλλίτριχας ἵππους,
 820 οἷ σε πόλινδ' οἴσουσι κονίοντες πεδίοιο.
 Ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
 αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν,
 θάρσυνος οἰωνῷ· ὁ δ' ἀμείβετο φαίδιμος Ἐκτωρ·

νῆα, ποτ = νῆε. — 793. A town of Mysia, at a short distance from Nisaea. ἀμοιβοί. Διαδεξάμενοι (who had relieved) τοὺς ἐμπροσθὶν παραγενομένους ἐπικούρους, Sch. — 799. Λευκανθίζοντα, λευκαινόμενα ὑπὸ ἀφροῦ, Sch. Scattering white foam, fm φαληρός = φαλός, white, brilliant. ἐπί (adv.), post. — 804. Fm ἰλαύνω, see 7, 223. — 810. See 4, 184. — 817. ὁπότε, a particle of time, implied in the idea of καιρός: σοὶ σχεδὸν εἶναι (τὸν καιρὸν) ὁπότε . . . The moment is at hand when thou shalt make vows (ἀρήσῃ, 2 pers. mid.). . . — 820. Κονιορτὸν ἐγείροντες ἐν πεδίῳ, Sch. See 6, 2.—824. Ὁ μεγέ-

- 124 Αἴαν ἄμαρτοεπές, βουγαίε, ποῖον ἔειπες !
 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο
 εἶην ἤματα πάντα, τέκοι δέ με πότνια Ἥρη,
 τιοίμην δ', ὡς τίειτ' Ἀθηναίη καὶ Ἀπόλλων,
 828 ὡς νῦν ἡμέρη ἧδε κακὸν φέρει Ἀργείοισιν
 πᾶσι μάλ'· ἐν δὲ σὺ τοῖσι πεφήσεται, αἶ κε ταλάσσης
 μεῖναι ἐμὸν δόρυ μακρόν, ὃ τοι χοῶα λειριόεντα
 δάψει· ἀτὰρ Τρώων κορέεις κύνας ἠδ' οἰωνοὺς
 832 δημῶ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν.
 Ὡς ἄρα φωνήσας ἠγήσατο· τοὶ δ' ἄμ' ἔποντο
 ἠχῆ θεσπεσίῃ, ἐπὶ δ' ἴαχε λαὸς ὄπισθεν.
 Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδ' ἐλάβοντο
 836 ἀλκῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.
 Ἥχῆ δ' ἀμφοτέρων ἴκετ' αἰθέρα καὶ Διὸς ἀυγὰς.

λως γαυριῶν, *Sch.* Fm γαίω (see I, 405), *ferocire*, and the inseparable particle βου, "greatly, immensely." — 825, sqq. See 8, 538, sqq. — 828. φέρει. The present expresses a higher degree of assurance than the future required by the context. — 829. Ἀνααιρεθήσῃ, *Sch.* See 5, 531. ταλάω, τάλας, root of τλήμι, syncopated.— 831. δάψει, figuratively: for properly δάπτειν and δαρδάπτειν are said of stags and deer. κορέεις, fut. Ionic of κορίννυμι.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ε.

On hearing the noise of the combatants, Nestor sallies forth from his tent. He sees the camp invaded by the Trojans, and hastens towards Agamemnon.

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα·
Φράζεο, διε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
4 μείζων δὴ παρὰ νηυσὶ βοῆ θαλερῶν αἰζηῶν.
Ἄλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἶθοπα οἶνον,
εἰσόκε θερμὰ λοετρὰ εὐπλόκαμος Ἐκαμήδη
θερμήνη, καὶ λούση ἄπο βρότον αἱματόεντα·
8 αὐτὰρ ἐγὼν ἔλθων τάχα εἶσομαι ἐς περιωπὴν.
Ὡς εἰπὼν, σάκος εἶλε τετυγμένον υἱὸς ἐοῖο,
κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο,
χαλκῷ παμφαῖνον· ὁ δ' ἔχ' ἀσπίδα πατρὸς ἐοῖο.
12 Εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ·
στῆ δ' ἐκτὸς κλισίης, τάχα δ' εἶσιδεν ἔργον ἀεικές,
τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὄπισθεν,
Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος Ἀχαιῶν.

1. In most editions we find this line stopped thus: οὐκ ἔλαθεν ἰαχὴ, πίνοντά περ ἔμπης, “*bibentem licet*,” as if ἔμπης were only there to give force to περ. That particle relates to the verb ἔλαθεν, and it ought to have been written: οὐκ ἔλαθεν ἰαχὴ, πίνοντά περ, ἔμπης, *bibentem licet*, *non latuit* or *sefellit tamen*. The same remark applies to v. 98. Towards the end of bk xi. (804) we had left Nestor with Machaon.—5, 6. θερμὰ λοετρὰ θερμήνη, an ancient simplicity which a later style has rejected. The preparation of the bath was, in the heroic age, an occupation assigned to the women.—6. See 7, 425.—8. Τόπον ὑψηλόν, ἐξ οὗ περιωπίσασθαι καὶ περιβλέψαι ἔστι πάντα, Sch.—9. Otherwise εὐτυκτον, as in Lat. *factus*, = *affabre factus*, and sometimes in French “*travaillé*,” and in English “*wrought*.”—12. See 10, 135.—15. Fm ἐρείπω, Att.

Ὡς δ' ὅτε πορφύρη πέλαγος μέγα κύματι κωφῷ,
 ὀσσόμενον λιγέων ἀνέμων λαιψηρὰ κέλευθα
 αὐτως, οὐδ' ἄρα τε προκυλίνδεται οὐδετέρωσε,
 πρὶν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὐρου·
 ὡς ὁ γέρων ὤρμαινε, δαιζόμενος κατὰ θυμὸν
 διχθάδι, ἧ μεθ' ὄμιλον ἴοι Δαναῶν ταχυπώλων,
 ἠὲ μετ' Ἀτρείδην Ἀγαμέμνονα, ποιμένα λαῶν.
 Ὡδε δέ οἱ φρουρέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Ἀτρείδην. Οἱ δ' ἀλλήλους ἐνάριζον,
 μαρνάμενοι· λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρής,
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

Diomédês, Ulysses, and Agamemnon, quitting their vessels, meet Nestor, with whom they deliberate. Agamemnon speaks of quitting Troy. Ulysses rejects the idea. By the advice of Diomédês the chiefs march to the battle-field to reanimate the soldiers. Poseidôn, under the form of an old warrior, raises the hopes of Agamemnon and inspires them all with courage.

Νέστορι δὲ ξύμβληντο Διοτρεφῆες βασιλῆες,
 28 πὰρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῷ,
 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρείδης Ἀγαμέμνων.
 Πολλὸν γάρ ῥ' ἀπάνευθε μάχης εἰρύατο νῆες
 θιν' ἔφ' ἀλὸς πολιῆς· τὰς γὰρ πρῶτας πεδίονδε

ρήριπτο.—16. sqq. “It is impossible to render with greater truth that moment of silence, precursor of the storm. Not only is the comparison here most just, but the description of the immobility of the waves, of those mute billows which assume a more sombre hue at the moment of the storm, because at that time an imperceptible trembling ruffles the surface of the waters, presents an admirable picture of truth.” *Dugas Montb.*, who in the sequel of this note compares with this passage a similar passage of Virg. *Æn.* viii. 18, sqq. The frequent comparisons instituted by this translator between the genius of H. and that of Virg. are always full of taste and penetration. It is these which give the chief value to his commentary.—17. See 1, 105. κέλευθα· τὰς θαλασσίους ὀρμάς, *Sch.*—18. αὐτως [App. IV.], *sic*; *i. e.* remaining in its position, not yet agitated.—19. Διακεχωρισμένον, ἀφωρισμένον, *Sch.*; apart, by itself.—20. See 9, 8.—23. See 13, 458.—25. See *ibid.* 616.—26. See *ibid.* 147.

28. These chiefs were advancing with the same intention as Nestor.—30, sqq. Between the first ships (πρῶται), greatly advanced towards the plain, and the greater number arranged along shore (αἰγιαλός), were the places for the assemblies, the division of the booty and the provisions, the altars, the tents, the stables, &c. Thus, although the battle was fought up to the very wall, H. might say ἀπάνευθε μάχης εἰρυντο νῆες, *sc.* the mass of the fleet. We must be careful to remember this disposition. Many passages from this to the 16th Bk would be unintelligible, did we not take it into

- 32 εἶρυσαν, αὐτὰρ τεῖχος ἐπὶ πρύμνησιν ἔδειμαν.
 Οὐδὲ γὰρ οὐδ', εὐρύς περ ἑών, ἐδυνήσατο πάσας
 αἰγιαλὸς νῆας χαδέειν· στείνοντο δὲ λαοί·
 τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλήσαν ἀπάσης
 36 ἠϊόνος στόμα μακρὸν, ὅσον συνεέργαθον ἄκραι.
 Τῷ ῥ' οἴγ' ὀψείοντες αὐτῆς καὶ πολέμοιο,
 ἔγχει ἐρειδόμενοι, κίον ἀθρόοι· ἄχυντο δέ σφιν
 θυμὸς ἐνὶ στήθεσσι. Ὁ δὲ ξύμβλητο γεραιός,
 40 Νέστωρ, πτήξε δὲ θυμὸν ἐνὶ στήθεσσι 'Αχαιῶν.
 Τὸν καὶ φωνήσας προσέφη κρείων 'Αγαμέμνων·
 ὦ Νέστωρ Νηληιάδη, μέγα κῦδος 'Αχαιῶν,
 τίπτε λιπῶν πόλεμον φθισήνορα δεῦρ' ἀφικάνεις ;
 44 δεῖδω μὴ δὴ μοι τελέση ἔπος ὄβριμος Ἔκτωρ,
 ὣς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων,
 μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,
 πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτεῖναι δὲ καὶ αὐτούς.
 48 Κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
 ὦ πόποι, ἦ ῥα καὶ ἄλλοι εὐκνήμιδες 'Αχαιοὶ
 ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥσπερ 'Αχιλλεύς,
 οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρύμνησι νέεσσιν.
 52 Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·
 Ἥ δὴ ταῦτά γ' ἑτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
 Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.
 Τεῖχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθμεν
 56 ἄρρητον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι·
 οἱ δ' ἐπὶ νηυσὶ θοῆσι μάχην ἀλίσστον ἔχουσιν

account.—34. Ἔστενοχωροῦντο διὰ τὸ πλῆθος, Sch.—35. προκρόσσας, advancing or extending in the form of salient battlements (κρόσσαι).—36. It was the part of the shore contained (συνειργόμενον) between two promontories (ἄκραι), Ροίτειον and Σίγειον. This explains the metaphor of στόμα ἠϊόνος.—37. ὀψείω, a desiderative form, as in Latin those in -urio. The gen. partitive is well placed here : wishing to see (what it was possible to see) of the fight.—40. πτήσσειν has every where else in H. an intransitive sense. Here it would mean, to quell the courage of the Greeks ; to frighten them : ἐταπείνωσεν ἢ ἐπτόησεν, according to Aristarchus. The appearance of Nestor will show them the immensity of the danger. However, the reasons which several critics, ancient as well as modern, have assigned for the suppression of this line seem decisive.—45, sqq. See 8, 182, 183, 536, sqq.—51. The regular style would require οἱ ἐθέλοντες.—53. Φανερά, Sch. As in Latin we may say in promptu et for manifestum est.—54. παρατεκταίνειν, to work timber, to build by the side, or otherwise, to transform.—55. Fm κατερήριπω, 2 perf. with intrans. sense, the same as ἐπέπιθμεν (see 2, 341).—56. See 7, 338.—

νωλεμές· οὐδ' ἂν ἔτι γνοίης, μάλα περ σκοπιάζων,
 ὀπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται·
 ὡς ἐπιμιῖξ κτείνονται, αὐτὴ δ' οὐρανὸν ἴκει.
 Ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
 δύμεναι· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι.
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Νέστορ, ἐπειδὴ νηυσὶν ἐπι πρύμνησι μάχονται,
 τεῖχος δ' οὐκ ἔχραιομε τετυγμένον, οὐδέ τι τάφρος,
 ἧ ἔπι πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ
 ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι·
 οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιούς.
 Ἥδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυεν·
 οἶδα δὲ νῦν, ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσιν
 κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
 Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες.
 Νῆες ὅσαι πρῶται εἰρύαται ἄγχι θαλάσσης,
 ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἅλα δῖαν·
 ὑψὶ δ' ἐπ' εὐνάων ὀρμίσσομεν, εἰσόκεν ἔλθῃ
 νῦξ ἀβρότη, ἣν καὶ τῇ ἀπόσχονται πολέμοιο
 Τρῶες· ἔπειτα δέ κεν ἐρυσσάμεθα νῆας ἀπάσας.
 Οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα.
 Βέλτερον ὅς φεύγων προφύγη κακόν, ἢ ἐάλωῃ.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις
 Ὀδυσσεύς·
 Ἄτρείδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων!
 Οὐλόμεν', αἴθ' ὠφελлес ἀεικελίου στρατοῦ ἄλλου
 σημαίνειν, μηδ' ἄμμιν ἀνασσέμεν· οἷσιν ἄρα Ζεὺς

62. νόος, *mens*, reflexion, prudence [*counsel*, Cp.] — 70. See 12, 70.
 —71, 72. ἧδεα (*ᾗδειν*) and οἶδα, I knew that (which is expressed at
 69, 70).—73. Oftener κυδάνω. Compare the two forms οἰδαίνω and
 οἰδάνω, sqq. — 75. *Quæ primæ subductæ sunt*; i. e. *quæ primæ stant*
propter mare. The words by which πρῶται is accompanied here and
 at ver. 31, give it two different applications.—76. (ταύτας) ἔλκωμεν,
trahamus (in mare). Hor.: *Trahuntque siccas machinæ carinas*. —
 77. εὐνάι, the large stones used by the ancients as anchors. — 78.
 ἀβρότη = ἀμβροτος, = ἀμβροσίη (2, 57). App. V.—80. See 3, 156.
 —81. ὅς = εἴ τις.—82. See 1, 148.—83. See 4, 350.—84. Ὀλεθριώ-
 τατε, Sch. See 1, 2. ἀεικέλιος, which has not a fine appearance, mean,
 contemptible [nearly our *unlikely*]; *εὐκαταφρονήτου, εἴτελουῦς*, Sch.
 In the *Odyssey* this word is frequently found.—85. σημαίνειν governs
 the dat.; with the signif. of ἀρχειν, it takes the same government as the

- 86 ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
ἀργαλέους πολέμους, ὄφρα φθιόμεσθα ἕκαστος.
- 88 Οὕτω δὴ μέμονας Τρώων πόλιν εὐρυάγυιαν
καλλείψειν, ἧς εἶνεκ' οἰζύομεν κακὰ πολλά ;
1 Σίγα, μήτις τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ
μῦθον, ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάνταν
ἄγοιτο,
- 92 ὅστις ἐπίσταιτο ἧσι φρεσὶν ἄρτια βάζειν,
σκηπτουῆχος τ' εἶη, καὶ οἱ πειθοίατο λαοὶ
τροσοῖδ' ὅσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον εἶπες
- 96 ὃς κέλεαι, πολέμοιο συνεσταύτος καὶ αὐτῆς,
νῆας εὐσσέλμους ἄλαδ' ἐλκέμεν, ὄφρ' ἔτι μᾶλλον
Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσί περ ἔμπης,
ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπη. Οὐ γὰρ Ἀχαιοὶ
- 100 σχήσουσιν πόλεμον, νηῶν ἄλαδ' ἐλκομενάων,
ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.
Ἐνθα κε σὴ βουλή δηλήσεται, ὄρχαμε λαῶν.
- Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
- 104 ὦ Ὀδυσσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνιπῆ
ἀργαλή· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα
νῆας εὐσσέλμους ἄλαδ' ἐλκέμεν υἱας Ἀχαιῶν.
Νῦν δ' εἶη, ὃς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι,
- 108 ἦ νέος, ἦ παλαιός· ἐμοὶ δέ κεν ἀσμένω εἶη.
Τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης·
Ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν—αἶ κ' ἐθέλῃτε
πείθεσθαι· καὶ μήτι κότῳ ἀγάσησθε ἕκαστος,
- 112 οὐνεκα δὴ γενεῆφι νεώτατός εἰμι μεθ' ὑμῖν·
πατὴρ δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὐχομαι εἶναι.
[Τυδέος, ὃν Θήβησι χυτὴ κατὰ γαῖα κάλυψεν.]

verb.—87. = φθιώμεθα, fm φθίνω.—88. See 24, 657, or 5, 482—91
διὰ, a local sense.—92. See 5, 326.—93. See 1, 218.—95. οἶον εἶπες
must be regarded as a second accus. intended to define the sense of
the first, φρένας. — 96. We say also in prose συνίσταται or συνίστη
πόλεμος, commissum est bellum. — 98. See n. 1. In order that the
wishes of the Trojans, though already sufficiently victorious, may,
nevertheless (ἔμπης), be satisfied still more amply, ἔτι μᾶλλον. —
100. Sustinebunt. — 101. Περιβλέψουσιν, ὅπως φύγῃσι, Sch. ἐρωή-
σουσι. See 13, 57. — 104. καθικνέσθαι is properly said of a blow
struck by an object which one raises for the purpose ; e. g. a stick.
—111. Μετ' ὀργῆς μέμψησθε, Sch.—114. The Thebans, on the autho-
rity of this passage, pretended that the tomb of Tydeus was among
them ; but Zenodotus and Aristophanes of Byzantium rejected this

θεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 ἓν δ' ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι,
 ἄλλος ἦδ' ἄλλος Μέλαιος, τρίτατος δ' ἦν ἱππύτα Οἰνεύς,
 ἄλλος ἔμοῖο πατὴρ· ἀρετῇ δ' ἦν ἕξοχος αὐτῶν.
 ὁ δ' αὖ μὲν αὐτόθι μέινει πατὴρ δ' ἐμὸς Ἄργεῖ
 Ἴσθμῳ,
 γαίης· ὡς γὰρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι.
 ἄλλοιο δ' ἔγχευε θυγατρῶν, ναῖε δὲ δῶμα
 εἰὼν βιότοιο, ἄλλες δὲ οἱ ἦσαν ἄρουραι
 οφύροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 ἀλλὰ δὲ οἱ πρόβατα ἔσκε· κέκαστο δὲ πάντας
 Ἀχαιοὺς
 εἶπ'· τὰ δὲ μέλλει ἀκουέμεν, εἰ ἔτεόν γε.
 οὐκ ἂν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες,
 ἴον ἀτιμήσατε πεφασμένον, ὅν κ' εὖ εἶπω.
 ὅτ' ἴομεν πόλεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκη·
 ἀλλὰ δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊοτῆτος,
 Ζελέων, μή πού τις ἐφ' ἔλκει ἔλκος ἄρηται·
 ἄλλος δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ
 αὐτῶν ἦρα φέροντες ἀφειστάσ' οὐδὲ μάχονται.

an interpolation, posterior (adds Heyne) to the Tragic poets.
 Others call him *Porthaōn*. — 116. See 13, 217. — 119. Ἄπυ-
 ρος; had established himself. The active *νάσσα* (*ἔνασα*) =
 as found in the *Od.*, 4, 174. — 120. "*Deorum voluntate*," says
 Heyne, for euphemism and for piety. The flight of Tydeus was
 the consequence of a murder he had committed, which the my-
 thologists recount differently. — 121. King of Argos. *θυγατρῶν*
ἰσθμῳ τὸ μίαν, τὴν Δηϊπύλην, *Sch.* — 122. See 5, 544. —
ἐπίστιχοι φυτεῖαι, κῆποι, Sch. Plantation in rows, *fm* ὄρχος,
ἰσθμῳ. As to the rich gifts which Tydeus received from
 the Argives, see 9, 483. — 124. πρόβατα, and collectively πρόβασις (ἡ),
 a word of cattle in general, not of sheep alone. κέκ. See 2, 530. —
 We have already seen this formula of restriction, εἰ ἔτεόν γε,
 12, 217, but in those two passages εἰ was followed by its verb.
 We must understand that verb, εἰ ἔτεόν γε (ἀκούετε), lit. "but
 you will hear speak, if indeed (you hear it spoken of)," i. e.
 of the truth. We must remember, moreover, that ἀκούω is
 often put in the *present* where we should put the *past*: instead
 of "you have heard (learnt) that . . .," they say in Greek, ἀκούεις,
 if the thing is generally known and every body speaks of it; or may
 any or other speak of it. According to this view we shall see
 that the following paraphrase of Aristarchus is completely exact:
 ὁ δὲ ὑμᾶς εἰκὸς εἰδέναι ἀκηκοότας, εἰ ἀληθῆ λέγω. — 127.
 ὡς εἰρημένον, *Sch.* — 129. Ἀπεχώμεθα, *Sch.* See 2, 98. —
 Ἐξω τῶν βελῶν, *Sch.* αἰρεσθαι, take for oneself, gain; see 12,
 127. — 131. *Fm* ἐνίημι, *immitto*. — 132. Χαριζόμενοι τῇ ψυχῇ, *Sch.*

- 133 Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο·
βὰν δ' ἴμεν, ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγαμέμνων.
- Οὐδ' ἀλαοσκοπιὴν εἶχε κλυτὸς Ἐννοσίγαιος·
136 ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῶ φωτὶ εἰκῶς·
δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρείδαο,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Ἄτρείδη, νῦν δὴ που Ἀχιλλῆος ὀλοὸν κῆρ
140 γηθεῖ ἐνὶ στήθεσσι, φύνον καὶ φύζαν Ἀχαιῶν
δερκομένῳ· ἐπεὶ οὐ οἱ ἔνι φρένες οὐδ' ἠβαιαί.
Ἄλλ' ὁ μὲν ὡς ἀπόλοιτο, θεὸς δέ εἰ σιφλώσειεν.
Σοὶ δ' οὐπω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν·
144 ἀλλ' ἔτι που Τρώων ἠγήτορες ἠδὲ μέδοντες
εὐρὸν κονίσουσιν πεδίον· σὺ δ' ἐπόψαι αὐτὸς
φεύγοντας προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων.
Ὡς εἰπὼν μέγ' αὔαεν, ἐπεσσύμενος πεδίοιο.
148 Ὅσσον δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρῃος,
τόσσην ἐκ στήθεσφιν ὄπα κρείων Ἐνοσίχθων
ἤκεν· Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω
152 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.

Animo suo indulgentes. ἦρα comes from the root AP in ἄρω, ἀρτο· see App. V.—135. See 10, 515. 13, 10.—141. *δερκομένῳ*, dat., though Ἀχιλλῆος, and not Ἀχιλλῆϊ, had gone before. Either of these cases might have been put ver. 139, and therefore in the progress of the narrative the change of construction was rendered possible. Though, in H., the measured flow of his verse is made a more important object than mere grammatical regularity, it is not the less true that at bottom every thing in his construction is in perfect harmony. We forgot to point out, above, a case completely analogous, 10, 188 :

Ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροϊν ὀλώλει,
νύκτα φυλασσομένοισι κακῆν . . .

— 142. *σιφλός* was said of a physical infirmity, like *πηρός* [cf. πόδα σιφλός, *Apoll. Rhod.* 1, 204, C.] : but *σίφλος*, the subst., is explained by *blame* (μῶμος, ψόγος). Hence some have rendered *σιφλώσειεν* = *ἐπίψογον ποιήσειε*, “cover him with blame.” The other explanation, *κακώσειεν, ἀφανίσειεν*, “destroy, annihilate him,” is, without doubt, preferable. — 145. “*Κόνεως πληρώσουσι*, and consequently *φεύζονται* : for fugitives, in their course, raise the dust.” *Sch.*—147. = *ἐν πεδίῳ*, see 6, 2. — 148, 149. See 5, 860, 861. — 151. See 11, 11.

Hérè recognizes Poseidón in the midst of the Greeks. She meditates distracting the attention of Zeus. Decking herself with her handsomest ornaments, she borrows the girdle of Aphrodítè, passes to Lemnos, and takes Hypnos (Sleep) with her to overpower Zeus.

53 Ἦρη δ' εἰσεΐδε χρυσόθρονος ὀφθαλμοῖσιν
 σῆσ' ἐξ Οὐλύμποιο ἀπὸ ρίου· αὐτίκα δ' ἔγνω
 τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν,
 16 αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῶ.
 Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἴδης
 ἤμενον εἰσεΐδε· στυγερός δέ οἱ ἔπλετο θυμῶ.
 Μερμήριξε δ' ἔπειτα βῶπις πότνια Ἦρη,
 0 ὅπως ἕξαπάφοιτο Διὸς νύον αἰγιόχοιο.
 Ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 ἔλθειν εἰς Ἴδην, εὖ ἐντύνασαν ἔαυτήν,
 εἴ πως ἰμείραιτο παραδραθείην φιλότῃτι
 ἢ χροῖῃ, τῶ δ' ὕπνον ἀπήμονά τε λιάρὸν τε
 χεῖρ' ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμησιν.
 Βῆ δ' ἴμεν ἐς θάλαμον, τὸν οἱ φίλος υἱὸς ἔτευξεν,
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν
 κλήϊδι κρουπτῇ, τὴν δ' οὐ θεὸς ἄλλος ἀνῶγεν.
 Ἔνθ' ἦγ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινάς.
 Ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροῶς ἰμερόεντος
 λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ,
 ἀμβροσίῳ, ἔδανῶ, τό ρά οἱ τεθυωμένον ἦεν·
 τοῦ καὶ κινυμένοιο Διὸς κατὰ χαλκοβατὲς δῶ,
 ἔμπης ἐς γαῖάν τε καὶ οὐρανὸν ἴκετ' αὐτμή.
 Τῶ ρ' ἦγε χροά καλὸν ἀλειψαμένη, ἰδὲ χαίτας
 πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαεινοῦς,
 καλοῦς, ἀμβροσίους, ἐκ κράτος ἀθανάτοιο.

l. Ἀπὸ τοῦ ἀκρωτηρίου τοῦ ὄρους, Sch. ἐξ Ὀλύμπ. ἀπὸ ρ. is corrected with εἰσεΐδε. See 225.—160. Ἐξαπατήσειεν, Sch. See 9, — 163. = παραδραθείην. See 1, 125. — 164. Τῶ ἰδίῳ αὐτῆς ἰ, σώματι, Sch. λιάρὸς, hot, warm, has been explained by ἠδύς, less gratuitously; sleep causes a greater or less degree of per- — 165. See 8, 366.—167. Ἐφήρμοσεν, Apollon. Fm ἐπάρω, ο. σταθμοί, postes. — 169. See 5, 751. — 171. Τὰ ρυπάσματα ὤματος, Apollon. On λίπ' ἐλαίῳ, see the last n. on bk x.—172. s early became obsolete, and we are not sure of its meaning. ncients derived it fm ἠδῶ, the vowel of which would have been red short, and they explain it by ἠδύς. θυῶ, fm θύος (τό), ne. — 173. See 1, 426. Τοῦ (sc. ἐλαίου) κινυμένου (σαλευομέ- ich.) depends on αὐτμή, and Διὸς belongs to δῶ. “It is re- ible (says Mad. Dacier) that H. leaves all this luxury to omen, and never presents us with a perfumed hero.”—177. ἐκ,

- 178 Ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑανὸν ἔσαθ', ὃν οἱ Ἀθήνη
 ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλά·
 180 χρουσεῖρης δ' ἐνετῆσι κατὰ στῆθος περονᾶτο.
 Ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν
 ἐν δ' ἄρα ἔρματα ἤκεν ἐϋτρήτοισι λοβοῖσιν,
 τρίγληνα, μορόεντα· χάρις δ' ἀπελάμπετο πολλή.
 184 Κρηδέμνω δ' ἐφύπερθε καλύψατο δια θεάων,
 καλῶ, νηγατέω· λευκὸν δ' ἦν ἥελιος ὧς·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
 Αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ θήκατο κόσμον,
 188 βῆ ῥ' ἴμεν ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην,
 τῶν ἄλλων ἀπάνευθε θεῶν, πρὸς μῦθον ἔειπεν·
 Ἥ ῥά νύ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν
 εἶπω·
 ἢ κεν ἀρνήσαιο, κοτεσσαμένη τόγε θυμῶ,
 192 οὔνεκ' ἐγὼ Δαναοῖσι, σὺ δὲ Τρώεσσιν ἀρήγεις·
 Τὴν δ' ἠμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·
 Ὕρη, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνοιο,
 αὐδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,

(dependent) from . . .—178. See 3, 385.—179. ξύω, to scrape, smooth, polish; hence to work with skill, to perfection; unless (says Heyne) ξύω be the word proper to designate one of the operations of weaving. Ασκ. is similarly employed 4, 110. Μετ' ἐπιμελείας κατασκευάσασα, Sch.—180. ἐνετή, fm ἐνήμι, *immissa*, is explained by περόνη, a clasp.—182. “The fashion of wearing ear-rings, as we see, is of great antiquity. We find also in Genesis (xxiv. 22), that the steward gave ear-rings to Rebecca, whom he sought in marriage for his young master Isaac. H. uses the general expression ἔρματα, *every thing that fastens* (or, according to Buttm., articles threaded on a string, fm εἶρω, *sero*: *series*), and he defines his thought by a periphrasis ἐϋτρήτοισι λοβοῖσιν, *to these well-pierced lobes of the ears*: whilst in Genesis, the Septuagint version, we find the proper word ἐνώτια.” *Dugas Montb.*—183. Γλήνεα (24, 192) means brilliant objects, precious: τρίγληνα then would be : of (or consisting of) three brilliants, having three pendants. It has also been derived fm γλήνη, the pupil of the eye, and the expression of “*pierres œillées*,” (eyed-stones), such as the agate, the chalcedony, has been applied here. But this comparison is not even specious. The eye in these stones is a defect, which has the form of an eye; whereas the Greek word expresses the *brilliance*. μορόεντα. Τὰ μετὰ πολλοῦ μόρου καὶ κακοπαθείας γενόμενα, Sch.; wrought with difficulty. This explanation of the ancients has little probability. Others read τρίγλην, ἀμορόεντα (fm μόρος, *mors*) *immortalia*, a reading contradicted by the use H. elsewhere makes of this word, *Od.* 18, 298. According to a recent conjecture, μορόεις would pertain to μαίρω (*μαρμαίρω*), to glitter, to sparkle.—184. κρηδέμνον, broader perhaps than the ‘belt,’ but less

- 196 εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστίν.
 Τὴν δὲ δολοφρονέουσα προσήυδα πότνια Ἥρη·
 Δὸς νῦν μοι φιλότητα καὶ ἴμερον, ὥτε σὺ πάντας
 δαμνᾷ ἀθανάτους ἠδὲ θνητοὺς ἀνθρώπους.
 100 Εἶμι γὰρ ὄψομένη πολυφόρβου πείρατα γαίης,
 Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 οἳ μ' ἐν σφοῖσι δόμοισιν εὖ τρέφον ἢ δ' ἀτίταλλον,
 δεξάμενοι Ῥεῖης, ὅτε τε Κρόνον εὐρύοπα Ζεὺς
 04 γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης·
 τοὺς εἶμ' ὄψομένη, καὶ σφ' ἄκριτα νείκεα λύσω.
 Ἥδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
 εὐνῆς καὶ φιλότητος; ἐπεὶ χόλος ἔμπεσε θυμῷ.
 08 Εἰ κείνῳ γ' ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
 εἰς εὐνήν ἀνέσαιμι ὁμωθῆναι φιλότητι,
 αἰεὶ κέ σφι φίλη τε καὶ αἰδοίη καλεοίμην.
 Τὴν δ' αὖτε προσέειπε φιλομμειδῆς Ἀφροδίτη·
 2 Οὐκ ἔστ', οὐδὲ ἔοικε, τεὸν ἔπος ἀρνήσασθαι·
 Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνησιν ἰαύεις.
 Ἥ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα,

perhaps than the 'veil.' — 196. εἰ τετελεσμένον ἐστίν, *si effectum est*, [that is done," i. e. if that is feasible, possible.—199. = δαμνᾶσαι, pers. mid. like *πειρᾶ*, 24, 390.—201. Θεῶν πατέρα, ἐπεὶ πρῶτον οὐκ εἶον τινὲς τῶν φυσικῶν εἶπον τὸ ὕδωρ, καὶ ἐξ αὐτοῦ τὰ λοιπὰ α, *Sch.* We know that this doctrine was that of the Ionian philosophers, the first of the Greek philosophers, contemporary with Croesus. *At the Oceanumque patrem rerum* of Virg. (*Georg.* iv. 382) is only a modern phrase, which in his time signified nothing. See 246.—204. θίδρυσεν, *Sch.* See 8, 478. — 205. ἄκριτα may here have its proper sense, "not-judged, undecided, or very difficult to determine," *Sch.* See 2, 796. — 208. Παραπίεσσα, *Sch.* Aor. 2 with redupl. — 209. ἀνίημι, to aim at . . . — 212. = ἔξεστι. — 214. κεστός is not a *cestus*, and we must reject all thought of the *cestus* of the Romans, though it is the same word. Κεστός (and πολύκεστος, 3, 371), means "pricked with the needle, embroidered," from the root of *τίω*, to prick. It was the belt or girdle, which later they called *ὄφριον*. "This charming picture of the girdle of Aphrodītē (Venus) is one of the most admired passages in the Iliad in our days. There are a host of imitations of it. . . . Boileau has drawn his finest picture on H. from an allusion to this charming passage :

' On dirait que pour plaire, instruit par la nature,
 Homère ait à Vénus dérobé sa ceinture.'

Although H., in this place, says that Love, Desire, &c., are in the girdle of Venus, we must not understand that these figures were embroidered on the girdle, and we must not take these expressions in an absolute sense. This turn of expression: *There was Love, &c.*, signifies nothing but that Aphrodītē, when she had on her girdle,

215 ποικίλον· ἔνθα τέ οἱ θελκτήρια πάντα τέτυκιο·
 216 ἔνθ' ἐνι μὲν φιλότης, ἐν δ' ἴμερος, ἐν δ' ὀαριστὺς
 πάρφασις, ἥτ' ἔκλεψε νόον πύκα περ φρονεόντων.
 Τὸν ρά οἱ ἔμβαλε χερσὶν ἔπος τ' ἔφατ' ἔκ τ' ὀνό-
 μαζεν·

Τῇ νῦν, τοῦτον ἰμάντα τεψ̄ ἐγκάτθεο κόλπῳ,
 220 ποικίλον, ὧ̄ ἐνι πάντα τετεύχεται· οὐδέ σέ φημι
 ἄπρηκτόν γε νέεσθαι ὅ τι φρεσὶ σῆσι μενοιναῖς.

Ὡς φάτο· μείδησεν δὲ βοῶπις πύτνια Ἥρη,
 μειδήσασα δ' ἔπειτα ἔψ̄ ἐγκάτθετο κόλπῳ.

224 Ἥ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη·
 Ἥρη δ' αἶξασα λίπεν ρίον Οὐλύμποιο,

Περιήν δ' ἐπιβᾶσα καὶ Ἥμαθίνην ἐρατεινήν,

σεύατ' ἐφ' ἵπποπόλων Θρηκῶν ὄρεα νιφόεντα,
 228 ἀκροτάτας κορυφάς· οὐδέ χθόνα μάρπτε ποδοῦιν·
 ἔξ Ἀθώω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα,

Λῆμμον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος.

Ἐνθ' ὕπνω ξύμβλητο, κασιγνήτῳ Θανάτοιο,
 232 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 Ὑπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώ-
 πων·

ἧ μὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἠδ' ἔτι καὶ νῦν
 πείθεις· ἐγὼ δέ κέ τοι εἰδέω χάριν ἤματα πάντα.

236 Κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινῶ,
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότητι.

Δῶρα δέ τοι δώσω καλὸν θρόνον, ἄφθιτον αἰεὶ,

easily inspired love ; that in her presence there burned an ardent desire, and that they delighted in her converse." *Dugas Montb.* — 217. ὀαριστὺς πάρφασις (παραίφασις, 11, 793) must be very closely connected, "converse, seduction, seductive chat." They form a complex idea. This kind of juxta-position is found in all languages, and it is not necessary on that account to attribute to παράφασις the character of an adjective. We might in the same way, and without more necessity, find that ἀκίσματα was an adj., 15, 394. ἔκλεψε, see 1, 132.—219. τῇ, see 24, 287.—221. ἄπρακτον (τούτου) ὅ τι . . .—226. North of Thessaly and south of Macedonia. — 227. See 13, 4.—230. Thoas, son of Dionūsos and Ariane, father of Hypsipylê, the only woman of Lemnos who did not kill her husband. It has never yet, that I know, been explained in a probable manner why H makes Hypnos (Sleep) to be found at Lemnos. Hesiod, whose Theogony belongs to quite another circle of ideas, places it in the infernal regions. Ovid, in his celebrated description of the Palace of Sleep (*Metam.* xi.), places it among the Cimmerians ; Statius, in *Æthiopia.* — 231. The idea of making Sleep the brother of Death presents itself naturally.

ύσειον· Ἥφαιστος δὲ κ' ἐμὸς παῖς ἀμφιγυήεις
 ἔξει ἀσκήσας, ὑπὸ δὲ θρήνων ποσὶν ἦσει,
 κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων.
 Τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος
 Ὕπνος·

οη, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνοιο,
 λον μὲν κεν ἔγωγε θεῶν αἰειγενετῶν
 ἄκατευνήσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα
 κεανού, ὅσπερ γένεσις πάντεσσι τέτυκται·
 νὸς δ' οὐκ ἂν ἔγωγε Κρονίουνοσ ἀσσον ἰκοίμην,
 δὲ κατευνήσαιμ', ὅτε μὴ αὐτόσ γε κελεύοι.
 δη γάρ με καὶ ἄλλο τεῆ ἐπίνυσσεν ἐφετμή,
 ἵατι τῶ, ὅτε κείνοσ ὑπέρθυμοσ Διὸσ υἱὸσ
 λεεν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξασ.
 (τοι ἐγὼ μὲν ἔλεξα Διὸσ νόον αἰγιόχοιο
 ἰδυμοσ ἀμφιχυθείσ· σὺ δὲ οἱ κακὰ μήσαο θυμῶ,
 ἴσασ' ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτασ'
 ἴ μιν ἔπειτα Κόωνδ' εὐναιομένην ἀπένεικασ,
 ὅσφι φίλων πάντων· ὁ δ' ἐπεγρόμενοσ χαλέπαινεν,
 πτάζων κατὰ δῶμα θεούσ, ἐμὲ δ' ἔξοχα πάντων
 ἤτει· καὶ κέ μ' αἴστον ἀπ' αἰθέροσ ἔμβαλε πόντῳ,
 μὴ Νύξ δμῆτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν·
 ἦν ἰκόμην φεύγων· ὁ δ' ἐπαύσατο, χῳόμενόσ περ.
 λζετο γάρ, μὴ Νυκτὶ θεῶν ἀποθύμια ἔρδοι.
 ἴν αὖ τοῦτό μ' ἄνωγασ ἀμήχανον ἄλλο τελέσσαι.

Τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρη·
 Ὕπνε, τίη δὲ σὺ ταῦτα μετὰ φρεσὶ σῆσι μενοινᾶσ ;
 φῆσ, ὡσ Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν',
 ἴσ Ἡρακλῆοσ περιχώσατο, παιδὸσ ἑοῖο ;
 Ἀλλ' ἴθ', ἐγὼ δὲ κέ τοι Χαρίτων μίαν ὀπλοτεράων

Also found in Hesiod, who makes Night the mother of both. — See 1, 607. — 240. Ὑποθήσει, Sch. Fm ὑφίημι.—241. A beautiful line. As sleep steals on after a repast, the god is represented sitting at the table. — 246. See 201.—247. Fm ἀγχι. — 249. Ἐσωσεν, Apollon. Fm πινύσσω, whence πινυτός, advised, prudent. — 250. On the expedition of Heraclês against Troy on his return, see the Handbk of Mythology, or Apollodorus, ii. ch. 17, p. 144, ed. Didot.—252. Κατεκοίμισα, Sch. See 24, 635.—253. sqq. See 15, 25, sqq.—255. = ἀπήνεγκασ.—258. Ἀφανῆ, Sch. ἴδω.—261. See 10, 394, and on the fear with which the powers of the world inspired the gods, see n. on 8, 478. — 265. Num putas . . . — 267. Νεωτέρων, Sch. This passage has been elegantly paraphrased by Virg., *Æn.* i. 71, sqq. “When H. says, the youngest of

268 δώσω ὀπιέμεναι, καὶ σὴν κεκλήσθαι ἄκοιτιν.

[Πασιθέην, ἧς αἰὲν ἐέλδει ἡματα πάντα.]

“Ὡς φάτο· χήρατο δ’ Ὕπνος, ἀμειβόμενος δὲ
προσηύδα·

“Ἄγρει νῦν μοι ὄμοσον ἀάατον Στυγὸς ὕδωρ·

272 χειρὶ δὲ τῇ ἑτέρῃ μὲν ἔλε χθόνα πουλυβότειραν,

τῇ δ’ ἑτέρῃ ἄλα μαρμαρέην· ἵνα νῶϊν ἅπαντες
μάρτυροι ὧσ’ οἱ ἔνερθε θεοί, Κρόνον ἀμφὶς ἑόντες·

ἢ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτεράων,

276 Πασιθέην, ἧς αὐτὸς ἐέλδομαι ἡματα πάντα.

“Ὡς ἔφατ’· οὐδ’ ἀπίθησε θεὰ λευκώλενος Ἥρη,
ὦμνε δ’, ὡς ἐκέλευε, θεοὺς δ’ ὀνόμηνεν ἅπαντας
τοὺς Ὑποταρταρίους, οἳ Τιτῆνες καλέονται.

280 Αὐτὰρ ἐπεὶ ῥ’ ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον,

τὼ βήτην, Λήμνου τε καὶ Ἴμβρου ἄστν λιπόντε,
ἠέρα ἔσσαμένω, ῥίμφα πρήσσετε κέλευθον.

“Ἴδην δ’ ἰκέσθην πολυπίδακα, μητέρα θρωῶν,

284 Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα· τὼ δ’ ἐπὶ χέρσου
βήτην· ἀκροτάτη δὲ ποδῶν ὑπο σείετο ὕλη.

“Εὐθ’ Ὕπνος μὲν ἔμεινε, πάρος Διὸς ὕσσε ιδέσθαι,
εἰς ἐλάτην ἀναβὰς περιμήκετον, ἢ τὸτ’ ἐν Ἴδῃ

288 μακροτάτη πεφυῖα δι’ ἠέρος αἰθέρ’ ἵκανε·

the Graces, he gives us to understand that there are older Graces ; for every age has peculiar graces of its own. Besides, he knows nothing of the number of the Graces being reduced to three ; which is a more recent fiction.” *Mad. Dacier.* — 269. A line interpolated at a recent period, as the ancient critics take no notice of it.—270. *Ἐμ χείρ.*—271. ἄγρει. See 5, 765. = ἀάατον, an Epic elongation : inviolable, *Ἐμ ἀτη*, damage.—272, 273. The Schol. says that Hêré is invited to touch the earth and the sea as *elements*. It is rather (observes Heinrich) because Tartarus extends beneath the earth and the sea, and that she touches these visible objects to address her oath to Tartarus, as those who implore the infernal gods touch the earth ; see 9, 568. — 273. *Marmoreum mare*, Virg. : resplendent as marble. The Lat. poets also designate the sea simply as *marmor*. “Hence the name of *Marmora* or *Marmara*, given to the ancient Propontis, called also by some geographers the *White Sea*.” Dugas Montb.—274—279. See 8, 478, sqq., with the note. — 281. See 13, 33. — 282. Ὀμίχλην, Sch. See 5, 776.—284. Λεκτόν, a promontory at the foot of Ida, opposite Lesbos, now *Capo Baba*. This second accus. specifies more precisely the place which Ἴδην designated generally.—286. He stopped before he saw the eyes of Zeus, i. e. his face, before he found himself face to face with him, which he wished to avoid. For this reason the reading of some MSS. is less good, *ἰκέσθαι*, though it may seem a natural expression.—287. Ida was entirely covered with fire,

ἦστ' ὄζοισιν πεπυκασμένος εἰλατίνοισιν,
 ἔπι λιγυρῇ ἐναλίγκιος, ἦντ' ἐν ὄρεσσιν
 κίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.

captivates Zeus by her seductive artifices. He envelopes in a golden cloud, and abandons himself to repose in the arms of his wife.

Ἡρῆ δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
 ἡσυχίας ὑψηλῆς· ἴδε δὲ νεφεληγερέτα Ζεὺς.

ὅτε δ' ἴδεν, ὥς μιν ἔρωσ πικινὰς φρένας ἀμφεκά-
 λυψεν,

ὅτε πρῶτόν περ ἐμισγέσθην φιλότῃτι,
 εὐνήν φοιτῶντε, φίλους λήθοντε τοκῆας.

ἣ δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνό-
 μαζεν·

Ἡρῆ, πῆ μεμαυῖα κατ' Οὐλύμπου τόδ' ἰκάνεις ;
 τοι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἡρῆ·
 ὄρχομαι ὄψομένη πολυφόρβου πείρατα γαίης,

κεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 μ' ἐν σφοῖσι δόμοισιν ἐὺ τρέφον ἠδ' ἀτίταλλον·

ὅς εἰμ' ὄψομένη, καί σφ' ἄκριτα νείκεα λύσω.

ὅδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
 νῆς καὶ φιλότῃτος, ἐπεὶ χόλος ἔμπεσε θυμῷ.

ἔπειτα δ' ἐν πρυμνωρείῃ πολυπίδακος Ἰδῆς
 τᾶσ', οἳ μ' οἴσουσιν ἐπὶ τραφερὴν τε καὶ ὑγρὴν.

ὅτε δὲ σεῦ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἰκάνω,
 ἵπως μοι μετέπειτα χολώσεται, αἶ κε σιωπῇ

χωμαι πρὸς δῶμα βαθυρῥόου Ὠκεανοῖο.

Ἐπὶ δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·

pinus picea, Linn.—291. See I, 403. What is here remarked, affirmed by Aristotle, who says (*Nat. Hist.* ix. ch. 12) that the birds called κύμινδις that kind of small black falcon which inhabits the high mountains.

See 8, 48. — 294. ὥς . . . ὥς repeated, indicates facts which are to be taken in a particular point of view. — 295. The myth is reported by the Schol. on *Eclogues*, XV. 65, and by Diodorus, V. ch. 72. — 298. τόδε. οὗτον τὸν τόπον, *Sch.* — 307. Ἐν τοῖς ἰσχύτοις μέρεσι τοῦ ὄρους, *Sch.* *Ἐν πρυμνός, extremus*, and ὄρος. — 308. τραφερός is taken by some for 'curdled,' 'coagulated' (see 5, 903), hence *firm*; by others for 'fertile,' *alma*, otherwise γῆν πουλυβότιαν. See 7, 289.

- 313 Ἦρη, κείσε μὲν ἔστι καὶ ὕστερον ὀρμηθῆναι
 νῶϊ δ', ἄγ', ἐν φιλότῃτι τραπέομεν εὐνηθέντε.
 [Οὐ γὰρ πῶποτέ μ' ὤδε θεᾶς ἔρος οὐδὲ γυναικὸς
 316 θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσειν
 οὐδ' ὀπότ' ἠρασάμην Ἰξιονίης ἀλόχοιο,
 ἠ τέκε Πειρίθοον, θεόφιν μήστρωρ' ἀτάλαντον
 οὐδ' ὄτε περ Δανάης καλλισφύρου Ἀκρισιώνης,
 320 ἠ τέκε Περσῆα, πάντων ἀριδείκετον ἀνδρῶν
 οὐδ' ὄτε Φοίνικος κούρης τηλεκλειτοῖο,
 ἠ τέκε μοι Μίνω τε καὶ ἀντίθεον Ῥαδάμανθυν
 οὐδ' ὄτε περ Σεμέλης, οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
 324 ἠ ῥ' Ἡρακλῆα κρατερόφρονα γείνατο παῖδα
 ἠ δὲ Διώνυσον Σεμέλη τέκε, χάσμα βροτοῖσιν
 οὐδ' ὄτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης
 οὐδ' ὀπότε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς
 328 ὡς σέο νῦν ἔραμαι, καί με γλυκὺς ἡμερος αἰρεῖ.]
 Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἦρη
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
 Εἰ νῦν ἐν φιλότῃτι λιλαίει εὐνηθῆναι
 332 Ἰδης ἐν κορυφῆσι, τὰ δὲ προπέφανται ἅπαντα
 πῶς κ' ἔοι, εἴ τις νῶϊ θεῶν αἰειγενετᾶων
 εὔδουτ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθῶν
 πεφράδοι;—οὐκ ἂν ἔγωγε τεὸν πρὸς δῶμα νεοίμην,
 336 ἐξ εὐνῆς ἀνστάσα· νεμεσσητὸν δέ κεν εἶη.—
 Ἄλλ' εἰ δὴ ῥ' ἐθέλεις, καί τοι φίλον ἔπλετο θυμῷ,
 ἔστιν τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτευξεν,
 Ἦφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν
 340 ἔνθ' ἴομεν κείοντες, ἐπεὶ νύ τοι εὔαδεν εὐνή.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·
 Ἦρη, μήτε θεῶν τόγε δειδῖθι μήτε τιν' ἀνδρῶν
 ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω,
 344 χρύσειον· οὐδ' ἂν νῶϊ διαδράκοι Ἡελίος περ,

—314. See 3, 441. — 315, sqq. The 14 lines which follow have been almost unanimously rejected by ancient and modern critics. As Fr. Jacobs observes, they only contain an amplification of 313, 314, to show, or to recal mythological knowledge. Ixion's wife was called Dia, daughter of Deïonæa.—318. See 2, 741.—321. Europa.—326. By Démêtêr Zeus had (Proserpine) Περσεφόνη.—332. Προφανῆ, φανερὰ ἔστι, Sch.—336. See 3, 410.—339. See 167.—340. Κοιμηθησόμενοι, Sch. See 1, 606. εὔαδεν = ἔφαδεν, fm ἀνδάνω, the digamma changed

καὶ ὀξύτατον πέλεται φάος εἰσοράασθαι.
 Ἰὼρα, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παρά-
 κοιτιν.
 ἰ δ' ὑπὸ χθῶν δια φύεν νεοθηλέα ποίην,
 ὄν θ' ἔρσηεντα ἰδὲ κρόκον ἠδ' ὑάκινθον,
 ὄν καὶ μαλακόν, δς ἀπὸ χθονὸς ὑψόσ' ἔεργεν.
 ἔνι λεξάσθην, ἐπὶ δὲ νεφέλην ἔσσαντο
 ἦν, χρυσεῖην· στιλπναὶ δ' ἀπέπιπτον ἔερσαι.

spring. Hypnos (Somnus) carries this news to Poseidōn, who
 the ardour of the Greeks, who form anew. A furious fight
 ween the Trojans under Hector, and the Greeks directed by

ἰς ὁ μὲν ἀτρέμας εὔδε πατήρ ἀνὰ Γαργάρῳ ἄκρω
 ῶ καὶ φιλότῃτι δαμείς, ἔχε δ' ἀγκὰς ἄκοιτιν.
 δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὕπνος,
 ελίην ἐρέων γαινόχῳ Ἐννοσιγαίῳ.
 ῶ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 Ἰρόφρων νῦν Δαναοῖσι, Ποσείδαον, ἐπάμυνε,
 σφιν κῦδος ὄπαζε μίνυθά περ, ὄφρ' ἔτι εὔδει
 ς· ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμ' ἐκάλυψα·
 ῶ δ' ἐν φιλότῃτι παρήπαφεν εὐνηθῆναι.
 Ως εἰπὼν ὁ μὲν ὦχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων·
 ῶ δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.
 τίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν·
 Ἀργεῖοι, καὶ δ' αὐτε μεθίεμεν Ἐκτορι νίκην,
 μαμίδῃ, ἵνα νῆας ἔλῃ καὶ κῦδος ἄρηται ;
 Ἄλ' ὁ μὲν οὕτω φησὶ καὶ εὔχεται, οὔνεκ' Ἀχιλ-
 λεὺς
 οσὶν ἐπι γλαφυρῆσι μένει κεχολωμένος ἦτορ.
 ἰνου δ' οὔτι λίην ποθῆ ἔσσεται, εἴ κεν οἱ ἄλλοι
 εἰς ὄτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν.
 Ἄλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες.

-344. Fm διαδέρκω.—346. See 5, 371.—348. Λωτός, see 2,
 ἄκινθος is not what is now called the hyacinth: it is the
 s *segetum*, Gawl., a kind of iris or cornflag.—349. Ὅς αὐτοὺς
 ἐπὶ γῆς θλίβεσθαι, ἀλλ' ἀνεῖχε (*sustinebat*) καὶ ἀπεκώλυεν
 bat [*a terra*]) αὐτούς, Sch.—351. See 11, 53.

αὐτῷ περιεκάλυψα κῶμα (i. e. κοῖμημα, *tororem*), I have
 sleep like a veil around him [*him in soft slumbers Have I*.
 l. Cp.]. The same construction is found 5, 315. — 360. Fm
 κίψκω, *seducere*, induce to . . . — 363. Fm προθρώσκω. —
 ο 1, 340. — 370. See *ibid.* 240. — 372. ἀσπίδας ἰσάμενοι

- 371 Ἀσπίδες ὕσσαι ἄρισται ἐνὶ στρατῷ ἠδὲ μέγισται,
 372 ἐσάμενοι, κεφαλὰς δὲ παναίθησιν κορύθεσσι
 κρύψαντες, χερσὶν τε τὰ μακρότατ' ἔγχε' ἐλόντες,
 ἴομεν· αὐτὰρ ἐγὼν ἠγήσομαι, οὐδ' ἔτι φημί
 Ἔκτορα Πριαμίδην μενέειν, μάλα περ μεμαῶτα.
 376 [Ὅς δέ κ' ἀνὴρ μενέχαρμος, ἔχει δ' ὀλίγον σάκος
 ὦμφ,
 χείροني φωτὶ δότω, ὃ δ' ἐν ἀσπίδι μείζονι δύτω.]
 Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπί-
 θοντο.
 Τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον, οὐτάμενοί περ,
 380 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων
 οἰχόμενοι δ' ἐπὶ πάντας Ἀρήϊα τεύχε' ἄμειβον.
 Ἔσθλα μὲν ἐσθλὸς ἔδυνε, χέρεια δὲ χείροني δόσκειν.
 Αὐτὰρ ἐπεὶ ῥ' ἔσαντο περὶ χροῖ νώροπα χαλκόν,
 384 βάν ῥ' ἴμεν· ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
 δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ,
 εἵκελον ἀστεροπῆ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
 ἐν δαΐ λευγαλήῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.
 388 Τρῶας δ' αὖθ' ἐτέρωθεν ἐκόσμει φαίδιμος Ἔκτωρ.
 Δή ῥα τότε αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν
 κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἔκτωρ,
 ἦτοι ὃ μὲν Τρώεσσι, ὃ δ' Ἀργείοισιν ἀρήγων.
 392 Ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἱ δὲ ζύνισαν μεγάλῃ ἀλαλητῷ.
 Οὔτε θαλάσσης κῦμα τόσον βοᾶα ποτὶ χέρσον,
 ποντύθεν ὀρνύμενον πνοιῆ Βορέῳ ἀλεγεινῆ·
 396 οὔτε πυρὸς τόσος γε πέλει βρόμος αἰθομένοιο

(somewhat less than *induentes*) is not an improper expression, because the shields were suspended by a belt thrown over the shoulders; see 13, 543. — 376, 377. Lines rejected by the ancient critics. H. knows only the form *μενεχάρμης*. — 385, 386. “*Ensis ille Neptuni tam tremendus est, ut nemo offerre se illi audeat, sed omnes metu percussi aufugiant.*” *Heyne*.—389. See 13, 359. — 394, sqq. “All these united comparisons seem to me to produce an admirable effect. I believe it is impossible to carry imitative harmony further. We hear at once the roaring of the billows, the noise of a fire, and the whistling of the tempests. We have already seen (bk 2, 455, sqq.) a series of similes not less beautiful. Virg. seems to have wished to imitate this passage, *Georg. iv. 261* :

Frigidus ut quondam silvis immurmurat Auster,
 Ut mare sollicitum stridet refluentibus undis,
 Æstuat ut clausis rapidus fornacibus ignis.”

397 οὐρεος ἐν βήσσης, ὅτε τ' ὤρετο καίμεν ὕλην·
 οὐτ' ἄνεμος τόσσον γε ποτὶ δρυσὶν ὑψικόμοισιν
 ἠπύει, ὅστε μάλιστα μέγα βρέμεται χαλεπαίνων·
 400 ὄσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνή,
 δεινὸν αὐσάντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.

Hector launches at Ajax a useless shaft. Ajax hurls at Hector's breast an enormous stone. Hector falls. The Trojans press round to protect him. He is borne to the banks of the Xanthus, where his comrades bestow their cares on him.

Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἔκτωρ
 ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἴ, οὐδ' ἀφάμαρτεν,
 404 τῆ ῥα δύω τελαμῶνε περιὶ στήθεσσι τετάσθην,
 ἦτοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου ἀργυροήλου·
 τῷ οἱ ῥυσάσθην τέρενα χροῖα. Χώσατο δ' Ἔκτωρ,
 ὅττι ῥα οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός.
 408 Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων.
 Τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας
 χερμαδίῳ, τὰ ῥα πολλὰ, θοάων ἔχματα νηῶν,
 πὰρ ποσὶ μαρναμένων ἐκυλίνδετο· τῶν ἐν αἰείρας
 412 στήθος βεβλήκειν ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς·
 στρόμβον δ' ὡς ἔσσευε βαλῶν, περιὶ δ' ἔδραμε πάντη.
 Ὡς δ' ὄθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερίπη δρυῖς
 πρόρριζος, δεινὴ δὲ θεείου γίγνεται ὄδμη
 416 ἐξ αὐτῆς· τὸν δ' οὐπερ ἔχει θράσος, ὅς κεν ἴδηται,
 ἐγγυὺς ἐὼν· χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός·
 ὡς ἔπεσ' Ἔκτορος ὦκα χαμαὶ μένος ἐν κονίησιν.
 Χειρὸς δ' ἐκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη,
 420 καὶ κόρυς· ἀμφὶ δὲ οἱ βράχε τεύχεα ποικίλα χαλκῷ·
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν,
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειᾶς
 αἰχμάς· ἀλλ' οὐτις ἐδυνήσατο ποιμένα λαῶν
 424 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,

Dugas Montb., who analyses, in the sequel of his note, the difference between the two poets.—397. *Fm ὄρνυμι.*

404. *τῆ*, *ubi*, *sc.* ἠκόντισε. *τετάσθην*, *fm* *τείνω*. — 410. *ἔχματα νηῶν*, such as were employed to prop the ships to keep them dry on the beach.—412. See 5, 661.—413. Ὡς *ρόμβον*, ὡς *βέμβικα*, *Sch.* *Turbo*, a top. See *Virg. Æn. vii. 378, sqq.*—414. *Ἐκπέση*, *Sch.*; *aor. 2* with *intrans. signif.*—415. See 8, 135.—416. He who beholds this event is no longer influenced by courage (but by fear).—419. *ἐκβάλλειν* often means, in every age of the language, to let fall. *ἐάφθη*, see 13, 543.—422. *Ad se trahere.*—424. See 1, 37. — 427. *Ἡμέλησεν*, ἠφροντί-

- 425 Πουλυδάμας τε καὶ Αἰνείας καὶ δῖος Ἀγήνωρ,
 Σαρπηδῶν τ', ἀρχὸς Λυκίων, καὶ Γλαῦκος ἀμύμων
 τῶν δ' ἄλλων οὔτις εὐ ἀκήδεσεν, ἀλλὰ πάροιθεν
 428 ἀσπίδας εὐκύκλους σχέθον αὐτοῦ· τὸν δ' ἄρ' ἑταῖροι
 χερσὶν αἰείραντες φέρον ἐκ πόνου, ὄφρ' ἴκεθ' ἵππους
 ὠκέας, οἳ οἳ ὄπισθε μάχης ἠδὲ πτολέμοιο
 ἔστασαν, ἠνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 432 οἳ τόνγε προτὶ ἄστυ φέρον βαρέα στενάχοντα.
 Ἄλλ' ὅτε δὴ πόρον ἴξον εὐρρέϊθος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, καὶ δέ οἱ ὕδωρ
 436 χεῦαν· ὁ δ' ἀμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν·
 ἔζόμενος δ' ἐπὶ γούνα, κελαινεφές αἴμ' ἀπέμεσσεν·
 αὐτίς δ' ἐξοπίσω πλήτο χθονί, τῷ δέ οἱ ὄσσε
 νύξ ἐκάλυψε μέλαινα· βέλος δ' ἔτι θυμὸν ἐδάμνα.

The Greeks see Hector borne away. They dash upon the Trojans with renewed ardour. Terror spreads through the Trojan ranks.

- 440 Ἀργεῖοι δ' ὡς οὖν ἴδον Ἔκτορα νόσφι κιώντα,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 Ἐνθα πολὺ πρῶτιστος Ὀϊλῆος ταχύς Αἴας
 Σάτνιον οὔτασε δουρὶ μετάλμενος ὀξυόεντι,
 444 Ἦνοπίδην, ὃν ἄρα νύμφη τέκε Νηῖς ἀμύμων
 Ἦνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος·
 τὸν μὲν Ὀϊλιάδης δουρικλυτός, ἐγγύθεν ἐλθὼν,
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ'
 αὐτῷ
 448 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὕσμίνην.
 Τῷ δ' ἐπὶ Πουλυδάμας ἐγχείσπαλος ἦλθεν ἀμύντωρ
 Πανθοίδης· βάλε δὲ Προθοήνορα δεξιὸν ὤμον,
 υἱὸν Ἀρηϊλύκοιο, δι' ὤμου δ' ὄβριμον ἔγχος
 452 ἔσχεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῷ.
 Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο μακρὸν αὐσας·

στησεν, *Apollo*. Fm κῆδος, care. — 433. πόρος, the ford.—434. “Count Choiseul-Gouffier has well proved that the epith. δινήεις ought not to be understood of the eddying of water produced by whirlpools, because the Xanthus and Scamander had a very tranquil course; but that it ought to be explained by the sinuosity of these rivers.” *Dugas Montb.* Below, however, 20, 73, H. calls this little river μέγας ποταμὸς βαθυδίνης, “altos vortices agens.” Hence we must keep to the usual explanation. — 436. See 5, 697. — 437. Διαναστάς ἐπὶ τὰ γόνατα, *Sch.*—438. Προσεπελάσθη, *Sch.* See 4, 449. He faints.—439. See 8, 513.

- 454 Οὐ μὰν αὐτ' οἴω μεγαθύμου Πανθοίδαο
 χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα,
 456 ἀλλὰ τις Ἀργείων κόμισε χροῖ· καί μιν οἴω
 αὐτῷ σκηπτόμενον κατίμεν δόμον Ἄϊδος εἴσω.
 Ὡς ἔφατ'· Ἀργείοισι δ' ἄχος γένητ' εὐξαμένοιο·
 Αἴαντι δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν,
 460 τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα.
 Καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ.
 Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο Κῆρα μέλαιναν,
 λικριφίς αἴξας· κόμισεν δ' Ἀντήνορος υἱός,
 464 Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὄλεθρον.
 Τὸν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνεοχμῷ
 νείατον ἀστράγαλον· ἀπὸ δ' ἄμφω κέρσε τένοντε·
 τοῦ δὲ πολὺ πρότερον κεφαλῇ στόμα τε ῥίνες τε
 468 οὐδεὶ πλῆντ' ἤπερ κνήμαι καὶ γοῦνα πεσόντος.
 Αἴας δ' αὐτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι·
 Φράζεο, Πουλυδάμα, καί μοι νημερτὲς ἔνισπε·
 ἦ ῥ' οὐχ οὗτος ἀνὴρ Προθοῖνορος ἀντὶ πεφάσθαι
 472 ἄξιος; οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἕξ,
 ἀλλὰ κασιγνήτος Ἀντήνορος ἵπποδάμοιο,
 ἦ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐΰκει.
 Ἡ ῥ' εὐ γιγνώσκων· Τρῶας δ' ἄχος ἔλλαβε θυμόν.
 476 Ἐνθ' Ἀκάμας Πρόμαχον Βοιώτιον οὔτασε δουρὶ,
 ἀμφὶ κασιγνήτῳ βεβαῶς· ὁ δ' ὕφελκε ποδοῖιν.
 Τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·
 Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι,
 480 οὐ θην οἴοισίν γε πόνος τ' ἔσεται καὶ οἰζὺς
 ἡμῖν, ἀλλὰ ποθ' ὧδε κατακτανέεσθε καὶ ὕμμες.
 Φράζεσθ', ὡς ὑμῖν Πρόμαχος δεδμημένος εὔδει
 ἔγχει ἐμῷ ἵνα μήτι κασιγνήτοιο γέ ποινη
 484 δηρὸν ἄτιτος ἔη. Τῷ καὶ κέ τις εὔχεται ἀνὴρ
 γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λιπέσθαι.
 Ὡς ἔφατ'· Ἀργείοισι δ' ἄχος γένητ' εὐξαμένοιο.

443. See 5, 50.—445. See 6, 34.—451. See 5, 100.—457. Bitter irony : supported by this staff (my lance which has pierced him) he is about to descend to the abode of Hadēs.—463. Εἰς πλάγιον ὀρμήσας, ὃ ἐστὶν ἐγκλίνας, Sch. Sideways, obliquely; later λέχρις. ἐκόμισεν, *abstulit*.—465. Ἐν τῇ συναφῇ, ἐν τῷ συνδέσμῳ, Sch. Fm συνέχω.—477. Like περιβαίνειν, see 424.—479. See 4, 242.—484. ἄτιτος (elsewhere with the *i* short), unpaid, fm τίω, τίνω. = εὔχεται, *optaverit*.—485. Γνωτὸν ἀντὶ τοῦ ἀδελφόν, Sch. ἀρῆς, *perniciōsi*.

- 487 Πηνέλεω δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν
 488 ὠρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἔρωήν
 Πηνελέοιο ἄνακτος· ὁ δ' οὔτασεν Ἴλιονῆα,
 υἱὸν Φόρβαντος πολυμήλου, τὸν ῥα μάλιστα
 Ἑρμείας Τρώων ἐφίλει, καὶ κτῆσιν ὄπασσεν·
 492 τῷ δ' ἄρ' ὑπὸ μήτηρ μοῦνον τέκεν Ἴλιονῆα·
 τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα,
 ἐκ δ' ὡσε γλήνην, δόρυ δ' ὀφθαλμοῖο διαπρὸ
 καὶ διὰ ἰνίου ἦλθεν· ὁ δ' ἔζετο, χεῖρε πετάσσας
 496 ἄμφω. Πηνέλεως δέ, ἐρυσσάμενος ξίφος ὀξύ,
 αὐχένα μέσσον ἔλασσεν, ἀπήραξεν δὲ χαμᾶζε,
 αὐτῇ σὺν πήληκι, κάρη· ἔτι δ' ὄβριμον ἔγχος
 ἦεν ἐν ὀφθαλμῷ· ὁ δὲ φῆ, κώδειαν ἀνασχών·
 500 [πέφραδέ τε Τρώεσσι καὶ εὐχόμενος ἔπος ἠὔδα·]
 Εἰπέμεναί μοι, Τρώες, ἀγαυοῦ Ἴλιονῆος
 πατρὶ φίλω καὶ μητρὶ, γοήμεναι ἐν μεγάροισιν.
 Οὐδὲ γὰρ ἢ Προμάχοιο δάμαρ Ἀλεγνηνορίδαο
 504 ἀνδρὶ φίλω ἐλθόντι γανύσσεται, ὅππότε κεν δῆ
 ἐκ Τροίης σὺν νηυσὶ νεώμεθα κοῦροι Ἀχαιῶν.
 Ὡς φάτο· τοὺς δ' ἄρα πάντα ὑπὸ τρόμος ἔλλαβε
 γυῖα·
 πάπτηνεν δὲ ἕκαστος, ὅπη φύγοι αἰπὺν ὄλεθρον.

The Trojans give way before the impetuous attack of the Greek chiefs ; and at last take to flight, and are vigorously pursued.

- 508 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅστις δὴ πρῶτος βροτόεντ' ἀνδράγρι' Ἀχαιῶν
 ἦρατ', ἐπεὶ ῥ' ἐκλίνε μάχην κλυτὸς Ἐννοσίγαιος.
 Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὔτα,
 512 Γυρτιάδην, Μυσῶν ἠγήτορα καρτεροθύμων·

See 12, 334. — 488. *Uron* Acamas. — 491. Hermès was also worshipped as the protector and multiplier of herds : *μάλιστα δοκεῖ θεῶν ἐφορᾶν καὶ αὐξεν ποίμνας*, says Pausanias (ii. ch. 3, § 4), in quoting these lines à propos of a statue of Hermès, represented with a ram at his feet : a monument seen by the traveller at Corinth.—493. *Ῥίξας, βάσις, ἐφ' ὧν ἠδραστὰι ὁ ὀφθαλμός*, Sch.—494. = ἐξέωσε. See 183.—499. *κώδεια* is explained by Hesych. : *κεφαλὴ χωρὶς σώματος*. This word is found with the same meaning in two later poets, but generally it is only applied to the head of the poppy.—500. A line rejected by Aristarchus. H. never uses *φράζειν* in the sense of 'to tell.'—501. For the imper. *jubete flere* . . . —504. See 13, 493.

508. See 2, 484.—509. *βροτ.* See 6, 480. *ἀνδράγρια*. *Σκυλα*, τὰ ὄπλα τῶν πιπτόντων, τὰ ὑπ' (read *ἀπ'*) ἀνδρῶν ἠγρευμένα.

- 13 Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἕξενάριξεν·
 Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα·
 Τεῦκρος δὲ Προθόωνά τ' ἐνήρατο καὶ Περιφήτην·
 16 Ἀτρείδης δ' ἄρ' ἔπειθ' Ὑπερήνορα, ποιμένα λαῶν,
 οὗτα κατὰ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσσεν
 θυώσας· ψυχὴ δὲ κατ' οὐταμένην ὠτειλὴν
 ἔσσυτ' ἐπειγομένη· τὸν δὲ σκότος ὄσσε κάλυψεν.
 20 Πλείστους δ' Αἴας εἶλεν, Ὀϊλῆος ταχὺς υἱός·
 οὐ γὰρ οἷ τις ὁμοῖος ἐπισπένθαι ποσὶν ἦεν,
 ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρου.

οῖον ληθέντα, *Apollo*. ; the spoils.—517. See 13, 508.—518. οὐτα-
 μένην, *vulnerando, feriendo factam*, almost as we should say in Eng-
 lish, a blow well struck. The soul is represented as quitting the
 body through the opening of the wound. — 521. Ἐπιδιώξει, *Sch.* —
 522. See 11, 745. φόβος, *flight*, not *fear*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ο.

Zeus, on awaking, sees the disaster of the Trojans and Hector. He threatens Hêrê with his anger. She exculpates herself. Zeus, being appeased, orders her to send Iris and Apollo, and reveals to her the ills he has in store for the Greeks, to avenge Achilles.

Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
οἱ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
4 χλωροὶ ὑπαὶ δείους, πεφοβημένοι· ἔγρετο δὲ Ζεὺς
Ἴδης ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἥρης.
Στῆ δ' ἄρ' ἀναΐξας, ἴδε δὲ Τρῶας καὶ Ἀχαιοὺς,
τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὄπισθεν,
8 Ἀργείους· μετὰ δέ σφι Ποσειδάωνα ἄνακτα.
Ἐκτορα δ' ἐν πεδίῳ ἴδε κείμενον· ἀμφὶ δ' ἑταῖροι
εἶαθ'· ὁ δ' ἀργαλέψ' ἔχει' ἄσθματι, κῆρ ἀπινύσσω,
αἶμ' ἐμέων· ἐπεὶ οὐ μιν ἀφαιρότατος βάλ' Ἀχαιῶν.
12 Τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
Ἥ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος,
Ἥρη,
Ἐκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαοὺς.
16 Οὐ μὰν οἶδ', εἰ αὐτε κακοῤῥαφίης ἀλεγεινῆς

1, 2. The same lines are found also 8, 343, 344 ; but we may remark that here σκόλοπας καὶ τάφρον is the natural order, whilst in the other passage the Greeks, in their retreat, passed in reality διὰ τάφρον καὶ σκόλοπας, the palisades girding the fosse in the inside.—4. = ὑπό. — 10. = ἦντο. Celsus, *de Medicina*, V. ch. 26 : *Pulmonis ictu spirandi difficultas est ; sanguis ex ore spurans . . . simulque etiam spiritus cum sono fertur.* ἀπινύσσω [*senseless*, Cp.]. Ἀπινυτῶν (see 14, 249), ἀσωφρονῶν, οὐκ ὦν ἐν ἑαυτῷ, *Apollo*.—13. See 1, 148.—14. Ἐπὶ κακῷ τετεχνασμένος, *Sch.* ἀμήχανος is said of a person who upsets all calculation, who cannot be kept in by any means, irresistible, intractable.—16, 17. Εἰ ἀπολάυσης τῆς κακοβουλίας, *Sch.* *Lit.* :

17 πρώτη ἐπαύρηαι, καί σε πληγῆσιν ἰμάσσω.

Ἥ οὐ μέμνη, ὅτε τ' ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῦν
ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἴηλα

“ whether you may not at once, for the second time, reap (i. e. whether I shall not cause you to reap) the fruits of your mischievous artifice, and whether I shall not inflict upon you a scourging.”
 Ῥάπτειν (18, 367) is used in Greek like *tramer* in French; and as *sucere* and *nitela* (cunning schemes) in Plautus. Ἐπαυρίσκειν was employed in the same ironical sense, 1, 410, and 6, 353. ἰμάσσειν (fm ἰμάς, a strap or a thong) = μαστίζειν, as we say familiarly in English, *to strap, to leather*; in French *sangler*, in German *ledern*, from the substantives, *sangle, Leder, ἰμάς*. πρώτη supposes a δεύτερος, or a continuation of similar severities on another, but this did not really take place. Zeus is led on to recal to Hêrê the details of the first punishment she underwent. He meant to say: I don't know whether I ought not to punish you *first* (this is what is meant by πρώτη, the first), and afterwards chastise Poseidôn; or whether I shall begin by carrying succour to the Trojans, with the intention of punishing you afterwards. The word πρώτη indicates this original succession of ideas, which was, very naturally, absorbed in the details which follow.
 — 18. ἐκρεμάμην, imperf. ἐκρίμα(σ)ο. — 19. Fm ἴημι, *misi* = *demisi* (*alligatas*). ἰάλλω, to launch, hurl. Περίβαλον, Sch. Nothing in all H. has more shocked both the ancients, and, with greater reason, the moderns, than this barbarous action of the king of the gods towards the second divinity of the Pagan worship. First, let us simply consider the case as it stands. Long before the time of H. the poets had begun to introduce into Olympus an image of the family and social relations which exist among men, attributing to the gods a host of human affections—jealousy, anger, revenge; and imputing to them all kinds of intrigues. We have the proof of this in the Homeric poems; in which, however, we see that this great genius, for the most part, rendered these fictions of his predecessors more noble and more graceful. We find similar fictions in the *Mysteries* of the Middle Ages [but I cannot agree with Dr. Dübner in thinking that, if we put aside all palpable offences against Christian morality, we cannot say that religion, and the Christian faith, suffered from them any injury whatever]. The passage before us is then a picture of a domestic scene between Zeus and his wife; i. e. the most complete anthropomorphism. But the scene is instructive. Without the least relation to the religious belief of the Greeks, with which this fiction has nothing whatever to do, it presents to history a documentary evidence or picture of their manners and institutions. Amongst the chastisements reserved for slaves, there was one which consisted in suspending the patient to a beam or a pillar, with his hands tied, and his feet kept straight by means of a heavy weight, in order that the body might remain motionless, and not escape the blows by moving. It is this *servile chastisement* which Zeus here inflicts on his wife. Let us conclude, then, that among the Ionians, in the most ancient times, the wife was not only by name “the first of the slaves,” but was really, on occasion, treated as such and with the same rigour. It is simply in this light that the passage before us is to be regarded. The ancients, from the time of

- 20 χρύσειον, ἄρρηκτον; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν
 ἐκρέμω· ἠλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
 λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὄν δὲ λάβοιμι,
 ῥίπτασκον τεταγῶν ἀπὸ βῆλου, ὄφρ' ἂν ἴκηται
 24 γῆν ὀλιγηπελέων· ἐμὲ δ' οὐδ' ὥς θυμὸν ἀνίει
 ἀζηχῆς ὀδύνη Ἡρακλῆος θείοιο,
 τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας,
 πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιόωσα,
 28 καί μιν ἔπειτα Κόωνδ' εὐναιομένην ἀπένεικας·
 τὸν μὲν ἐγὼν ἐνθεν ῥυσάμην, καὶ ἀνήγαγον αὐτίς
 Ἄργος ἐς ἱππόβοτον, καὶ πολλὰ περ ἀθλήσαντα.
 Τῶν σ' αὐτίς μνήσω, ἴν' ἀπολλήξερς ἀπατάων·
 32 ὄφρα ἴδῃ, ἦν τοι χραίσμη φιλότης τε καὶ εὐνή,
 ἦν ἐμίγης ἐλθοῦσα θεῶν ἄπο, καί μ' ἀπάτησας.

the philosopher Xenophanes, sought to save the honour of their Olympus, of which H. was regarded as the historian. They said : *νῦν εἰ φιλοσοφεῖ Ὀμηρος*, and they explained *this whole scene* allegorically. Zeus, according to them, represents the ether, Hêrê the atmospheric air, attracted towards the earth by the weight of the humid elements ; or else, the two anvils attached to the feet of Hêrê, signify that domestic cares ought to retain women in their households, and that the chain of gold may be understood of the beautiful works, which ought to form their occupation. If these allegorical interpretations had any foundation, and if H. had really had any such intentions, we cannot understand why he should have let slip a thousand other occasions of showing himself profound in the same manner. — 21. Ἐδεινοπάθουν, συνήλγουν, *Sch.* See 12, 163. — 22. *Adstando* = παραστάντες. There is here an ancient variation, which I must report :

λῦσαι δ' οὐκ ἐδύναντο παρασταδόν, ἀχνύμενοί περ,
 πρὶν γ' ὅτε δῆ σ' ἀπέλυσα πιδέων, μύδρους δ' ἐνὶ Τροίῃ
 κάββαλον, ὄφρα πέλοιτο καὶ ἐσσομένοισι πυθίσθαι.

These lines have no connexion with what follows, and we ought, perhaps, for that very reason, to assign them an ancient origin. Eustath. says that they showed these two masses at Troy.—23. See 1, 591. It is the fate which Hêphæstus (Vulcan) experienced. The opt. λάβοιμι, and the frequentative ῥίπτασκον, express the resolution of Zeus, to treat in the same way any god who came in his way.—24. Ὀλιγηπελέων and ὀλιγοδρανέων (ver. 246), being in a state in which life and action are nearly extinct, where (as Hêphæstus says, 1, 593) ὀλίγος ἐστὶ θυμὸς ἐνῆεν. ἀνίει, imperf. of ἀνίημι (ἀνιέω), *remitto*, to relax, to let loose.—25. Ἀδιάλειπτος, *Sch.* Sleep had already recalled to Hêrê this act of her hatred against Heraclês, 14, 253, sqq. — 26. σὺν Βορέῃ, with the help of Boreas, is connected with πεπιθοῦσα (= *πεισασα*, see 1, 100). Heraclês afterwards avenged himself by slaying the son of Boreas. — 29. Ῥυσάμην (the *v* short), fm ἱρύω.—32. Ἰδῃ, see 1, 203. — 33. ἦν ἐμίγης may be referred by analogy to the acc. cognat

34 Ὡς φάτο· ῥίγησεν δὲ βοῶπις πότνια Ἥρη,
 καὶ μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
 36 Ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρύς ὑπερθευ,
 καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος
 ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν,
 σὴ θ' ἱερὴ κεφαλὴ καὶ νωίτερον λέχος αὐτῶν
 40 κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰψ ὁμόσαιμι·
 μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
 πημαίνει Τρῳάς τε καὶ Ἔκτορα, τοῖσι δ' ἀρήγει·
 ἀλλὰ πού αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
 44 τειρόμενους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιοῦς.
 Αὐτὰρ τοι καὶ κείνῃ ἐγὼ παραμυθησαίμην
 τῇ ἴμεν, ἧ κεν δὴ σύ, Κελαινεφές, ἡγεμονεύης.
 Ὡς φάτο· μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 48 καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Εἰ μὲν δὴ σύγ' ἔπειτα, βοῶπις πότνια Ἥρη,
 ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις,
 τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλη,
 52 αἶψα μεταστρέψει νόον, μετὰ σὸν καὶ ἐμὸν κῆρ.
 Ἄλλ' εἰ δὴ ῥ' ἔτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
 ἔρχεο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον
 Ἴρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον·
 56 ὄφρ' ἢ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων

signif. (πλήττεσθαι πληγὴν, &c.), in which the subst. may vary, e. g. εὐδεῖν ὑπνον.—37. Καταρρίον, Sch. Εἶβω and λείβω (*libo*) are two forms of the same verb, 'to pour drop by drop.' The three first lines of this oath are found also in the *Od.*, 5, 184, sqq. Out of a poisoned fountain in Arcadia the poets made a river nine times encircling the infernal regions. The expression κατειβόμενον, however, is naturally applied to a fountain. But elsewhere H. speaks of Στυγὸς αἰπὰ ῥεῖθρα (8, 369). Pausanias visited this fountain, which escapes from the summit of a mountain of prodigious height (see viii., ch. 17, and ch. 18). "From the summit of a steep precipice, it falls drop by drop on a very high rock, and after traversing this rock, runs into the river Crathis. This water is deadly to men and animals, and therefore they have said that it was a fountain of hell. H. places it in his poetry, and by his description it appears that he had seen it." (Madame Dacier's Translation). — 39. Æneas also swears *per connubia nostra*, iv. 316. — 40. See 1, 114. *Ingenuum*. — 41. See 5, 874. Hêrê could not swear she had not deceived Zeus; she swears she had not instigated Poseidôn, which was true. — 43. πού, *doubtless*. — 46. Ταύτην (τὴν ὁδὸν) ἔρχεσθαι, καὶ προαίρεσιν καὶ γνώμην ὁμοίαν σοὶ ἔχειν, Sch. Κελ., see 1, 397.—51. = ἄλλως.—55. Some ancient critics terminated the speech of Zeus with this line; others cut off only ver. 64—77; but Aristarchus does not appear to have

- 57 ἔλθῃ, καὶ εἴησι Ποσειδάωνι ἄνακτι
 παυσάμενον πολέμοιο τὰ ἅ πρὸς δῶμαθ' ἰκέσθαι
 Ἔκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἄπολλων,
 60 αὐτίς δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων,
 αἶ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
 αὐτίς ἀποστρέψῃσιν, ἀνάλκιδα φύζαν ἐνόρσας
 φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσωσιν
 64 Πηλείδew Ἀχιλῆος· ὁ δ' ἀνστήσει ὄν ἑταῖρον,
 Πάτροκλον· τὸν δὲ κτενεῖ ἔγχεϊ φαίδιμος Ἔκτωρ
 Ἴλίου προπάροιθε, πολέας ὀλέσαντ' αἰζηοὺς
 τοὺς ἄλλους, μετὰ δ' υἱὸν ἐμὸν Σαρπηδόνα διον.
 68 Τοῦ δὲ χολωσάμενος κτενεῖ Ἔκτορα διος Ἀχιλ-
 λεύς.
 Ἐκ τοῦ δ' ἄν τοι ἔπειτα παλίωξιν παρὰ νηῶν
 αἰὲν ἐγὼ τεύχοιμι διαμπερές, εἰσόκ' Ἀχαιοὶ
 Ἴλιον αἰπὺ ἔλοιεν Ἀθηναίης διὰ βουλᾶς.
 72 Τὸ πρὶν δ' οὔτ' ἄρ' ἐγὼ παύω χόλον, οὔτε τι
 ἄλλον
 ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἐάσω,
 πρὶν γε τὸ Πηλείδαο τελευτηθῆναι ἐέλδωρ,
 ὣς οἱ ὑπέστην πρῶτον, ἐμῶ δ' ἐπένευσα κάρητι,
 76 ἤματι τῷ, ὅτ' ἐμείο θεὰ Θέτις ἤψατο γούνων,
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.

Hêrê returns to Olympus ; where she endeavours to excite the wrath of the other deities. She mentions to them the death of Askalaphus. Arês, frantic with grief, is hastening away to revenge his son, but is held back by the more prudent Athênê.

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη·
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.

been of their opinion. He preserved these 22 lines, though with some criticisms of detail. We have seen that the determinations of Zeus, or the decrees of fate, are often in H. announced beforehand. The doubts, therefore, which rest upon this pretended fault are not tenable.—58. ἅ, *suā*.—60. We have already seen this 2d aor. with the active signif., to cause to forget, 2, 600. It will here be perceived that there are two different shades which are indicated, in one of the passages by the accus. (*κιθαριστύν*), in the other by the gen. *ὀδυνῶν*.—62. αὐτίς, *retro*.—66. Ἴλίου, *ι* lengthened by the force of the accent, as in *ὑπεροπλίῃσι*, 1, 205, sqq.—69. See 12, 71.—71. Aristarchus corrected Ἴλιον ἐκπέρωσιν Ἀθ., because Ἴλιον is never neut. in H., despite the *Ilium* of the Latins. Athênê advised the construction of the wooden horse, as H. himself attests, Od. 8, 492, sqq.—72. παύω in the sense of παύσω, see 13, 828.—75. See 1, 528

- ο Ὡς δ' ὄτ' ἂν ἀΐξῃ νόος ἀνέρος, ὄσ' ἐπὶ πολλὴν
γαῖαν ἐληλουθῶς φρεσὶ πευκαλίμησι νοήσῃ
ἔνθ' εἶην, ἧ ἔνθα· μενοιθήσειέ τε πολλά·
ὥς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη·
14 Ἴκετο δ' αἰπὺν Ὀλυμπόν. Ὀμηγερέεσσι δ' ἐπῆλθεν
ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες
πάντες ἀνήϊξαν καὶ δεικανόωντο δέπασσιν.
Ἥ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήῳ
88 δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θεούσα·
καὶ μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
Ἥρη, τίπτε βέβηκας, ἀτυζομένη δὲ ἕοικας;
ἧ μάλα δὴ σ' ἐφόβησε Κρόνου παῖς, ὅς τοι ἀκοί-
της.
92 Τὴν δ' ἠμείβετ' ἔπειτα θεὰ λευκώλενος Ἥρη·
Μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτὴ
οἶος ἐκείνου θυμὸς ὑπερφίαλος καὶ ἀπηνής.

79. See 8, 410. — 80, sqq. A sublime comparison, but one which almost overpasses the bounds which the *body* of the gods imposed on poetic fiction. As a man who has travelled much, passes in imagination or memory, from one place to another, so, and with the same rapidity (*ὥς κραιπνῶς*), Hêrê flew through space. The expression, *quick as thought*, is found in several other passages of Homer. See also Od. 7, 36. — 82. This is a line of great difficulty. Hermann reads *ἦην* (*ἦν*), and translates: *cogitet "hic fui vel illic;" possitque multa cogitare*. Sptz. deriving *εἶην* fm *εἶμι*, *eo* (here and 24, 139) translates: *cogitet hic iverim vel illic? et multa revolverit secum*. Voss and Bth.: *utinam illic essem, vel illic!* after one of the Scholiasts. But Thiersch [who himself, with Philoxenus, makes *εἶην* Æol. inf. for *ἕναι*], in my opinion, is perfectly right in saying that the first person is here inadmissible. Although, in the doubtful and difficult passages of H., almost every letter is attested by the testimony of grammarians, and every conjecture is, consequently, very hazardous, I still believe that *here* a change is indispensable. Perhaps that of *ν* into *κ* would suffice: *ἐνθα εἶη κ' ἢ ἐνθα*, *hic fuerit vel illic*, he is sometimes here, sometimes there, and turns over many things in his thought. Annotators make the beginning of this line depend on *νοήσῃ*; but it appears to me that we must give the preceding line the full sense given it by Mad. Dacier: "As a man who has travelled in several distant countries, and who has observed intelligently what he has seen." — 86. *δεικανάω* is derived fm *δείκνυμι*, extended to her their hands with the cups (holding the cups). See, on this meaning of *δείκνυμι*, bk 9, 196. — 87. *Θέμιστι* = *Θέμιδι*, according to Hesiod, the mother of the Hours, Ὁραι. Hêrê would only receive the cup of Themis. *Δίχθεσθαι* requires a gen. to indicate the person from whom one receives a thing (see 1, 596); the dat. depends on the subst.; see 2, 186. — 91. "Statim suspicatur de Jove, utpote frequentium ejus cum Jove

- 95 Ἄλλὰ σύγ' ἄρχε θεοῖσι δόμοις ἐνὶ δαιτὸς εἴσης
 96 ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσσαι ἀθανάτοισιν,
 οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται· οὐδέ τί φημι
 πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
 οὔτε θεοῖς, εἴπερ τις ἔτι νῦν δαίνυται εὐφρων.
- 100 Ἡ μὲν ἄρ' ὥς εἰποῦσα καθέζετο πότνια Ἥρη
 ὠχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ἠ δ' ἐγέλασσε
 χεῖλεσιν, οὐδὲ μέτωπον ἐπ' ὀφρύσι κυανέησιν
 ἰάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηύδα·
- 104 Νήπιοι, οἱ Ζηνὶ μενεαίνομεν ἀφρονέοντες.
 Ἡ ἔτι μιν μέμαμεν καταπαυσέμεν, ἄσσον ἰόντες,
 ἠ ἔπει ἠὲ βίη· ὁ δ' ἀφήμενος οὐκ ἀλεγίζει,
 οὐδ' ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσιν
- 108 κάρτεϊ τε σθένει τε διακριδὸν εἶναι ἄριστος.
 Τῷ ἔχεθ', ὅττι κεν ὑμμι κακὸν πέμπησιν ἐκάστω.
 Ἦδη γὰρ νῦν ἔλπομ' Ἄρηϊ γε πῆμα τετύχθαι·
 υἱὸς γὰρ οἱ ὄλωλε μάχῃ ἐνὶ, φίλτατος ἀνδρῶν,
- 112 Ἀσκάλαφος, τὸν φησὶν ὄν ἔμμεναι ὄβριμος Ἄρης.
 Ὡς ἔφατ'· αὐτὰρ Ἄρης θαλερῶ πεπλήγετο μῆρῷ
 χερσὶ καταπρηνέσσ', ὄλοφυρόμενος δ' ἔπος ἤυδα·
 Μὴ νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ' ἔχον-
 τες,
- 116 τίσασθαι φόνον υἱός, ἰόντ' ἐπὶ νῆας Ἀχαιῶν·
 εἴπερ μοι καὶ μοῖρα, Διὸς πληγέντι κεραυνῷ,
 κεῖσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κονίησιν.
 Ὡς φάτο· καὶ ῥ' ἵππους κέλετο Δεῖμόν τε
 Φόβον τε

rixarum haud ignara ; nec facile quisquam alius affligere potuit deam potentissimam." *Bth.*—97. See 12, 280. — 98. κεχαρ., Epic fut. for χαιρήσειν.—101. See 1, 517.—102. "To laugh with the lips," which the ancients called *σαρδάνιος γέλως*. Its opposite is *ἠδὲ γέλωσ*, to laugh a joyous hearty laugh (2, 270, sqq.). The description is completed by what follows : "But the forehead beneath the dark eye-brows did not lighten up." *ἰαίνειν* is said of heat and its effect, which is to dilate, to expand ; e. g. *θυμός* or *θυμὸν ἰάνθη*, his heart expanded to pleasure ; and in the act., *δῶρα τὰ κε θυμὸν ἰήνη*, 24, 119. —104. *μενεαίνειν τινί*, to be angry with . . . , *irasci* (see 1, 103).—105. Ἀπώτερω καὶ πόρρω καθεζόμενος, *Sch.*—107. See 1, 181.—109. Chrysippus, the Stoic, greatly eulogised the poet (*ὑπερφυῶς ἐπαινεῖ Ὅμηρον*) on the subject of this line, and the sage resignation it prescribes. Such assuredly is not the intention of *Hêré*, who, on the contrary, seeks to kindle the resentment of the gods against Zeus, all the while she has the air of advising submission. — 113. See 12, 162. — 119. The present construction presents an ambiguity which appears to have

- 20 ζευγνύμεν· αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα.
 Ἐνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος
 παρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
 εἰ μὴ Ἀθήνη, πᾶσι περιδδείσασα θεοῖσιν,
 124 ὦρτο διέκ προθύρου, λίπε δὲ θρόνον, ἔνθα θάασεν.
 Τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος
 ὦμων,
 ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα
 χάλκεον· ἧ δ' ἐπέεσσι καθάπτετο θούρον Ἄρηα·
 128 Μαινόμενε, φρένας ἠλέ, διέφθορας; ἧ νύ τοι
 αὐτως
 οὔατ' ἀκουέμεν ἐστί, νόος δ' ἀπόλωλε καὶ αἰδώς.
 Οὐκ αἴτις, ἃ τε φησὶ θεὰ λευκώλενος Ἥρη,
 ἧ δὴ νῦν παρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν;
 132 ἧ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ
 ἄψ ἴμεν Οὐλυμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκη,
 αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι;
 αὐτίκα γὰρ Τρώας μὲν ὑπερθύμους καὶ Ἀχαιοὺς
 136 λείψει, ὃ δ' ἡμέας εἴσι κυδοιμήσων ἐς Ὀλυμπον·
 μάρψει δ' ἐξείης, ὅς τ' αἴτιος ὅς τε καὶ οὐκί.
 Τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱὸς ἐῆος.
 Ἦδη γάρ τις τοῦγε βίην καὶ χεῖρας ἀμείνων
 140 ἧ πέφατ', ἧ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ
 πάντων ἀνθρώπων ῥῦσθαι γενεήν τε τόκον τε.

led into error the ancients themselves, provided Antimachus (a poet contemporary with Plato) thought of this passage, when he gave to one of the horses of Arès the name of Φόβος; and if he has not imagined that fiction independently of the poem of H. Κέλομαι and κελεύω are construed also with the accus. and infin.; which is the case here: Arès orders *Deimos* and *Phobos*, his sons, to harness his horses. See 13, 299; 4, 440.—124. *ἔλιπε θρόνον* is really an action anterior to the other, *ὦρτο διέκ προθύρου*. But we easily see what must have produced the inversion; viz., the dependence in which the verb stands to *εἰ μὴ*: a great misfortune would have happened, had not Athênê run to him and quitted her seat. It is clear that this is better than saying, “had not Athênê quitted her seat and run to him.”—127. See 1, 582.—128. The form *ἠλέος*, fm *ἀλή*, *vagatio*, is more common. *Μάταια*, *Sch.* *διέφθορας*, 2d perf. with intrans. signif., *peristi*. *αὐτως*, thus (as I see), i. e. so uselessly; because he listens to nothing. — 132. See 8, 34. — 136. *ὃ δέ*, Zeus.—138. *ἐῆος*, see 1, 393.

Arès has resumed his place. Iris and Apollo quit Olympus. Zeus sends Iris to Poseidôn. He orders his brother to quit the fight. Poseidôn yields to the sage advice of Iris and plunges again into the sea. Zeus sends Apollo with the ægis to sow terrou among the Greeks, and to relieve Hector.

- Ὡς εἰποῦσ' ἴδρυσε θρόνῳ ἐνὶ θούρον Ἄρηα.
 Ἥρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτός,
 144 Ἴριν θ', ἥτε θεοῖσι μετάγγελος ἀθανάτοισιν·
 καὶ σφεας φωνήσασ' ἔπεα πτερόεντα προσηύδα·
 Ζεὺς σφῶν εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
 αὐτὰρ ἐπὴν ἔλθητε, Διὸς τ' εἰς ὧπα ἴδησθε,
 148 ἔρδειν ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνώγῃ.
 Ἥ μὲν ἄρ' ὧς εἰποῦσα πάλιν κίε πότνια Ἥρη·
 ἔζετο δ' εἰνὶ θρόνῳ τὼ δ' αἶξαντε πετέσθην,
 Ἴδην δ' ἴκανον πολυπίδακα, μητέρα θηρῶν·
 152 εὖρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
 ἤμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.
 Τὼ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο
 στήτην· οὐδέ σφωὶν ἰδὼν ἐχολώσατο θυμῷ,
 156 ὅττι οἱ ὦκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην.
 Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·
 Βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἄνακτι
 πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι·
 160 παυσάμενόν μιν ἄνωχθι μάχης ἠδὲ πτολέμοιο
 ἔρχεσθαι μετὰ φύλα θεῶν, ἢ εἰς ἄλα διαν.
 Εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἀλλ' ἀλογήσει,
 φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 164 μή μ' οὐδέ, κρατερός περ ἐών, ἐπιόντα ταλάσῃ
 μείναι· ἐπεὶ εὖ φημι βίῃ πολὺ φέρτερος εἶναι
 καὶ γενεῇ πρότερος· τοῦ δ' οὐκ ὄθεται φίλον ἦτορ
 ἴσον ἐμοὶ φάσθαι, τόντε στυγέουσι καὶ ἄλλοι.
 168 Ὡς ἔφατ'· οὐδ' ἀπίθησε ποδὴνεμος ὠκέα Ἴρις·
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
 Ὡς δ' ὅτ' ἂν ἐκ νεφέων πτῆται νιφὰς ἠὲ χάλαζα
 ψυχρὴ ὑπὸ ῥίπῃς αἰθρηγενέος Βορέαο·
 172 ὧς κραιπνῶς μεμαυῖα διέπτατο ὠκέα Ἴρις,
 ἀγχοῦ δ' ἴσταμένη προσέφη κλυτὸν Ἐννοσίγαιον·

147. = εἰσίδησθε.—158. See 2, 8.—162. Λόγον οὐ ποιήσεται, καταφρονήσει, Sch. Ἀλογεῖν τινος is often used by Hdt.—164. See 13, 829.—165. = οὐ, pron. of third pers.—167. See 1, 187.—τόντε (= ὄν) belongs to ἐμοί.—171. αἰθρηγενής, born in the αἶθρη, the pure

- 174 Ἀγγελίην τινά τοι, Γαίηοχε κυανοχαῖτα,
ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγιόχοιο.
- 176 Πausάμενόν σ' ἐκέλευσε μάχης ἠδὲ πτολέμοιο
ἔρχεσθαι μετὰ φύλα θεῶν, ἢ εἰς ἄλα διαν.
Εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπέισαι, ἀλλ' ἀλογήσεις,
ἠπείλει καὶ κείνος ἐναντίβιον πολεμίζων
- 180 ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγει
χεῖρας, ἐπεὶ σέο φησὶ βίη πολὺ φέρτερος εἶναι
καὶ γενεῇ πρότερος· σὸν δ' οὐκ ὄθεται φίλον ἦτορ
ἴσόν οἱ φάσθαι, τόντε στυγέουσι καὶ ἄλλοι.
- 184 Τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς Ἐννοσίγαιος·
ᾠ πόποι· ἦ ῥ', ἀγαθὸς περ ἐών, ὑπέροπλον ἔειπεν,
εἴ μ' ὁμότιμον ἐόντα βίη ἀέκοντα καθέξει.
Τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο
Ῥέα,
- 188 Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης, ἐνέροισιν ἀνάσσων.
Τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
ἦτοι ἐγὼν ἔλαχον πολιὴν ἄλα ναιέμεν αἰεὶ,
παλλομένων, Ἀΐδης δ' ἔλαχε ζόφον ἠερόεντα·
- 192 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλησιν·
γαῖα δ' ἔτι ξυνηὴ πάντων καὶ μακρὸς Ὀλυμπος.
Τῷ ῥα καὶ οὔτι Διὸς βέομαι φρεσίν· ἀλλὰ ἔκηλος,
καὶ κρατερός περ ἐών, μενέτω τριτάτῃ ἐνὶ μοίρῃ.
- 196 Χερσὶ δὲ μήτι με πάγχυ κακὸν ὥς δειδισσέσθω.
Θυγατέρεσσιν γάρ τε καὶ υἰάσι βέλτερον εἶη
ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός·
οἱ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη.
- 200 Τὸν δ' ἠμείβετ' ἔπειτα πυδῆνεμος ὠκέα Ἴρις·
Οὔτω γάρ δή τοι, Γαίηοχε κυανοχαῖτα,
τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε;

and serene air above the region of the clouds.—185. Ὑπερήφανον, *Sch.*—186. *Cohibebit = cohibere cogitat.*—187. Ῥέα one syllable. Others read οὓς τέκε Ῥεῖη. — 189. See 1, 125. — 191. See 24, 400. — 193. The word ἔτι, far from being “inepte,” as Bth. says, gives more colour to this line. The earth and Olympus are still (or up to this time) common to us three (in spite of what Zeus may have decided of his own private authority).—194. βέομαι, Epic fut. of βαίνω, in the metaphorical meaning only, ‘I will act, live.’—196. See 4, 184.—198. ἐνίσσειν and ἐνίπτειν, to reprimand, rebuke : see 24, 238. “This is bitter irony against Zeus ; for Poseidōn means to reproach him thereby, that he has no power to restrain his own children, as Arēs and Athēnē so often contravene his orders.” *Mad. Dacier.*—202. φέρω, subj. Dionysius of Halicarnassus and other ancients eulogise

203 ἢ τι μεταστρέψεις ; στρεπταὶ μὲν τε φρένες ἔσθλων.

204 Οἷσθ' ὡς πρεσβυτέροισιν Ἐρινύες αἰὲν ἔπονται.

Τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·

Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
ἔσθλον καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἶδῃ.

208 Ἀλλὰ τόδ' αἶνον ἄχος κραδίην καὶ θυμὸν ἰκάνει,
ὀππότ' ἂν ἰσόμορον καὶ ὁμῆ πεπρωμένον αἴσῃ
νεικεῖειν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν.

Ἄλλ' ἦτοι νῦν μὲν κε νεμεσσηθεὶς ὑποείξω.

212 Ἄλλο δέ τοι ἔρέω, καὶ ἀπειλήσω τόγε θυμῷ·

αἶ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελείης,

Ἥρης Ἑρμείω τε καὶ Ἡφαίστοιο ἄνακτος,

Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει

216 ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
ἴστω τοῦθ', ὅτι νῶϊν ἀνήκεστος χόλος ἔσται.

Ὡς εἰπὼν λίπε λαὸν Ἀχαιϊκὸν Ἐννοσίγαιος·

δῦνε δὲ πόντον ἰών, πόθεσαν δ' ἦρωες Ἀχαιοί.

220 Καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·

Ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἐκτορα χαλκο-
κορυστήν·

ἦδη μὲν γάρ τοι γαιήοχος Ἐννοσίγαιος

οἴχεται εἰς ἅλα διαν, ἀλευάμενος χόλου αἰπὺν

224 ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,

οἵπερ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἑόντες.

Ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺ κέρδιον ἠδὲ οἱ αὐτῷ

ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξεν

228 χεῖρας ἐμάς· ἐπεὶ οὐ κεν ἀνιδρωτί γ' ἐτελέσθη.

Ἀλλὰ σύγ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσσανόεσσαν,

τὴν μάλ' ἐπισσείων, φοβέειν ἦρωας Ἀχαιούς·

σοὶ δ' αὐτῷ μελέτω, Ἐκατηβύλε, φαίδιμος Ἐκτωρ·

232 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοὶ
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται.

Κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,

ὥς κε καὶ αὐτίς Ἀχαιοὶ ἀναπνεύσωσι πόνοιο.

these sage words, so well adapted to calm and moderate Poseidón's animosity.—204. ἔπονται, accompany them like a suite, are with them as guards. The gods exact the respect of the younger towards the elder, and punish forgetfulness of that duty.—207. It is a great advantage when the envoy is a man of sense, who can add to it the wisdom of his counsel.—209. = ἰσόμορον and ὁμοίη.—215. Ἐμπεδομαί.—224. Poseidón has yielded to my anger : for (had he not done so), both you and the infernal gods would have heard of a fight.

Apollo brings back Hector to the fight. The Greeks are panic-struck at sight of the hero. They divide amongst them the defence of the camp and of the ships; but Apollo turns against them. They flee and regain their camp. Hector orders the assault and the attack on the ships.

236 Ὡς ἔφατ' οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.

Βῆ δὲ κατ' Ἰδαίων ὄρέων, ἴρηκι ἐοικῶς
ὠκεί, φασσοφόνῳ, ὅστ' ὠκιστος πετεηνῶν
εὖρ' υἷον Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
240 ἤμενον, οὐδ' ἔτι κείτο· νέον δ' ἐσαγείρετο θυμόν,
ἀμφὶ ἔγιγνώσκων ἐτάρους· ἀτὰρ ἄσθμα καὶ ἰδρῶς
παύετ' ἐπεὶ μιν ἔγειρε Δῖος νόος αἰγιόχοιο.

Ἄγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
244 Ἔκτορ, υἱὲ Πριάμοιο, τίη δὲ σὺ νόσφιν ἀπ' ἄλλων
ἦσ' ὀλιγηπελέων; ἦ πού τί σε κῆδος ἰκάνει;
Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος
Ἔκτωρ·

Τίς δὲ σύ ἐσσι, φέριστε θεῶν, ὅς μ' εἴρειαι ἄντην;
248 οὐκ αἶεις, ὃ με νηυσὶν ἐπι πρύμνησιν Ἀχαιῶν,
οὓς ἐτάρους ὀλέκοντα, βοῆν ἀγαθὸς βάλεν Αἴας
χερμαδίῳ πρὸς στῆθος, ἔπαυσε δὲ θούριδος ἀλκῆς;
καὶ δὴ ἔγωγ' ἐφάμην νέκυας καὶ δῶμ' Αἴδαιο
252 ἤματι τῶδ' ἴξεσθαι, ἐπεὶ φίλον αἶον ἦτορ.

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
Θάρσει νῦν· τοῖόν τοι ἀοσητῆρα Κρονίων
ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,
256 Φοῖβον Ἀπόλλωνα χρυσάορον· ὅς σε πάρος περ
ῥύομ', ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.
Ἄλλ' ἄγε νῦν ἰππεῦσιν ἐπότρυνον πολέεσσιν,
νηυσὶν ἐπι γλάφυρῃσιν ἐλαυνέμεν ὠκέας ἵππους·
260 αὐτὰρ ἐγὼ προπάροιθε κιῶν ἵπποισι κέλευθον
πᾶσαν λειανέω, τρέψω δ' ἦρωας Ἀχαιοῦς.

Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.

242. The mere intention of Zeus has already influenced the state of Hector, before the arrival of the mediator.—244. See 7, 47.—245, 246. See 24. — 248. = ὅτι. — 252. ἴξεσθαι with Aristarch.; other texts have ὄψεσθαι. αἶον here comes fm ἄω = ἄημι, flo, efflo, an irregular formation, but put beyond a doubt by the form, θυμόν ἀίσθων, 16, 468. — 254. Βοηθόν, Sch.—262. Plutarch uses this passage to prove, ὅτι τοὺς θεοὺς Ὅμηρος ἐμποιεῖν φησι τὸ ἐνθουσιῶδες τοῖς ἀνθρώποις. There is no reference, as some have imagined, to

- 263 Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 264 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὼς λούεσθαι ἐϋρρέϊος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἴσσονται· ὁ δ' ἀγλαΐῃφι πεποιθὼς,
 268 ρίμφα ἔγούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·
 ὡς Ἐκτωρ λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα,
 ὀτρύνων ἵππηας, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.
 Οἱ δ' ὥστ' ἦ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
 272 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖωται·
 τὸν μὲν τ' ἠλίβατος πέτρῃ καὶ δάσκιος ὕλη
 εἰρούσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἴσιμον ἦεν·
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἠϋγένειος
 276 εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
 ὡς Δαναοὶ εἶως μὲν ὀμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 αὐτὰρ ἐπεὶ ἴδον Ἐκτορ' ἐποιοχόμενον στίχας ἀνδρῶν,
 280 τάρβησαν, πᾶσιν δὲ παραὶ ποσὶ κάππεσε θυμός.
 Τοῖσι δ' ἔπειτ' ἀγόρευε Θόας, Ἀνδραίμονος υἱός,
 Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
 ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἐπαῦροι Ἀχαιῶν
 284 νίκων, ὀππότε κοῦροι ἐρίσσειαν περὶ μύθων·
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
 οἶον δ' αὐτ' ἐξαῦτις ἀνέστη, Κῆρας ἀλύξας,
 288 Ἐκτωρ! Ἥ θῆν μιν μάλα ἔλπετο θυμός ἐκάστου
 χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
 Ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσάωσεν
 Ἐκτορ'· ὁ δὲ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν·

Apollo's skill in the healing art. H. nowhere attributes to him this skill: which is peculiar to the post-Homeric times.—263, sqq. See 6, 506, sqq.—269. λαιψηρά, for the adverb.—272. See 11, 549.—273. ἠλίβατος probably fm ἄλη or ἀλιτεῖν and βαίνω; on which the foot slips, steep, difficult to climb, very high.—274. αἴσιμον, accorded by fate. This expression, of an emphatic appearance, relates to the belief of the ancients, that even the wild beasts enjoyed the protection of the gods.—275. ἐϋγένειος is said of the mane.—277. = τῶς.—280. Dugas Montbel ought not to have compared this line with the words of La Fontaine: “Il semblaît que mon âme fût accourue tout entière dans mes yeux.” (It seemed as though my whole soul had rushed into my eyes.) H. says: the courage of all fell into their feet; i. e. to the ground; they lost it. The sequel proves that here there can be no question of flight.—282. Cf. in Latin *fidibus sciens*, sc. *canendi*.—283. See 7,

- 292 ὡς καὶ νῦν ἔσσεσθαι οἶομαι· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐριγδούπου πρόμος ἴσταται, ὧδε μενοιινῶν.
 Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες.
 Πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι·
 296 αὐτοὶ δ', ὅσοι ἄριστοι ἐνὶ στρατῶ εὐχόμεθ' εἶναι,
 στείομεν, ὡς κε πρῶτον ἐρύξομεν ἀντιάσαντες,
 δούρατ' ἀνασχόμενοι· τὸν δ' οἶω, καὶ μεμαῶτα,
 θυμῷ δέισεσθαι Δαναῶν καταδῦναι ὄμιλον.
 300 Ὡς ἔφαθ' οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ
 ἐπίθοντο·
 Οἱ μὲν ἄρ' ἀμφ' Αἴαντα καὶ Ἴδομενῆα ἄνακτα,
 Τεῦκρον Μηριόνην τε, Μέγην τ', ἀτάλαντον Ἄρηϊ,
 ὑσμίνην ἤρτυνον, ἀριστῆας καλέσαντες,
 304 Ἔκτορι καὶ Τρῶεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 ἠ̄ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο.
 Τρῶες δὲ προὔτυψαν ἀολλέες· ἤρχε δ' ἄρ' Ἔκτωρ
 μακρὰ βιβὰς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος
 Ἀπόλλων,
 308 εἰμένος ὤμοιῖν νεφέλην, ἔχε δ' αἰγίδα θεοῦριν,
 δεινὴν, ἀμφιδάσειαν, ἀριπρεπέ, ἦν ἄρα χαλκεὺς
 Ἡφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν·
 τὴν ἄρ' ὄγ' ἐν χεῖρεσσιν ἔχων ἠγήσατο λαῶν.
 312 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες· ὦρτο δ' αὐτῇ
 ὄξει' ἀμφοτέρωθεν· ἀπὸ νευρῆφι δ' οἴστοι
 θρωσκον· πολλὰ δὲ δουῖρα θρασειάων ἀπὸ χειρῶν,
 ἄλλα μὲν ἐν χροῖ πῆγνυτ' Ἀρηιθῶν αἰζηῶν,
 316 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν
 ἐν γαίῃ ἴσαντο, λιλαιόμενα χροὸς ἄσαι.
 Ὅφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος
 Ἀπόλλων,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαός.
 320 Αὐτὰρ ἐπεὶ κατένωπα ἰδὼν Δαναῶν ταχυπώλων
 σεῖσ', ἐπὶ δ' αὐτὸς ἄῤυσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
 Οἱ δ', ὥστ' ἠὲ βοῶν ἀγέλην ἠ̄ πῶν μέγ' οἶῶν

241. — 297. = στίωμεν = στῶμεν. ἐρύξ. Ἐπίσχωμεν, Sch. To arrest the progress of the Trojans. — 313. [= ἀπὸ νευρῆς, D. 33.] — 314, sqq. See 11, 571, sqq. — 318, sqq. In spite of obvious differences, the effect here produced reminds us of the rod of Moses raised during the battle against the Amalekites, Exod. xvii. 9, sqq. — 320. Κατὰ πρόσοψιν, κατ' ἐναντίον, Sch. — 322. See 12, 255. —

- 324 θῆρε δὺω κλονέωσι, μελαίνης νυκτὸς ἀμολγῶ,
 ἔλθόντ' ἐξαπίνης, σημάντορος οὐ παρεόντος·
 ὧς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἤκε φόβον, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν.
- 328 Ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα, κεδασθείσης ὑσμίνης.
 Ἔκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνεν,
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων,
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἑταῖρον.
- 332 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν·
 ἦτοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 ἔσκε, Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς,
- 336 γνωτὸν μητριῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλοιο καλέσκετο Βουκολίδαο.
 Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης
- 340 πρώτη ἐν ὑσμίνῃ, Κλονίον δ' ἔλε δῖος Ἀγῆνωρ.
 Δῆϊοχον δὲ Πάρις βάλε νείατον ὦμον ὄπισθεν
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασ-
 σεν.
- Ἔοφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ
- 344 τάφρω καὶ σκολόπεσσι ἐνιπλήξαντες ὄρυκτῇ
 ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τεῖχος ἀνάγκῃ.
 Ἔκτωρ δὲ Τρώεσσι ἐκέκλετο μακρὸν αὔσας·
 Νηυσὶν ἐπισσεύεσθαι, ἔαν δ' ἔναρα βροτόεντα·
- 348 ὄν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόνγε
 γνωτοὶ τε γνωταὶ τε πυρὸς λελάχωσι θανόντα,
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο.

324. See 11, 173. — 325. See 10, 485. — 326. ἀνάλκιδες, (rendered) feeble, or powerless (from the effect of the ægis). — 330. τὸν μὲν relates to the second, Arcesilaus. — 331, sqq. See 13, 690, sqq. — 339. = Μηκιστία, like Τυδῆ, 4, 384. — 340. Ἐν τῇ πρώτῃ τάξει, Sch.—343. See 12, 195.—344. See n. 1.—347. Infin. for imperat. “It is remarkable that our ancient poets have also used the infin. for the imperat., but only with the negative, as M. Raynouard observes in the *Grammaire comparée des langues de l'Europe latine avec celle des troubadours*, p. 302. Thus, in the *Chastoiement d'un père à son fils*, it is said :

“Chier filz, ne t'accompagner jamais
 A home de malvese vie.”

(Note cited by Dugas Montb.). — 348, sqq. See 2, 391, sqq.—350. See 7, 80. — 351. See 11, 454.

Led by Apollo, the Trojans advance. The wall is levelled, the fosse filled up. Such is the panic produced by the ægis, that the Greeks flee to their ships.

352 Ὡς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους,
κεκλόμενος Τρώεσσι κατὰ στίχας. Οἱ δὲ σὺν αὐτῷ
πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους,
ἡχῆ θεσπεσίῃ· προπάροιθε δὲ Φοῖβος Ἀπόλλων
356 ῥεῖ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
ἔς μέσσον κατέβαλλε· γεφύρωσεν δὲ κέλευθον
μακρὴν ἠδ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρωῆ
γίγνεται, ὀππότη' ἀνὴρ σθένεος πειρώμενος ἦσιν.

360 Τῇ ῥ' οἶγε προχέοντο φαλαγγηδόν, πρὸ δ'
Ἀπόλλων,

αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τείχος Ἀχαιῶν
ῥεῖα μάλ', ὡς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης,
ὄσρ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέρσιν,
364 ἄψ αὐτίς συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων·
ὡς ῥά σὺ, ἦϊε Φοῖβε, πολὺν κάματον καὶ οἴζυν
σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνώρσας.

Ὡς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
368 ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσιν
χεῖρας ἀνίσχοντες, μεγάλ' εὐχετόωντο ἕκαστος·
Νέστωρ αὐτὲ μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
εὔχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

372 Ζεῦ πάτερ, εἶποτέ τίς τοι ἐν Ἀργεῖ περ πολυπύρῳ
ἦ βοὸς ἦ ὄϊος κατὰ πίονα μηρία καίων
εὔχετο νοστῆσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας·
τῶν μνησαι, καὶ ἄμυνον, Ὀλύμπιε, νηλεὲς ἦμαρ·
376 μῆδ' οὔτω Τρώεσσιν ἕα δάμνασθαι Ἀχαιοῦς.

Ὡς ἔφατ' εὐχόμενος· μέγα δ' ἔκτυπε μητίετα Ζεὺς,
ἀράων αἴτων Νηληϊάδαο γέροντος.

Τρῶες δ' ὡς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
380 μᾶλλον ἐπ' Ἀργεῖοισι θόρον, μνήσαντο δὲ χάρμης.

354. ἐρυσάρματας is what is called a *metaplasm* (a change of declension in some of the cases) instead of ἐρυσαρμάτους. εἶχον, directed, guided. See 3, 263.—356. Τῆς τάφρου, Sch. — 358. = ἐφ' ὅσον. — 359. Fm ἴημι. See 18, 601.—365. The apostrophe is very expressive here, and its motive is the feeling of admiration. The ancients explain ἦϊε (= ἰήϊε, Sch.) by τοξικέ, fm ἴημι (to hurl), or from the exclamation ἰή, which they refer to the same root (*hurl* the arrow against Python [cf. Hymn. Apoll., ἰηκαιήον' αἰεΐδειν, 500]). Buttm. thinks, [cf. App. V.] that ἦϊος is only a collateral form of ἦύς (ἰύς), *bonus, praestans*. — 370. See 8, 80.—372. Πολυσίτῳ, Sch.

- 381 Οἱ δ', ὥστε μέγα κῦμα θαλάσσης εὐρυπόροιο
 νηὸς ὑπὲρ τοίχων καταβήσεται, ὀππὸτ' ἐπείγῃ
 ἰς ἀνέμου· ἢ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
 384 ὥς Τρῶες μεγάλη ἰαχῆ κατὰ τεῖχος ἔβαινον,
 ἵππους δ' εἰσελάσαντες, ἐπὶ πρύμνῃσι μάχοντο
 ἔγχεσιν ἀμφιγύοις αὐτοσχεδόν· οἱ μὲν ἀφ' ἵππων,
 οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες
 388 μακροῖσι ξυστοῖσι, τὰ ρά σφ' ἐπὶ νηυσὶν ἔκειτο
 ναύμαχα, κολλήεντα, κατὰ στόμα εἰμένα χαλκῷ.

Patroclus sees the disaster of the Greeks, and quits Eurypylus, to go and beg Achilles to come forth against the Trojans.

- Πάτροκλος δ', εἰὼς μὲν Ἀχαιοὶ τε Τρῶές τε
 τεῖχος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,
 392 τόφρ' ὄγ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο
 ἦστό τε καὶ τὸν ἕτερπε λόγοις, ἐπὶ δ' ἔλκει λυγρῷ
 φάρμακ' ἀκήματ' ἔπασσε μελαινάων ὀδυνάων.
 Αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησεν
 396 Τρῶας, ἀτὰρ Δαναῶν γένητο ἰαχὴ τε φόβος τε,
 ᾤμωξέν τ' ἄρ' ἔπειτα, καὶ ὦ πεπλήγετο μηρῷ
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ἠὔδα·
 Εὐρύπυλ', οὐκέτι τοι δύναμαι, χατέοντί περ
 ἔμψης,
 400 ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νεῖκος ὄρωρεν·
 ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω· αὐτὰρ ἔγωγε
 σπεύσομαι εἰς Ἀχιλῆα, ἵν' ὀτρύνῃ πολεμίζειν.
 Τίς δ' οἶδ', εἴ κέν οἱ, σὺν δαίμονι, θυμὸν ὀρίνω
 404 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστὶν ἑταίρου.

Ἄργος = the whole of Greece. — 376. Ὑπὸ Τρώων, Sch. — 381. οἱ has its complement at ver. 384. — 382. καταβήσεται, “is going to dash down,” gives more life to this picture, than the present καταβαίνει would have done. It is otherwise in a similar comparison which we shall see ver. 624. — 387. οἱ δέ (the Greeks), sc. ἐμάχοντο.—389. Πρὸς ναυμαχίαν ἐπιτήδεια, Sch. It is objected, that in the heroic times there is no mention made of naval fights; and that it is only by recent authors that some have been attributed to Minos. But, in spite of this, they may surely have had long pikes to defend a ship in case of attack. κολλήεντα, see below 677, 678. Οἶον σύνθετα, οὐ μονόξυλα, as a Scholiast well expresses it. εἰμένα, fm ἐννυμι, “clad in brass,” metaphorically.

390. At the end of bk 9, H. had left Patroclus in the tent of Eurypylus: he here continues the recital which concerns him. — 394. ἀκήματα ὀδυνῶν, apposition to φάρμακα.—399. See 9, 518. — 403, 404. See 11, 792, 793.

The Greeks maintain their ground before the tents and the ships. Hector attacks Ajax. Ajax summons Teucer. His bow breaks, and he arms himself with his lance. Hector urges the Trojans to attack the ships; Ajax, the Greeks to conquer or die.

405 Τὸν μὲν ἄρ' ὧς εἰπόντα πόδες φέρον· αὐτὰρ
Ἀχαιοὶ

Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδ' ἐδύναντο,
παυροτέρους περ ἔοντας, ἀπώσασθαι παρὰ νηῶν·
408 οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
ῥηξάμενοι κλισίῃσι μιγήμεναι ἠδὲ νέεσσιν.

Ἄλλ' ὥστε στάθμη δόρου νήϊον ἐξιθύνει
τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε πάσης
412 εὖ εἰδῆ σοφίης, ὑποθημοσύνησιν Ἀθήνης·
ὧς μὲν τῶν ἐπὶ Ἴσα μάχη τέτατο πτόλεμός τε·
ἄλλοι δ' ἀμφ' ἄλλῃσι μάχην ἐμάχοντο νέεσσιν.

Ἐκτωρ δ' ἄντ' Αἴαντος εἰείσατο κυδαλίμοιο.

416 Τῷ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδ' ἐδύναντο
οὔθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρῆσαι πυρὶ νῆας,
οὔθ' ὁ τὸν ἀψ ὤσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.

Ἐνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,

420 πῦρ ἐς νῆα φέροντα, κατὰ στήθος βάλε δουρί.
Δούπησεν δὲ πεσών, δαλὸς δὲ οἱ ἔκπεσε χειρός.

Ἐκτωρ δ' ὧς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν

ἐν κονίῃσι πεσόντα νεὸς προπάροιθε μελαίνης,

424 Τρῳσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας·
Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται,
μὴ δὴ πω χάζεσθε μάχης ἐν στείνεϊ τῷδε·
ἄλλ' υἷα Κλυτίοιο σαώσατε, μή μιν Ἀχαιοὶ

428 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.

Ὡς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ.

Τοῦ μὲν ἄμαρθ'· ὁ δ' ἔπειτα Λυκόφρονα, Μάστορος
υἷόν,

Αἴαντος θεράποντα, Κυθήριον, ὅς ῥα παρ' αὐτῷ

432 ναϊ', ἐπεὶ ἄνδρα κατέκτα Κυθήροισι Ζαθίοισιν,
τόν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὔατος ὀξεί χαλκῷ,

410. The (carpenter's) *line* or *rule*. δόρου νήϊον, a plank to be used in the construction of a vessel.—412. For the use of εἰδῆ (not εἰδώς) with gen., see 12, 229. σοφία, and especially the adj. σοφός, are often applied to practical skill, a knowledge how to act.—413. See 11, 336.—415. = ἄντα (ἀντικρύ). εἰείσατο, fm εἶμι. — 426. See 8, 476. — 428. Ἐν τῷ ναυστάθμῳ, Sch. See 7, 298. — 431. See 10, 268. —

- 434 ἔσταότ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίησιν
 νηὸς ἄπο πρύμνης χαμάδις πέσε· λύντο δὲ γυῖα.
 436 Αἴας δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
 Τεῦκρε πέπον, δὴ νῶϊν ἀπέκτατο πιστὸς ἑταῖρος,
 Μαστορίδης, δν νῶϊ, Κυθηρόθεν ἔνδον ἔοντα,
 ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισιν·
 440 τὸν δ' Ἐκτωρ μεγάθυμος ἀπέκτανε. Ποῦ νύ τοι ἰοὶ
 ὠκύμοροι καὶ τόξον, ὃ τει πόρε Φοῖβος Ἀπόλλων;
 Ὡς φάθ'· ὁ δὲ ξυνέηκε· θεῶν δέ οἱ ἄγχι παρέστη,
 τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
 444 ἰοδόκον· μάλα γ' ὦκα βέλεα Τρώεσσιν ἐφίει.
 Καί ῥ' ἔβαλε Κλεῖτον, Πεισήνορος ἀγλαὸν υἱόν,
 Πουλυδάμαντος ἑταῖρον, ἀγαυοῦ Πανθοίδαο,
 ἠνία χερσὶν ἔχοντα· ὁ μὲν πεπόνητο καθ' ἵππους·
 448 τῇ γὰρ ἔχ', ἧ ῥά πολὺ πλεῖσται κλονέοντο φά-
 λαγγες,
 Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὔτις ἐρύκακεν ἰεμένων περ.
 Αὐχένη γάρ οἱ ὄπισθε πολύστονος ἔμπεσεν ἰός·
 452 ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι,
 κείν' ὄχευ κροτέοντες. Ἄναξ δ' ἐνόησε τάχιστα,
 Πουλυδάμας, καὶ πρῶτος ἐναντίος ἦλυθεν ἵππων.
 Τοὺς μὲν ὄγ' Ἀστυνόφ, Προτιάονος υἱεῖ, δῶκεν·
 456 πολλὰ δ' ἐπώτρυνε σχεδὸν ἴσχειν εἰσορόωντα
 ἵππους· αὐτὸς δ' αὐτίς ἰὼν προμάχοισιν ἐμίχθη.
 Τεῦκρος δ' ἄλλον οἷστον· ἐφ' Ἐκτορι χαλκοκο-
 ρυστῇ
 αἶνυτο, καὶ κεν ἔπαυσε μάχην ἐπὶ νηυσὶν Ἀχαιῶν,
 460 εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν.
 Ἄλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὃς ῥ' ἐφύλασσε
 Ἐκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὖχος ἀπηύρα,
 ὃς οἱ εὖστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ
 464 ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλη
 ἰὸς χαλκοβαρῆς, τόξον δέ οἱ ἔκπεσε χειρός.
 Τεῦκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
 Ὡ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει
 468 δαίμων ἡμετέρης, ὃ τε μοι βίον ἔκβαλε χειρός,

441. See 2, 827.—443. See 8, 266.—453. See 11, 160.—462. See 6, 17.
 — 464. ἐπὶ τῷ, in hunc (Hector). — 467. ἐπικείρειν, to cut, to
 thwart, to render fruitless. — 468. Distinguish βίος and βίος. —

- 469 νευρὴν δ' ἐξέρρέξε νεόστροφον, ἣν ἐνέδησα
 πρῶϊον, ὄφρ' ἀνέχοιτο θαμὰ θρώσκοντας ὄιστους.
 Τὸν δ' ἠμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 472 ὦ πέπον, ἀλλὰ βιὸν μὲν ἔα καὶ ταρφέας ἰοὺς
 κεῖσθαι, ἐπεὶ συνέχευε θεός, Δαναοῖσι μεγέρας·
 αὐτὰρ χερσὶν ἐλῶν δολιχὸν δόρυ καὶ σάκος ὦμῳ,
 μάρναό τε Τρῶεσσι, καὶ ἄλλους ὄρνυθι λαούς·
 476 μὴ μὰν ἀσπουδί γε, δαμασσάμενοί περ, ἔλοιεν
 νῆας εὐσσέλμους· ἀλλὰ μνησώμεθα χάριος.
 ὦς φάθ'· ὁ δ' αὖ τύξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν·
 αὐτὰρ ἄγ' ἀμφ' ὦμοισι σάκος θέτο τετραθέλυμνον·
 480 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 [ἴππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·]
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ·
 βῆ δ' ἰέναι, μάλα δ' ὦκα θεῶν Αἴαντι παρέστη.
 484 Ἐκτωρ δ' ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα,
 Τρωσί τε καὶ Λυκίοισιν ἐνέκλετο, μακρὸν αὔσας·
 Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 488 νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
 ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
 Ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή,
 ἡμὲν ὀτέοισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ,
 492 ἣ δ' ὄτινας μινύθη τε καὶ οὐκ ἐθέλησιν ἀμύνειν·
 ὡς νῦν Ἀργείων μινύθει μένος, ἄμμι δ' ἀρήγει.
 Ἄλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες· ὅς δέ κεν
 ὑμέων
 βλήμενος ἢ τυπεῖς θάνατον καὶ πότμον ἐπίσπῃ,
 496 τεθνάτω· οὐ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
 τεθνάμεν· ἀλλ' ἄλοχός τε σόη καὶ παῖδες ὀπίσσω,
 καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν.
 500 ὦς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.

470. Ὑπομένοι, Sch.—477. ἀλλά, see 1, 274.—479. τετρ., having four layers (of leather ['his fourfold shield,' *Cr.*]). See 7, 220. The word θέλυμνον, *foundation*, is used together with στερέωμα by the philosopher Empedocles, in his didactic poem.—481. This line, probably removed hither from 11, 42, or 3, 337, is not found in the best MSS.—482. See 10, 135.—492. = οὐστυνας.—494, sqq. These noble lines have often been compared with those of Tyrtæus, which breathe a spirit very similar to that which here animates Hector. The ancients found the 'somewhat prolix' poetry of Tyrtæus very inferior to this

- 501 Αἴας δ' αὖθ' ἑτέρωθεν ἐκέκλετο οἷς ἐτάροισιν
 Αἰδώς, Ἀργεῖοι· νῦν ἄρκιον, ἢ ἀπολέσθαι,
 ἢ σαωθῆναι, καὶ ἀπώσασθαι κακὰ νηῶν.
 504 Ἥ ἔλπεσθ', ἦν νῆας ἔλη κορυθαίολος Ἔκτωρ,
 ἐμβαδὸν ἴξεσθαι ἦν πατρίδα γαῖαν ἕκαστος;
 ἢ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
 Ἔκτορος, ὃς δὴ νῆας ἐνιπρῆσαι μενεαίνει;
 508 οὐ μὰν ἔς γε χορὸν κέλειτ' ἐλθέμεν, ἀλλὰ μάχεσθαι
 Ἥμῖν δ' οὔτις τοῦδε νόος καὶ μῆτις ἀμείνων,
 ἢ αὐτοσχεδίῃ μῖξαι χεῖράς τε μένος τε.
 Βέλτερον, ἢ ἀπολέσθαι ἕνα χρόνον, ἢ βιῶναι,
 512 ἢ δηθὰ στρεύγεσθαι ἐν αἰνῇ δηιοτῆτι,
 ὧδ' αὐτως παρὰ νηυσὶν, ὑπ' ἀνδράσι χειροτέροισιν.

Hector animates the Trojans, Ajax the Greeks, who close in front of the ships. Zeus exalts the Trojans, paralyses the Greeks, and, above all, protects Hector. The Greeks are driven close to the ships. Nestor begs them not to flee. The attack on the ships commences.

- Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
 Ἔνθ' Ἔκτωρ μὲν ἔλε Σχεδίον, Περιμήδεος υἱόν,
 516 ἀρχὸν Φωκίων· Αἴας δ' ἔλε Λαοδάμαντα,
 ἠγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν·
 Πουλυδάμας δ' Ὀτον Κυλλήνιον ἐξενάριξεν,
 Φυλείδew ἔταρον, μεγαθύμων ἀρχὸν Ἐπειῶν.
 520 Τῷ δὲ Μέγης ἐπόρουσεν ἰδῶν· ὁ δ' ὑπαιθα λιάσθη

passage. — 502, sqq. We may compare the discourse of Pallas in Virg., x. 369, sqq. “The speech of Hector is more brilliant and more grave than that of Ajax; but that of the latter is more politic, more pressing, and more persuasive.” *Mad. Dacier*. ἄρκιον [*peris adest*]. Νῦν πάρεστι, *Sch.* See 2, 393 [and App. V.]. — 506. ἐμβ., *incedendo*, on foot. Hesychius well explains it, *πεζῶν διὰ θαλάσσης*. — 511. In this line ἦ . . . ἦ . . . is *sive . . . sive*, in the following *quam*. “*Concurritur: horæ Momento cū mors venit, aut victoria læta.*” *Hor.* — 512. *στρεύγεσθαι*, to exhaust oneself by degrees [to consume the time in lingering conflict, *Cp.*]. In the *Od.*, 12, 350, Odysseus (Ulysses) expresses the same idea:

Βούλομ' ἅπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλίσσαι,
 ἢ δηθὰ στρεύγεσθαι, ἰὼν ἐν νήσῳ ἐρήμῃ.

χειρότερος, another form of *χείρων*, *inferior*.

515. There may have been two Schedii, chiefs of the Phocæans (one text has ἀρχὸν Ἀθηναίων): above, 2, 517, Schedius is called the son of Iphitus, and his death is related 17, 306, sqq. However, what we said on a similar occasion, 13, 657, is equally applicable here.—517. See 5, 744.—518. Κυλλήνιον, of Cyllênê, a town in Elis (Ἐπειοί). — 520. A paragogic form of ὑπαί = ὑπό. λιάσθη, to

- 521 Πουλυδάμας· καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ
 Ἀπόλλων
 εἶα Πάνθου υἷον ἐνὶ προμάχοισι δαμῆναι·
 αὐτὰρ ὄγε Κροίσμου στήθος μέσον οὔτασε δουρί·
 524 δούπησεν δὲ πεσών· ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.
 Τόφρα δὲ τῷ ἐπόρουσε Δόλοψ, αἰχμῆς εὖ εἰδώς,
 Λαμπετίδης (ὄν Λάμπος ἐγείνατο, φέρτατος ἀν-
 δρῶν,
 Λαομεδοντιάδης, εὖ εἰδότα θούριδος ἀλκῆς),
 528 ὃς τότε Φυλείδαο μέσον σάκος οὔτασε δουρί,
 ἐγγύθεν ὀρμηθεὶς· πυκινὸς δὲ οἱ ἤρκεσε θώρηξ,
 τὸν ῥ' ἐφόρει γυάλοισιν ἀρηρύτα· τὸν ποτε Φυλεὺς
 ἤγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος·
 532 ξεῖνος γάρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Εὐφήτης,
 ἐς πόλεμον φορέειν, δηῖων ἀνδρῶν ἀλεωρῆν·
 ὃς οἱ καὶ τότε παιδὸς ἀπὸ χροῶς ἤρκεσ' ὄλεθρον.
 Τοῦ δὲ Μέγης κόρυθος χαλκήρεος ἵπποδασειῆς
 536 κύμβαχον ἀκρότατον νύξ' ἐγχεί ὀξυόεντι,
 ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
 κάππεσεν ἐν κονίησι, νέον φοίνικι φαεινός.
 Ἔως ὃ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
 540 τόφρα δὲ οἱ Μενέλαος Ἀρήϊος ἦλθεν ἀμύντωρ·
 στή δ' εὐράξ σὺν δουρί λαθῶν, βάλε δ' ὤμον ὄπι-
 σθεν·
 αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,
 πρόσσω ἰεμένη· ὁ δ' ἄρα πρηνῆς ἐλιάσθη.
 544 Τὼ μὲν εἰσάσθην χαλκήρεα τεύχε' ἀπ' ὤμων
 συλήσειν· Ἐκτωρ δὲ κασιγνήτοισι κέλευσεν
 πᾶσι μάλα, πρῶτον δ' Ἴκεταονίδην ἐνένιπτεν
 ἴφθιμον Μελάνιππον· ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς
 548 βόσκ' ἐν Περκώτῃ, δηῖων ἀπονόσφιν ἐόντων·

bend, yield, lean, fall.—521. See 5, 287. — 522. Panthos was priest of Apollo. — 526. Slight variations, such as Λάμπος and Λάμπετος, occur occasionally in proper names. — 530. See 5, 99. — 531. Ephyré, in Elis, afterwards Οἰνότη. The river Selleis ran between the Pênēus and Alphēus, now *Pachiotia*. — 536. τὸ κύμβαχον, the upper and convex part of the helmet: fm κύμβος, a hollow; whence also κύμβη, *cymba*, a barque. — 538. Νεωστὶ πεφοινιγμένος, φοινικέῳ χρώματι κεχρωσμένος, *Sch.* See 6, 219; 7, 305.—541. See 11, 251.—544. Fm ἰμι. — 545. κασ., in the widest sense: cousins and brothers-in-law.—546. ἐνίσπω, or ἐνίπτω, with the name of a person in the accus.: to call (as here); to reprimand.—547. = τόφρα, till then;

549 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν,
 ναῖε δὲ παρ Πριάμῳ, ὃ δέ μιν τίεν ἴσα τέκεσσιν·
 552 τὸν ῥ' Ἔκτωρ ἐνένιπτεν ἔπος τ' ἔφατ' ἔκ τ' ὀνό-
 μαζεν·

Οὕτω δὴ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ, ἀνεψιοῦ κταμένοιο;
 οὐχ ὀράας οἶον Δόλοπος περὶ τεύχε' ἔπουσιν;
 556 ἀλλ' ἔπευ· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν
 μάρνασθαι, πρὶν γ' ἢ κατακτάμεν, ἢ κατ' ἄκρης
 Ἴλιον αἰπεινὴν ἐλέειν, κτάσθαι τε πολίτας.

ᾠς εἰπὼν ὃ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος
 φῶς.

560 Ἀργείους δ' ὠτρυνε μέγας Τελαμώνιος Αἴας·
 ᾠ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.

Αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ πέφαντα
 564 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.

ᾠς ἔφαθ'· οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον,
 ἐν θυμῷ δὲ βάλοντο ἔπος· φράξαντο δὲ νῆας
 ἔρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρῶας ἔγειρεν.

568 Ἀντίλοχον δ' ὠτρυνε βοὴν ἀγαθὸς Μενέλαος·
 Ἀντίλοχ', οὔτις σεῖο νεώτερος ἄλλος Ἀχαιῶν,
 οὔτε ποσὶν θάσσων οὔτ' ἄλκιμος ὡς σὺ μάχεσθαι·
 εἴ τινά που Τρώων ἐξάλμενος ἄνδρα βάλοισθα.

572 ᾠς εἰπὼν ὃ μὲν αὐτίς ἀπέσσυτο, τὸν δ' ὀρόθυεν·
 ἐκ δ' ἔθυρε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ,
 ἀμφὶ ἔπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο,
 ἀνδρὸς ἀκοντίσαντος· ὃ δ' οὐχ ἄλιον βέλος ἦκεν·

576 ἀλλ' Ἰκετάονος υἱὸν ὑπέρθυμον Μελάνιππον,
 νισσόμενον πόλεμόνδε, βάλε στήθος παρὰ μαζόν.
 Δούπησεν δὲ πεσών, τὸν δὲ σκότος ὕσσε κάλυψεν.
 Ἀντίλοχος δ' ἐπόρουσε, κύων ὧς, ὅστ' ἐπὶ νεβρῷ

or, for some time. — 548. See II, 229.—554. ἐντρέπεσθαι, to return upon oneself: to change; later also, to feel shame. — 555. Οἶον (*quantum, quam acriter*) περὶ τὰ ὄπλα ἀσχολοῦνται, Sch. Περίπειν or περισπεῖν, to occupy oneself about a thing, to pursue, is often found in Hdt.—557. Πρὶν γε ἢ (ἡμᾶς) κατακτάναι (αὐτούς), ἢ (ἰκτινοῦς) ἐλεῖν Ἴλιον.—558. Fm κτείνειν.—561, sqq. See 5, 529, sqq.—567. Τῷ κύκλῳ τῶν ἀσπίδων, ταῖς ἀσπίσι, Sch.—570. Fm ταχύς.—571. *Utinam aliquem . . . Si and o si are used in the same way in Lat.*

- 580 βλημένῳ αἴξῃ, τόντ' ἐξ εὐνήφι θορόντα
 θηρητῆρ ἐτύχησε βαλών, ὑπέλυσε δὲ γυῖα·
 ὧς ἐπὶ σοί, Μελάνιππε, θόρ' Ἀντίλοχος μενε-
 χάρμης,
 τεύχεα συλήσων. Ἄλλ' οὐ λάθην Ἔκτορα δῖον,
 584 ὃς ῥά οἱ ἀντίος ἦλθε θέων ἀνὰ δηϊοτῆτα.
 Ἄντίλοχος δ' οὐ μείνε θοός περ ἐὼν πολεμιστῆς,
 ἀλλ' ὄγ' ἄρ' ἔτρεσε, θηρὶ κακὸν ῥέξαντι ἐοικώς,
 ὄστε, κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσιν,
 588 φεύγει, πρὶν περ δμιλον ἀολλισθήμεναι ἀνδρῶν·
 ὧς τρέσε Νεστορίδης· ἐπὶ δὲ Τρῶές τε καὶ Ἔκτωρ
 ἠχῆ θεσπεσίῃ βέλεα στονόεντα χέοντο·
 στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἑταίρων.
 592 Τρῶες δέ, λείουσιν ἐοικότες ὠμοφάγοισιν,
 νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς·
 ὃ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
 Ἀργείων, καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν.
 596 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι,
 Πριαμίδῃ, ἵνα νηυσὶ κορωνίσσι θεσπίδαες πῦρ
 ἐμβάλη ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρῆν
 πᾶσαν ἐπικρήνει· τὸ γὰρ μένε μητίετα Ζεὺς,
 600 νηὸς καιομένης σέλας ὀφθαλμοῖσιν ιδέσθαι.
 Ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν
 θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξαι.
 Τὰ φρονέων, νήεσσιν ἐπι γλαφυρῆσιν ἔγειρεν
 604 Ἔκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 Μαίνετο δ', ὧς ὄτ' Ἄρης ἐγχείσπαλος, ἢ ὄλοδὸν πῦρ
 οὔρεσι μαίνηται, βαθύης ἐν τάρφεσιν ὕλης·
 ἀφλοισμὸς δὲ περὶ στόμα γίγνετο, τῷ δὲ οἱ ὄσσε
 608 λαμπέσθην βλοσυρῆσιν ὑπ' ὀφρύσιν· ἀμφὶ δὲ πῆληξ
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο

and French.—574. See 4, 497. — 585. See 5, 571. — 586, sqq. Imitated by Virg., *Æn.* xi. 809, sqq.—592. = λείουσιν.—598. ἐξαίσιον, *justum modum (αἴσαν) excedentem, iniquam.* — 599. ἔμενε, awaited. — 606. See 5, 555. The subst. τάρφος, *thickness*, is only found here.—607. The Grammarians give two explanations of the word ἀφλοισμός (only found here). Some say that the Ætolians thus named ἀφρισμόν or ἀφρόν, *the foam*; others derive it from φλοῖσβος, with a prefix, like φαῦρος and ἀφαιρός, &c.: *strepitus, stridor (dentium)*. The first sense agrees only with περὶ στόμα. A passage has been quoted from the *De Signis* (ch. 66, § 148), where Cic. combines the same traits: *Nam quum spumas ageret in ore, oculis arderet, voce maximā clamaret, &c.* —

- 610 [Ἐκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ
 Ζεὺς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μοῦνον ἔοντα
 612 τίμα καὶ κύδαινε. Μινυνθάδιος γὰρ ἔμελλεν
 ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνευε μόρσιμον ἡμᾶρ
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίρφιν].
 Καί ρ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν, πειρητίζων,
 616 ἧ δὴ πλεῖστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·
 ἀλλ' οὐδ' ὡς δύνατο ῥῆξαι, μάλα περ μενεαίνων.
 Ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἠΰτε πέτρῃ
 ἠλίβατος, μεγάλη, πολιῆς ἀλὸς ἐγγὺς εὐῶσα,
 620 ἦτε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα
 κύματά τε τροφόεντα, τάτε προσερεύγεται αὐτήν·
 ὡς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ
 624 ἐν δ' ἔπεσ' ὡς ὅτε κῦμα θοῆ ἐν νῆϊ πέσῃσιν
 λάβρον ὑπὸ νεφέων ἀνεμοτρεφές, ἧ δέ τε πᾶσα
 ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
 ἰστίῳ ἐμβρέμεται· τρομέουσι δέ τε φρένα ναῦται
 628 δειδιότες· τυτθὸν γὰρ ὑπέκ θανάτοιο φέρονται·
 ὡς ἑδαίζετο θυμὸς ἐνὶ στήθεσσι νῆσιν Ἀχαιῶν.
 Αὐτὰρ ὄγ' ὥστε λέων ὀλοόφρων· βουσίην ἐπελθὼν,
 αἶρά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο νέμονται

610, sqq. These five lines have been almost unanimously condemned by the critics, and that for irrefragable reasons.—615. See 12, 47.—618. See *ibid.*, 43. — 619. See 273. — 620. *Sustinet.* A comparison imitated by Virg., *Æn.* x. 693, sqq., and by Ovid, *Metam.* ix. 39 :

“Haud secus ac moles, quam magno murmure fluctus
 Oppugnant ; manet illa, suoque est pondere tuta.”

—621. τροφόεντα, like *nourri* in French, for : full, strong, abundant ; see 11, 307. = ἐρεύγεται πρὸς αὐτήν, dash, break with a din against it. — 623. πυρὶ, with the dazzling splendour of the arms ; elsewhere (10, 153 ; 11, 66) χαλκῷ λάμφ' ὥστε στεροπή.—625. See 11, 256.—628. Longinus (*On the Sublime*, ch. 10) compares with this line a passage of Aratus which expresses the same idea (*Phœn.* 299) : ὀλίγον δὲ διὰ ξύλον αἶδ' ἐρύκει, “a thin plank separates them from death ;” (comp. also *Juv.* xiv. 288, 289 :

“Curatoris eget, qui navem mercibus implet
 Ad summum latus, et tabulá distinguitur undá ;”)

and he considers the first “φοβερόν,” the second “μικρὸν καὶ γλαφρόν.” This picture of the terrified passengers and sailors leads H. to apply to the Greeks this comparison, begun at ver. 224, with the intention of representing the furious attack of Hector. In the same way in the comparison which follows, he begins with the words αὐτὰρ ὄγ' (Hector), ὥστε λέων . . ., and ends with this application

32 μυρίαί· ἐν δέ τε τῆσι νομεύς, οὔπω σάφα εἰδὼς
 θηρὶ μαχέσασθαι ἔλικος βοὸς ἀμφὶ φονῆσιν·
 ἦτοι ὁ μὲν πρῶτησι καὶ ὑστατίησι βύεσσιν
 αἰὲν ὁμοστιχάει, ὁ δέ τ' ἐν μέσσοισιν ὀρούσας
 36 βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὡς τότε
 Ἄχαιοι
 θεσπεσίως ἐφόβηθεν ὑφ' Ἑκτορι καὶ Διὶ πατρὶ
 πάντες· ὁ δ' οἶον ἔπεφνε Μυκηναῖον Περιφήτην,
 Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθέως ἄνακτος
 40 ἀγγελίης οἴχνεσκε βίῃ Ἡρακλεΐῃ·
 τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
 παντοίας ἀρετάς, ἡμὲν πόδας ἠδὲ μάχεσθαι,
 καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέυκτο·
 644 ὃς ῥα τότε Ἑκτορι κῦδος ὑπέρτερον ἐγγυάλιξεν.
 στρεφθεὶς γὰρ μετόπισθεν, ἐν ἀσπίδος ἄντυγι
 πάλτο,
 τὴν αὐτὸς φορέεσκε ποδηνεκέ, ἔρκος ἀκόντων·
 τῇ ὕγ' ἐνὶ βλαφθεὶς πέσεν ὕπτιος· ἀμφὶ δὲ πῆληξ
 648 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
 Ἑκτωρ δ' ὄξυ νόησε, θέων δέ οἱ ἄγχι παρέστη,
 στήθεϊ δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγύς ἐταίρων
 κτεῖν· οἱ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ
 ἐταίρου,
 652 χραιομεῖν· αὐτοὶ γὰρ μάλα δείδισαν Ἑκτορα δῖον.

ὡς τότε Ἄχαιοι ἐφόβηθεν ὑφ' Ἑκτορι. — 629. See 9, 8.—631. See 4, 483.—633. *ἄμφι*, see 3, 70, 157.—635. Ἄμα πορεύεται, συνακολουθεῖ, *Sch.* ὁ δέ, the lion.—636. = ἐσθίει, see 4, 345. The construction with which this sentence begins is left incomplete; even the verb is wanting which ought to follow the words ὡς τε λέων βοῦσιν ἐπελθών. After several other traits of the same picture, the construction is resumed at ver. 635 by ὁ δέ τ' ἐν μέσσοισιν ὀρούσας. Then comes the mention of the flight of the herd, which serves as a transition to that of the Greeks. The exterior and grammatical form of the whole sentence is undoubtedly irregular and faulty; but the succession of the ideas and images reproduces exactly the order in which the objects are presented to the mind. — 639. Apollodorus relates that Eurystheus, afraid of the valour of Heraclēs, forbade him to enter into the town of Tiryns, and sent him his orders through Copræus, who is here spoken of. Above, 31, 252, we have seen ἀγγελία τινός with the passive sense of the gen. = ἀγγελία περὶ τινος: here it is the act. sense, ἀγγελία παρὰ Εὐρυσθέως, a message from Eurystheus, which Eurystheus gave. [App. V.] — 640. οἴχνέω = οἴχομαι, see 5, 790. βίῃ Ἡρ., see 2, 658. — 645. On turning to fly, he struck against the rim of his own shield ['on his buckler's border trod.' Cp.], *impedit*. —

- 653 Εἰςωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι
 νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.
 Ἄργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη
 656 τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίησιν ἔμειναν
 ἀθρόοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς
 καὶ δέος· ἀζηχῆς γὰρ ὁμόκλεον ἀλλήλοισιν·
 Νέστωρ αὐτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
 660 λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον
 ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
 ἄλλων ἀνθρώπων· ἐπὶ δὲ μνήσασθε ἕκαστος
 παίδων ἢδ' ἀλόχων καὶ κτήσιος ἢδὲ τοκῆων,
 664 ἡμὲν ὄτεψ ζώουσι καὶ ᾧ κατατεθνήκασιν·
 τῶν ὑπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων
 ἐστάμεναι κρατερῶς· μηδὲ τρωπᾶσθε φόβονδε.
 ὦς εἰπὼν ᾧτρυνε μένος καὶ θυμὸν ἕκαστου.
 668 Τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὤσεν Ἀθήνη
 θεσπέσιον· μάλα δέ σφι φῶς γένητ' ἀμφοτέρωθεν,
 ἡμὲν πρὸς νηῶν καὶ ὁμοίου πολέμοιο.
 Ἐκτορα δὲ φράσαντο βοῆν ἀγαθὸν καὶ ἑταίρους,
 672 ἡμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,
 ἢδ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῆσιν.

647. See 6, 39.—653. We have seen above that there was first a line of ships advanced toward the Trojan camp; then came the tents and open spaces of the Greek camp; lastly, the mass of the fleet, drawn up on the shore. In advancing against the Trojans, under the conduct of Poseidōn, the Greeks turned their back to the first line of ships: when they took to flight, at first they had them *in front*, i. e. they were εἰςωποὶ νεῶν, but by and by the vessels at the outer extremity of the camp [i. e. the first line of vessels] encircled them, περιέσχθον (περιεῖχον); for, passing that line, they entered the space it enclosed. At last the Trojans pursued them thither, τοὶ δ' ἐπέχυντο.—655. The Greeks yield them this line, and make a stand further on, near the tents.—657. = ἐ(σ)κεδάσθησαν. — 663. *Nunc conjugis esto Quisque sua tectique memor*, Virg. — 668, sqq. These six lines were rejected by the Alexandrian critics, because in what precedes there is no mention of a cloud, which troubled the sight of the Greeks; and besides Athênê was detained in Olympus by the strict orders of Zeus. That is true. But if H. had to express: "At this moment a fog, which had till then enveloped the Greek camp, disappeared," he could not have expressed it otherwise than he has done. With him, all atmospheric effects, especially when they influence for good or ill the personages whom he introduces on the stage, are produced by divinities. The disappearance of the fog then may well be attributed to Athênê, a goddess favorable to the Greeks, and who, to effect its dispersion, had no need to quit Olympus.—670. πρὸς πόλεμον, i. e. on the side of the attack, of the Trojans.—671. Ἐνόησαν, Sch.

Ajax defends the ships against Hector and the Trojans. A furious fight arises round the fleet. Hector seizes the ship of Protesilaus and calls for fire; the Trojans dash after him. Ajax retreats; still exhorting the Greeks, and brandishing a pike, he overthrows all who approach to fire the ships.

674 Οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ
 ἐστάμεν, ἔνθα περ ἄλλοι ἀφέστασαν νῆες Ἀχαιῶν·
 676 ἀλλ' ὄγε νηῶν ἴκρι' ἐπώχετο μακρὰ βιβάσθων,
 νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμησιν,
 κολλητὸν βλήτροισι, δυωκαιεικοσίπηχυν.
 Ὡς δ' ὄτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς,
 680 ὄσπ' ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους,
 σεύας ἐκ πεδίοιο μέγα προτὶ ἄστν δίηται
 λαοφόρον καθ' ὁδόν· πολέες τέ ἐθήσαντο
 ἀνέρες ἠδὲ γυναῖκες· ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ
 684 θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέ-
 τονται·
 ὧς Αἴας ἐπὶ πολλὰ θοάων ἴκρια νηῶν
 φοῖτα μακρὰ βιβάς, φωνὴ δὲ οἱ αἰθέρ' ἴκανεν.
 Αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλευεν

678. βλήτρον, a peg.—679, sqq. The ancients accused the poet of having here committed an anachronism; but Eustath. justifies him; observing that H. does not attribute to Ajax the action of mounting on horseback, but merely draws a comparison from a custom “known to him and his contemporaries;” and known, he might have added, to the heroes themselves. We have seen Diomédês and Ulysses on horseback carrying off the coursers of Rhésus. But we must acknowledge that riding was then unknown to the military art, and that they did not use cavalry, properly so called, in their battles. Another critique on this beautiful simile bears on the difference between the object and the terms of the comparison: the horses gallop at full speed, the ships are motionless. I mention it for the purpose of replying by a note of Mad. Dacier, which ought to be applied to a great number of poetical similes: “It is not always necessary that comparisons should be exact in all their particulars. Enough if they agree in the principal points, for which the comparison was made. The one before us is merely made to express the strength and agility of Ajax, who passes lightly from one ship to another, and defends them all at once; and it is entirely just.” —680. The common reading *συναίρεται*, *quum sibi collegit* or *elegit ex multis quattuor equos*, introduces a circumstance somewhat too foreign to the action which is the object of comparison. But a scholium of the Venetian MS. has preserved the true reading, restored by Heyne: οἱ δὲ *συναίρεται*, ἀντὶ τοῦ συζεύξει (read *συζεύξῃ*) ὡς τὸ (10, 499), “Σὸν δ' ἤγειρεν ἱμᾶσιν.” In these two passages *ἀείρω* comes fm *εἶρω* (ἄμα εἶρω), and means *συμπλέκω*, *convincio*, to fasten, yoke together. — 681. *δίεμαι*, to drive, urge, push on. See 7, 197.—

- 688 νηυσί τε καὶ κλισίησιν ἀμυνέμεν. Οὐδὲ μὲν Ἔκ-
 τωρ
 μίμνεν ἐνὶ Τρώων ὀμάδῳ πύκα θωρηκτάων·
 ἀλλ' ὥστ' ὀρνίθων πετεηνῶν αἰετὸς αἴθων
 ἔθνος ἐφορμᾶται ποταμὸν πάρα βοσκομενάων,
 692 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων·
 ὥς Ἔκτωρ ἴθυσε νεὸς κυανοπρώροιο
 ἀντίος αἴσσω· τὸν δὲ Ζεὺς ὥσεν ὀπισθεν
 χειρὶ μάλα μεγάλη, ὠτρυνε δὲ λαὸν ἄμ' αὐτῷ.
 696 Αὐτίς δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη·
 φαίης κ' ἀκμηῆτας καὶ ἀτειρέας ἀλλήλοισιν
 ἄντεσθ' ἐν πολέμῳ· ὥς ἐσσυμένως ἐμάχοντο.
 Τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦτοι Ἀχαιοὶ
 700 οὐκ ἔφασαν φεύξασθαι ὑπέκ κακοῦ, ἀλλ' ὀλέεσθαι·
 Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστου
 νῆας ἐνιπρήσειν, κτενέειν θ' ἦρωας Ἀχαιοῦς.
 Οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν.
 704 Ἔκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,
 καλῆς, ὠκυάλου, ἢ Πρωτεσίλαον ἔνεικεν
 εἰς Τροίην, οὐδ' αὐτίς ἀπήγαγε πατρίδα γαῖαν.
 Τοῦπερ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρώες τε
 708 δῆρουν ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοίγε
 τόξων αἰκᾶς ἀμφὶς μένον, οὐδέ τ' ἀκόντων,
 ἀλλ' οἷγ' ἐγγύθεν ἰστάμενοι, ἕνα θυμὸν ἔχοντες,
 ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο,
 712 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.
 Πολλὰ δὲ φάσγανα καλά, μελάνδετα, κωπήεντα,
 ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπὸ
 ὤμων
 ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα.
 716 Ἔκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει,
 ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν·

690. See 2, 839.—693. = ἤει ἰθύς (construed with gen.), directed his course, rushed against . . . —705. Τῆς ταχέως πλεύσεως, Sch.—709. Τὰς ὀρμάς, Sch. Fm αἴσσω.—713. μελάνδετα means 'black-handled.' κωπήεντα, 'with stout hilts or guards,' is not redundant. Compounds in δετός indicate the material in which the object is mounted, or chased, so that μελάνδετος properly means nothing but *mounted in black*, having a black mounting, which still does not express simply the handle. The explanation σιδηρόδετος (mounted on iron, for the blade was of brass) would be more probable if H. gave iron the epith. μέλας, and not that of αἴθων and πολίος.—716. = πρύμνης.

- 718 Οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν·
 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν,
 720 νῆας ἐλεῖν, αἱ δὲυρο θεῶν ἀέκητι μολοῦσαι
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων·
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρύμνησι νέεσσιν
 αὐτόν τ' ἰσχανάασκον ἐρητύοντό τε λαόν.
 724 Ἄλλ' εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύοπα Ζεὺς
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.
 Ὡς ἔφαθ'· οἳ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν
 ὄρουσαν.
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
 728 ἄλλ' ἀνεχάζετο τυτθόν, οἰόμενος θανέεσθαι,
 ἄθρηνον ἔφ' ἐπταπόδην, λίπε δ' ἴκρια νηὸς εἴσης.
 Ἐνθ' ἄρ' ὄγ' ἐστήκει δεδοκημένος, ἔγχεϊ δ' αἰεὶ
 Τρῶας ἄμυνε νεῶν, ὅστις φέροι ἀκάματον πῦρ·
 732 αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλευεν·
 ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρης,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 ἢ τίνας φαμεν εἶναι ἀοσσητῆρας ὀπίσσω,
 736 ἢ τί τεῖχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι;
 οὐ μὲν τι σχεδὸν ἐστὶ πόλις πύργοις ἀραρυῖα,
 ἢ κ' ἀπαμυναίμεσθ' ἑτεραλκῆα δῆμόν ἔχοντες·
 ἄλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
 740 πόντῳ κεκλιμένοι, ἐκὰς ἡμεθα πατρίδος αἴης.
 Τῷ ἐν χερσὶ φόως, οὐ μιλίχρη πολέμοιο.

—719. πάντων ἄξιον, *quantis praeiis*.—720. *Invitis diis*. The powerful aid of Zeus induces Hector to believe this.—721. The names of the γέροντες are found 3, 146, sqq. — 729. θρῆνος means a footstool, a small stool or *low bench* placed at the foot of a high chair (θρόνος). In Att. Greek θρᾶνος is the proper word for ‘a bench of rowers placed at the stern.’ Here θρῆνος has plainly the same meaning. The middle of the deck being usually *raised*, there would be between this and the rower’s bench below it, a relation similar to that between the θρόνος and the footstool.—730. Ἐπιτηρῶν, *Sch.*—735. See 254. Virg. has taken both the metrical structure of this line and the thought expressed in it from H., when he makes Mnestheus say (ix. 781):

“ quo deinde fugam, quo tenditis ? inquit.
 Quos alios muros, quae jam ultra moenia habetis ? ”

—738. ἑτεραλκῆ δῆμον, who can carry the might (of victory) to the opposite side, cause the victory to change sides ; can turn the tide of victory. See 7, 26. — 740. Driven back to the sea-shore. See 5, 356. — 741. Διὸ ἐν ταῖς χερσὶν ἡμῶν καὶ τῷ μάχεσθαί ἐστιν



ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Π.

roclus implores Achilles, if he will not fight himself, to allow aid the Greeks. Achilles yields, but bids Patroclus content himself with driving back the Trojans from the ships.

Ὡς οἱ μὲν περὶ νηὸς εὐστέλμοιο μάχοντο·
Ἰάτροκλος δ' Ἀχιλῆϊ παρίστατο, ποιμένι λαῶν,
ἄκρουα θερμὰ χέων, ὥστε κρήνη μελάνυδρος,
τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ.
ὄν δὲ ἰδὼν ᾤκτειρε πυδάρκης δῖος Ἀχιλλεύς,
αἱ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτε δεδάκρυσαι, Πατρόκλεις; ἢ ὅτε κούρη
ἠπίη, ἢ θ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
ἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
ακρούεσσα δέ μιν ποτιδέρκεται, ὄφρ' ἀνέληται
ἢ ἵκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις.
Ἴέ τι Μυρμιδόνεσσι πιφαύσκεαι, ἢ ἐμοὶ αὐτῶ;
ἔτιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος;
ὠεῖν μὰν ἔτι φασὶ Μενοίτιον, Ἄκτορος υἱόν,
ὠεῖ δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν·
ὅν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
Ἰὲ σύγ' Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται
ἠυσὶν ἐπι γλαφυρῆσιν ὑπερβασίης ἔνεκα σφῆς;
ἰαύδα, μὴ κεῦθε νόψ' ἵνα εἶδομεν ἄμφω.

Τὸν δὲ βαρυστενάχων προσέφησ, Πατρόκλεις
ἵππεῦ·

ὦ Ἀχιλεῦ Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,

See 9, 14, 15.—7. *δεδακρύνθαι*, to be bathed in tears. *Πατρό-*
voc. of the form *Πατροκλῆς*.—9. See 3, 385.—12. See 10, 202.
Father of Patroclus.—16. *ἀκαχίω* or *ἀκαχέω*, formed fm *ἄχος*,
and mid., to be afflicted about. . . ., with gen. which usually fol-
lows expressing an affection of the mind; thus *Ἀργείων*
εἰσι.—19. See 1, 363.—21. *Πήλεος*, as a dissyllable (see 1,

742 Ἦ, καὶ μαιμώνων ἔφεπ' ἔγχει ὀξυόεντι·

Ἔστις δὲ Τρώων κοίλης ἐπὶ νηυσὶ φέροιτο

744 σὺν πυρὶ κηλείῳ, χάριν Ἔκτορος ὀτρύναντος,
τὸν δ' Αἴας οὔτασκε, δεδεγμένος ἔγχει μακρῷ·
δώδεκα δὲ προπάρειθε νεῶν αὐτοσχεδὸν οὔτα.

ἡ σωτηρία (see 6, 6), οὐκ ἐν προσηνείᾳ οὐδ' ἐν ἀργίᾳ. Sch.—744
= κηλείῳ, 8, 217.

47 οἱ αὐτῷ θάνατόν τε κακὸν καὶ Κῆρα λιτέσθαι.

48 Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἔμωι, Διογενὲς Πατρόκλεις, οἶον εἶπες·

οὔτε θεοπροπίης ἐμπάζομαι, ἦντινα οἶδα,

οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·

52 ἀλλὰ τόδ' αἶνόν ἄχος κραδίην καὶ θυμὸν ἰκάνει,

ὁππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι,

καὶ γέρας ἄψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη·

αἶνόν ἄχος τό μοί ἐστιν, ἐπεὶ πάθον ἄλγεα θυμῷ.

56 Κούρην ἦν ἄρα μοι γέρας ἔξελον υἷες Ἀχαιῶν,

δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,

τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων

Ἀτρείδης, ὡσεὶ τιν' ἀτίμητον μετανάστην.

60 Ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν· οὐδ' ἄρα πως ἦν

ἄσπερχές κεχολῶσθαι ἐνὶ φρεσίν· ἦτοι ἔφην γε

οὐ πρὶν μηνιθμὸν καταπαυσέμεν, ἀλλ' ὁπότε ἂν δὴ

νῆας ἐμὰς ἀφίκηται αὐτῇ τε πτόλεμός τε.

64 Τύνη δ' ὡμοῖν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,

ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι,

εἰ δὴ κυάνειον Τρώων νέφος ἀμφιβέβηκεν

νήυσιν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης

68 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,

Ἀργεῖοι, Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν

θάρσυνος. Οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον

ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους

72 πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων

ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.

Οὐ γὰρ Τυδείδew Διομήδεος ἐν παλάμῃσιν

μαίνεται ἐγχεῖη, Δαναῶν ἀπὸ λοιγὸν ἀμῦναι·

76 οὐδέ πω Ἀτρείδew ὑπὸς ἔκλυον αὐδήσαντος

ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἔκτορος ἀνδροφόνοιο,

Τρωσὶ κελεύοντος, περιάγνυται· οἱ δ' ἀλαλητῷ

340.—55. ἄλγεα, by the evils of war. Achilles means πολλά μογήσαντι, as he expresses it elsewhere. It is the heaviest subject of his anger to have been dishonoured, though he had gone through more battles and more fatigues than any of the other chiefs.—57. See 2, 690.—59. See 9, 648.—60. Προγεγονέναι συμβάντα, Sch. = ἐξῆν. ἰοῦσι. — 64. See 5, 485.—68. = κεκλιμένοι εἰσί, see 15, 740.—71. Αἰεος.—73. See 2, 213.—75. (Ὡς τε) ἀπαμῦναι, (powerfully enough) to. . . . —76. Fm ὄψ, τοα.—77. Ἔκτορος, underst. ὄψ.—78. περιάγνυ-

549 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν,
 ναῖε δὲ παρ Πριάμῳ, ὃ δέ μιν τίεν ἴσα τέκεσσιν·
 552 τὸν ῥ' Ἐκτωρ ἐνένιπτεν ἔπος τ' ἔφατ' ἔκ τ' ὀνό-
 μαζεν·

Οὕτω δὴ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ, ἀνεψιοῦ κταμένοιο;
 οὐχ ὀράας οἶον Δόλοπος περὶ τεύχε' ἔπουσιν;
 556 ἀλλ' ἔπευ· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν
 μάρνασθαι, πρὶν γ' ἢ κατακτάμεν, ἢ κατ' ἄκρης
 Ἴλιον αἰπεινήν ἐλέειν, κτάσθαι τε πολίτας.

Ὡς εἰπὼν ὃ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος
 φῶς.

560 Ἀργείους δ' ὠτρυνε μέγας Τελαμώνιος Αἴας·
 ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
 Αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ πέφανται
 564 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.
 Ὡς ἔφαθ'· οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον,
 ἐν θυμῷ δὲ βάλοντο ἔπος· φράξαντο δὲ νῆας
 ἔρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρῶας ἔγειρεν.

568 Ἀντίλοχον δ' ὠτρυνε βοήν ἀγαθὸς Μενέλαος·
 Ἀντίλοχ', οὔτις σεῖο νεώτερος ἄλλος Ἀχαιῶν,
 οὔτε ποσὶν θάσσων οὔτ' ἄλκιμος ὡς σὺ μάχεσθαι·
 εἴ τινά που Τρώων ἐξάλμενος ἄνδρα βάλοισθα.

572 Ὡς εἰπὼν ὃ μὲν αὐτίς ἀπέσσυτο, τὸν δ' ὀρόθθυεν·
 ἐκ δ' ἔθορε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ,
 ἀμφὶ ἔπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο,
 ἀνδρὸς ἀκοντίσαντος· ὃ δ' οὐχ ἄλιον βέλος ἦκεν·
 576 ἀλλ' Ἴκετάονος υἱὸν ὑπέρθυμον Μελάνιππον,
 νισσόμενον πόλεμόνδε, βάλε στήθος παρὰ μαζόν.
 Δούπησεν δὲ πεσών, τὸν δὲ σκότος ὕσσε κάλυψεν.
 Ἀντίλοχος δ' ἐπόρουσε, κύων ὧς, ὅστ' ἐπὶ νεβρῷ

or, for some time. — 548. See 11, 229.—554. ἐντρέπεσθαι, to return upon oneself: to change; later also, to feel shame. — 555. Οἶον (*quantum, quam acriter*) περὶ τὰ ὄπλα ἀσχολοῦνται, Sch. Περίπειν or περισπεῖν, to occupy oneself about a thing, to pursue, is often found in Hdt.—557. Πρὶν γε ἢ (ἡμᾶς) κατακτάναι (αὐτοῦς), ἢ (ἰκίνοῦς) ἐλεῖν Ἴλιον.—558. Fm κτείνειν.—561, sqq. See 5, 529, sqq.—567. Τῷ κύκλῳ τῶν ἀσπίδων, ταῖς ἀσπίσι, Sch.—570. Fm ταχύς.—571. *Utinam aliquem . . . Si and o si are used in the same way in Lat.*

Ajax is pressed by the Trojans; disarmed by Hector. He retreats. Proteilaus' ship is fired. Achilles sees the flames and hastens Patroclus.

- Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
 δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγαυοὶ
 104 βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ
 πῆληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ,
 καὶ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερὸν ὤμον ἔκαμνευ,
 ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐδ' ἐδύναντο
 108 ἀμφ' αὐτῷ πελεμίξαι, ἐρείδοντες βελέεσσιν.
 Αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσθματι· καὶ δὲ οἱ ἰδρῶς
 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν
 ἀμπνεῦσαι· πάντα δὲ κακὸν κακῷ ἐστήρικτο.
 112 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
 Ἐκτωρ Αἴαντος δόρυ μείλινον, ἄγχι παραστάς,
 πλῆξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὀπισθεν·
 116 ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ· τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.
 Γνωῶ δ' Αἴας κατὰ θυμὸν ἀμύμονα, ρίγησέν τε,
 120 ἔργα θεῶν, ὃ ρὰ πάγχυ μάχης ἐπὶ μῆδεα κείρεν
 Ζεὺς ὑψιβρεμέτης, Τρῶεσσι δὲ βούλετο νίκην·

derst. εἴη or γένοιτο, or else δοίηται. ἐκδύμεναι = ἐκδῦναι.—100. According to rule, it ought to have been λύοιμεν: for λύωμεν expresses that the act is real and present.

105. = ἐκανάχιζε. This whole passage has been imitated by Virg. *Æn.* ix. 806, sqq. Before him Ennius had borrowed from it several traits for the following picture:—

“Undique conveniunt, velut imber, tela tribuno;
 Configunt parmam; tinnit hastilibus umbo,
 Ærato sonitu galeæ: sed nec pote quisquam
 Undique nitendo corpus discernere ferro:
 Semper abundantes hastas frangitque quatitque.
 Totum sudor habet corpus, multumque laborat,
 Nec respirandi fit copia præpete ferro,” &c.

108. ἸΝ οὐκ ἐδύναντο πελεμίξαι (αὐτόν, *statu movere*), ἐρείδοντες βέλεσσιν ἀμφ' αὐτῷ.—111. Word for word: Toil was heaped upon toil (as in the oracle, πῆμ' ἐπὶ πῆματι κεῖται), meaning, there was nothing but toil, infinite toil.—112. See 2, 484.—116. ἀντικρὺ, *prorsus*.—119. We may take ρίγησέν τε as intrans. and as a member of a sentence placed in the midst of another (as we have just seen at ver. 105), or else

- 122 χάζετο δ' ἐκ βελέων. Τοὶ δ' ἔμβαλον ἀκάματον πῦρ
νηϊ θοῆ· τῆς δ' αἴψα κατ' ἀσβέστη κέχυτο φλόξ.
124 Ὡς τὴν μὲν πρύμνην πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
μηρῶ πληξάμενος Πατροκλῆα προσέειπεν·
Ὅρσεο, Διογενὲς Πατρόκλεις, ἵπποκέλευθε·
λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηϊοιο ἰωήν.
128 Μὴ δὴ νῆας ἔλωσι, καὶ οὐκέτι φυκτὰ πέλωνται.
Δύσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω.

Patroclus puts on the arms of Achilles, and yokes his chariot. Achilles harangues his soldiers, commanded by five chiefs; and addresses a prayer to Zeus on behalf of Patroclus, only part of which is heard.

Ὡς φάτο· Πάτροκλος δὲ κορύσσετο νῶροσι
χαλκῶ.

- Κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
132 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν,
ποικίλυν, ἀστερόεντα, ποδώκεος Αἰακίδαο.
Ἄμφι δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
136 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
Εἶλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρει.
140 Ἐγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Αἰακίδαο,
βριθύ, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος
Ἀχαιῶν
πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς·
Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
144 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσι.
Ἴππους δ' αὐτομέδοντα θοῶς ζευγνύμεν' ἄνωγεν,
τὸν μετ' Ἀχιλλῆα ῥήξήνορα τῆε μάλιστα·
πιστότατος δὲ οἱ ἔσκε μάχῃ ἐνὶ μείναι ὀμοκλήν.

attach ἔργα to it, as at 5, 351.—120. See 15, 467.—123. = κατεείχοντο αὐτῆς.—125. “The sight of the flames has more effect upon Achilles than all the prayers and supplications of his friends.” *Mad. Dacier*.—126. See 3, 250. Ἐφ' ἵππων ποιούμενε τὴν κίλευθον, *ισπιαί, Sch.*—127. ἰωή is said properly of the wind; see 4, 276.—128. We have already met with several instances in H. of a plural verb after a neuter substantive.

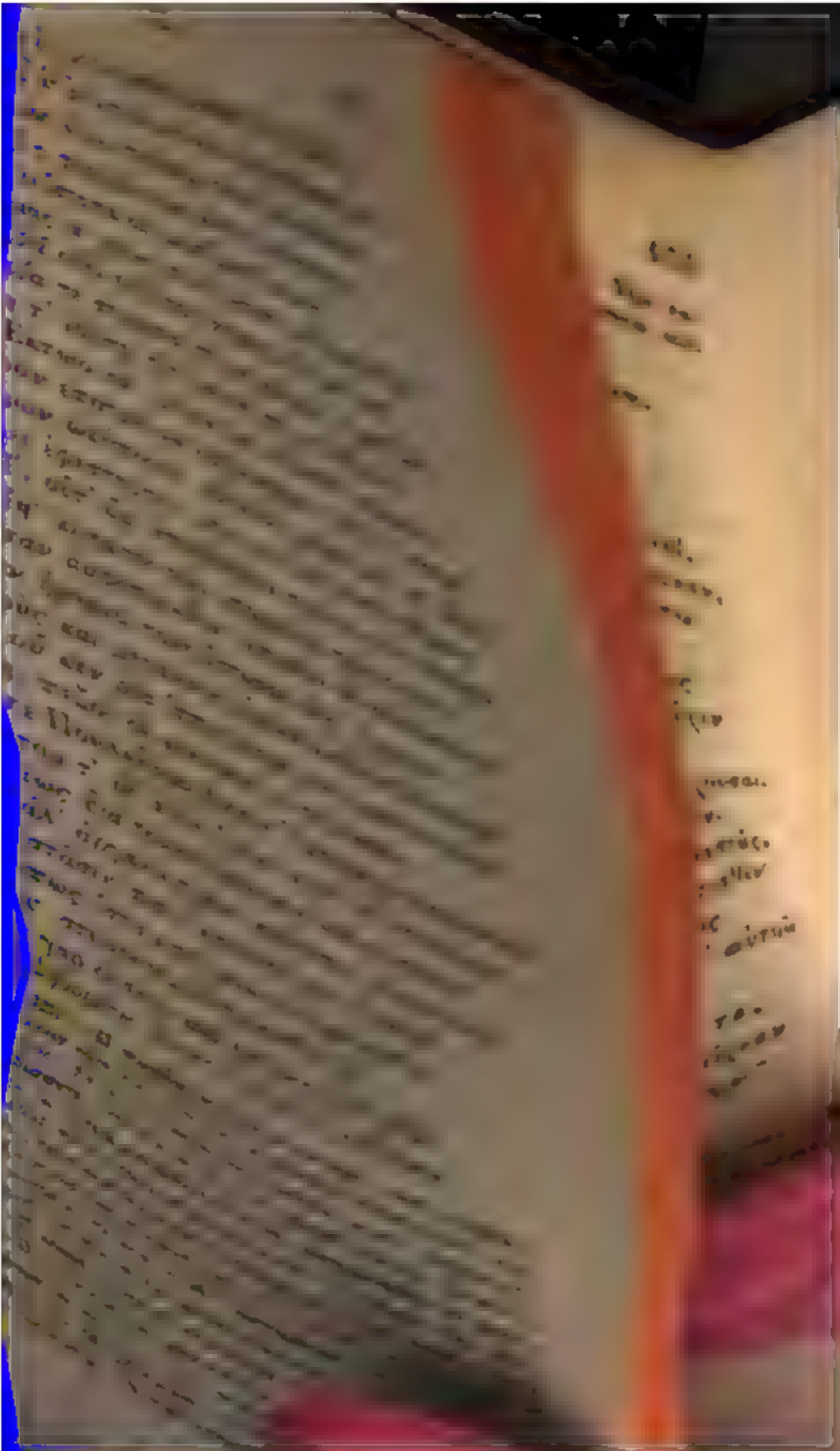
131, sqq. See 3, 330, sqq.—134. Resplendent as a star.—144. A mountain in Thessaly.—145. ζευγνύμεναι has the *v* short; but here

- 148 Τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκίας ἵππους,
 Ξάνθον καὶ Βαλίον, τῷ ἅμα πνοιῆσι πετέσθην·
 τοὺς ἔτεκε Ζεφύρω ἀνέμῳ Ἄρπυια Ποδάργη,
 βοσκομένη λειμῶνι παρὰ ῥόον Ὀκεανοῖο.
- 152 Ἐν δὲ παρηορίησιν ἀμύμονα Πήδασον ἴει,
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς·
 δς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισιν.
 Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλ-
 λεύς
- 156 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δέ, λύκοι ὧς
 ὠμοφάγοι, τοῖσιντε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἷτ' ἔλαφον κεραὸν μέγαν οὔρεσι δρώσαντες
 δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·
- 160 καί τ' ἀγεληδὸν ἴασιν, ἀπὸ κρήνης μελανύδρου
 λάψοντες γλώσσησιν ἀραιῶσιν μέλαν ὕδωρ
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
- 164 τοῖοι Μυρμιδόνων ἠγήτορες ἠδὲ μέδοντες
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο

it is lengthened, being made to rest, as it were, upon the following μ : see note 21. — 148. See 24, 279.—149. According to Apollod. these immortal steeds had been given by Poseidon to Peleus, when he married Thetis.—150. ποδάργη (i. e. πόδας ὠκία) is the proper name of a mare, as Πόδαργος that of a courser of Hector, and of another of Menelaus. The fable of the Harpies, as it was arranged by the poets who sang the Argonautic expedition, is foreign to the Homeric poems. In H. the Harpies appear to be a personification of hurricanes, tempests, and violent winds (θύελλαι). Besides, the name has evidently the same root as ἀρπάζω, to carry off. Such was that Harpy which, under the form of a mare, conceived by Zephyrus the steeds of Achilles; a narrative which expresses, under a mythic form, that they were swift as the wind. (A similar expression, ἀνεμοτρεφὲς ἔγχος, is found II, 256.). Long after this, it was still believed that mares were sometimes impregnated by the wind (see Virg. Georg. iii. 273, sqq.).—152. See 8, 87. The παρήγοροι were placed by the side of those harnessed to the yoke, not in front, as now-a-days; so that they then drove four abreast. See I, 366.—158, sqq. Imitated by Virg. Æn. ii. 355, sqq.—158. ἔλαφον κεραὸν: for the hinds have no horns.—159. In prose ἡ παρειά, of a brute ἡ σιαγών: underst. ἴσσι.—161. Ἀναρρόφήσοντες, Sch. Fm λάπτω. ἀραιά (thin, flat) paints the form which the animal gives to its tongue when it laps [to lap with slender tongues. Cp.].—162. The water is coloured with the blood that clings to their throat. Wolves are represented as gorging themselves with their prey (περιστένεται γαστήρ, angustatur, arclatur venter, περιστενοχωρεῖται): these two circumstances led to the idea of ἐρευγόμενοι αἷμα, eructantes sanguinem. We have expected αἷμα φόνου, which would be regular. In φόνον αἵματος the gen. is qualificative

- 166 ῥώνοντ'· ἐν δ' ἄρα τοῖσιν Ἀρήϊος ἴστατ' Ἀχιλλεύς,
ὄτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
- 168 Πεντήκοντ' ἦσαν νῆες θοαί, ἦσιν Ἀχιλλεὺς
ἔς Τροίην ἠγεῖτο Διὸ φίλος· ἐν δ' ἄρ' ἐκάστη
πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἑταῖροι·
πέντε δ' ἄρ' ἠγεμόνας ποιήσατο, τοῖς ἐπεποίθει,
- 172 σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἤνασσεν.
Τῆς μὲν ἰῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
υἱὸς Σπερχειοῖο, Διυπετέος ποταμοῖο·
ὃν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδώρη,
- 176 Σπερχειῶ ἀκάμαντι, γυνὴ θεῶ εὐνηθεῖσα,
αὐτὰρ ἐπὶ κλησιν Βώρω, Περιήρεος υἱί,
ὅς ῥ' ἀναφاندὸν ὄπυιε, πορῶν ἀπερείσια ἔδνα.
Τῆς δ' ἐτέρης Εὐδωρος Ἀρήϊος ἠγεμόνευεν,
- 180 παρθένιος, τὸν ἔτικτε χορῶ καλὴ Πολυμήλη,
Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργειφόντης
ἠράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
ἐν χορῶ Ἀρτέμιδος χρυσηλακάτου, κελαδεινῆς.
- 184 Αὐτίκα δ' εἰς ὑπερῶ ἀναβάς, παρελέξατο λάθρου
Ἑρμείας ἀκάκητα· πόρεν δέ οἱ ἀγλαὸν υἷον
Εὐδωρον, πέρι μὲν θείειν ταχὺν ἠδὲ μαχητήν.
Αὐτὰρ ἐπειδὴ τόνγε μογοστόκος Εἰλείθυια

for *αιματόεντα*. — 170. *κληῖδες*, benches of rowers. There were no rowers properly speaking; the soldiers rowed.—174. A river of Thessaly, which flows into the Maliac gulf. Such rivers as are rapidly swelled to a great height by the rains and the melting of the snow, are distinguished by the epithet *διυπετής*, lit. fallen from heaven. — 176. *ἀκάμαντι*, indefatigable, expresses what is called in prose *ἀεννάω*, *semper fluenti*, which never dries up during the summer heats. — 177. *ἐπὶ κλησιν*, adverbially: by name. This word is used, in mythological narratives, of the putative father. *Periêres* was the son of *Æolus*. — 178. See 9, 146. — 180. *ἰσδορεῖς pulchra, insignis*. — 181. *κρατὺς*, adj. applied only to *Hermês* (= *κρατερός*); see 24, 345. — 182. See 7, 241. — 183. *ἠλακάτη*, a reed, here an arrow, as *arundo* in Latin. *Καλλιτόξου*, *Scâ*. See 1, 37. *κελαδεινῆ*, the shouting, is another epithet of *Artëmis* applied to the noise of the chase (*κέλαδον*, 9, 547, à propos to the Calydonian hunt).—184. See 2, 514. — 185. = *ἀκακήτης*, who does no harm; for 'benefactor:' for, in Greek, the negation of a quality commonly implies a pretty high degree of the opposite quality. It is a peculiarity of the language, due to the lively imagination of the Greeks. In similar cases, the force of the Greek negative may be generally given by *by no means* [or *by not, no*: e. g. that is *not bad* advice; he is *no* fool], e. g. *οὐκ ἀφύης ἐστι*, he is *by no means* without wit. Elsewhere *Hermês* is called *ἑριούνιος* (24, 457, i. e. *μεγωφελής*, fm *ἑρι, calde*, and *ὀνίνημι*), *δῶτωρ ἰάων*, *dator bonorum*, &c.—186. = *θειν*.



- 220 πρόσθεν Μυρμιδόνων πολεμιζέμεν. Αὐτὰρ Ἀχιλ-
 λεύς
 βῆ ῥ' ἴμεν ἐς κλισίην· χηλοῦ δ' ἀπὸ πῶμ' ἀνέφυγεν
 καλῆς, δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐὺ πλήσασα χιτώνων,
 224 χλαινάων τ' ἀνεμοσκεπέων, οὔλων τε ταπήτων.
 Ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
 οὔτε τεψ σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.
 228 Τό ρα τότε ἐκ χηλοῖο λαβῶν ἐκάθηρε θεείῳ
 πρῶτον, ἔπειτα δὲ νίψ' ὕδατος καλῆσι ῥοῆσιν·
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον·
 εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον,
 232 οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραυνον·
 Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναίων,
 Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ
 σοὶ ναίουσ' ὑποφῆται, ἀνιπτόποδες, χαμαιεῦναι.

English 'this door *shuts well*.'—215, sqq. See 13, 131, sqq.—221. See 24, 228.—224. In the Od. ἀλεξανίμων.—227. In prose, ὅτι μὴ except,—228. Sulphur was regarded by the ancients as a means of purification. We also find this mentioned in the Old Testament (Job xviii. 15). "I believe (says Dugas Montbel) that this property attributed to sulphur comes from the smell, which a thunderbolt leaves after it, when it has fallen. H. often mentions this sulphurous smell, which a thunderbolt spreads (8, 135, sqq.). Hence too, perhaps, sulphur derives its name of θεῖον, Ionicè θείιον, *divine*.—231. See 24, 306.—233. The voc. ἄνα (fm ἀναξ), is only used in addressing a divinity.—234. "Dôdôna was situated to the North of Thessaly; and Zeus is here called *Pelasgio*, because Thessaly was anciently inhabited by Pelasgi, and was called *Pelasgia*. The *Selli* were not priests, who served a temple, but veritable *prophets* or *interpreters*, ὑποφῆται, who predicted the future, or explained the will of god, either by the agitation of the branches, or by the noise which the wind made in the oak consecrated to Zeus, as is proved by a passage of the Od. (14, 327), where Odysseus (Ulysses), unknown to Eumæus, says, in speaking of himself: "He told me that Odysseus (Ulysses) was gone to Dôdôna to learn from the lofty-haired oak the wish of Zeus." *Dugas Montb.* They called προφῆται (*qui profantur*) those who delivered oracles by the immediate inspiration of Zeus: thus Apollo was προφήτης Διός, but his priests were ὑποφῆται, *under prophets*, so to speak, who did not derive the oracles immediately from the fountain-head. The *Selli* are called ὑποφῆται, because Zeus revealed the destinies, not by addressing himself to them, but by the agitation or noise of the oaks, which in this case held the place of προφῆται. This has been very well explained by Mad. Dacier.—235. These priests appear to have been the depositaries of the traditions, the representatives of primitive life, anterior to any kind of civilization. Such

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Π.

Patroclus implores Achilles, if he will not fight himself, to allow him to aid the Greeks. Achilles yields, but bids Patroclus content himself with driving back the Trojans from the ships.

Ὡς οἱ μὲν περὶ νηὸς εὐστέλμοιο μάχοντο
Πάτροκλος δ' Ἀχιλῆϊ παρίστατο, ποιμένι λαῶν,
δάκρυα θερμὰ χέων, ὥστε κρήνη μελάνυδρος,
4 ἦτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
Τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Τίπτε δεδάκρυσαι, Πατρόκλεις; ἦ ὅτε κούρη
8 νηπίη, ἦθ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
εἴανού ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
δακρυόεσσα δὲ μιν ποτιδέρκεται, ὄφρ' ἀνέληται·
τῇ ἴκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις.
12 Ἥέ τι Μυρμιδόνεσσι πιφαύσκεαι, ἦ ἔμοι αὐτῷ;
ἦέ τιν' ἀγγελίην Φθίης ἔξ ἔκλυες οἶος;
ζῶειν μὰν ἔτι φασὶ Μενοίτιον, ἄκτορος υἱόν,
ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν·
16 τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
Ἥέ σύγ' Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται
νηυσὶν ἐπι γλαφυρῆσιν ὑπερβασίης ἔνεκα σφῆς;
ἔξαύδα, μὴ κεῖθε νόψ' ἵνα εἶδομεν ἄμφω.
20 Τὸν δὲ βαρυστενάχων προσέφησ, Πατρόκλεις
ἱππεῦ·
ὦ Ἀχιλεῦ Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,

3, 4. See 9, 14, 15.—7. δεδακρύνθαι, to be bathed in tears. Πατρόκλεις, voc. of the form Πατροκλήης.—9. See 3, 385.—12. See 10, 202.—14. Father of Patroclus.—16. ἀκαχίζω or ἀκαχέω, formed fm ἄχος, pass. and mid., to be afflicted about. . . ., with gen. which usually follows verbs expressing an affection of the mind; thus Ἀργείων ὀλοφύρεαι.—19. See 1, 363.—21. Πήλεος, as a dissyllable (see 1,

- 260 εἰνοδίους, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες,
 [αἰεὶ κερτομέοντες, ὁδῶ ἐπι οἰκί' ἔχοντας,]
 νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν·
 τοὺς δ' εἶπερ παρά τις τε κίων ἄνθρωπος ὑδίτης
- 264 κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 πρῶσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι·
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἐχέοντο· βοῆ δ' ἄσβεστος ὀρώρει.
- 268 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·
 Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλῆος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 ὡς ἂν Πηλεΐδην τιμήσομεν, ὅς μὲγ' ἄριστος
- 272 Ἀργείων παρὰ νηυσί, καὶ ἀγχέμαχοι θεράποντες·
 γυνῶ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.
 Ὡς εἰπὼν ὠτρυνε μένος καὶ θυμὸν ἐκάστου.
- 276 Ἐν δ' ἔπεσον Τρώεσσι ἀολλέες· ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὔσαντων ὑπ' Ἀχαιῶν.
 Τρῶες δ' ὡς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
- 280 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες,
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλείωνα
 μηνιθμὸν μὲν ἀπορρῖψαι, φιλότητα δ' ἐλέσθαι·
 πάπτηνεν δὲ ἕκαστος, ὕπη φύγοι αἰπὺν ὄλεθρον.
- 284 Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῶ
 ἀντικρὺ κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο,
 νῆϊ πάρα πρύμνη μεγαθύμου Πρωτεσιλάου·
 καὶ βάλε Πυραίχμην, ὅς Παίονας ἵπποκορουστάς
- 288 ἤγαγεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος·
 τὸν βάλε δεξιὸν ὦμον· ὁ δ' ὕπτιος ἐν κονίεσσι

259, sqq. See a similar comparison 12, 167.—260. Τοῖς ἐν τῇ ὁδῷ οἰκοῦσιν, τοῖς τὴν σφηκιὰν ἔχουσι παρὰ τὴν ὁδόν, Sch. ἐριδμαίνωσιν, to irritate, is only found here; in other poets this verb signifies *certare*. ἔθοντες. See 9, 540.—261. A line almost unanimously rejected.—262. = τιθείασιν.—264. δέ. See 1, 137. There is here a new example of grammatical irregularity joined to a rigorous exactness as far as the sense is concerned: the “wasps having great courage—each advances and defends its young.” The quality is common to all, the action belongs to each individually.—272. “Id est, καὶ οὐ θεράποντες εἰσὶν ἀγχέμαχοι, et cuius ministri cominus pugnant, hoc est: sunt fortissimi.” Bth.—277. See 2, 334.—284. See 15, 704, sqq.—288. Axios, a river of Macedonia, which falls into the Thermoic gulf;

- 290 κάππεσεν οἰμῶξας· ἔταροι δέ μιν ἀμφεφόβηθεν
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν,
 292 ἠγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
 Ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
 Ἡμιδαῆς δ' ἄρα νηῆς λίπετ' αὐτόθι· τοὶ δ' ἐφόβηθεν
 Τρῶες θεσπεσίῳ ὁμάδῳ· Δαναοὶ δ' ἐπέχυντο
 296 νῆας ἀνὰ γλαφυράς· ὄμαδος δ' ἀλῖαστος ἐτύχθη.
 Ὡς δ' ὄτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
 κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,
 ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
 300 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος
 αἰθήρ·
 Ὡς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆϊον πῦρ
 τυτθὸν ἀνέπνευσαν· πολέμου δ' οὐ γίγνεται ἔρωή.
 Οὐ γὰρ πώ τι Τρῶες Ἀρηιφίλων ὑπ' Ἀχαιῶν
 304 προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκη.

The Trojans fall before the Greeks. Ajax seeks out Hector. The Trojans in disorder repass the fosse. Patroclus pursues and cuts them in pieces. Sarpedon animates his Lycians, and charges upon Patroclus. Zeus pities his son, who rushes upon death. Hêrê claims his impartiality.

- *Ενθα δ' ἀνὴρ ἔλεν ἄνδρα, κεδασθείσης ὑσμίνης,
 ἠγεμόνων. Πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς
 308 αὐτίκ' ἄρα στρεφθέντος Ἀρηιλύκου βάλε μηρὸν
 ἔγχει ὀξύεντι, διαπρὸ δὲ χαλκὸν ἔλασεν·
 ῥῆξεν δ' ὀστέον ἔγχος· ὁ δὲ πρηνῆς ἐπὶ γαίῃ
 κάππεσ'. Ἀτὰρ Μενέλαος Ἀρήϊος οὔτα θόαντα,
 312 στέρνον γυμνωθέντα παρ' ἀσπίδα· λῦσε δὲ γυῖα.
 Φυλείδης δ' Ἄμφικλον ἐφορμηθέντα δοκεύσας,
 ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
 μυὼν ἀνθρώπου πέλεται· περὶ δ' ἔγχεος αἰχμῆ
 316 νεῦρα διεσχίσθη· τὸν δὲ σκότος ὄσσε κάλυψεν.
 Νεστορίδαι δ', ὁ μὲν οὔτας Ἀτύμνιον ὀξείι δουρί,
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·

now *Vistritza*.—290. = ἀμφὶ αὐτὸν ἐφοβήθησαν (i. e. ἔφυγον).—
 291. *Ἐν ἐνίημι*.—298. Ὁ ἀστραπᾶς ἀγείρων, *Apollon*.—299. = ἐφά-
 νησαν. This comparison attaches to the idea of safety implied in *φῶς*,
λυτ.—302. Ἐρωή, here and at 17, 761, holds for its meaning to *ἔρωέω*
 explained 13, 57, and 2, 179 : *cessatio*. — 304. *Effusè*.

306. See 15, 328.—314. The calf.—316. "Docent medici, arteria po-

- 319 ἤριπε δὲ προπάροιθε· Μάρις δ' αὐτοσχεδὰ δουρὶ
 320 Ἀντιλόχῳ ἐπόρουσε, κασιγνήτοιο χολωθείς,
 στὰς πρόσθεν νέκυος· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεξάμενος, πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῆ
 324 δρύψ' ἀπὸ μυώνων, ἀπὸ δ' ὀστέον ἄχρις ἄραξεν.
 Δούπησεν· δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν.
 Ὡς τῶ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς Ἑρεβος, Σαρπηδόνοσ ἐσθλοὶ ἐταῖροι,
 328 νῆες ἀκοντισταὶ Ἀμισωδάρου· ὅσ ῥα Χίμαιραν
 θρέψεν ἀμαιμακίτην, πολέσιν κακὸν ἀνθρώποισιν·
 Αἴας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας
 ζῶν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι
 332 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
 Πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.
 Πηνέλεωσ δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ
 336 ἤμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω·
 τῶ δ' αὖτις ξιφέεσσι συνέδραμον. Ἔνθα Λύκων μὲν
 ἵπποκόμου κόρυθος φάλον ἤλασεν· ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὐατος αὐχένα θεῖνεν
 340 Πηνέλεωσ, πᾶν δ' εἴσω ἔδυσ ξίφος, ἔσχεθε δ' οἶον
 δέρμα· παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖσ ποσὶ καρπαλίμοισιν,
 νύξ', ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον.
 344 Ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 Ἴδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλείϊ χαλκῶ
 νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησεν
 νέρθεν ὑπ' ἐγκεφάλοιο· κέασσε δ' ἄρ' ὀστέα λευκά·
 348 ἐκ δ' ἐτίναχθεν ὀδόντες· ἐνέπλησθεν δὲ οἱ ἄμφω
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας
 πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν.

plitis succisa, sequi mortem ex hæmorrhagia." *Heyme*.—322. Πρὶν οὐτάσαι, sc. τὸν Ἀντίλοχον. — 323. ὦμον depends on ὀρεξάμενος. ἄφαρ, *statim*.—324. See 4, 522.—328. King of Lycia. On the *Chimæra*, see 6, 179.—329. ἀμαιμακίτην, see *ibidem*.—331. See 6, 39 — 332. *Fero ferrum in pulmone tepescit*, *Virg.*—336. See 5, 287. μέλεον, *frustra*; see 10, 480.—339. Ἐκλάσθη, *Sch.*—341. Παρεκρεμάσθη, *Sch.*—342. Acamas, son of Anténôr (2, 823), and not Acamas, chief of the Thracians (*ibid.* 844), who has already fallen under the spear of Ajax, 6, 5, sqq.—347. κέάζω and κεδάζω or κεδάννυμι (*σκειδάννυμι*) are two verbs of the same root, but distinct by custom, which is thus analyzed by

- 351 Οὔτοι ἄρ' ἠγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.
 352 Ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν
 σίνται, ὑπὲκ μῆλων αἰρεύμενοι, αἴτ' ἐν ὄρεσσιν
 ποιμένος ἀφραδίησι διέτμαγεν· οἱ δὲ ἰδόντες
 αἴψα διαρπάζουσιν ἀνάγκιδα θυμὸν ἐχούσας·
 356 ὡς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο
 δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.
 Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἐκτορι χαλκοκορυστῇ
 ἴετ' ἀκοντίσσαι· ὁ δὲ ἰδρεῖη πολέμοιο,
 360 ἀσπίδι ταυρεῖη κεκαλυμμένος εὐρέας ὤμους,
 σκέπτει ὕιστῶν τε ροῖζον καὶ δοῦπον ἀκόντων.
 Ἥ μὲν δὴ γίγνωσκε μάχης ἑτεραλκέα νίκη·
 ἀλλὰ καὶ ὡς ἀνέμιμνε, σάω δ' ἐρήρας ἐταίρους.
 364 Ὡς δ' ὄτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν
 εἴσω
 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνη·
 ὡς τῶν ἐκ νηῶν γένετο ἰαχὴ τε φόβος τε·
 οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἐκτορα δ' ἵπποι
 368 ἔκφερον ὠκύποδες σὺν τεύχεσι· λείπε δὲ λαὸν
 Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρουκεν.
 Πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι
 ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων·

Sptzn. : “Κίασσε τι *perrupit*, ἐκίδασσε *disjicit*, *dissipavit* solet significare. Itaque illud lignatorum, fulminis et vulneris, hostile caput vel os perrumpentis, est ; κίασσε contra disjectis aciei ordinibus, Achivis in reditu dissipatis, et aliis similibus tribui solet.”—350. See 9, 433.—352. Ἐπιχράειν τινί, to throw oneself, fall upon. . . .—353. *Lupi raptores*. Virg. αἰρούμενοι (ταύτας) αἶ . . .—354. See 1, 531.—357. “Intellige de foedis clamoribus fugientium.” *Heyne*. *Æschylus* (*Septem contra Thebas*, 867) applies this epithet to the song of the Fury : τὸν δυσκέλαδον ὕμνον Ἐρινύος. *Hesiod* designates envy by ζῆλος δυσκέλαδος, κακόχαρτος, στυγερώπης. — 358. *Ajax ille* (ὁ) *magnus*, the son of *Telamon*.—361. σκέπτομαι, to observe, and, by extension, to guard oneself from a thing.—362. See 7, 26.—363. = ἰσάω, fm σαόω (σώζω), formed as from a primitive σάωμι. ἀνέμιμνε, held good, resisted from time to time, at intervals, a sense implied by ἀνά.—364. Mount Olympus is here meant ; see 297.—365. ἐξ αἰθέρος, after serene weather ; μετὰ τὴν αἰθρίαν, *Sch.* But αἰθήρ (fem. in H.) is nowhere put for αἰθήρη, *serenitas*. It will therefore be more exact to explain : *it nubes (mota or impulsa) ex æthere*, as the seat of Zeus, who excites the storm. τείνη, *intendit*.—367. Ἀτάκτως, ἀκόσμως διεπέρων τὴν τάφρον, *Eustath.* This is what grammarians call the imperf. *de conatu*. — 368. σὺν τεύχεσι is not unmeaning. Many fugitives throw away their arms.—370. See 15, 354.—371. See 6, 40. The dual for the plur. is here explained by the consideration,

- 372 Πάτροκλος δ' ἔπετο, σφεδανὸν Δαναοῖσι κελεύων,
 Τρωσὶ κακὰ φρονέων· οἱ δὲ ἰαχῇ τε φόβῳ τε
 πάσας πλησαν ὁδοῦς, ἐπεὶ ἄρ' τμάγην· ὕψι δ' ἄελλα
 σκίδναθ' ὑπὸ νεφέων· τανύοντο δὲ μώνυχες ἵπποι
 376 ἄφορρόν προτὶ ἄστνυ νεῶν ἄπο καὶ κλισιάων.
 Πάτροκλος δ' ἤ πλείστον ὀρινόμενον ἶδε λαόν,
 τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἔπιπτον
 πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνεκυμβαλίαζον.
 380 Ἄντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι,
 [ἄμβροτοι, οὐς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα,]
 προσσω ἰέμενοι· ἐπὶ δ' Ἔκτορι κέκλετο θυμός·
 ἴετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
 384 Ὡς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
 ἡματ' ὀπωρινῶ, ὅτε λαβρότατον χεεὶ ὕδωρ
 Ζεὺς, ὅτε δὴ ῥ' ἄνδρεςσι κοτεσσάμενος χαλεπὴν,
 οἱ βίῃ εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας,
 388 ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
 τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
 πολλὰς δὲ κλιτῦς τότε ἀποτμήγουσι χαράδραι,
 ἐς δ' ἄλα πορφυρέην μεγάλα στενάχουσι ῥέουσαι
 392 ἐξ ὀρέων ἐπὶ κάρ' μινύθει· δέ τε ἔργ' ἀνθρώπων
 ὧς ἵπποι Τρωαὶ μεγάλα στενάχοντο θέουσαι.

that each chariot was yoked with two horses.—372. See 11, 165.—374. Ἐπειδὴ διεσκεδάσθησαν, *Sch.*; see 354. ἄελλα is here explained by 'a whirlwind of dust,' according to a comparison at 23, 365, 366. See also 3, 13. — 378. See 15, 448. — 379. Ἄνετρέποντο ἐπὶ τὴν κίφαλήν, παρὰ τὸ κύμβαχος (5, 586). *Sch.* It would be difficult to give a reason for this change of χ into λ. We shall, therefore, do better to hold to the derivation of the word fm κύμβαλον: *evvertebantur cum acuto sonitu*. It is by the ἀνά that the idea of change is implied. Another verb applied to the noise of chariots (11, 160), κείν' ὄχρα κροτάλιζον, recalls the κρόταλον, the castanet. — 381. A line not found in the best MSS.; see 867. — 382. Θυμός, ὁ τοῦ Πατρόκλου κατὰ τοῦ Ἐκτορος, *Eustath.* — 384. Second perf. with intrans. signif., to be surcharged. — 386, sqq. The idea that injustice and insolent iniquity are punished and expiated by deluges, is met with in the mythology of a great number of nations. Buttm., in an excellent memoir, has collected all the creeds and traditions concerning the deluge. — 387. Οἱ κακῶς (here the sense of βίῃ, = βιαίως) κρίναντες σκολιάς ποιήσωσι τὰς θέμιστας, *Sch.* The opposite is ἰθίαι δίκαι, *sententiae rectae*. κρίνωσι, aor. — 388. ὅπιν, the look, observation; hence *vindicta*, the avenging justice of the gods; the only meaning of this word in H. The verb ὀπιζέσθαι means, to respect, to fear. — 390. = κλιτῦας, slope, declivity of a hill or bank [*sweep many a green declivity away*. *Cr.*]. — 392. As

394 Πάτροκλος δ' ἐπεὶ οὖν πρώτας ἐπέκερσε φάλαγγας,
 ἄψ' ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόλῃος
 396 εἶα ἰεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺ
 νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
 κτεῖνε μεταίσσων, πολέων δ' ἀπετίνυτο ποινήν.
 *Ενθ' ἦτοι Πρόγροον πρῶτον βάλε δουρὶ φαεινῶ,
 400 στέρνον γυμνωθέντα παρ' ἀσπίδα· λῦσε δὲ γυῖα·
 δούπησεν δὲ πεσών. Ὁ δὲ θέστορα, Ἦνοπος υἱόν,
 δεύτερον ὀρμηθεῖς—ὁ μὲν εὐξέστω ἐνὶ δίφρῳ
 ἦστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
 404 ἠνία ἠΐχθησαν—ὁ δ' ἔγχει νύξε παραστάς
 γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πείρεν ὀδόντων·
 ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὡς ὅτε τις φῶς,
 πέτρῃ ἐπιπροβλήτι καθήμενος, ἱερὸν ἰχθύν
 408 ἐκ πόντοιο θύραζε λίνῳ καὶ ἦνοπι χαλκῶ.
 ὡς ἔλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῶ,
 καδ δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε
 θνμός.

Αὐτὰρ ἔπειτ' Ἐρύλαον ἐπεσσύμενον βάλε πέτρῳ
 412 μέσσην κακ' κεφαλὴν· ἢ δ' ἀνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῆ· ὁ δ' ἄρα πρηνῆς ἐπὶ γαίῃ
 κάππεσεν· ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 Αὐτὰρ ἔπειτ' Ἐρύμαντα καὶ Ἀμφοτερόν καὶ Ἐπάλ-
 την,
 416 Τληπόλεμόν τε Δαμαστορίδην, Ἐχίον τε Πύριν τε
 Ἴφέα τ' Εὐϊππὸν τε καὶ Ἀργεάδην Πολύμηλον,
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

in Lat. *in caput*, = *procapites*. — 394. *Incidit*. “Patroclus here remembers that he has contravened the orders of Achilles in pushing the Trojans so far. He therefore returns, and confines himself between the Simois, the ships, and the wall of the Greeks, which was breached in several places, but subsisted still in others.” *Mad. Dacier*. — 395. Ὁπίσω καὶ ἀνάπαλιν, *Eustath.* — 398. Δίκην εἰσεπράττετο, *Sch.* — 403. See 5, 823. Συσταλείς, *Sch.* = ἐξεπλάγη. — 406. *Traxit cum hasta prehensa super sellam*, *Sptz.* The lance which had pierced him, was still fixed in his body: hence the poet says: δουρὸς ἐλὼν (αὐτόν), “he took him by the lance,” as we have 1, 197, κόμης ἔλε Πηλείωνα, she seized Achilles by the hair.—407. ἱερὸν, ἦται μέγαν, *Sch.* An extraordinary fish, such as they believed consecrated to the divinity of the sea. It is thus that we must understand the explanation of Apollonius: τὸν ἄνετον, “a fish which one lets go” (fm ἀνίημι). For the rest, it was a question long agitated among grammarians, what was the ordinary name of the ἱερὸς ἰχθύς. — 409. Fm χαίνω, *hio.* — 412. See 347. — 419. Who

- 419 Σαρπηδὼν δ' ὡς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους
 420 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας,
 κέκλειτ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν
 Αἰδῶς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἔστε.
 Ἄντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὕφρα δαεῖω,
 424 ὅστις ὕδε κρατέει· καὶ δὴ κακὰ πολλὰ ἔοργεν
 Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.
 Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
 428 Οἱ δ', ὡστ' αἰγυπιοὶ γαμψώνυχες, ἀγκυλοχεῖλαι,
 πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
 ὡς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν.—
 Τοὺς δὲ ἰδὼν ἐλέησε Κρόνου παῖς ἀγκυλομήτεω,
 432 Ἦρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·
 ὦ μοι ἐγὼν, ὅτε μοι Σαρπηδόνα, φίλτατον ἀν-
 δρῶν,
 μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.
 Διχθὰ δέ μοι κραδίη μέμονε, φρεσὶν ὀρμαίνοντι,
 436 ἢ μιν ζῶν ἐόντα μάχης ἄπο δακρυόεσσης
 θείῳ ἀναρπάξας Λυκίης ἐν πίονι δήμῳ,
 ἢ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.
 Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἦρῃ·
 440 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
 Ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
 ἄψ' ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;

had no *μίτρα* under his cuirass, but only the *χιτών*: see 4, 132. — 422. See 5, 787. *θοός*, valiant, courageous. — 428. *Adunais rostris*. — 430. From *κίκληγα* should come *κεκληγότες*. The other form (here and 17, 756, 759) is a fusion of the perf. and 2nd aor. — 433, sqq. Plato (*Repub.* iii., p. 388) expresses himself thus on the occasion of these two verses: “‘If our youths, my dear Adimantus, listen seriously to such discourses, if they do not ridicule them as unworthy of those who hold them, it will be difficult for them, being but men, to believe, with respect to themselves, that these words are unworthy of them, and to blame themselves, when they are led to speak or act thus. On the contrary, they will abandon themselves without shame, and without effort, to these groanings and complaints, every time they experience the slightest check or disappointment.’” Plato here treats a very natural and very legitimate sentiment as an unworthy weakness, considering that the Greeks lent to their divinities the passions of men.” *Dugas Month.*—434. *μοῖρα* (*ἴστι*).—435. *μέμονε*, tends . . ., inclines towards two things at once (and cannot decide). See 5, 482. —438. *δαμάσω*, in the sense of *τάσω δαμῆναι*.—442. *δυσηχής* is an epithet of death (says Apollonius) *διὰ τὰς γινομένης οἰμωγὰς καὶ*

- 443 ἔρδ', ἀτὰρ οὐ τοὶ πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 444 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κε ζῶν πέμψης Σαρπηδόνα ὄνδε δόμονδε,
 φράζευ, μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
 πέμπειν δὲ φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης.
 448 Πολλοὶ γὰρ περὶ ἄστνυ μέγα Πριάμοιο μάχονται
 υἱέες ἀθανάτων, τοῖσιν κότον αἶνον ἐνήσεις.
 Ἄλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ,
 ἦτοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ
 452 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι·
 αὐτὰρ ἐπὴν δὴ τόνγε λίπη ψυχὴ τε καὶ αἰών,
 πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον ὕπνον,
 εἰσόκε δὴ Λυκίης εὐρείης δῆμον ἴκωνται·
 456 ἔνθα ἐταρχύσουσι κασίγνητοὶ τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 Αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε,
 460 παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἔμελλεν
 φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

Sarpēdon falls by the hand of Patroclus. He begs Glaucus to defend his body and rally his men. Glaucus challenges Hector and the Trojans to defend Sarpēdon's body. Patroclus calls the two Ajaxes to repulse them. At length the Trojans give way. The Greeks spoil Sarpedon, whose body is carried off by Apollo.

- Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 ἔνθ' ἦτοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
 464 ὅς ῥ' ἦς θεράπων Σαρπηδόνοσ ἦεν ἄνακτος,
 τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα.

Θρήνουσ.—445. Fm ζῶσ, 5, 887, and in Hdt.—446. *Cogita, an non...*
 —449. Ἐμβαλεῖσ, Sch.—454. πέμπειν = the imperat., and φέρειν =
 οἰσοντασ.—456. See 7, 85.—459. See 11, 53. ψιάσ, in prose ψεκάσ,
 a drop of water, dew. We need not, with some annotators, here see
 nature put in mourning by command of Zeus. He honours his son
 by causing his death to be presaged by a prodigy which marks it as
 a cruel and important event. Compare, in support of this way of
 regarding it, the passage cited (11, 53), and Hesiod, *Shield of Her-*
cules, 383 :

Μέγα δ' ἔκτυπε μητίετα Ζεὺσ,
 καὶ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδασ βάλεν αἵματοέσσασ,
 σῆμα τιθεῖσ πολέμοιο ἐφ' μεγαθαρσείῃ παιδί,

he is describing the presage of a combat in which Cycnus (the son of Arēs) fell, not Heraclēs.

- 466 Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ,
 δεύτερος ὀρμηθεὶς· ὁ δὲ Πήδασον οὐτάσεν ἵππον
 468 ἔγχει δεξιὸν ὦμον· ὁ δ' ἔβραχε θυμὸν αἴσθων.
 Καὶ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 Τὼ δὲ διαστήτην· κρίκε δὲ ζυγόν, ἡνία δὲ σφιν
 σύγχυτ', ἐπειδὴ κεῖτο παρήορος ἐν κονίησιν.
- 472 Τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ'
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 αἴξας ἀπέκυψε παρήορον οὐδ' ἐμάτησεν·
 τὼ δ' ἰθυυθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν.
- 476 Τὼ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.
 Ἐνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῷ
 Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκῆ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο
 χαλκῷ
- 480 Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν
 κῆρ.
 Ἦριπε δ', ὡς ὅτε τις δρυς ἤριπεν, ἧ ἀχερωῖς,
 ἧ ἐ πίτυς βλωθρή, τήντ' οὔρεσι τέκτονες ἄνδρες
- 484 ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι·
 ὡς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεὶς,
 βεβρυχίως, κόνιος δεδραγμένος αἵματοέσσης.
 Ἦύτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθῶν,
- 488 αἴθωνα, μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσι,
 ὤλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος·
 ὡς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστῶν
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμησεν ἑταῖρον·

465. See 5, 539. — 466. See *ibid.* 287.—468. See 15, 252.—469. Μυκησάμενος, φθεγξάμενος βαρῦ, *Sch.* μακῶν, aor. 2 of *μηκάσμαι* (see 10, 163), is said of the cry of animals wounded and dying.—470. *Creaked.* Ἐψόφησεν, ἔτρισεν, *Hesych.* An imitative verb, to which *κρίζω* is given for pres.: in French *crier* for *craquer*.—471. See 7, 156.—474. παρήορον (ἵππον). ἐμάτ., see 5, 233.—475. Ἀπευθύνθησαν, *Sch.* ἐτανύσθησαν, lit. strained themselves (to draw the chariot).—481. ἔρχαται and ἔρχατο, perf. and pluperf. pass. of ἔργω (ἔίργω, εἶργω), *concludo*, to *enclose*. φρένες, the diaphragm. ἀδινός, tight, close, compact. The heart is the hardest of the viscera. — 482, sqq. See 13, 389, sqq. Bth. believes that the comparison was drawn from this passage, and inappropriately intercalated here. But Sptz. says with reason: “*Equidem Sarpedonis, viri egregii et herois fortissimi, casum duplici imagine quasi illustrari æquo feram animo.*” We have often seen that H. on solemn occasions employs several

- 492 Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε
 μάλα χρῆ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.
 Πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας,
 496 πάντα ἐποιχόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῶ.
 Σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος
 ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
 500 τεύχεα συλήσωσι, νεῶν ἐν ἀγῶνι πεσόντα.
 Ἄλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.
 Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
 ὀφθαλμοὺς ῥίνας θ'. Ὁ δὲ λὰξ ἐν στήθεσι βαίνων
 504 ἐκ χροὸς ἔλκε δόρυ· προτὶ δὲ φρένες αὐτῷ ἔποντο·
 τοῖο δ' ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ' αἰχμῆν.
 Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιόωντας,
 ἰεμένους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ' ἀνάκτων.
 508 Γλαύκῳ δ' αἶνον ἄχος γένετο φθογγῆς αἴοντι·
 ὠρίνθη δὲ οἱ ἦτορ, ὅτ' οὐ δύνατο προσαμῦναι.
 Χειρὶ δ' ἐλὼν ἐπίεζε βραχίονα· τεῖρε γὰρ αὐτὸν
 ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰψῷ
 512 τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.
 Εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·
 Κλυθι, ἄναξ, ὅς που Λυκίης ἐν πίονι δήμῳ
 εἷς, ἧ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν
 516 ἀνέρι κηδομένῳ, ὡς νῦν ἐμὲ κῆδος ἰκάνει.
 Ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν· ἀμφὶ δέ μοι
 χεῖρ

similes one after the other.—491. Even in dying he was still enraged, *irascobatur* (*hostibus*). — 494. Ἐν ἐπιθυμίᾳ ἔστω, ἀγαπάσθω, *Sch. θεός*, see 422. — 498. We say “a subject of shame;” the Greeks can only put the principal subst.—500. Here the battle fought near the ships.—503. Death manifested itself in *the eyes and nostrils*, ἐπεὶ (says the Venetian Schol.) οἱ τελευτῶντες οὔτε βλέπουσιν οὔτε ἀναπνέουσιν. Some of the Scholiasts introduce a very unprofitable medical dissertation.—504. Aristarchus reads ἔχοντο. Either will do.—507. λ(πεν, 3rd plur. of ἐλίπην (ἐλίπησαν) = ἐλείφθησαν, ἡρημώθησαν, were abandoned by.—510. He pressed his arm, to deaden the pain, and to hinder the blood from running so freely (see 518, 519). — 511. See 12, 387, sqq. — 512. See 14, 485. — 514. In Lycia, the country of Glaucus, Apollo had some celebrated temples.—516. Lit. : “Thou canst every where hear for an afflicted man;” i. e. for him thou hast the power to hear every where; thou hearest him in what-

- 518 ὄξειρς ὀδύνησιν ἐλήλαται, οὐδέ μοι αἷμα
 τέρσῃναι δύναται· βαρύθει δέ μοι ὤμος ὑπ' αὐτοῦ·
 520 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι
 ἐλθῶν δυσμενέεσσιν. Ἄνηρ δ' ὤρεστος ὄλωλεν,
 Σαρπηδῶν, Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.
 Ἄλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος
 ἄκεσσαι,
 524 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὄφρ' ἐτάροισιν
 κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν,
 αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι.
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος
 Ἄπολλων.
 528 Αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκος ἀργαλέοιο
 αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
 Γλαῦκος δ' ἔγνω ἧσιν ἐνὶ φρεσὶ, γήθησέν τε,
 ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
 532 Πρῶτα μὲν ὤτρυνεν Λυκίων ἠγήτορας ἄνδρας,
 πάντα ἐποικόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι.
 Αὐτὰρ ἔπειτα μετὰ Τρῶας κίε, μακρὰ βιβάσθων,
 Πουλυδάμαντ' ἐπι Πανθοίδην καὶ Ἀγήνορα δῖον·
 536 βῆ δὲ μετ' Αἰνεΐαν τε καὶ Ἔκτορα χαλκοκορυστήν.
 Ἄγχου δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 Ἔκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
 οἷ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδουσ αἴης
 540 θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν.
 Κεῖται Σαρπηδῶν, Λυκίων ἀγὸς ἀσπιστάων,
 ὃς Λυκίην εἶρυτο δίκησί τε καὶ σθένει ψ·
 τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχει χάλκεος Ἄρης.
 544 Ἄλλὰ, φίλοι, πάροστητε, νεμεσσήθητε δὲ θυμῷ,

ever place thou art. — 518. Fm ἀμφελαύνω, to penetrate, pierce. Eustath. here remarks that the speech of Glaucus is quite broken, and that it is thus that a man speaks who is feeling acute pain.—519. aor. 2 infin. ἐτέρσην, of τέρσομαι, *tergor*. — 522. See 13, 109.—523. It is from Apollo, the god of his country, that Glaucus wishes to obtain his cure, and not from *Apollo medicus*, a quality unknown to H.; see 15, 262. In the *Æneid*, Aphrodītē cures in the same way the wound of *Æneas*, xii. 411, sqq.—529. τέρσαίνω, *terga*.—531. *oi*, *dativus commodi*, very usual in H., but which was afterwards altogether rejected, when, as here, it would come into collision with the government of the verb: *quod mihi oīto exaudimē (me) precantem*. The example from *Od.* 4, 767, which has been compared with this, θεά δέ οἱ ἐκλυεν ἀρης, is not of the same character. — 538. Δανθάνεσθαι τινος, *oblivisci*. — 542. ἐρύεσθαι, to save; see 24, 499. δίκαις, κα-

- 545 μὴ ἀπὸ τεύχε' ἔλονται, ἀεικίσσωσι δὲ νεκρὸν
Μυρμιδόνες, Δαναῶν κεχολωμένοι, ὅσσοι ὄλοντο,
τοὺς ἐπὶ νηυσὶ θοῆσιν ἐπέφνομεν ἐγχείρσιν.
- 548 Ὡς ἔφατο· Τρῶας δὲ κατὰ κρῆθεν λάβε πένθος
ἄσχετον, οὐκ ἐπιεικτόν· ἐπεὶ σφισιν ἔρμα πόλῃος
ἔσκε, καὶ ἀλλοδαπός περ ἐών· πολέες γὰρ ἄμ' αὐτῶ
λαοὶ ἔποντ', ἐν γ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
- 552 Βάν δ' ἰθὺς Δαναῶν λελιημένοι· ἦρχε δ' ἄρα σφιν
Ἐκτωρ, χῳόμενος Σαρπηδόνοσ. Αὐτὰρ Ἀχαιοὺς
ὤρσε Μενoitιάδεω Πατροκλῆος λάσιον κῆρ·
Αἴαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῶ·
- 556 Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
οἴοι περ πάρος ἦτε μέτ' ἀνδράσιν, ἦ καὶ ἀρείουσ. .
Κεῖται ἀνὴρ, ὃς πρῶτος ἐσῆλάτο τεῖχος Ἀχαιῶν,
Σαρπηδῶν. Ἄλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,
- 560 τεύχεά τ' ὤμοιϊν ἀφελοίμεθα, καὶ τιν' ἐταίρων
αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεί χαλκῶ.
Ὡς ἔφαθ'· οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
Οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
- 564 Τρῶες καὶ Λύκιοι, καὶ Μυρμιδόνες καὶ Ἀχαιοί,
σύμβalon ἀμφὶ νέκνι κατατεθνηῶτι μάχεσθαι,
δεινὸν αὐσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
Ζεὺς δ' ἐπὶ νύκτ' ὄλοῆν τάνυσσε κρατερῇ ὑσμίνῃ,
- 568 ὄφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἶη.
Ὡσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιούς.
Βλῆτο γὰρ οὔτι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν,
υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγεύς,
- 572 ὃς ῥ' ἐν Βουδείῳ εὐναιομένῳ ἦνασσεν
τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξεναρίξας,
ἐς Πηλῆ' ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν·
οἱ δ' ἄμ' Ἀχιλλῆϊ ῥῆξήνορι πέμπον ἔπεισθαι

tentis, in rendering justice.—545. In prose αἰκίσωνται.—548. Κατὰ κεφαλῆς, *Hesych.* (fm κάρη, κρατός, or κράτος): from head to foot, completely, *prorsus*. — 549. See 5, 892. ἔρμα· ἔρεισμα, *Sch.* Support, see 1, 486, where it has the proper signif.—554. See 2, 851. — 556. The liquids λ, μ, ν, ρ, facilitate the lengthening of short vowels. — 557. *Quales antea eratis inter viros*, = *εἰς ἀρετῆς quā antea eratis, vel etiam majore* (ἀρείους).—559. See 15, 571. The old grammarians supplied καλῶς ἂν γένοιτο. — 565. = *συνεβάλλοντο*.—567. We must not suppose (with Eustath.) that the darkness was caused by whirlwinds of dust. Zeus envelopes the field of battle in a thick mist, to render the fight more murderous in honour of his son.—570. See n. 185.—572. A

- 576 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.
 Τὸν ῥα τόθ' ἀπτόμενον νέκυος βάλε φαίδιμος
 Ἔκτωρ
 χερμαδίῳ κεφαλὴν· ἢ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῆ· ὁ δ' ἄρα πρηνῆς ἐπὶ νεκρῷ
 580 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 Πατρόκλῳ δ' ἄρ' ἄχος γένετο, φθιμένου ἐτάριοιο.
 Ἴθυσεν δὲ διὰ πρυμᾶχων, ἴρηκι ἑοικῶς
 ὠκέϊ, ὅστ' ἐφόβησε κολοιούς τε ψῆράς τε·
 584 ὡς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,
 ἔσσυο καὶ Τρώων· κεχόλωσο δὲ κῆρ ἐτάριοιο.
 Καί ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἷον,
 αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντας.
 588 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ.
 Ὅσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,
 ἦν ῥά τ' ἀνὴρ ἀφῆν πειρώμενος, ἦ ἐν ἀέθλῳ,
 ἦ καὶ ἐν πολέμῳ, δῆϊων ὑπο θυμοραϊστέων·
 592 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάθυμον,
 Χάλκωνος φίλον υἷον, ὃς Ἑλλάδι οἰκία ναίων,
 596 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν·
 τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὔτασε δουρί,
 στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων.
 Δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ'
 Ἀχαιοὺς,
 600 ὡς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο·
 στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
 ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.
 Ἐνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
 604 Δαήγονον, θρασὺν υἷον Ὀνήτορος, ὃς Διὸς ἱρεὺς
 Ἰδαίου ἐτέτυκτο, θεὸς δ' ὡς τίετο δῆμῳ·
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
 ᾗχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος
 εἶλεν.
 608 Αἰνείας δ' ἐπὶ Μηριόνη δόρυ χάλκεον ἦκεν·
 ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος.

town in Thessaly.—574. = ἰκίτης ἦλθε.—582. See 6, 2. —583. ψῆρ and ψάρ (17, 755), a starling. —588. = ὑπεχώρησαν.—589. ταναοῖο, δ, ἦ (τείνω, τανύω), lit. stretched out, long.—591. (Impulsus) ab hoc ἰθύς.—595. See 2, 683.—596. The imperf. in the same sense as at 367.

610 Ἄλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 612 οὔδει ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 [Αἰχμὴ δ' Αἰνεΐας κραδαινομένη κατὰ γαίης
 ῥέχεται, ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρου-
 σεν.]

616 Αἰνεΐας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε·
 Μηριόνη, τάχα κέν σε, καὶ ὄρχηστήν περ εὔντα,
 ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.

Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἠΐδα·

620 Αἰνεΐα, χαλεπὸν σε, καὶ ἴφθιμόν περ εὔντα,
 πάντων ἀνθρώπων σβέσσαι μένος, ὅς κε σεῦ ἅντα
 ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

Εἰ καὶ ἐγὼ σε βάλοιμι τυχῶν μέσον ὀξείῃ χαλκῷ,

624 αἰψά κε, καὶ κρατερός περ ἐὼν καὶ χερσὶ πεποισθῶς,
 εὔχος ἐμοὶ δοίης, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.

Ὡς φάτο· τὸν δ' ἐνένιπτε Μενoitίου ἄλκιμος
 υἱός·

Μηριόνη, τί σὺ ταῦτα, καὶ ἐσθλὸς εἶν, ἀγορεύεις ;

628 Ὡ πέπον, οὔτι Τρῶες ὄνειδείοις ἐπέεσσιν
 νεκροῦ χωρήσουσι, πάρος τινὰ γαῖα καθέξει·
 ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ', ἐνὶ βουλῇ.
 Τῷ οὔτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.

632 Ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσότηος
 φώς.

Τῶν δ', ὥστε δρυτόμων ἀνδρῶν ὄρυμαγδὺς ὀρώρει
 οὔρειος ἐν βήσσης· ἔκαθεν δέ τε γίγνεται ἀκοή·
 ὥς τῶν ὤρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης,

636 χαλκοῦ τε ῥινοῦ τε, βοῶν τε εὐποιοιητῶν,
 νυσσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

—609. See 13, 158.—612. See *ibidem*, 443.—614, 615. Omitted in the best MSS.; see 13, 504, 505.—617. Athenæus (iv., p. 181) observes that these words are addressed to Merion, because he was a Cretan, and there was a kind of dance peculiar to that people. This dance was represented on one of the compartments of the Shield of Achilles, 18, 590, sqq. But Sptz. remarks that this allusion to the Cretan *Pyrrhic* dance is, in the first place, unlikely in the mouth of a Trojan: next, that the agility of movement by which Merion had avoided the blow of Æneas, fully justifies the expression of raillery, ὄρχηστής. — 626. See 15, 546. — 631. Πολυλογεῖν, *Eustath.* — 634. ἀκοή (poetic for ἀκοή), what one hears, noise.—636. βοῶν, see 7, 238.—638. Καίπερ

- 638 Οὐδ' ἂν ἔτι φράδμων περ ἄνηρ Σαρπηδόνα διον
 ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίησιν
 640 ἐκ κεφαλῆς εἵλυτο διαμπερὲς ἐς πόδας ἄκρους.
 Οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλεον, ὡς ὅτε μυῖαι
 σταθμῶ ἔνι βρομέωσι περιγλαγέας κατὰ πέλλας,
 ὦρη ἐν εἰαρινῷ, ὅτε τε γλάγος ἄγγεα δεύει·
 644 ὡς ἄρα τοὶ περὶ νεκρὸν ὀμίλεον. Οὐδέ ποτε Ζεὺς
 τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῷ,
 ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῷ
 πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου, μερμηρίζων,
 648 ἧ ἤδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἔκτωρ
 χαλκῷ δηρώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔληται,
 ἧ ἔτι καὶ πλεόνεσσι ὀφέλλειεν πόνον αἰπύν.
 652 Ὡδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 ὄφρ' ἧς θεράπων Πηληϊάδεω Ἀχιλῆος
 ἐξαῦτις Τρῳάς τε καὶ Ἔκτορα χαλκοκορυστήν
 ὤσαιτο προτὶ ἄστν, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 656 Ἔκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνήκεν·
 ἐς δίφρον δ' ἀναβάς φύγαδ' ἔτραπε, κέκλετο δ'
 ἄλλους
 Τρῳας φευγέμεναι· γνῶ γὰρ Διὸς ἰρὰ τάλαντα.
 Ἔνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλ' ἐφόβηθεν
 660 πάντες, ἐπεὶ βασιλῆα ἴδον, βεβλημένον ἦτορ,
 κείμενον ἐν νεκύων ἀγύρῃ· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὗτ' ἔριδα κρατερῆν ἐτάνυσσε Κρονίων.
 Οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνοσ ἐντε' ἔλοντο,
 664 χάλκεα, μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός.
 Καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·
 Εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἶμα
 κάθηρον
 668 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα

εἰ εἰδώς, Sch. Though knowing him well.—642. Περισσῶς πληθούσας γλάγους ὃ ἴστι γάλακτος. *Eustath.* See 2, 471. — 658. He has recognised the *balanos* of Zeus, i. e. the will, the designs. We may remember the beautiful passages where Zeus weighs the fate of the two parties (8, 69, sqq.), and that of Hector. Above (119, sqq.), Ajax retires from a motive expressed indeed in other terms, but which is really the same as Hector's.—662. See 13, 359.—667. καθαίρειν, in the sense of *to wash*, is here followed by two accusative objects at once (to wash off the blood, to wash the body), like ἀπολούειν, 18, 345 :

λλὸν ἀποπρὸ φέρων λούσον ποταμοῖο ῥοῆσιν,
 ἰσὸν τ' ἀμβροσίῃ, περι δ' ἄμβροτα εἶματα ἔσσον·
 ἔμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 πνῶ καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὤκα
 σουσ' ἐν Λυκίης εὐρείης πῖονι δῆμῳ.
 νθα ἔταρχύσουσι κασίγνητοί τε ἔται τε
 μβῶ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.
 Ὡς ἔφατ'· οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλ-
 λων.

ἦ δὲ κατ' Ἰδαίων ὄρέων ἐς φύλοπιν αἰνὴν·
 ἰτίκα δ' ἐκ βελέων Σαρπηδόνα διον ἀείρας,
 ολλὸν ἀποπρὸ φέρων, λούσεν ποταμοῖο ῥοῆσιν,
 οἰσέν τ' ἀμβροσίῃ, περι δ' ἄμβροτα εἶματα ἔσσεν·
 ἔμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 πνῶ καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὤκα
 ἀτθεσαν ἐν Λυκίης εὐρείης πῖονι δῆμῳ.

roclus pursues the Trojans and Lycians, cutting many of them
 He is about to scale the walls of Troy, when Apollo arrests
 with a threatening voice. Hector attacks Patroclus, who slays
 quire, Kebrionês, over whose body a furious fight takes place.
 Greeks get possession of it.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 Γρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη·
 νήπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε Κῆρα κακὴν μέλανος θανάτοιο.
 Ἄλλ' αἰεὶ τε Διὸς κρείσσων νόος ἠέπερ ἀνδρῶν·
 [ὄστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
 ῥηιδίως, ὅτε δ' αὐτὸς ἐποτρύνῃσι μάχεσθαι·]
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσι ἀνῆκεν.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θανάτουνδε κάλεσαν ;
 Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχε-
 κλον,
 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάν-
 ιππον,

τροκλον λούσειαν ἀπο βρότον αἱματόεντα. — 668. *Extra telorum*
μη.

685. See 9, 116 ; 19, 113. — 689, 690. Omitted in the best MSS.
 appropriately transported hither from 17, 177, 178. — 692, 693.
 5, 703. Imitated by Virg., xi. 664, in the Episode of Camillus,
 ere we find several traits borrowed from this bk of H.—695. Son

- 696 αὐτὰρ ἔπειτ' Ἔλασον καὶ Μούλιον ἠδὲ Πυλάρτην
 τοὺς ἔλεν· οἱ δ' ἄλλοι φύγαδε μνώοντο ἕκαστος.
 Ἔνθα κεν ὑψίπυλον Ἴτροίην ἔλυν υἷες Ἀχαιῶν
 Πατρόκλου ὑπὸ χερσὶ· περὶ πρὸ γὰρ ἔγχει θυεν
 700 εἰ μὴ Ἀπόλλων Φοῖβος εὐδμήτου ἐπὶ πύργου
 ἔστη, τῷ ὀλοὰ φρονέων, Τρώεσσι δ' ἀρίγων.
 Τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλυῖο
 Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων.
 704 χεῖρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσων.
 Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
 Χάζεο, Διογενὲς Πατρόκλεις· οὐ νύ πω αἴσα
 708 σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
 οὐδ' ὑπ' Ἀχιλλῆος, ὅσπερ σέο πολλὸν ἀμείνων.
 Ὡς φάτο· Πάτροκλος δ' ἀνεχάζετο πολλὸν
 ὀπίσσω,
 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 712 Ἐκτωρ δ' ἐν Σκαιῦσι πύλης ἔχε μώνυχας ἵππους·
 δίξε γάρ, ἠὲ μάχοιτο, κατὰ κλόνον αὐτίς ἐλάσσει,
 ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειεν ἀλῆναι.
 Ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλ-
 λων,
 716 ἀνέρι εἰσάμενος αἰζηῶ τε κρατερῶ τε,
 Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,
 αὐτοκασίγνητος Ἐκάβης, υἱὸς δὲ Δύμαντος,
 ὃς Φρυγίῃ ναίεσκε ῥοῆς ἐπι Σαγγαρίοιο·
 720 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 Ἐκτορ, τίπτε μάχης ἀποπαύει; οὐδέ τί σε χρί-
 Αἴθ' ὅσον ἦσσων εἰμί, τόσον σέο φέρτερος εἶην·
 τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
 724 Ἄλλ' ἄγε, Πατρόκλω ἔφεπε κρατερώνυχας ἵππους,
 αἷ κέν πῶς μιν ἔλῃς, δῶή δέ τοι εὐχος Ἀπόλλων.
 Ὡς εἰπὼν ὁ μὲν αὐτίς ἔβη θεὸς ἅμ πόνον
 ἀνδρῶν.
 Κεβριόνη δ' ἐκέλευσε δαΐφροني φαίδιμος Ἐκτωρ
 728 ἵππους ἐς πόλεμον πεπληγέμεν. Αὐτὰρ Ἀπόλλων
 δύσεθ' ὄμιλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν

of Megas.—697. Lit.: thought towards or after flight; for thought of flight. — 699. See II, 180. — 702. ἀγκῶν, a salient angle.—708. = πεπερῆσαι, as δέχθαι = δεδέχθαι. — 718. Ἐδίσταζε, Sch.; Ἀσπί-

- 730 ἤκε κακόν· Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν.
Ἔκτωρ δ' ἄλλους μὲν Δαναοὺς ἕα οὐδ' ἐνάριζεν·
732 αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους·
Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμαῖζε,
σκαίῃ ἔγχος ἔχων, ἐτέρηφι δὲ λάζετο πέτρον
μάρμαρον, ὀκριόεντα, τὸν οἱ περὶ χεῖρ ἐκάλυψεν.
736 Ἦκε δ' ἐρεισάμενος· οὐδὲ δὴν χάζετο φωτός,
οὐδ' ἀλίωσε βέλος· βάλε δ' Ἔκτορος ἠνιοχῆα
Κεβριόνην, νόθον υἷον ἀγακλῆος Πριάμοιο,
ἵππων ἠνί ἔχοντα, μετώπιον ὀξεί λαῖ.
740 Ἀμφοτέρας δ' ὑφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχεν
ὀστέον· ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίησιν,
αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ', ἀρνευτῆρι ἐοικώς,
κάππεσ' ἀπ' εὐεργέος δίφρου· λίπε δ' ὀστέα θυμός.
744 Τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεισ ἵππεῦ·
Ἔ πόποι, ἦ μαλ' ἐλαφρὸς ἀνὴρ· ὡς ρεῖα κυ-
βιστᾶ.
Εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
πολλοὺς ἂν κορέσειεν ἀνὴρ ὕδρ, τήθεα διφῶν,
748 νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἶη·
ὡς νῦν ἐν πεδίῳ ἔξ ἵππων ρεῖα κυβιστᾶ.
Ἦ ρά καὶ ἐν Τρώεσσι κυβιστητῆρες ἕασιν.
Ἔως εἰπὼν ἐπὶ Κεβριόνη ἤρωϊ βεβήκει,
752 οἶμα λέοντος ἔχων, ὅστε σταθμοὺς κεραΐζων
ἔβλητο πρὸς στῆθος, ἐή τέ μιν ὤλεσεν ἀλκή·
ὡς ἐπὶ Κεβριόνη, Πατρόκλεισ, ἄλσο μεμαώς.
Ἔκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμαῖζε.
756 Τὼ περὶ Κεβριόναο, λένουθ' ὡς, δηρινθήτην,
ὣτ' ὄρεος κορυφῆσι περὶ κταμένησ ἐλάφοιο,
ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον·
ὡς περὶ Κεβριόναο δῦω μήστωρεσ αὐτῆσ,
760 Πάτροκλόσ τε Μενoitιάδης καὶ φαίδιμοσ Ἔκτωρ,
ἔεντ' ἀλλήλων ταμέειν χροά νηλέϊ χαλκῷ·
Ἔκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·

gebat.—719. See 3, 187. — 723. See 13, 776. — 736. Οὐδὲ ἐπὶ πολὺν χρόνον ἀπείχετο φωτός, Sch. It (= βέλος, the stone) took up no long time to hit a man.—737. Μάταιον ἐποίησε, Sch. In the same sense as οὐχ ἄλιον βίλος ἤκε, 4, 498. — 740. Συνέτριψεν, Sch. οὐδὲ . . . ἔσχεν, nor did it hold out, withstand (lit.). — 742. See 12, 385. — 747. τήθεα, a kind of oysters. — 748. δυσπέμφελος, i. e. ὁ πόντος, even though it should be stormy (*difficilis transmissu, tra- iectu*). — 752. Ὀρμημα, Sch.; the gait, the spring. — 756. Aor. of

763 Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι
764 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.

Ἵως δ' Εὐρός τε Νότος τ' ἐριδαίνετον ἀλλήλοῦν
οὔρεος ἐν βήσσης, βαθέην πελεμιζέμεν ὕλην,
φηγόν τε, μελίην τε, τανύφλοιόν τε κράνειαν,
768 αἶτε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
ἠχῆ θεσπεσίη, πάταγος δέ τε ἀγνυμενάων·
ὡς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
δήουν, οὐδ' ἕτεροι μνώοντ' ὀλοοῖο φόβοιο.

772 Πολλὰ δὲ Κεβριόνην ἀμφ' ὀξεία δοῦρα πεπήγει,
ιοὶ τε πτερόεντες ἀπὸ νευρῆφι θορόντες·
πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξεν
μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κο
νίης

776 κείτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.

Ἵοφρα μὲν Ἥλιος μέσον οὐρανὸν ἀμφιβεβήκει,
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε ἔι
λαός.

Ἵημος δ' Ἥλιος μετενίσσετο βουλυτόνδε,

780 καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν,

δηρίω (without ν in the pres.), as fm ἰδρύω, πνέω, come ἰδρυνθῆναι.
ἀμπνυνθῆναι.—762. = κεφαλῆς (αὐτόν). — 765, sqq. “Macrobius
compares to this passage, *Æn.* ii. 416 :

Adversi rupto ceu quondam turbine venti
Confligunt, Zephyrusque, Notusque, et lætus Eois
Eurus equis ; stridunt silvæ.”

Virg. attempts to render by the two words, *stridunt silvæ*, the noble description of H., full of imitative harmony. Whenever physical objects are to be depicted, H. is far more rich and abundant than V. Virg. gives to the horses of Eurys what does not belong to the mythology of H., but to that of the Tragic writers.” *Dugas Montb.* — 767. κράνεια, the corneil tree, *cornus mas* of Linn. “This tree, and many others mentioned by H., are found in great abundance round Olympus in Bithynia and in Thessaly, but they became infinitely more rare in more southern countries; a proof that H. lived, for some time, at least, in one of the countries I have just mentioned.” *From (Synopsis Plantarum, p. 151).* — 771. In prose καὶ οὐδέτεροι. — 776. Imitated by Virg. (x. 842): (*Lausum*) *ferebant . . . Flentes ingentem atque ingenti vulnere victum.*—779. βουλυτός, the time or hour when it is usual to unyoke (λύειν) the oxen, and cease from labour. Like many other poets, Horace has profited by the idea of this word in these beautiful lines (*Odes*, iii. 6, v. 42): “Sol ubi montium Mutaret umbras, et juga demeret Bobus fatigatis, amicum Tempus agens abeunte curru.” — 780. ὑπὲρ αἶσαν has not here the sense pointed out, 6, 487, but that which belongs to it in the line κατ' αἶσαν ἐρείσσας οὐδ' ὑπὲρ αἶσαν (4, 59), *ultra or supra modum.*

781 Ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν
Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο.

Patroclus falls by the hand of Hector, to whom he predicts his approaching death. Hector, deaf to this prediction, dashes towards the chariot of Achilles, and attacks Automedon, who takes to flight.

Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν·
784 τρὶς μὲν ἔπειτ' ἐπόρουσε, θοῶ ἀτάλαντος Ἄρηϊ,
σμερδαλέα ἰάχων· τρὶς δ' ἐννέα φῶτας ἔπεφνεν.
'Αλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
ἐνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή.
788 Ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
δεινός· ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
ἠέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν.
Στῆ δ' ὄπιθεν, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὤμω
792 χειρὶ καταπρηνεῖ· στρεφεδίνηθεν δέ οἱ ὄσσε.
Τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλ-
λων·

ἢ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
αὐλῶπις τρυφάλεια· μιάνθησαν δὲ ἔθειραι
796 αἵματι καὶ κονίρησι. Πάρος γε μὲν οὐ θέμις ἦεν
ἰππόκομον πῆληκα μαιίνεσθαι κονίρησιν·
ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
ρύετ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἐκτορι δῶκεν
800 ἧ κεφαλῇ φορέειν· σχεδόθεν δέ οἱ ἦεν ὄλεθρος.
Πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγη δολιχόσκιον ἔγχος,
βριθύ, μέγα, στιβαρόν, κεκορυθμένον· αὐτὰρ ἀπ'
ὤμων

ἀσπίς σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα.
804 Λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱός, Ἀπόλλων.
Τὸν δ' ἄτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα,
στῆ δὲ ταφῶν· ὄπιθεν δὲ μετάφρενον ὀξέϊ δουρὶ
ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,
808 Πανθοίδης Εὐφῶρος, ὃς ἠλικίην ἐκέκαστο

792. *Manu supinâ.* στρεφεδινήθησαν· δινηθέντα ἐστράφη. *Apol-
lon.* [*swam dizzy at the stroke, Cp.*].—794. See 105.—795. See 5, 182.
—796. *Nefas erat.* The poet speaks only of the helmet of Achilles.
—800. οἱ, to Hector.—801. οἱ, to Patroclus.—803. *τερμιόεσσα*,
which reaches to the end, to the feet (elsewhere *ποδήρης*), *fin τέρμα*,
or better, *τέρμας*, if Hesych. had good authority for the gloss: *τέρ-
μις, ὁ ποῦς* [*his shield that swept his ankle, Cp.*]. Patroclus did
not cease to fight, despite the feeling he had of the presence of
Apollo (see 711): hence his sad fate; see the words of Diôné, 5,

- 862 Ὡς ἄρα φωνήσας δόρον χάλκεον ἔξ ὤτειλῆς
εἶρυσσε, λὰξ προσβάς· τὸν δ' ὑπτιον ὡς' ἀπὸ δουρός.
864 Αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
ἀντίθειον θεράποντα ποδώκεος Αἰακίδαο·
ἴετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι
ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

slavery."—861. = φθῆ, fm φθάνω.—863. See 5, 620.—867. All the gods were present at the marriage of Thetis and Peleus, and, according to custom, gave presents to the bridegroom. Poseidôn gave him horses, Hêphæstus arms, &c.

- 841 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι·
ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφροني πεΐθεν.
Τὸν δ' ὀλιγοδρανέων προσέφης, Πατρόκλεις
ἵππευ·
- 844 Ἦδη νῦν, Ἔκτορ, μεγάλ' εὐχεο· σοὶ γὰρ ἔδωκεν
νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ' ἐδά-
μασαν
ῥηϊδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλουντο.
Τοιοῦτοι δ' εἶπερ μοι ἐείκοσιν ἀντεβόλησαν,
- 848 πάντες κ' αὐτόθ' ὄλουντο, ἐμῶ ὑπὸ δουρὶ δαμέντες.
'Αλλά με Μοῖρ' ὀλοή καὶ Δητοῦς ἔκτανεν υἱός,
ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
- 852 οὗ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλά τοι ἦδη
ἄγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταιή,
χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο.
Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
- 856 ψυχὴ δ' ἐκ ρεθέων πταμένη Ἀϊδόςδε βεβήκει,
ὄν πότμον γοόωσα, λιποῦσ' ἀδροτήτα καὶ ἦβην.
Τὸν καὶ τεθνηῶτα προσηῦδα φαίδιμος Ἔκτωρ·
Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον ;
- 860 τίς δ' οἷδ', εἴ κ' Ἀχιλεύς, Θέτιδος παῖς ἠῦκόμοιο,
φθήη ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι ;

(*Electra*, 48) calls slavery, ἀναγκαία τύχη (lit., a forced lot).—848. See 15, 24.—852. "It was the opinion of the ancients that the soul, at the moment of its departure from the body, had a prophetic power, approaching, says Eustath., to its divine nature; θεία φύσει ἐγγιζουσα. Cicero says in the same way, in speaking of the mind of man (*De Divinat.* I., ch. 30): "*Idque . . . facilius evenit appropinquante morte, ut animi futura augurentur.*" Socrates said, some time before his death (*Apology*, p. 39), "I am approaching the moment when men have especially the power of prophecy, i. e. when they are near death." Diodorus Siculus attributes this opinion to Pythagoras. *Dug. Month.* Below, 22, 358, Hector, dying, predicts the approaching death of Achilles. δηρὸν βέη, see 24, 131.—856. Ἐκ τῶν μελῶν, ἐκ τοῦ σώματος, Sch. The poets after H. use ρέθος = visage.—857. *Vitaque cum gemitu fugit indignata sub umbras*, Virg. ἀδροτήης, vigour; see 24, 6. On account of these words ὄν πότμον γοόων, this passage is among those which Plato cites (at the commencement of *Repub.*, bk iii.), and which suggest to him the following reflection: "We beseech H., and the other poets, not to be angry, if we retrench these lines, as well as all those which express similar thoughts; not but that they are very poetical and very agreeable to listen to; but, the more they have of poetry, the less ought one to recite them to children, or to men, who ought to prefer death to

- 576 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.
 Τὸν ῥα τόθ' ἀπτόμενον νέκυσ βάλει φαίδιμος
 Ἔκτωρ
 χερμαδίῳ κεφαλῆν· ἢ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῆ· ὁ δ' ἄρα πρηνῆς ἐπὶ νεκρῶ·
- 580 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 Πατρόκλῳ δ' ἄρ' ἄχος γένετο, φθιμένου ἐτάριοιο.
 Ἴθυσεν δὲ διὰ πρυμᾶχων, ἴρηκι ἐοικῶς
 ὠκέϊ, ὅς τ' ἐφόβησε κολοιοῦς τε ψῆράς τε·
- 584 ὧς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,
 ἔσσο καὶ Τρώων· κεχόλωσο δὲ κῆρ ἐτάριοιο.
 Καί ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἷόν,
 αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντας.
- 588 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ.
 Ὅσση δ' αἰγανέης ῥίπῃ ταναοῖο τέτυκται,
 ἦν ῥά τ' ἀνὴρ ἀφῆρ πειρώμενος, ἦ ἐν ἀέθλῳ,
 ἦ ἐ καὶ ἐν πολέμῳ, δῆϊων ὑπο θυμοραϊστέων·
- 592 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάθυμον,
 Χάλκωνος φίλον υἷόν, ὃς Ἑλλάδι οἰκία ναίων,
- 596 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν·
 τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὔτασε δουρί,
 στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων.
 Δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ'
 Ἀχαιοῦς,
- 600 ὧς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο·
 στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
 ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.
 Ἐνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
- 604 Λαίγονον, θρασὺν υἷόν Ὀνήτορος, ὃς Διὸς ἱρεὺς
 Ἰδαίου ἐτέτυκτο, θεὸς δ' ὧς τίετο δῆμῳ·
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
 ᾗχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος
 εἶλεν.
- 608 Αἰνείας δ' ἐπὶ Μηριόνη δόρου χάλκεον ἤκεν·
 ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος.

town in Thessaly.—574. = ἰκίτης ἦλθε.—582. See 6, 2. —583. ψῆρ and ψάρ (17, 755), a starling. —588. = ὑπεχώρησαν.—589. ταναός, ὁ, ἦ (τείνω, τανύω), lit. stretched out, long.—591. (Impulsus) ab hostibus.—595. See 2, 683.—598. The imperf. in the same sense as at 367.

610 Ἄλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 612 οὔδ' ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 [Αἰχμὴ δ' Αἰνεΐας κραδαινομένη κατὰ γαίης
 ᾗχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρου-
 σεν.]

616 Αἰνεΐας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε·
 Μηριόνη, τάχα κέν σε, καὶ ὄρχηστήν περ ἔοντα,
 ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.

Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἠΐδα·
 620 Αἰνεΐα, χαλεπὸν σε, καὶ ἴφθιμόν περ ἔοντα,
 πάντων ἀνθρώπων σβέσσαι μένος, ὅς κε σεῦ ἄντα
 ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

Εἰ καὶ ἐγὼ σε βάλοιμι τυχῶν μέσον ὀξείῃ χαλκῷ,
 624 αἰψά κε, καὶ κρατερός περ ἔων καὶ χερσὶ πεποισθώς,
 εὔχος ἐμοὶ δοίης, ψυχὴν δ' Ἄϊδι κλυτοπώλω.

Ὡς φάτο· τὸν δ' ἐνένιπτε Μενoitίου ἄλκιμος
 υἱός·

Μηριόνη, τί σὺ ταῦτα, καὶ ἐσθλὸς εἷών, ἀγορεύεις ;
 628 Ὡ πέπον, οὔτι Τρῶες ὄνειδείοις ἐπέεσσιν
 νεκροῦ χωρήσουσι, πάρος τινὰ γαῖα καθέξει·
 ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ', ἐνὶ βουλῇ.
 Τῷ οὔτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.

632 Ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος
 φώς.

Τῶν δ', ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὺς ὀρώρει
 οὔρεος ἐν βήσσης· ἕκαθεν δέ τε γίγνεται ἀκοή·
 ὥς τῶν ὤρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης,
 636 χαλκοῦ τε ῥινοῦ τε, βυῶν τε εὐποιοητάων,
 νυσσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

—609. See 13, 158.—612. See *ibidem*, 443.—614, 615. Omitted in the best MSS.; see 13, 504, 505.—617. Athenæus (iv., p. 181) observes that these words are addressed to Merion, because he was a Cretan, and there was a kind of dance peculiar to that people. This dance was represented on one of the compartments of the Shield of Achilles, 18, 590, sqq. But Sptz. remarks that this allusion to the Cretan *Pyrrhic* dance is, in the first place, unlikely in the mouth of a Trojan: next, that the agility of movement by which Merion had avoided the blow of Æneas, fully justifies the expression of raillery, ὄρχηστής. — 626. See 15, 546. — 631. Πολυλογεῖν, *Eustath.* — 634. ἀκοή (poetic for ἀκοή), what one hears, noise.—636. βυῶν, see 7, 238.—638. Καίπερ

- 18 Τὸν δὲ μέγ' ὀχθήσας προσέφη Ξανθὸς Μενέλαος
 Ζεῦ πάτερ, οὐ μὲν καλόν, ὑπέρβιον εὐχετάασθαι.
- 20 Οὐτ' οὖν πορδάλιος τῶστον μένος, οὔτε λέοντος,
 οὔτε συὸς κάπρου ὀλυόφρονος, οὔτε μέγιστος
 θυμὸς ἐνὶ στήθεσσι πέρι σθένει βλεμεαίνει,
 ὄσσον Πάνθου νῆες εὐμμελῖαι φρονέουσιν.
- 24 Οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο
 ἧς ἧβης ἀπόνηθ', ὅτε μ' ὤνατο, καί μ' ὑπέμεινεν,
 καί μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
 ἔμμεναι· οὐδέ ἔφημι, πόδεσσί γε οἷσι κίοντα,
 28 εὐφρῆναι ἄλοχόν τε φίλην κεδνοὺς τε τοκῆας.
 Ὡς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα
 στήγς· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω
 ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἴστασ' ἐμεῖο,
- 32 πρὶν τι κακὸν παθεῖν· ῥεχθὲν δέ τε νήπιος ἔγνω.
 Ὡς φάτο, τὸν δ' οὐ πείθεν· ἀμειβόμενος δὲ
 προσηύδα·
 Νῦν μὲν δῆ, Μενέλαε Διοτρεφές, ἡ μάλα τίσεις
 γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγο-
 ρεύεις·
- 36 χήρωσας δὲ γυναῖκα μυχῶ θαλάμοιο νέοιο,
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
 Ἡ κέ σφιν δειλοῖσι γόου κατάπαυμα γενοίμην,
 εἴ κεν ἐγὼ κεφαλὴν τε τεῆν καὶ τεύχε' ἐνείκας
- 40 Πάνθῳ ἐν χείρεσσι βάλω καὶ Φρόντιδι δῖη.
 Ἄλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται,
 οὐδέ τ' ἀδήριτος, ἦτ' ἀλκῆς ἦτε φόβοιο.
 Ὡς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔϊσσην·

—9. See 4, 47. Euphorbus.—19. Ὑπερηφάνως καυχᾶσθαι, Sch.—24. Hyperênôr, the brother of Euphorbus, slain by Menelaus, 14, 516.—25. ἀπόνητο comes fm ἀπονίναμαι, to profit by . . . ; but ὤνατο, fm ὄνομαι, to despise, disdain. Elsewhere we find the forms ὠνοσάμην and ὠνόσθην retaining the o of the root (as the subst. ὄνοσις): here, however, and 24, 241, this o disappears, and the derivation is from a more simple root ON, not ONO.—26. See 14, 448, sqq.—28. The second part of the line (thus expressed by Hesiod: παθὼν δέ τε νήπιος ἔγνω) has passed into a proverb. Livy says, with a conciseness not less beautiful, “*stultorum eventus magister est.*” —36. In *recessu thalami* ΝΟΝΙ, shows that they were lately married.—37. Ἀπενκραιῖον, Sch. ἀρητός is said of every thing which is the object of the vows one makes, either through desire, or fear.—42. The two genitives depend on ἀπείρητος: the combat (πόνος) will not be long (not delay . . .), without proving and

- 99 ὄν κε θεὸς τιμᾶ, τάχα οἱ μέγα πῆμα κυλίσθη.
 100 Τῷ μ' οὔτις Δαναῶν νεμεσήσεται, ὃ κεν ἴδηται
 Ἕκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 Εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 ἄμφω κ' αὐτίς ἰόντες ἐπιμνησαίμεθα χάρμης,
 104 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαιίμεθα νεκρὸν
 Πηλεΐδῃ Ἀχιλλῆϊ· κακῶν δέ κε φέρτατον εἶη.
 Ἔως ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ
 θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ'
 Ἕκτωρ.
 108 Αὐτὰρ ὄγ' ἐξοπίσω ἀνεχάζετο, λείπε δὲ νεκρόν,
 ἐντροπαλιζόμενος· ὥστε λῖς ἠϋγένειος,
 ὄν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται
 ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
 112 παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο·
 ὥς ἀπὸ Πατρόκλοιο κίε Ξανθὸς Μενέλαος.
 Στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἑταίρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν.
 116 Τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πά-
 σης,
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·
 θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλ-
 λων.
 Βῆ δὲ θέειν, εἴθαρ δὲ παριστάμενος ἔπος ἠὔδα·
 120 Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος
 σπεύσομεν, αἶ κε νέκυν περ' Ἀχιλλῆϊ προφέρωμεν
 γυμνόν· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἕκ-
 τωρ.

gives to πρὸς). — 101. = ἐκ θεοῦ, *auctore deo*. — 105. *Id profecto ex multis, quibus obruimur, malis omnium esset levissimum*, Sptz.—108. See 6, 496. — 112. παχνοῦται, is frozen (fm πάχνη, white frost): much less strong, however, than the English expression. A lively feeling of *opposition* or *contrariety* carries, as it were, a feeling of cold into the veins.—121. προφ., *auferamus*; see 6, 346.—122. “The ancients remarked, that H. makes the arms of Achilles fall into the hands of Hector, to equalize in some degree these two heroes in their approaching single combat. Without this, it might have been said that Achilles killed Hector, only because he fought with arms made by the hand of a god.” *Mad. Dacier*.

66 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν
ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
68 ὥς τῶν οὔτινι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.

Ἔνθα κε ῥεῖα φέροι κλυτὰ τεύχεα Πανθοίδαο
Ἄτρείδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων,
72 ὃς ῥά οἱ Ἔκτορ' ἐπῶρσε, θοῶ ἀτάλαντον Ἄρηϊ,
ἀνέρι εἰσάμενος, Κικόνων ἠγήτορι Μέντρ'
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἔκτορ, νῦν σὺ μὲν ὧδε θείεις, ἀκίχητα διώκων
76 ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ' ὀχέεσθαι,
ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
Τόφρα δέ τοι Μενέλαος Ἀρήϊος, Ἄτρέος υἱός,
80 Πατρόκλω περιβάς, Τρώων τὸν ἄριστον ἔπεφνεν,
Πανθοίδην Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.

Ὡς εἰπὼν ὁ μὲν αὐτίς ἔβη θεὸς ἅμ πόνον ἀν-
δρῶν·

Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας.
84 Πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας· αὐτίκα δ' ἔγνω
τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ
κείμενον· ἔρρει δ' αἷμα κατ' οὐταμένην ὠτειλήν.

Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ,
88 ὀξέα κεκληγῶς, φλογὶ εἵκελος Ἡφαίστοιο
ἀσβέστω· οὐδ' υἱὸν λάθην Ἄτρέος ὀξὺ βοήσας·
ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·

ὦ μοι ἐγών, εἰ μὲν κε λίπω κάτα τεύχεα καλά,
92 Πάτροκλόν θ', ὃς κείμενος ἐμῆς ἔνεκ' ἐνθάδε τιμῆς·
μή τις μοι Δαναῶν νεμεσήσεται, ὃς κεν ἴδηται.
Εἰ δέ κεν Ἔκτορι μῦθος ἔων καὶ Τρωσὶ μάχωμαι
αἰδεσθεῖς, μήπως με περιστήωσ' ἕνα πολλοί·
96 Τρῶας δ' ἐνθάδε πάντα ἄγει κορυθαίολος Ἔκτωρ.
Ἄλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
ὀππότερ' ἀνὴρ ἐθέλη πρὸς δαίμονα φωτὶ μάχεσθαι,

65. Διακόπτων, Sch.—66. ἰύζω, prop. to cry ἰύ or ἰού: to cry aloud (to scare the lion). — 67. See 7, 479.—71. Ἐφθόνησεν, Sch.—73. A people of Thrace. — 75. Ἀκατάληπτα, Apollon. What is unattainable.—76, sqq. See 10, 402, sqq.—83. See 1, 103.—86. See 14, 518.—89. The terminations of ἀσβέστω and of οὐδ' combine to form one syllable only.—93. μή τις . . ., it is to be feared that . . . See 1, 28. In the same way at 95. — 98. Contra deum (a sense which μάχεσθαι

730 ἦκε κακόν· Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν.

Ἐκτωρ δ' ἄλλους μὲν Δαναοὺς ἕα οὐδ' ἐνάριζεν·

732 αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους·

Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε,

σκαίῃ ἔγχος ἔχων, ἐτέρῃφι δὲ λάζετο πέτρον

μάρμαρον, ὀκριόεντα, τὸν οἱ περὶ χεῖρ ἐκάλυψεν.

736 Ἦκε δ' ἐρεισάμενος· οὐδὲ δὴν χάζετο φωτός,

οὐδ' ἀλίωσε βέλος· βάλε δ' Ἔκτορος ἠνιοχῆα

Κεβριόνην, νόθον υἷον ἀγακλῆος Πριάμοιο,

ἵππων ἠνί' ἔχοντα, μετώπιον ὀξεί λαῖ.

740 Ἀμφοτέρας δ' ὄφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχεν

ὀστίον· ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίησιν,

αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ', ἀρνευτῆρι ἐοικώς,

κάππεσ' ἀπ' εὐεργέος δίφρου· λίπε δ' ὀστέα θυμός.

744 Τὸν δ' ἐπικερτομένων προσέφησ, Πατρόκλεισ ἵππεῦ·

Ἔ πόποι, ἦ μαλ' ἐλαφρὸς ἀνὴρ· ὡς ρεῖα κυβιστᾶ.

Εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,

πολλοὺς ἂν κορέσειεν ἀνὴρ ὕδρ, τήθεα διφῶν,

748 νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἶη·

ὡς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾶ.

Ἦ ρά καὶ ἐν Τρώεσσι κυβιστητῆρες ἕασιν.

Ὡς εἰπὼν ἐπὶ Κεβριόνῃ ἠρωῖ βεβήκει,

752 οἶμα λέοντος ἔχων, ὅστε σταθμοὺς κεραΐζων

ἔβλητο πρὸς στήθος, ἐή τέ μιν ὤλεσεν ἀλκή·

ὡς ἐπὶ Κεβριόνῃ, Πατρόκλεισ, ἄλσο μεμαώς.

Ἐκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε.

756 Τῷ περὶ Κεβριόναο, λέονθ' ὡς, δηριυθήτην,

ὥτ' ὄρεος κορυφῆσι περὶ κταμένησ ἐλάφοιο,

ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον·

ὡς περὶ Κεβριόναο δῦω μήστωρες αὐτῆσ,

760 Πάτροκλόσ τε Μενoitιάδης καὶ φαίδιμοσ Ἐκτωρ,

ἴεντ' ἀλλήλων ταμέειν χροά νηλείϊ χαλκῷ·

Ἐκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·

gebat.—719. See 3, 187. — 723. See 13, 776. — 736. Οὐδὲ ἐπὶ πολὺν χρόνον ἀπείχετο φωτός, Sch. It (= βέλος, the stone) took up no long time to hit a man.—737. Μάταιον ἐποίησε, Sch. In the same sense as οὐχ ἄλιον βέλος ἦκε, 4, 498. — 740. Συνέτριψεν, Sch. οὐδὲ . . . ἔσχεν, nor did it hold out, withstand (lit.). — 742. See 12, 385. — 747. τήθεα, a kind of oysters. — 748. δυσπέμφελος, i. e. ὁ πόντος, even though it should be stormy (*difficilis transmissu, trajectu*). — 752. Ὀρμημα, Sch.; the gait, the spring. — 756. Aor. of

Hector has despoiled Patroclus, when Ajax appears. Hector retires, for which Glaucus reproaches him. Hector goes to put on the arms of Achilles. Zeus sees and pities him, but Arès exalts his courage. The Trojans charge the Greeks. Ajax sees their danger, and advises Menelaus to call the chiefs to him.

- “Ὡς ἔφατ’· Αἴαντι δὲ δαΐφροني θυμὸν ὄρινεν.
 124 Βῆ δὲ διὰ προμάχων· ἄμα δὲ ξανθὸς Μενέλαος.
 “Εκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε’ ἀπηύρα,
 ἔλχ’, ἴν’ ἀπ’ ὤμοϊν κεφαλὴν τάμοι ὀξείῃ χαλκῶ,
 τὸν δὲ νέκυν Τρωῆσιν ἐρυσσάμενος κυσὶ δοίη.
 128 Αἴας δ’ ἐγγύθεν ἦλθε, φέρων σάκος, ἥντε πύργον
 “Εκτωρ δ’ ἄψ ἐς ὄμιλον ἰὼν ἀνεχάζεθ’ ἐταίρων.
 Ἐς δίφρον δ’ ἀνόρουσε· δίδου δ’ ὄγε τεύχεα καλὰ
 Τρωσὶ φέρειν προτὶ ἄστν, μέγα κλέος ἔμμεναι αὐτῶ.
 132 Αἴας δ’ ἀμφὶ Μενoitιιάδῃ σάκος εὐρὺ καλύψας
 ἐστήκει, ὡς τίς τε λέων περὶ οἷσι τέκεσσιν,
 ὡ ρά τε νήπι’ ἄγοντι συναντήσωνται ἐν ὕλῃ
 ἄνδρες ἐπακτῆρες· ὁ δὲ τε σθένει βλεμεαίνει·
 136 πᾶν δέ τ’ ἐπισκύνιον κάτω ἔλκεται, ὅσσε καλύπτων
 ὡς Αἴας περὶ Πατρόκλῳ ἦρωϊ βεβήκει.
 Ἄτρείδης δ’ ἐτέρωθεν, Ἀρηΐφιλος Μενέλαος,
 ἐστήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέξων.
 140 Γλαῦκος δ’ Ἰππολόχοιο πάϊς, Λυκίων ἀγὸς ἀν-
 δρῶν,
 “Εκτορ’ ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μύθῳ·
 “Εκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδέεο.
 Ἦ σ’ αὐτως κλέος ἐσθλὸν ἔχει, φύξηλιν ἐόντα.
 144 Φράζεο νῦν, ὅππως κε πόλιν καὶ ἄστν σαώσεις
 οἶος σὺν λαοῖσι, τοὶ Ἰλίῳ ἐγγεγάασιν.

133. λέων is here a *nomen epicœnum*, serving to designate the species without distinction of male and female; just as in French *le vautour* (the vulture) is used of the female bird, as well as of the male. In H.’s time the fem. *λείαινα* did not yet exist. In point of fact it is the lioness, not the lion, that conducts the little ones. Aulus Gellius, who makes this remark (xiii. ch. 7), also brings this passage as a proof, how much better H. was informed than some later authors, who assert that the lioness never produces more than one whelp at a time, which is quite untrue.—135. *Κυνηγοί, ἀπὸ τοῦ ἐπάγεσθαι τοὺς κύνας, Sch.* — 136. *ἐπισκύνιον*, the skin above the eye-brows, which contracts or expands according to the diverse passions or impressions (see Arist., *Frogs*, v. 823, and the Scholia) [*down he drew His whole brow into frowns*, Cp.].—142. *Ἀπελείπου, Sch.* Thou hast greatly fallen short of what the fight required; or we must take *μάχης* = *τοῦ μάχεσθαι*. — 143. [*αὐτως, App. IV.*] *φύξηλις*, run-

- 146 Οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
εἶσι περὶ πτόλιος· ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
148 μάρνασθαι δηῖοισιν ἐπ' ἀνδράσι νωλεμῆς αἰεί.
Πῶς κε σὺ χείρονα φῶτα σαύσειας μεθ' ὕμιλον,
σχέτλι', ἐπεὶ Σαρπηδόν', ἅμα ξεῖνον καὶ ἑταῖρον,
κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι ;
152 ὅς τοι πόλλ' ὄφελος γένετο, πτόλει' τε καὶ αὐτῷ,
ζῶς ἐών· νῦν δ' οὐ οἱ ἀλαλκόμεναι κύνας ἔτλης.
Τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπέσειται ἀνδρῶν,
οἴκαδ' ἴμεν, Τροίη δὲ πεφήσεται αἰπὺς ὄλεθρος.
156 Εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσῆς ἐνεΐη,
ἄτρομον, οἷόν τ' ἀνδρας ἐσέρχεται, οἱ περὶ πάτρης
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
αἰψά κε Πάτροκλον ἐρυσαιίμεθα Ἴλιον εἴσω.
60 Εἰ δ' οὔτος προτὶ ἄστυ μέγα Πριάμοιο ἀνακτος
ἔλθοι τεθνηώς, καὶ μιν ἐρυσαιίμεθα χάρμης,
αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ ἐντεα καλὰ
λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω.
64 Τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὅς μὲγ' ἄριστος
Ἀργείων παρὰ νηυσί, καὶ ἀγχέμαχοι θεράποντες.
Ἀλλὰ σύγ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασσας
στήμεναι ἅντα, κατ' ὅσσε ἰδὼν δηῖων ἐν αὐτῇ,
58 οὐδ' ἰθὺς μαχέσασθαι· ἐπεὶ σέο φέρτερός ἐστιν.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος
Ἔκτωρ·
Γλαῦκε, τίη δὲ σὺ τοῖος ἐὼν ὑπέροπλον ἔειπες !
Ἦ πόποι, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλ-
λων,
2 τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσιν·
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες·
ὄστε με φῆς Αἴαντα πελώριον οὐχ ὑπομεῖναι.
Οὔτοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων·
6 ἄλλ' αἰεὶ τε Διὸς κρείστων νόος αἰγιόχοιο,
ὄστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
ρήιδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
Ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἴστασο καὶ ἴδε
ἔργον·

146, fm φύξις . . . — 147. εἶσι, *ibid.* — 151. Glaucus knew not that
is had caused the body of his friend to be carried off. — 155. Fm
νω (root φάω). Ἀναφανήσεται, *Sch.* — 164. πέφατο, see 5, 531.—
See 13, 829.—175. Ἐφοβήθη, *Sch.*; see 7, 114. — 181. ἀλκῆς

- 180 ἢ πανημέριος κακὸς ἔσσομαι, ὡς ἀγορεύεις,
ἢ τινα καὶ Δαναῶν ἀλκῆς μάλα περ μεμαῶτα
σχῆσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος.
Ὡς εἰπὼν Τρώεσσιν ἐκέκλετο μακρὸν αὔσας
- 184 Τρῶες καὶ Αὐκιοὶ καὶ Δάρδανοὶ ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
ὄφρ' ἂν ἐγὼν Ἀχιλῆος ἀμύμονος ἔντεα δύω
καλά, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς.
- 188 Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ
δηΐου ἐκ πολέμοιο· θέων δ' ἐκίχανεν ἑταίρους
ᾧκα μάλ', οὔπω τῆλε, ποσὶ κραιπνοῖσι μετασπών,
οἱ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλείδαο.
- 192 Στὰς δ' ἀπάνευθε μάχης πολυδακρύτου, ἔντε' ἄμει-
βεν·
ἦτοι ὁ μὲν τὰ ἅ δῶκε, φέρειν προτὶ Ἴλιον ἱρήν,
Τρωσὶ φιλοπτολέμοισιν· ὁ δ' ἄμβροτα τεύχεα δύνει
Πηλείδew Ἀχιλῆος, ἃ οἱ θεοὶ Οὐρανίωνες
- 196 πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα ᾧ παιδὶ ὄπασσεν
γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
Τὸν δ' ὡς οὖν ἀπάνευθεν ἴδεν νεφεληγερέτα Ζεὺς
τεύχεσι Πηλείδαο κορυσσόμενον θείοιο,
- 200 κινήσας ῥα κάρη, προτὶ δν μυθήσατο θυμόν·
Ἄ δεῖλ', οὐδέ τι τοι θάνατος καταθύμιός ἐστιν,
ὅς δὴ τοι σχεδὸν εἴσι· σὺ δ' ἄμβροτα τεύχεα δύνεις
ἀνδρὸς ἀριστῆος, τόντε τρομέουσι καὶ ἄλλοι.
- 204 Τοῦ δὴ ἑταῖρον ἔπεφνες ἐνήεα τε κρατερόν τε
τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων

is dpt on *σχῆσω*, *cohibebo a pugna*; see 2, 275.—187. = Πάτροκλον, see 2, 658. Such periphrases could not, of course, be used, except for persons filled with the qualities which they enounce.—190. Fm *μεθέπω*. See 13, 567.—191. Hector had sent these glorious spoils to Troy; but now, being advertised by Glaucus of an imminent danger, and animated by the justice of his reproaches, he wishes to perform some brilliant exploit, and believes that he should be more certain of success, if he fought with the arms of Achilles.—197. *γηράς*, partcp. of *γηράναι*, form in *μι* of *γηράω* or *γηράσκω*. This reflexion is quite Homeric. The thought expressed is deeply affecting; nor can any thing be more simple and natural than the words employed; and yet (such a Proteus is taste!) Dugas Montb. says on this same line: “Knight suppresses line 197. He blames with reason the partcp. *γηράς*; and, on the score of taste, I do not approve the opposition presented by the words *γηράς* and *οἱς ἐγήρα*; it savours somewhat of the scholastic spirit. This line then seems to me a gloss, which has slipt into the text.”—204.

λευ· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
 ἢν ποιήνῃ, ὃ τοι οὔτι μάχης ἐκ νοστήσαντι
 ξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλείωνος.

Ἦ, καὶ κυανέρισιν ἐπ' ὄφρῦσι νεῦσε Κρονίων.
 ἰκτορι δ' ἤρμοσε τεύχε' ἐπὶ χροί· δῦ δέ μιν Ἄρης
 εἰνός, ἐνυάλιος· πλῆσθεν δ' ἄρα οἱ μέλε' ἐντὸς
 λκῆς καὶ σθένεος, μετὰ δὲ κλειτοὺς ἐπικούρους
 ἦ ῥα μέγα ἰάχων· ἰνδάλλετο δέ σφισι πᾶσιν,
 εὐχεσι λαμπόμενος μεγαθύμου Πηλείωνος.
 Στρυνεν δὲ ἕκαστον ἐποιχόμενος ἐπέεσσιν,
 Λέσθλην τε Γλαῦκόν τε, Μέδοντά τε Θερσίλο-
 χόν τε,

Ἀστεροπαῖόν τε Δεισήνορά θ' Ἰππόθοόν τε,
 Βόρκυν τε Χρομίον τε καὶ Ἐννομον οἰωνιστήν·
 οὺς ὄγ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

Κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων·
 οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων
 ἐνθάδ' ἀφ' ὑμετέρων πολίων ἤγειρα ἕκαστον
 ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
 προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν·
 τὰ φρονέων, δῶροισι κατατρύχω καὶ ἔδωδῃ
 λαούς, ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω.

Τῷ τις νῦν ἰθὺς τετραμμένος, ἢ ἀπολέσθω·
 ἢ ἐσαωθήτω· ἢ γὰρ πολέμου ὀαριστύς.

Ὅς δέ τε Πάτροκλον, καὶ τεθνηῶτά περ, ἔμπης
 Τρώας ἐς ἵπποδάμους ἐρύσῃ, εἴξῃ δέ οἱ Αἴας,
 ἤμισυ τῷ ἐνάρων ἀποδάσσομαι, ἤμισυ δ' αὐτὸς
 ἔξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται, ὅσσον ἐμοί περ.

Ὡς ἔφαθ'· οἱ δ' ἰθὺς Δαναῶν βρῖσαντες ἔβησαν,

οσηνῆ, πρᾶον, Sch.—207. Ἀμοιβήν, ἀντιστήκωσιν, Eustath. Com-
 isation, as 5, 266 = ὅτι σοί, by thee; not, from thee. — 210.
 ιοσε is intrans. as 3, 333, and elsewhere. We must not, with
 ne translators, take Κρονίων for the nom. to this verb. — 213.
 κάζετο, ὠμοιοῦτο, Sch.—220. μυρία and περικτιόνων (says Eustath.)
 directed against Glaucus, who had just spoken as if the Ly-
 ins were the only allies of the Trojans. — 221. γάρ, see 7, 328.
 κτίζων (αὐτοῦ), having need of him. — 224. See 9, 248. — 226.
 οὺς, the Trojans. He exhausts them by levies more or less forced,
 and by furnishing provisions, to augment the zeal of the allies. —
 228. See 13, 291. "Such is the course of war" [i. e. the way in
 hich it deals with those who are engaged in it. ὀαριστύς = con-
 versation, intercourse]: one is slain, another returns unhurt. (The
 explanation of Mad. Dacier is inadmissible.) — 229. See 14, 1. —

- 234 δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς
νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο·
- 236 νήπιοι· ἢ τε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.
Καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον·
ᾠπέπον, ὦ Μενέλαε Διοτρεφές, οὐκέτι νῶϊ
ἔλπομαι αὐτῷ περ νοσθησέμεν ἐκ πολέμοιο.
- 240 Οὔτι τόσον νέκυος περιδείδια Πατρόκλιοι,
ὅς τε τάχα Τρώων κορέει κύνας ἢδ' οἰωνούς,
ὅσσον ἐμῇ κεφαλῇ περιδείδια, μήτι πάθῃσιν,
καὶ σῆ· ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,
- 244 Ἐκτωρ, ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
Ἄλλ' ἄγ', ἀριστῆας Δαναῶν κάλει, ἦν τις ἀκούσῃ.
Ὡς ἔφατ'· οὐδ' ἀπίθησε βοῆν ἀγαθὸς Μενέλαος·
ἦῦσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
- 248 ᾠ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
οἶτε παρ' Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
δήμια πίνουσιν, καὶ σημαίνουσιν ἕκαστος
λαοῖς· ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὑπηδεῖ.
- 252 Ἀργαλέον δέ μοι ἐστι διασκοπιᾶσθαι ἕκαστον
ἠγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδθεν.
Ἄλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ,
Πάτροκλον Τρωῆσι κυσὶν μέλπηθρα γενέσθαι.
- 256 ᾠς ἔφατ'· ὄξυ δ' ἄκουσεν Οἰλῆος ταχὺς Αἴας.
Πρῶτος δ' ἀντίος ἦλθε θεῶν ἀνὰ δῆϊοτῆτα·
τὸν δὲ μετ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος,
Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ.
- 260 Τῶν δ' ἄλλων τίς κεν ἦσι φρεσὶν οὐνόματ' εἶποι,
ὅσοι δὴ μετόπισθε μάχην ἠγειραν Ἀχαιῶν;

The Greeks are drawn up round the body of Patroclus. The Trojans repulse them and are carrying it away, but are put to flight by Ajax. Æneas brings back Hector and his men to the charge, and a bloody fight takes place.

Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ' ἄρ' Ἐκτωρ.

Ὡς δ' ὄτ' ἐπὶ προχοῆσι Διπετέος ποταμοῖο
264 βέβρυχεν μέγα κῦμα ποτὶ ρόον, ἀμφὶ δέ τ' ἄκραι

233. See 12, 346, 359. — 235. See the note cited at v. 224. — 237.

See 12, 210. — 250. Τὰ δημόσια, τὰ παρὰ τοῦ δήμου ἔξαιρέτως διδόμενα τοῖς βασιλεῦσιν ἀναλίσκουσι, Sch. See 4, 259, 260. —

253. See 2, 92. — 255. See 13, 233.

262. See 13, 136. — 263—265. “ Eustath. has developed at great

όνες βοόωσιν, ἐρευγομένης ἀλὸς ἔξω·
 ἴσση ἄρα Τρῶες ἰαχῇ ἴσαν. Αὐτὰρ Ἀχαιοὶ
 ἔτασαν ἀμφὶ Μενoitιάδῃ, ἓνα θυμὸν ἔχοντες,
 ραχθέντες σάκεσιν χαλκήρεσιν. Ἀμφὶ δ' ἄρα σφιν
 ἀμπρῆσιν κορύθεσσι Κρονίων ἠέρα πολλὴν
 εὔ· ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε,
 φρα, ζῶος ἐών, θεράπων ἦν Αἰακίδαο·
 ἴσησεν δ' ἄρα μιν δῆϊων κυσὶ κύρμα γενέσθαι
 ῥιωῆσιν· τῷ καὶ οἱ ἀμυνέμεν ὤρσεν ἑταίρους.

Ἦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
 ἑκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν' αὐτῶν
 Γρῶες ὑπέρθυμοι ἔλον ἔγχεσιν, ἰέμενοί περ·
 ἰλλὰ νέκυν ἐρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
 ἰέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὦκ' ἐλέλιξεν
 Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
 τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλείωνα.
 Ἰθυσεν δὲ διὰ προμήχων, συτ' εἵκελος ἀλκὴν
 καπρίῳ, ὅστ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς
 ῥηιδίως ἐκέδασσεν, ἐλιξάμενος, διὰ βήσσας·
 ὧς υἱὸς Τελαμῶνος ἀγαυοῦ, φαίδιμος Αἴας,
 ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας,
 οἱ περὶ Πατρόκλῳ βέβασαν, φρύνεον δὲ μάλιστα
 ἄστνυ πότι σφέτερον ἐρύειν, καὶ κῦδος ἀρέσθαι.

Ἦτοι τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱός,
 Ἰππόθοος, ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,
 δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας,
 Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὔτις ἐρύκακεν ἰεμένων περ.

gth the imitative harmony of these lines. He remarks the onomatopœia of the words προχοῦσι, βέβρονχεν, βοόωσιν, ἐρευγομένης, which well imitate the roaring of the waves. Dionysius of Sicarnassus also cites v. 265, as expressing with great truth the yellowing of the shore lashed by the waves. Aristotle remarks, that the effect would have been entirely destroyed, if, instead of ὄνες βοόωσιν, the poet had put ἠϊόνες κράζουσιν. It is related at Plato, or, as others say, Solon, wishing to contend with H. in a scriptive passage of this kind, found his imitation so inferior, that he went the unlucky attempt." *Dugas Montb.*—264. See 13, 393.—266. ἀμφὶ σφιν (the whole) κορύθεσιν (the part, ἐκ παραλλήλου), see 11. — 270. = ἐφίλει. See 16, 185. "All valiant men are not led by Zeus, but those who, like Patroclus, join goodness to valour." *Mad. Dacier.*—272. Horace; *Lætus in præsens animus, quod ultra est, oderit curare.* — 279. = περιῆν. — 285. Ἐν εἰμι. — 295.

- 293 Τὸν δ' υἷος Τελαμῶνος, ἐπαίξας δι' ὀμίλου,
 πλῆξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρήου·
 ἦρικε δ' ἵπποδάσεια κόρυς περὶ δουρὸς ἀκωκῷ,
 296 πληγεῖσ' ἔγχει τε μεγάλῳ καὶ χειρὶ παχείῃ·
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
 αἱματόεις· τοῦ δ' μῦθι λύθη μένος· ἐκ δ' ἄρα χειρῶν
 Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμᾶζε
 300 κείσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνῆς ἐπὶ νεκρῷ,
 τῆλ' ἀπὸ Λαρίσσης ἐριβώλακος· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυυθάδιος δέ υἱ αἰῶν
 ἔπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 304 Ἐκτωρ δ' αὐτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
 Ἄλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
 τυτθόν· ὁ δὲ Σχεδίον, μεγαθύμου Ἰφίτου υἷόν,
 Φωκῆων ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῆι
 308 οἰκία ναιετάασκε, πολέσσ' ἄνδρεσσιν ἀνάσσων·
 τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερές ἄκρη
 αἰχμὴ χαλκείη παρὰ νείατον ὦμον ἀνέσχεν.
 Δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 312 Αἴας δ' αὖ Φόρκυνα δαΐφρονα, Φαίνοπος υἷόν,
 Ἴπποθόῳ περιβάντα, μέσσην κατὰ γαστέρα τύψεν·
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
 ἦφυσ'· ὁ δ' ἐν κονίησι πεσῶν ἔλε γαῖαν ἀγοστῷ.
 316 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἴππόθουόν τε· λύνοντο δὲ τεύχε' ἀπ'
 ὤμων.
 Ἐνθα κεν αὐτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 320 Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες·
 Ἀργεῖοι δὲ κε κῦδος ἔλον, καὶ ὑπὲρ Διὸς αἴσαν,
 κάρτει καὶ σθένει σφετέρῳ· Ἄλλ' αὐτὸς Ἀπόλλων
 Αἰνεΐαν ὠτρυνε, δέμας Περίφαντι ἰοικῶς,
 324 κήρυκ' Ἠφυτίδῃ, ὃς οἱ παρὰ πατρὶ γέροντι
 κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς·
 τῷ μιν εἰσάμενος προσέφη Διὸς υἷος Ἀπόλλων·

ἦρικε, aor. 2 with intrans. signif. of ἐρείκω, to tear, rend. — 297. αὐλός, a small tube in the middle of the helmet, in which the plume was fixed.—300. αὐτοῦ, sc. τοῦ ποδός. — 302. See 4, 478. — 307. Πανοπέυς, a town of Phocia, on the frontiers of Boeotia. See in Pausanias, bk x. ch. 4, some particular details about this passage. — 319, 320. See 6, 73, 74. — 321. See *ibid.*, 487. — 325. See 7, 278.—

Αἰνεΐα, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε
 λιον αἰπεινήν ; ὡς δὴ ἴδον ἀνέρας ἄλλους
 ἰρτεῖ τε σθένει τε πεποισθότας, ἠνορέη τε,
 λήθει τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας.
 Ἰμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσιν
 ἰκην· ἄλλ' αὐτοὶ τρεῖτ' ἄσπετον οὐδὲ μάχεσθε.

“Ὡς ἔφατ'· Αἰνεΐας δ' ἑκατηβόλον Ἀπόλλωνα
 γνω, ἐσάντα ἰδών· μέγα δ' Ἔκτορα εἶπε βοήσας·
 Ἔκτορ τ' ἠδ' ἄλλοι Τρώων ἀγοὶ ἠδ' ἐπικούρων,
 ἰδὼς μὲν νῦν ἦδε γ', Ἀρηίφιλων ὑπ' Ἀχαιῶν
 ἴλιον εἰσαναβῆναι, ἀναλκείησι δαμέντας.

Ἀλλ' ἔτι γάρ τις φησι θεῶν, ἐμοὶ ἄγχι παραστάς,
 ἴην', ὕπατον μήστωρα, μάχης ἐπιτάρροθον εἶναι.
 Γῶ ρ' ἰθὺς Δαναῶν ἴομεν, μηδ' οἶγε ἔκηλοι
 Πάτροκλον νηυσὶν πελασαίατο τεθνηῶτα.

“Ὡς φάτο· καὶ ῥα πολὺ προμάχων ἐξάλμενος
 ἔστη.

Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἐνθ' αὐτ' Αἰνεΐας Λειώκριτον οὔτασε δουρὶ
 υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἑταῖρον.
 Τὸν δὲ πεσόντ' ἐλέησεν Ἀρηίφίλος Λυκομήδης·
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῶ,
 καὶ βάλεν Ἰππασίδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 ὅς ρ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει,
 καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 Τὸν δὲ πεσόντ' ἐλέησεν Ἀρήϊος Ἀστεροπαῖος,
 ἴθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι·
 ἄλλ' οὔπως ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντη
 ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο.
 Ἰ Αἴας γὰρ μάλα πάντας ἐπώχετο, πολλὰ κελεύων·
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει,
 οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἕξοχον ἄλλων,

7, sqq. Mad. Dacier thus sums up the meaning of this speech: “I
 ve seen armies by their valour and courage gain victories, even
 ainst the orders of destiny ; and you, to whom destiny is favour-
 le, and for whom Zeus himself combats, will you by your cowardice
 e all these advantages !” — 330. = ὑπερδέα, fm ὑπερδεής, ex-
 ained by ὑπεκείμενος τοῦ δέου, ἀπτόητος, above fear, inaccessible
 fear. — 331. See 1, 117. — 339. See 4, 84. — 354. Πεφραγμένοι
 ταν, Sch. ; see 16, 481. Ajax has arranged the Greeks in a circle

- 359 ἀλλὰ μάλ' ἄμφ' αὐτῷ βεβάμεν, σχεδόνθεν δὲ μά-
χεσθαι.
- 360 Ὡς Αἴας ἐπέτελλε πελώριος· αἵματι δὲ χθῶν
δεύετο πορφυρέῳ· τοὶ δ' ἀγχιστῖνοι ἔπιπτον
νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων,
καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτί γ' ἐμάχοντο·
- 364 παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ
ἀλλήλοις καθ' ὄμιλον ἀλεξέμεναι φόνον αἰπύν.
Ὡς οἱ μὲν μάρναντο δέμας πυρός· οὐδέ κε φαίης
οὔτε ποτ' ἠέλιον γόον ἔμμεναι οὔτε σελήνην.
- 368 Ἡέρι γὰρ κατέχοντο μάχῃ ἐνὶ ὄσσοι ἄριστοι
ἔστασαν ἀμφὶ Μενoitιάδῃ κατατεθνηῶτι.
Οἱ δ' ἄλλοι Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ
εὐκηλοὶ πολέμιζον ὑπ' αἰθέρι· πέπτατο δ' αὐγὴ
- 372 ἠελίου ὄξεια, νέφος δ' οὐ φαίνεται πάσης
γαίης οὐδ' ὀρέων· μεταπαυόμενοι δ' ἐμάχοντο,
ἀλλήλων ἀλεείνοντες βέλεα στονόεντα,
πολλὸν ἀφεσταότες. Τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον
- 376 ἠέρι καὶ πολέμῳ· τείροντο δὲ νηλεῖ χαλκῷ
ὄσσοι ἄριστοι ἔσαν. Δύο δ' οὔπω φῶτε πεπύσθην,
ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
- 380 ζῶν ἐνὶ πρώτῳ ὁμάδῃ Τρῶεσσι μάχεσθαι.
Τῷ δ' ἐπισσομένῳ θάνατον καὶ φύζαν ἑταίρων,
νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ,
ὄτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.

The struggle is prolonged. Achilles is still uninformed of the death of Patroclus. Hector wishes to make himself master of his steeds. Automedon calls to his aid the two Ajaces, on which Hector retires.

- 384 Τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῷ νωλεμές αἰεὶ
γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἑκάστου,
χεῖρές τ' ὀφθαλμοί τε παλάσσετο μαρναμένοϊν

around the body of Patroclus ; see 359. — 366. See 11, 596. — 368. μάχῃ ἐνὶ, according to Aristophanes of Byzantium ; instead of μάχῃ ἐπι. — 371. εὐκηλοὶ does not mean ' quiet,' but at their ease, without embarrassment, without the obstacle, against which the others had to contend, viz. the obscurity of the cloud. πέπτ., fm περῆνυμι. — 381. We have already said that ὄσσομαι always relates to the act of the understanding, foresight, presentiment, and never to material sight, as the root (ὄσσει) would lead one to think.

μφ' ἀγαθὸν θεράποντα ποδιώκεος Αἰακίδαο.
 Ζς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μέγαλοιο βοείην
 αοῖσιν δῶη τανύειν, μεθύουσιν ἀλοιφῇ
 ἐξάμενοι δ' ἄρα τοίγε διαστάντες τανύουσιν
 κλόσ', ἄφαρ δέ τε ἰκμὰς ἔβη, δύνει δέ τ' ἀλοιφή,
 πολλῶν ἐλκόντων· τάνυται δέ τε πᾶσα διαπρό-
 ὄς οἷγ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
 ἄκεον ἀμφότεροι· μάλα γάρ σφισιν ἔλπετο θυμός,
 Γρωσὶν μὲν, ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς,
 νῆας ἔπι γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει
 ἄγριος· οὐδέ κ' Ἄρης λαοσσόος, οὐδέ κ' Ἀθήνη
 γόνυγε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἴκοι.

Τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων
 ἤματι τῷ ἐτάνυσσε κακὸν πόνον. Οὐδ' ἄρα πῶ τι
 ἤδδε Πάτροκλον τεθνηότα δῖος Ἀχιλλεύς.

Πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὑπο Τρώων· τό μιν οὔποτε ἔλπετο θυμῷ
 τεθνάμεν, ἀλλὰ ζῶόν, ἐνιχριμφθέντα πύλησιν,
 ἄψ ἀπονοστήσειν· ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ.

Πολλάκι γὰρ τόγε μητρὸς ἐπεύθετο, νόσφιν ἀκούων,
 ἢ οἱ ἀπαγγέλλεσκε Δῖος μέγαλοιο νόημα·

δὴ τότε γ' οὔ οἱ ἔειπε κακὸν τόσον, ὕσσον ἐτύχθη.
 μήτηρ, ὅττι ρά οἱ πολὺ φίλτατος ὤλεθ' ἑταῖρος.

Οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
 νωλεμῆς ἐγχρίμπτοντο καὶ ἀλλήλους ἐνάριζον·
 ὧδε δέ τις εἶπεςκεν Ἀχαιῶν χαλκοχιτώνων·

ὦ φίλοι, οὐ μὰν ἡμῖν εὐκλεῆς ἀπονέεσθαι

387. The Grammarians call this very rare construction (the plural
 ost. followed by a verb sing.) *schema Pindaricum*. This line offers
 incontestable example of it, but many others have been impro-
 rly referred to this figure; e. g. that cited by the Scholiast, "Ἐνθα
 ρσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι.—388. ταύρου βοός, as we
 ve seen σὺς κάπριος or κάπρος, &c. βοείην, sc. δοράν, see 11, 843.
 is comparison presents us with an interesting picture of the com-
 encement of the art of tanning hides. Εὐτελής δ' οὔσα (says Eustath.)
 εἰκὼν ὁμῶς τῇ ἐναργείᾳ λάμπει κατὰ τοὺς παλαιούς, οἷα ἐναργῶς
 ριστῶσα τὸ ὑποκείμενον. — 390. λαοῖς, to men of vigour; see 8,
 2. μεθύειν, as in Lat. *ebrium esse*, to be saturated, abundantly
 aked, impregnated (with).—389. The last part of the line is not with-
 it object: H. there gives us to understand that these two divinities
 ould render justice even to the party against which they might be
 raged; so great was the valour displayed on both sides. — 410.
 'irg., *Æn.* iii. 712, "*Neo vates Helenus, quum multa horrenda moneret,*

- 416 νῆας ἔπι γλαφυράς· ἄλλ' αὐτοῦ γαῖα μέλαινα
 πᾶσι χάνοι· τό κεν ἡμιν ἄφαρ πολὺ κέρδιον εἶη,
 εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
 ἄστνυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.
- 420 Ὡς δέ τις αὖ Τρώων μεγαθύμων αὐδήσασκεν·
 ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
 πάντας ὁμῶς, μήπω τις ἐρωεῖτω πολέμοιο.
 Ὡς ἄρα τις εἶπεσκε, μένος δ' ὄρσασκεν ἑταίρου.
- 424 Ὡς οἱ μὲν μάρναντο· σιδήρειος δ' ὄρυμαγδὸς
 χάλκεον οὐρανὸν ἴκε δι' αἰθέρος ἀτρυγέτοιο.
 Ἴπποι δ' Αἰακίδαο, μάχης ἀπάνευθεν ἐόντες,
 κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἠνιόχοιο
- 428 ἐν κονίησι πεσόντος ὑφ' Ἐκτορος ἀνδροφόνοιο.
 Ἥ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱός,
 πολλὰ μὲν ἄρ μάστιγι θοῇ ἐπεμαίετο θείνων,
 πολλὰ δὲ μελιχίοισι προσηύδα, πολλὰ δ' ἀρειῆ·
- 432 τῷ δ' οὔτ' ἄψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 ἠθέλετ' ἰέναι οὔτ' ἐς πόλεμον μετ' Ἀχαιοῦς·
 ἄλλ' ὥστε στήλη μένει ἔμπεδον, ἦτ' ἐπὶ τύμβῳ
 ἀνέρος ἐστήκη τεθνηότος ἠὲ γυναικός·
- 436 ὥς μένον ἀσφαλῆως περικαλλέα δίφρον ἔχοντες,
 οὔδει ἐνισκίμψαντε καρῆατα· δάκρυα δὲ σφιν
 θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρημένοισιν,
 ἠνιόχοιο πόθῳ· θαλερὴ δὲ μιαίνετο χαίτη,
- 440 Ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωσε.
 Μυρομένῳ δ' ἄρα τῶγε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ δὴν μυθήσατο θυμόν·

Hos mihi prædixit Iovis. — 422. See 13, 776. — 425. See 1, 426. — 426, sqq. Though H. animates almost all natural objects, yet this reason alone would not suffice to explain so detailed a picture. He attributes to the visible affection which horses exhibit towards their masters a degree of intensity which comported with the nature of the steeds of Achilles; these steeds being, as we know, immortal. Here are the traits, which Pliny has recognised as true and proper to be recorded in his *Natural History* (viii., ch. 42, § 64): *Equi præsagiunt pugnam, et amissos lugent dominos lacrimasque interdum desiderio fundunt. Interfecto Nicomede, equus ejus inedia vitam finivit, &c.* In the funeral procession of Pallas:

“ Post bellator equus, positus insignibus, Æthon,
 It lacrimans, guttisque humectat grandibus ora.”

Æn. xi. 89.—432. See 7, 86.—[437. Fixing their heads immoveably; hanging them down to the earth. *Cp.*]—440. *Excidens.* On each side of the yoke was a ζεύγλη, a sort of half-collar of wood, which was passed above the head of the horse, and was retained underneath by a strap.

Ἄ δειλώ, τί σφῶϊ δόμεν Πηληϊ ἄνακτι
 νητῶ; ὑμεῖς δ' ἐστὸν ἀγήρω τ' ἀθανάτω τε.
 Ἴ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχητον;
 ὃ μὲν γάρ τί πού ἐστιν οἷζυρώτερον ἀνδρὸς
 ἀντων, ὅσα τε γαῖαν ἐπι πνεῖει τε καὶ ἔρπει.
 Ἄλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 ἔκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἑάσω.
 Ἴ οὐχ ἄλις ὡς καὶ τεύχε' ἔχει καὶ ἐπέύχεται αὐτως;
 φῶϊν δ' ἐν γούνεσσι βαλῶ μένος ἠδ' ἐνὶ θυμῶ,
 φρα καὶ Αὐτομέδοντα σώσετον ἐκ πολέμοιο
 ἦας ἐπι γλαφυράς· ἔτι γὰρ σφισι κῦδος ὀρέξω,
 τείνειν, εἰσόκε νῆας εὐσσέλμους ἀφίκωνται,
 ὕψ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη.

Ὡς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἠΰ.
 Ἦ δ', ἀπὸ χαιτῶν κονίην οὐδᾶςδε βαλόντε,
 ἰίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς.
 Γοῖσι δ' ἐπ' Αὐτομέδων μάχετ', ἀχνύμενός περ
 ἑταίρου,

ἵπποις αἴσσω, ὥστ' αἰγυπιὸς μετὰ χῆνας·
 ὄεα μὲν γὰρ φεύγεσκεν ὑπέκ Τρώων ὀρυμαγδοῦ,
 ὄεα δ' ἐπαΐξασκε πολὺν καθ' ὄμιλον ὑπάζων.
 Ἄλλ' οὐχ ἦρει φῶτας, ὅτε σέυαιτο διώκειν·
 οὐ γὰρ πως ἦν οἶον ἐόνθ' ἱερῶ ἐνὶ δίφρῳ
 ἔγχει ἐφορμᾶσθαι, καὶ ἐπίσχειν ὠκέας ἵππους.
 Ὅψ' ἐδὲ δὴ μιν ἑταῖρος ἀνὴρ ἴδεν ὀφθαλμοῖσιν
 Ἄλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαο·
 στῆ δ' ὄπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα·

Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλήν
 ἐν στήθεσσιν ἔθηκε, καὶ ἐξέλετο φρένας ἐσθλὰς;
 οἶον πρὸς Τρῶας μάχεαι πρώτῳ ἐν ὀμίλῳ
 μοῦνος· ἀτὰρ τοι ἑταῖρος ἀπέκτατο· τεύχεα δ'
 Ἐκτωρ

45, 446. "These are traits peculiar to H.; a poet unequalled in power of expressing in words the full intensity of human sorrows. speaking thus, says Plutarch, the poet seems but to accord to man, above all living creatures, the sad privilege of unhappiness. We often find in H. this intimate consciousness of the painful condition of man upon the earth; and it is to this profound sentiment that we owe the touching details of this scene, pathetic as it is, of Hector at the feet of Achilles." *Dugas Montb.* — 450. See 5, 349. — 464. σφισι, to the Trojans. — 464. Ἦτοι μεγάλῳ (see 16, 407), ἠΰ, ὡς ἰλαύνοντι ἵππους, *Sch.* — 469. Ἀκερδῆ, ἀνωφελῆ, βλαβεράν,

- 473 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.
 Τὸν δ' αὐτ' Αὐτομέδων προσέφη, Διώρεος νίος·
 Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος
 476 ἵππων ἀθανάτων ἐχέμεν δμησίν τε μένος τε,
 εἰ μὴ Πάτροκλος, θεόφιν μήστρω ἀτάλαντος,
 ζῶος ἐών; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει
 ἀλλὰ σὺ μὲν μάστιγα καὶ ἠνία σιγαλόεντα
 480 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὕφρα μάχωμαι.
 Ὡς ἔφατ'· Ἀλκιμέδων δὲ βοηθῶον ἄρμ' ἐπ-
 ορούσας,
 καρπαλίμως μάστιγα καὶ ἠνία λάζετο χερσίν·
 Αὐτομέδων δ' ἀπόρουσε. Νόησε δὲ φαίδιμος Ἔκτωρ·
 484 αὐτίκα δ' Αἰνεΐαν προσεφώνεεν ἐγγὺς ἐόντα·
 Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων,
 ἵππω τῷδ' ἐνόησα ποδώκεος Αἰακίδαο,
 ἐς πόλεμον προφανέντε σὺν ἠνιόχοισι κακοῖσιν.
 488 Τῷ κεν ἐελποίμην αἶρησέμεν, εἰ σύγε θυμῷ
 σῶ ἐθέλεις· ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶϊ
 τλαΐεν ἐναντίβιον στάντες μαχέσασθαι Ἄρηϊ.
 Ὡς ἔφατ'· οὐδ' ἀπίθησεν εἴς πῦς Ἀγχίσαο.
 492 Τῷ δ' ἰθὺς βήτην, βοέης εἰλυμένω ὤμους
 αὔρησι, στερεῆσι πολὺς δ' ἐπελήλατο χαλκός.
 Τοῖσι δ' ἅμα Χρομῖος τε καὶ Ἄρητος θεοειδῆς
 ἦισαν ἀμφότεροι· μάλα δὲ σφισιν ἔλπετο θυμὸς
 496 αὐτῷ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·
 νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι
 αὐτίς ἀπ' Αὐτομέδοντος. Ὁ δ' εὐξάμενος Διὶ πατρὶ
 ἀλκῆς καὶ σθένεος πλήτο φρένας ἀμφιμελαίνας.
 500 Αὐτίκα δ' Ἀλκιμέδοντα προσηΐδα, πιστὸν ἑταῖρον·
 Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχέμεν ἵππους,
 ἀλλὰ μάλ' ἐμπνεῖοντε μεταφρένῃ. Οὐ γὰρ ἔγωγε

Sch.—476. Lit. : to have in hand the repression and the rush of the coursers ; i. e. to know how to stop them, or to urge them forward, at his will.—481. βοηθῶον = πολεμικόν, see 13, 477. — 487. I transcribe here a very useful remark of Mad. Dacier : “ There was, in fact, but one charioteer, as Alcimedon was alone in the chariot, and Automedon had descended to fight : but in poetry, as in painting, there is often only one moment, which must be seized. Hector sees Alcimedon leap upon the chariot before Automedon has descended . . . , and he calls them two charioteers. In reading the poets we often fall into great embarrassments, unless we seize successfully the moment of which they speak.”—490. Sustinuerint.—493. See 7, 230, 231.

Ἐκτορα Πριαμίδην μένεος σχήσεσθαι οἴω,
πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππῳ,
νῶϊ κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν
Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρῶτοισιν ἀλοίη.

Ὡς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον
Αἴαντ', Ἀργείων ἠγήτορε, καὶ Μενέλαε,
ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἵπερ ἄριστοι,
ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν
νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεῆς ἡμαρ.

Τῆδε γὰρ ἔβρισαν πόλεμον κάτα δακρυόεντα

Ἐκτωρ Αἰνεΐας θ', οἱ Τρώων εἰσὶν ἄριστοι.

Ἄλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται.

Ἦσω γὰρ καὶ ἐγὼ τὰ δέ κεν Διὶ πάντα μελήσει.

Ἦ ῥα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' εἴσην
ἧ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός
νειαίρη δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασεν.

Ὡς δ' ὅταν ὀξὺν ἔχων πέλεκυν αἰζήϊος ἀνῆρ,

κόψας ἐξόπιθεν κεράων βοῶς ἀγραύλοιο,

ἵνα τάμη διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπησιν·

ὣς ἄρ' ὄγε προθορῶν πέσεν ὕπτιος· ἐν δὲ οἱ ἔγχος

νηδυίοισι μάλ' ὀξὺν κραδαινόμενον λυε γυῖα.

Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ

ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·

πρόσσω γὰρ κατέκνυψε· τὸ δ' ἐξόπιθεν δόρυ μακρὸν

οὔδει ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη

ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.

Καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὀρμηθήτην,

εἰ μὴ σφῶ' Αἴαντε διέκριναν μεμαῶτε,

502. Ἄλλὰ ἰγγὺς τοῦ νῶτου μου, Sch.—508. *Se cohibiturum ab im-
tu.*—509. ἐπιτρέπετε (ἐκείνοις) οἱ . . .—514. Ἐν ἰξουσίᾳ τῶν θεῶν
τι, Sch. It is generally supposed that this metaphor arises from
the ancient idea that strength resides in the knees. How often does
one say γούνατ' ἔλυσεν = *occidit*. But no one has ever explained how
such a metaphor came to be applied to the gods. It is evident that
no such explanation can be given. The principal deity of a temple was
generally represented sitting, and they placed on his knees the pre-
cious gifts offered to him (see 6, 273, 303): θεῶν ἐν γούνασι κείται
means then: It is no longer in our hands; it has been referred to
the gods, and is in their power. — 515. *Fm ἴημι.*—522. Ὀλην ἀπο-
έμοι τὴν νωτιαίαν φλέβα, Sch. It has been remarked here that H.
is a faithful painter of nature, for that an ox, struck behind the
horns, springs forward when he falls. — 523. ὕπτιος, on his back.—

532 οἱ ῥ' ἤλθον καθ' ὄμιλον, ἑταίρου κικλήσκοντος.
 Τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὐτίς
 Ἐκτωρ Αἰνείας τ' ἠδὲ Χρομῖος θεοειδής·
 Ἄρητον δὲ κατ' αὐθι λίπον, δεδαϊγμένον ἦτορ,
 536 κείμενον· Αὐτομέδων δέ, θυῶν ἀτάλαντος Ἄρηϊ,
 τεύχεά τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ἤυδα·
 Ἥ δὴ μὰν ὀλίγον γε Μενοιτιάδαο θανόντος
 κῆρ ἄχεος μεθήκα, χερσίονά περ καταπέφνων.
 540 Ὡς εἰπὼν, ἐς δίφρον ἔλὼν ἕναρα βροτόεντα
 θῆκ'· ἂν δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὑπερθεν
 αἱματόεις, ὥς τίς τε λέων κατὰ ταῦρον ἐδηδώς.

The chiefs fly back to combat for the body of Patroclus. Athéné animates Menelaus, who kills Podes. Apollo reproaches Hector. Zeus gives the Trojans the victory. Idomeneus flees towards the ships. Ajax advises Menelaus to send Antilochus to tell Achilles of the death of Patroclus.

Ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὑσμίνη,
 544 ἀργαλήν, πολύδακρυς· ἔγειρε δὲ νεῖκος Ἀθήνη
 οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρύοπα Ζεὺς,
 ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.
 Ἥνυτε πορφυρέην ἱρὴν θνητοῖσι τανύσση
 548 Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο,
 ἢ καὶ χειμῶνος δυσθαπέος, ὅς ῥά τε ἔργων
 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει·
 ὥς ἢ πορφυρέη νεφέλη πυκάσασα ἔσται αὐτήν,
 552 δύσεται Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
 Πρῶτον δ' Ἀτρέος υἱὸν ἐποτρύνουσα προσηύδα,
 ἴφθιμον Μενέλαον· ὁ γὰρ ῥά οἱ ἐγγύθεν ἦεν·
 εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν·

524. Τοῖς κατὰ νηδὸν σπλάγχνοις, *Sch.* The entrails.—535. Struck to the heart, ἦτορ, meaning by implication that he was dead. Some scholars, however, have attempted to alter the text, because the wound was aimed at the belly (v. 519), not at the heart. — 536, 539. Μικρὸν δὴ τι τῆς ἐπὶ Πατρόκλῳ λύπης κεκούφισμαι τὴν ψυχὴν, *Sch.* We have seen μεθήμι with gen., 13, 97, and elsewhere.

546. "For then his mind had changed." These words, vague in effect, do not mean that Zeus had resolved to give the victory to the Greeks. We see the contrary by the sequel. But he had decided to lend the Greeks sufficient strength to recover at last the body of Patroclus, and to carry it to Achilles. This is the only correct explanation of the words thus.—548. In H. the rainbow passes for an evil presage; see 11, 28. — 549. Δυσθερμάντου, ψυχροῦ, *Sch.* — 550. See 10, 485.

λοὶ μὲν δὴ, Μενέλαε, κατηφείη καὶ ὄνειδος
 εἶται, εἴ κ' Ἀχιλλῆος ἀγαυοῦ πιστὸν ἑταῖρον
 εἶ ὑπο Τρώων ταχέες κύνες ἐλκήσουσιν.
 Ἄ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.
 Γῆν δ' αὖτε προσέειπε βοῆν ἀγαθὸς Μενέλαος·
 Ἴνιξ, ἄττα, γεραιὲ παλαιγενές, εἰ γὰρ Ἀθήνη
 ἡ κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρωήν·
 κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
 Πατρόκλῳ· μάλα γάρ με θανῶν ἐσεμάσσατο θυμόν.
 Ἄλ' Ἔκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπο-
 λήγει

Λακῶ δῆϊόνων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.
 Ὡς φάτο· γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
 τι ρά οἱ πάμπρωτα θεῶν ἠρήσατο πάντων.
 Ἦν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκεν,
 ἰοὶ οἱ μυίης θάρσος ἐνὶ στήθεσσιν ἐνήκεν,
 ἔπε, καὶ ἐργομένη μάλα περ χροῶς ἀνδρομέοιο,
 Ἰχανάα δακέειν, λαρόν τέ οἱ αἶμ' ἀνθρώπου·
 οἴου μιν θάρσευς πλῆσε φρένας ἀμφιμελαίνας.
 Ἦ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
 ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος,
 φνεϊὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν Ἔκτωρ
 ἡμῶν, ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστής·
 ὅν ρά κατὰ ζωστῆρα βάλε ξανθὸς Μενέλαος,
 εἴξαντα φόβονδε· διαπρὸ δὲ χαλκὸν ἔλασσεν·
 δούπησεν δὲ πεσών. Ἀτὰρ Ἀτρεΐδης Μενέλαος
 μεκρὸν ὑπέκ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.

Ἔκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλ-
 λων,

Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὅς οἱ ἀπάντων
 ξείνων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων·
 [τῷ μιν εἰσάμενος προσέφη ἐκάεργος Ἀπόλλων·]

6. See 16, 498.—564. Καθήψατο, Sch. See 20, 425.—570. “In-
 d him with the courage of a fly.” This comparison, though
 ely marking a wide difference between H.’s poetry and that of
 : ages, is yet extremely just. Cowper ingeniously adapts it to
 modern notions by giving prominence to the fly’s *perseverance* in
 attacks: “and persevering boldness to his heart Imparted, such as
 npts the fly, which oft, &c.” Lucian has profited largely by it in a
 y piece of *badinage* called the *Eulogium on the Fly*.—572. Ἀντί-
 αι, ἐπιθυμί, Sch. [holds fast (her purpose) to bite, Cp.] λαρός,
 et, savoury.—575. See 7, 47.—577. Συνευωχητής, ὁμοτράπεζος,

586 Ἔκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν;
οἶον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος περ
588 μαλθακὸς αἰχμητῆς· νῦν δ' οἴχεται οἶος αἰείρας
νεκρὸν ὑπέκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἑταῖρον,
ἔσθλὸν ἐνὶ προμάχοισι, Ποδῆν, υἱὸν Ἡετίωνος.

Ὡς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·
592 βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ.
Καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσσανόεσσαν,
μαρμαρέην· Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,
ἀστράψας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δ' ἐτίναξεν·
596 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς.

Πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο·
βλήτο γὰρ ὦμον δουρί, πρόσω τετραμμένος αἰεῖ,
ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρῖς
600 αἰχμῇ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν
ἐλθών.

Λήϊτον αὖθ' Ἔκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
υἱὸν Ἀλεκτρύονος μεγαθύμου, παῦσε δὲ χάορης·
τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ,
604 ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.

Ἔκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα
βεβλήκει θώρηκα κατὰ στῆθος παρὰ μαζόν·
ἐν καυλῷ δ' ἔαγη δολιχὸν δόρυ· τοὶ δ' ἐβόησαν
608 Τρῶες. Ὁ δ' Ἰδομενεὺς ἀκόντισε Δευκαλίδα,
δίφρω ἐφεσταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν
αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἠνίοχόν τε,
Κοίρανον, ὃς ῥ' ἐκ Λύκτου εὐκτιμένης ἔπετ' αὐτῷ—
612 πεζὸς γὰρ τὰ πρῶτα λιπῶν νέας ἀμφιελίσσας
ἤλυθε, καὶ κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους·
καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεῆς ἡμαρ·
616 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἔκτορος ἀνδροφόνοιο—
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας

Sch. — 585. Omitted in the best MSS. — 593, 594. Virg., *Æn.* viii. 353: "Arcades ipsum Credunt se vidisse Jovem, quam super nigrantem Ægida concuteret dextra, nimbosque cieret." See 4, 106. — 599. Ὅσον ἐπιψαύσας, ξιστικῶς, Sch.; grazing, fm λίγγω, which Hesych. explains by ὀλισθαίνω, to slip. ἔγραψεν [which might inscribed the bone, Cp.], see 4, 139; 11, 388.—608. Δευκ., see 13, 307.—611. Κοίρανον, the verb is at 617. Lyctus, a town of Crete, south of Cnossus.—612, sqq. These five lines form a parenthesis. πάλαι, i. e. Idomeneus; see 13, 240, a passage which H. here recalls.—

δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 ἵπε δ' ἐξ ὀχέων, κατὰ δ' ἠνία χεῦεν ἔραζε.
 τάγε Μηριόνης ἔλαβεν χεῖρεςσι φίλησιν
 ας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·
 Διάστιε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἴκηαι·
 νώσκεις δὲ καὶ αὐτός, ὄτ' οὐκέτι κάρτος Ἀχαιῶν.
 Ὡς ἔφατ'· Ἰδομενεὺς δ' ἴμασεν καλλίτριχας ἵπ-
 ρους
 ἰς ἐπι γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ.
 οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
 ἰς, ὅτε δὴ Τρώεσσι δίδου ἑτεραλκία νίκην.
 ἴσι δὲ μύθων ἤρχε μέγας Τελαμώνιος Αἴας·
 ὦ πόποι, ἦδη μὲν κε, καὶ ὅς μάλα νήπιός ἐστιν,
 οἴη ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει.
 οὐ μὲν γὰρ πάντων βέλε' ἄπτεται, ὅστις ἀφείη,
 κακός, ἢ ἀγαθός· Ζεὺς δ' ἔμπης πάντ' ἰθύνει·
 ἴν δ' αὐτως πᾶσιν ἐτώσια πίπτει ἔραζε.
 ἄλλ' ἄγετ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἴεν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἠδὲ καὶ αὐτοὶ
 ἄρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες·
 που δεῦρ' ὀρόωντες ἀκηχέδατ', οὐδ' ἔτι φασὶν
 ἴκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους
 χήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 ἴη δ', ὅστις ἐταῖρος ἀπαγγεῖλειε τάχιστα
 ἰηλείδῃ· ἐπεὶ οὐ μιν ὕιομαι οὐδὲ πεπύσθαι
 ἰγρῆς ἀγγελίης, ὅτι οἱ φίλος ὦλεθ' ἐταῖρος.
 Ἄλλ' οὐπη δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·
 ἴερι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.
 ἴεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἠέρος νῆας Ἀχαιῶν.

ρῷ, to Idomeneus. — 618. The point of the spear.—619. See 7,
 51.—622. = μάστιζε, see 20, 171.—637. Perf. mid. of ἀκαχίζω,
 ἀκαχεῖν, to afflict; ἀκαχίατο (plupf., 12, 179) and ἀκηχίαται
 differ by that *transposition* of long and short syllables, which the
 city of Epic verse often occasions (θῆωμεν = θείομεν, &c.).
 additional insertion of the δ, which does not belong to the root,
 apparently, merely euphonic.—639. See 12, 107, 126. After ἀλλά
 ἴη ἡμᾶς as subject.—645. See 9, 248. “Every one knows the
 ant and lively imitation of Boileau :

“Grand Dieu, chasse la nuit qui nous couvre les yeux,
 Et combats contre nous à la clarté des cieux.”

translation is, however, more ingenious than just. Never in the
 heroic ages would a warrior have asked Zeus to fight against him. The

- 646 ποίησον δ' αἴθρην, δὸς δ' ὀφθαλμοῖσιν ιδέσθαι
 ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι εὐαδεν οὕτως.
- 648 Ὡς φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα·
 αὐτίκα δ' ἠέρα μὲν σκέδασεν καὶ ἀπῶσεν ὀμίχλην·
 ἥλιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη·
 καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
- 652 Σκέπτεο νῦν, Μενέλαε Διοτρεφές, αἶ κεν ἴδῃαι
 ζῶν ἔτ' Ἀντίλοχον, μεγαθύμου Νέστορος υἱόν·
 ὄτρυνον δ' Ἀχιλῆϊ δαΐφρονι θᾶσσον ἰόντα
 εἰπεῖν ὅττι ρά οἱ πολὺ φίλτατος ὤλεθ' ἑταῖρος.

Menelaus retires, commending the body of Patroclus to Ajax, or Merion. He joins Antilochus, and, telling him the fatal news, sends him to Achilles; after which he returns to the body and warns Ajax not to count on the help of Achilles.

- 656 Ὡς ἔφατ'· οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέ-
 λαος·
 βῆ δ' ἰέναι, ὥς τις τε λέων ἀπὸ μεσσαύλοιο,
 ὅστ' ἐπεὶ ἄρ κε κάμῃσι κύνας τ' ἄνδρας τ' ἐρεθίζων,
 οἶτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι,
- 660 πάννουχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίοι αἴσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τάσ τε τρεῖ ἐσσύμενός περ·
- 664 ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῶ·
 ὥς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος
 ἦϊε πόλλ' ἀέκων· περὶ γὰρ δῖε μή μιν Ἀχαιοὶ
 ἀργαλέου πρὸ φόβοιο ἔλωρ δηίοισι λίποιεν.
- 668 Πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·
 Αἴαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
 νῦν τις ἐνηείης Πατροκλῆος δειλοῖο
 μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι,

translator lends H. his own ideas on mythology, whilst what we call fables were for H. and his heroes a veritable belief." *Dugas Moutet*.—647. εὐαδεν, see 14, 340. This single trait throws a more lively light on the hero's character than a long recital would have been able to do. Longinus has developed the beauty of it at length (*Sublime*, ch. 7). See the passage of Longinus, or the note of *Mad. Dacier*, which reproduces all that is essential.—654. Antilochus was greatly loved by Achilles.

657, sqq. See 11, 548, sqq.—667. πρό indicates here the circumstance, as in Lat. *præ fugā* (and in German *vor*).—670. Πραόγῃς, προσηνίας, *Sch.*; see 204.—671. "He knew how to be gentle,

ὡὸς ἐὼν· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

“Ὡς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
 ἄντοσε παπταίνων, ὥστ’ αἰετός, δν ρά τε φασὶν
 ξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν,
 ἴντε, καὶ ὑψόθ’ ἐόντα, πόδας ταχὺς οὐκ ἔλαθε πτώξ,
 λάμνῳ ὑπ’ ἀμφικόμῳ κατακείμενος· ἀλλὰ τ’ ἐπ’
 αὐτῷ

ἔσσυτο, καὶ τέ μιν ὤκα λαβὼν ἐξείλετο θυμόν·
 ὧς τότε σοί, Μενέλαε Διοτρεφές, ὅσσε φαεινῶ
 πάντοσε δινείσθην, πολέων κατὰ ἔθνος ἑταίρων,
 εἴ που Νέστορος υἱὸν ἔτι ζῶοντα ἴδοιτο.

Τὸν δὲ μάλ’ αἰψ’ ἐνόησε μάχης ἐπ’ ἀριστερὰ πάσης,
 θαρσύνονθ’ ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι
 ἀγχοῦ δ’ ἰστάμενος προσέφη ξανθὸς Μενέλαος·

Ἄντιλοχ’, εἰ δ’ ἄγε δεῦρο, Διοτρεφές, ὄφρα πύ-
 θηαι

λυγρῆς ἀγγελίης, ἧ μὴ ὤφελλε γενέσθαι.

Ἦδη μὲν σέ καὶ αὐτὸν ὀϊομαι εἰσορόωντα
 γιγνώσκειν, ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
 νίκη δὲ Τρώων· πέφαται δ’ ὄριστος Ἀχαιῶν,
 Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται.
 Ἄλλὰ σύγ’ αἰψ’ Ἀχιλῆϊ, θέων ἐπὶ νῆας Ἀχαιῶν,
 εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
 γυμνόν· ἀτὰρ τάγε τεύχε’ ἔχει κορυθαίολος Ἔκτωρ.

“Ὡς ἔφατ’· Ἄντιλοχος δὲ κατέστυγε μῦθον ἀκού-
 σας.

Δὴν δὲ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δὲ οἱ ὅσσε
 δακρυόφι πλησθεν, θαλερῆ δὲ οἱ ἔσχετο φωνή.
 Ἄλλ’ οὐδ’ ὡς Μενελάου ἐφημοσύνης ἀμέλησεν·
 βῆ δὲ θέειν, τὰ δὲ τεύχε’ ἀμύμονι δῶκεν ἑταίρω,
 Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.
 Τὸν μὲν δακρυχέοντα πόδες φέρον ἐκ πολέμοιο,
 Πηλείδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα.

Οὐδ’ ἄρα σοί, Μενέλαε Διοτρεφές, ἤθελε θυμὸς

ectionate,” does not admit of a bad acceptance in Greek, as *savoir*
 es in French. Like μαθεῖν (e. g. 6, 444, ἐπεὶ μάθον ἔμμεναι ἐσθλός),
 said of what forms the *character*; in the same way ἐπίστασθαι and
 ἔναι (see 2, 213) serve to indicate the *practical* principles, with
 rich a man is imbued. — 681. ἴδοιτο, sc. τὰ ὅσσε. — 689. νίκη δ’
 ττι) Τρ.—692. See 7, 39.—694. κατέστυγον, aor.; pres. στυγέω.—
 15. Ἀφασία, ἀφωνία, Sch.

- 703 τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν
 704 Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
 ἀλλ' ὕγε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκεν,
 αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει·
 στῆ δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηύδα·
 708 Κεῖνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῆσιν,
 ἔλθειν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω
 νῦν ἰέναι, μάλα περ κεχολωμένον Ἔκτορι δῖῳ·
 οὐ γάρ πως ἂν γυμνὸς εἶν Τρώεσσι μάχοτο.
 712 Ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἠδὲ καὶ αὐτοὶ
 Τρώων ἐξ ἐνοπῆς θάνατον καὶ Κῆρα φύγωμεν.

The body of Patroclus is carried off by Menelaus and Mériopée. The two Ajaxes protect its removal. The Greeks, pressed by the Trojans, retreat to their camp, repassing the fosse in their flight.

- Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 716 Πάντα κατ' αἴσαν ἔειπες, ἀγακλεῆς ὦ Μενέλαε·
 ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὤκα,
 νεκρὸν ἀείραντες φέρετ' ἐκ πόνου. Αὐτὰρ ὄπισθεν
 νῶϊ μαχησόμεθα Τρωσὶν τε καὶ Ἔκτορι δῖῳ,
 720 ἴσον θυμὸν ἔχοντες, ὁμώνυμοι, οἳ τὸ πάρος περ
 μίμνομεν ὄξυν Ἄρηα παρ' ἀλλήλοισι μένοντες.
 Ὡς ἔφαθ'· οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκά-
 ζοντο
 ὕψι μάλα μεγάλως· ἐπὶ δ' ἴαχε λαὸς ὄπισθεν
 724 Τρωϊκός, ὡς εἶδοντο νέκυν αἶροντας Ἀχαιούς.
 Ἴθυσαν δὲ κύνεσσι εἰκότες, οἷτ' ἐπὶ κάπρῳ
 βλημένῳ ἀΐξωσι πρὸ κούρων θηρητήρων·
 ἕως μὲν γάρ τε θεοῦσι, διαρράϊσαι μεμαῶτες,
 728 ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὴ πεποιθώς,
 ἄψ τ' ἀνεχώρησαν, διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος·
 ὡς Τρῶες εἰως μὲν ὁμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 732 ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς
 σταίησαν, τῶν δὲ τράπετο χρώς, οὐδέ τις ἔτλη

722. Εἰς τὰς ἀγκάλας (αὐτῶν) ἰλάμβανον, Sol.—727. ἕως (as one syllable) = τίως. — 728. σταίησαν, optat., because, in this retreat, the two Ajaxes return several times, and several times offer resistance. The combat, which is kindled afresh to recover from the Trojans the body of Patroclus, is painted by a series of brilliant similes which

ρόσσω αἴξας περὶ νεκροῦ δηριάασθαι.

Ὡς οἷγ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο
 ἦσας ἔπι γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
 γριος, ἤντε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
 ρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι
 ν σέλαι μεγάλω· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο·
 ὅς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητάων
 ἰζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν.

οὐ δ', ὥσθ' ἡμίονοι, κρατερόν μένος ἀμφιβαλόντες,
 ἄλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
 ἠ δοκόν, ἠὲ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
 γείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῳ σπευδόντεσσιν·
 ὧς οἷγ' ἐμμεμαῶτε νέκυν φέρον. Αὐτὰρ ὄπισθεν
 Αἴαντ' ἰσχανέτην, ὥστε πρῶν ἰσχάνει ὕδωρ
 ὑλήεις, πεδίοιο διαπρύσιον τετυχηκῶς·
 ὅστε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
 ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίωνδε τίθησιν,

is a fit termination to this Book, and the description of the bloody struggle which is the subject of it. "Nothing more fully proves the importance attached, in the heroic ages, to rendering the last duties to dead, than these long combats for the body of Patroclus. This whole book is devoted to the picture of a sanguinary struggle of the hosts around a single corpse. The question is not here of taking advantage of a position, of defending the fleet, or attacking the walls of the town, but of rescuing a dead hero from the infamy of being devoured by the dogs and the vultures. This action, apparently so simple, furnishes abundant materials for more than 100 lines; and never does the fertile imagination of the poet exhibit greater richness, without causing in his readers the slightest feeling of any labour or forced attempt; so deeply is he inspired by that profound and religious thought of the honours due to the mortal remains of a hero. Several centuries later, the Lacedæmonians made equally glorious efforts to save the body of Leonidas, after the famous battle of Thermopylæ: 'The Persians and Lacedæmonians, says Herodotus, fought fiercely for the body of Leonidas; but at length the courage of the Greeks succeeded in carrying it off, after four times pulsing the enemy.'" *Dug. Montb.* — 738. Ἐκ ὄρουμι. μινύθω is explained here and 16, 392. — 739. = βρέμει ἐπὶ τὸ (πῦρ), casts itself upon the fire.—742. μένος ἀμφιβαλόντες is explained by 'clothed with great strength,' as we have seen ἐπιειμένοι ἀλκῆν, *fm ὄρουμι, in duo.* But in this sense the mid. ἀμφιβαλλόμενοι is indispensable. I should take this word for ἀμφιπροβαλόντες, *utrimque ex-erentes, exhibentes*, making appear, exhibiting.—744. See 15, 410. — 747. Ἐπείχον τὴν ὀρμὴν καὶ ἐκώλυον, *Sch.* — 748. Παρ' ὄλον τὸ πεδίον παρατεταμένως διήκων, *Sch.* διαπρύσιον, derived *fm διαπράω*, to pass from one end to the other, to extend through the whole length [*stretch'd athwart the mead, Cp.*]. — 749. *Molesta.* —

- 751 πλάζων· οὐδέ τέ μιν σθένει ῥηγνῦσι ῥέοντες·
 752 ὧς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἱ δ' ἄμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἕκτωρ.
 Τῶν δ', ὥστε ψαρῶν νέφος ἔρχεται ἢ κολοιῶν,
 756 οὔλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα
 κίρκον, ὃ τε σμικρῆσι φόνον φέρει ὀρνίθεσσιν·
 ὧς ἄρ' ὑπ' Αἰνεία τε καὶ Ἕκτορι κοῦροι Ἀχαιῶν
 οὔλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
 760 Πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἀμφὶ τε τά-
 φρον
 φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρωή.

751. πλάζω, in prose πλανάω, to turn aside from one's road. The hill prevents the two rivers taking their course in a straight line, and forces them to turn aside into a plain.—755. See 16, 583.—756. οὔλον, or ὀλοόν, fm ὄλλυμι : uttering dreadful cries, alarmed by the fear of being devoured.—760. As in Lat. *circumcirca*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Σ.

Antilochus informs Achilles of the death of his friend. Thetis consoles her son, who wishes to avenge his death. She persuades him to wait till the morrow, and goes to Olympus to apply to Hēphæstus for arms for her son.

“Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
Ἄντιλοχος δ' Ἀχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθεν.
Τὸν δ' εὔρε προπάροιθε νεῶν ὀρθοκραιράων,
4 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ δὴ τετελεσμένα ἦεν·
ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·
“ὦ μοι ἐγὼ, τί τ' ἄρ' αὐτε καρηκομόωντες Ἀχαιοὶ
νηυσὶν ἔπι κλονέονται, ἀτυζόμενοι πεδίοιο;
8 μὴ δὴ μοι τελέσῃσι θεοὶ κακὰ κήδεα θυμῷ,
ὥς ποτέ μοι μήτηρ διεπέφραδε, καί μοι ἔειπεν,
Μυρμιδόνων τὸν ἄριστον, ἔτι ζώοντος ἐμεῖο,
χερσὶν ὑπο Τρώων λείψειν φάος ἡλίοιο.
12 Ἢ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
σχέτλιος· ἦ τ' ἐκέλευον, ἀπώσάμενον δῆϊον πῦρ,
ἄψ ἐπὶ νῆας ἴμεν, μηδ' Ἐκτορι ἴφι μάχεσθαι.
Ἔως ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
16 τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱός,

3. We have ὀρθόκραιρος, as an epith. of oxen, in 8, 231 : just as, *vice versa*, we have in Theocritus a *nautical* term applied to oxen, βουσι κρηνοῖσι. These two epithets relate to the elevated and curved extremities (horns) of the prow and the stern, which gave the ancient ships almost the form of a crescent.—7. See 6, 38.—8. (δειμαίνω) μὴ . . .—10. Thetis had not named him, and perhaps Achilles was not then thinking of Patroclus, who was of Opus, a town of Locris.—12. Achilles anticipates the news he is going to learn. “Thereby,” says Mad. Lacier, “the poet prevents the terrible consequences, which this news must have caused in a nature so fierce and intractable as that of Achilles ; since, all prepared as he was, he gives loose to such an excess of grief, of what would he not have been capable, had they told him

- 17 δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινὴν
 "ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἧ μάλα λυγρῆς
 πεύσσαι ἀγγελίης, ἧ μὴ ὤφελλε γενέσθαι.
- 20 Κεῖται Πάτροκλος· νέκυος δὲ δὴ ἀμφιμάχονται
 γυμνοῦ· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.
 "ὦς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
 Ἀμφοτέρησι δὲ χερσὶν ἔλῶν κόνιν αἰθαλόεσσαν,
- 24 χεύατο κακῆ κεφαλῆς, χαρίεν δ' ἤσχυνε πρόσωπον·
 νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη.
 Αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστί ταυυσθεὶς
 κεῖτο, φίλησι δὲ χερσὶ κόμην ἤσχυνε δαΐζων.
- 28 Δμωαὶ δ', ἄς Ἀχιλεὺς ληίσσατο Πάτροκλός τε,
 θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον· ἐκ δὲ θύραζε
 ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι
 στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυῖα ἐκάστης.
- 32 Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο, δάκρυα λείβων,
 χεῖρας ἔχων· Ἀχιλῆος· ὁ δ' ἔστενε κυδάλιμον κῆρ·
 δείδει γὰρ μὴ λαιμὸν ἀποτμήξειε σιδήρῳ·
 σμερδαλέον δ' ὤμωξεν. Ἄκουσε δὲ πότνια μήτηρ,
- 36 ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι·
 κῶκυσέν τ' ἄρ' ἔπειτα· θεαὶ δὲ μιν ἀμφαγέροντο
 πᾶσαι ὅσαι κατὰ βένθος ἀλὸς Νηρηίδες ἦσαν.
 Ἐνθ' ἄρ' ἔην Γλαῦκη τε, Θάλειά τε Κυμοδόκη τε,

the news, when he did not expect it!"—18, sqq. A speech generally admired. Eustathius here takes occasion to blame the long recitals of misfortunes, which the Tragic poets, and especially Euripides, address to those who are visited by them: "An envoy, who at first starting spins out a long speech and pathetic descriptions, speaks without being understood: for he whom he addresses has not time to listen. The first word which acquaints him with the misfortune that has befallen him, renders him deaf to all the rest." Rollin, who has also spoken of this speech (*Traité des études*, vol. i. 451), remarks the euphemism in the word *κεῖται* (v. 121), and Dugas Montbel points out that the introduction of Hector's name at the end of the speech is an instance of equal *tact* on the part of Antilochos, for that odious name was enough violently to excite Achilles, and in some sort to counterbalance his first grief. — 23. Ashes from the fire-place. Plato, who in his Republic reduces the poet to the function of an instructor, could not fail to censure H. for representing the son of a goddess a prey to such violent despair, and the goddess herself (51, sqq.) as giving way to tears (bk iii. p. 388).—27. *Σπαράσσων*, *Sch.* — 29. Elsewhere *ἀκαχημῖναι*, see 17, 637. — 34. *δείδει*, Antilochus. He feared lest Achilles in his grief should attempt his life.—36. Nereus. — 39, sqq. Zenodotus retrenched these lines "ὡς Ἡσιόδιον χαρακτῆρα ἔχοντας." We shall find two other

- 40 Νησαίη Σπειώ τε, Θόη θ' Ἀλίη τε βοῶπις,
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια,
 καὶ Μελίτη καὶ Ἰαιρα, καὶ Ἀμφιθόη καὶ Ἀγαύη,
 Δωτώ τε Πρωτώ τε, Φέρουσά τε Δυναμένη τε,
 44 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρίς καὶ Πανόπη καὶ Ἀγακλειτὴ Γαλάτεια,
 Νημερτής τε Ἀψευδῆς καὶ Καλλιάνασσα·
 ἔνθα δ' ἔην Κλυμένη, Ἰάνειρά τε καὶ Ἰάνασσα,
 48 Μαῖρα καὶ Ὠρείθυια, εὐπλόκαμός τ' Ἀμάθεια·
 ἄλλαι θ', αἱ κατὰ βένθος ἄλως Νηρηίδες ἦσαν.
 Τῶν δὲ καὶ ἀργύφειον πλῆτο σπέος· αἱ δ' ἅμα πᾶσαι
 στήθεα πεπλήγοντο· Θέτις δ' ἐξῆρχε γόοιο·
 52 Κλυτε, κασίγνηται Νηρηίδες, ὄφρ' εὖ πᾶσαι
 εἶδεν' ἀκούουσαι, ὄσ' ἐμῶ ἔνι κήδεα θυμῶ.
 ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια·
 ἦτ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε,
 56 ἔξοχον ἠρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ Ἴσος·
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὧς γουνῶ ἀλωῆς,
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἰλιον εἶσω,
 Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς
 60 οἴκαδε νοστήσαντα δόμον Πηληΐιον εἶσω.
 Ὅφρα δέ μοι ζῶει καὶ ὄρᾳ φάος Ἥελίοιο,
 ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
 Ἄλλ' εἶμι, ὄφρα ἴδωμι φίλον τέκος, ἠδ' ἐπακούσω
 64 ὅττι μιν ἴκετο πένθος ἀπὸ πτολέμοιο μένοντα.
 Ὡς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ
 δακρυόεσσαι ἴσαν· περὶ δὲ σφισι κῦμα θαλάσσης
 ῥήγνυτο. Ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἴκοντο,
 68 ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
 Μυρμιδόνων εἶρυντο νέες ταχὺν ἀμφ' Ἀχιλλῆα.
 Τῶ δὲ βαρυστενάχοντι παρίστατο πότνια μήτηρ,

numerations of the Nereides in the *Theogony* of Hesiod, v. 243 to 32, and in the *Georgics* of Virg., iv. 336, sqq. — 48. ἀμάθεια, fm μαθος (ψάμαθος), arena. — 50. Λευκόν, φαινόμενον, Sch. — 53. = ἴδητε ὅσα ἐνεστίν. — 54. Ἐπὶ κακῶ τὸν ἀριστον τετοκυῖα (fm ἴκτω), Sch. — 56. ἀνατρέχειν, used of men (to grow), is also found in rose in Hdt. — 57. See 9, 534. We have seen in bk 9, that Hænix furnished his part of the care bestowed on the infancy of Achilles. The fables known from other sources, and according to which Thetis made her son pass through fire, &c., are neither recounted, nor even alluded to in H. — 64. ἀπό, at a distance from . . ., as 9, 353—68. See 11, 668.—71. Fm εὐς.—76. Ἀθροισθῆναι.—

71 ὄξυ δὲ κωκύσασα κάρη λάβε παιδὸς ἔηος·
 72 καί ρ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἔξαύδα, μὴ κεῦθε· τὰ μὲν δὴ τοι τετέλεσται
 ἐκ Διός, ὡς ἄρα δὴ πρὶν γ' εὔχεο χεῖρας ἀνασχών,
 76 πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν,
 σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια ἔργα.
 Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·

Μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·
 80 ἀλλὰ τί μοι τῶν ἡδός, ἐπεὶ φίλος ὤλεθ' ἑταῖρος,
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἑταίρων,
 ἴσον ἐμῇ κεφαλῇ ; τὸν ἀπώλεσα· τεύχεα δ' Ἔκτωρ
 δρώσας ἀπέδυσσε πελώρια, θαῦμα ιδέσθαι,
 84 καλὰ· τὰ μὲν Πηληϊ θεοὶ δόσαν, ἀγλαὰ δῶρα,
 ἡματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνή.
 Αἶθ' ὄφελος σὺ μὲν αὖθι μετ' ἀθανάτης ἀλίσσιν
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν !
 88 Νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξεται αὖτις,
 οἴκαδε νοστήσαντ'· ἐπεὶ οὐδέ με θυμὸς ἀνώγει
 ζῶειν οὐδ' ἀνδρεσσι μετέμμεναι, αἶ κε μὴ Ἔκτωρ
 92 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσση,
 Πατρόκλοιο δ' ἔλωρα Μενoitιάδew ἀποτίση.

Τὸν δ' αὖτε προσέειπε Θέτις, κατὰ δάκρυ χέουσα·
 Ὠκύμορος δὴ μοι, τέκος, ἔσσειαι, οἷ' ἀγορεύεις·
 96 αὐτίκα γάρ τοι ἔπειτα μεθ' Ἔκτορα πόντος ἐτοῖμος.
 Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἑταίρω

77. Προσδεομένους, Sch. ἀεκήλια = ἀεικέλια, the vocalisation being changed by the rhythm ; as we have just seen ἀκηχήμενος and ἀκαχημένος. The ancient grammarians, however, did not admit this system. They saw in ἀεκήλιος the privative of ἔκηλος (see 17, 371), and explained it by οὐκ εἰρηνικά, or (as Aristarchus) by παραχόδη, ἢ ἀκούσια, ἢ οὐκ ἂν τις ἐκὼν πάθοι. — 82. Ἐπ' ἴσης ἐμαυτῷ, Sch. Caput serves in the same way in periphrases. Imitating the ancients, Racine says : “ J'ignore le destin d'une tête si chère.” — 85. ἔμβαλον : the phrase ἐμβαλεῖν χειρὶ, to give in hand, does not carry with it any notion of haste or violence. — 86. ἀθανάταις is here a subst. — 88. νῦν δέ is used when one passes from a supposition to the reality. — 93. Heyne compares with this expression θρίπτρα (pretium educationis) ἀποδοῦναι (4, 478), and renders : *prosum dare raptationis et*

γεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
 φθιτ', ἐμεῖο δὲ δῆσεν, ἀρῆς ἀλκτῆρα γενέσθαι.
 Ἴνυ δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
 οὐδέ τι Πατρόκλῳ γενόμεν φάος οὐδ' ἐτάροισιν
 οἷς ἄλλοις, οἳ δὴ πολέες δάμεν Ἐκτορι δίῳ·
 ἰλλ' ἤμαι παρὰ νηυσίν, ἐτώσιον ἄχθος ἀρούρης,
 οἷος ἐών, οἷος οὔτις Ἀχαιῶν χαλκοχιτώνων
 ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
 Ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,
 καὶ χόλος, ὅστ' ἐφέηκε πολύφρονά περ χαλεπῆναι·
 ὅστε πολὺ γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἤντε καπνός·
 ὡς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 Ἄλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.
 Νῦν δ' εἴμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω,
 Ἐκτορα· Κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῆ
 Ζεὺς ἐθέλη τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.
 Οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε Κῆρα,
 ὅσπερ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι·
 ἀλλὰ ἐμοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἡρης.
 Ὡς καὶ ἐγών, εἰ δὴ μοι ὁμοίη μοῖρα τέτυκται,
 κείσομ', ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
 καὶ τινα Τρωιάδων καὶ Δαρδανίδων βαθυκόλπων,
 ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων·
 εἰ δάκρυ' ὁμορξαμένην, ἀδινὸν στοναχῆσαι ἐφείην·

stati Patrocli.—100. = *εδῆσεν, indigebat me pernicii suae averrun-*
ore, he wanted me, to save him from misfortune (and I was not
ere !). See 213. — 101. νῦν δέ being here followed by several
 subordinate clauses, is resumed at 114.—104. The three last words
 of this line have become a proverbial expression. “Racine (says
 Dugas Montbel) has happily transplanted this beautiful expression
 to our own language: Achilles says in that poet’s Iphigenia
 scene 1):

‘Voudrais-je, de la terre inutile fardeau, &c.’”

- 108. *Ira, quæ vel sapientem incitare solet ad sæciendum.* — 109.
 Aristotle (*Rhetoric*, I., ch. 11; II., ch. 2) and Plato (*Philebus*,
 47) in praising this passage, well remark that a certain pleasure
 always mingles with the desire of revenge, and with all our passions,
 even the most painful. Thus the expression *anger sweeter than*
oney, is full of energy and truth.” Dugas Montb. — 122. *τινά, some*
ne, does not mean only some one wife (Andromachê). We may
ranslate it, more than one, many a-. Let us remember καὶ τις

- 125 γνοῖεν δ' ὡς δὴ δηρὸν ἐγὼ πολέμιοι πέπαυμαι.
Μηδέ μ' ἔρυκε μάχης, φιλέουσά περ' οὐδέ με πείσεις.
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
- 128 Ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον· οὐ κακὸν ἔστιν
τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον·
ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται,
χάλκεα, μαρμαίροντα· τὰ μὲν κορυθαίολος Ἔκτωρ
- 132 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδέ ἔφημι
δηρὸν ἐπαγλαϊεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
Ἄλλὰ σὺ μὲν μήπω καταδύσσο μῶλον Ἄρηος,
πρὶν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσι ἴδῃαι.
- 136 Ἡῶθεν γὰρ νεῦμαι, ἄμ' ἠελίῳ ἀνιόντι,
τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἀνακτος.
Ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἰοῖο·
καὶ στρεφθεῖσ' ἀλίησι κασιγνήτησι μετηῦδα·
- 140 Ὑμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον,
ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,
καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἴ κ' ἐθέλησιν
- 144 υἱεῖ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα.
Ὡς ἔφαθ'· αἰ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ'
ἔδυσαν·
ἢ δ' αὐτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
ἦεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνεΐκαι.

The Greeks with difficulty defend the body of Patroclus. Iris, sent by Hērē, persuades Achilles to mount the edge of the fosse. He gives three great shouts, and the Trojans flee. The body is brought to the camp, and night ends the fight.

- 148 Τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ
Ἀχαιοὶ
θεσπεσίῳ ἀλαλητῷ ὑφ' Ἐκτορος ἀνδροφόνοιο
φεύγοντες, νῆάς τε καὶ Ἑλλήσποντον ἴκοντο.
Οὐδέ κε Πάτροκλόν περ' εὐκνήμιδες Ἀχαιοὶ
- 152 ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλῆος·
αὐτίς γὰρ δὴ τόνγε κίχον λαός τε καὶ ἵπποι,
Ἔκτωρ τε Πριάμοιο παῖς, φλογὶ εἵκελος ἀλκήν.

εἶπεσκε.—125. δηρὸν, seventeen days! — 128. ἐτήτυμον (adv.), sc. εἶπας. Thou art right (to wish to fight).

149. Μεγάλῳ, Sch.—151, 152. οὐδ' ἂν εἰρύσαντο, non retraxissent or serpassent, requires εἰ μὴ . . ., nisi . . ., but here also the construction is cut up and absorbed by the following picture of the strife. The

ἰς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἔκτωρ,

κέμεναι μεμαίως, μέγα δὲ Τρώεσσιν ὀμόκλα·
ἰς δὲ δὺ Ἀϊαντες, θοῦριν ἐπιειμένοι ἀλκίην,
κροῦ ἀπεστυφέλιξαν· ὁ δ' ἔμπεδον, ἀλκί πεποιθώς,
λοτ' ἐπαίξασκε κατὰ μόθον, ἄλλοτε δ' αὐτε
ἄσκει μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν.
ἰς δ' ἀπὸ σώματος οὔτι λείοντ' αἶθωνα δύνανται
σιμμένες ἄγραυλοι μέγα πεινάοντα δῖεσθαι
ς ῥα τὸν οὐκ ἐδύναντο δύω Αἴαντε κορυστὰ
ἔκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.

αἰ νῦ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
μὴ Πηλείωνι ποδῆνεμος ὠκέα Ἴρις
γγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου, θωρήσσεσθαι,
φύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἤκέ μιν Ἥρη.
Αγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

Ὅρσεο, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·
Πατρόκλῳ ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνῆ
ἔστηκε πρὸ νεῶν. Οἱ δ' ἀλλήλους ὀλέκουσιν,
οἱ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,
οἱ δὲ ἐρύσασθαι ποτὶ Ἴλιον ἠνεμόεσσαν
Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἔκτωρ
ἐλκέμεναι μέμονεν· κεφαλὴν δέ ε' θυμὸς ἀνώγει
πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
Ἄλλ' ἄνα, μηκέτι κεῖσο· σέβας δέ σε θυμὸν ἰκέσθω,
Πάτροκλον Τρωῆσι κυσὶν μέλπηθρα γενέσθαι
σοὶ λώβη, αἰ κέν τι νέκυς ἤσχυμμένος ἔλθῃ.

Τὴν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἤκεν;

Τὸν δ' αὐτε προσέειπε ποδῆνεμος ὠκέα Ἴρις·
Ἥρη με προέηκε, Διὸς κυδρὴ παράκοιτις·
οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος
ἀθανάτων, οἱ Ὀλύμπου ἀγάννιφον ἀμφινέμονται.

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

struction is renewed at 165, and εἰ μὴ . . . follows at 166. — 158.
e 16, 703.—164. See 4, 184. — 168. Fm προτήμι. — 172. Stat, has
sen. — 178. ἄνα, see 9, 247. σέβας, religio; see 6, 167. — 182.
rgil says, in a more ornamental phrase, *Æn.* ix. 18:

“Iri, decus coeli, quis te mihi nubibus actam
Detulit in terras?”

- 188 Πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνοι
 μήτηρ δ' οὐ με φίλη πρὶν γ' εἶα θωρήσσεσθαι,
 πρὶν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι·
 στεῦτο γὰρ Ἑφαιστοιο πᾶρ' οἰσέμεν ἔντεα καλά.
- 192 Ἄλλου δ' οὐ τευ οἶδα τεῦ ἄν κλυτὰ τεύχεα δύω,
 εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδου.
 Ἄλλα καὶ αὐτὸς ὄγ', ἔλπομ', ἐνὶ πρώτοισιν ὀμιλεῖ,
 ἔγχεϊ δηϊῶων περὶ Πατρόκλοιο θανόντος.
- 196 Τὸν δ' αὐτε προσέειπε ποδὴνεμος ὠκέα Ἴρις·
 Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι κλυτὰ τεύχε' ἔχονται·
 ἀλλ' αὐτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
 αἳ κέ σ' ὑποδδείσαντες ἀπόσχονται πολέμοιο
- 200 Τρώες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 Ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις.
 Αὐτὰρ Ἀχιλλεὺς ὤρτο Διὶ φίλος· ἀμφὶ δ' Ἀθήνη
- 204 ὤμοις ἰφθίμοισι βάλ' αἰγίδα θύσσανόεσσαν·
 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεάων
 χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανόωσαν.
 Ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἴκηται,
- 208 τηλόθεν ἐκ νήσου, τὴν δῆϊοι ἀμφιμάχονται,
 οἷτε πανημέριοι στυγερωῶ κρίνονται Ἄρηϊ
 ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι
 πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγῇ
- 212 γίγνεται αἴσσουσα, περικτιόνεσσιν ἰδέσθαι,
 αἳ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἴκωνται·
 ὡς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἴκανε.
 Στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος· οὐδ' ἐς Ἀχαιοὺς
- 216 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζειτ' ἐφετμήν.
 Ἐνθα στάς ἠῦσ' ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 φθέγγατ'· ἀτὰρ Τρώεσσι ἐν ἄσπετον ὤρσε κυ-
 δοιμόν.
 Ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ

— 191. See 9, 241.—192. = τινὸς, οὐ . . .—201. See 11, 801.—206. See 5, 4.—208 τηλόθεν ἐκ νήσου: for in an island surrounded with enemies, the besieged have no other means of making known their distress, than by lighting signal-fires. During the day, these fires are only distinguished by the smoke; but as night comes on, they begin to blaze, ἅμ' ἠελίῳ καταδύντι. Mad. Dacier reminds us of the deliverance from Egypt, when God went before his people per diem in columnā nubis, et per noctem in columnā ignis. — 210. For from their own town; otherwise ἀπό or ἀπο. — 211. Ἐτάλλετο,

τυ περιπλομένων δηίων ὑπο θυμοραϊστέων·
 τότε ἀριζήλη φωνὴ γένητ' Αἰακίδαο.
 δ' ὡς οὖν ἄϊον ὄπα χάλκειον Αἰακίδαο,
 ἰσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἔσχεα τρόπεον· ὄσσοντο γὰρ ἄλγεα θυμῶ.
 ἰνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ
 ἰνὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλείωνος
 κρόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 ἰρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς·
 ἰρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότε ὄλοντο δώδεκα φῶτες ἄριστοι
 μφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. Αὐτὰρ Ἀχαιοὶ
 ἰσπασίως Πάτροκλον ὑπέκ βελέων ἐρύσαντες
 ἀτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 ἰυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς,
 ἰάκρυα θερμὰ χέων, ἐπεὶ εἶσιδε πιστὸν ἑταῖρον
 κείμενον ἐν φέρτρῳ δεδαϊγμένον ὀξεί χαλκῶ.

οί, *Sch.*; fm ἤτριον, the warp of the web. — 216. See 16, 388.
 δ. φωνή, sc. ἐστὶ or γίνεται. The ancients agree in saying, that
 rumpet was unknown in the heroic ages, but used in H.'s time ;
 make nearly the same remark on the subject of riding ; see 15,
 Consequently H. must have drawn *the comparison* from the
 om of his own days : “ But (adds Mad. Dacier) Virgil has over-
 ed this minute point of accuracy, for, in speaking of the sack of
 , he says (*Æn.* ii. 313) :

‘ Exoritur clamorque virum clangorque tubarum.’”

Virgil, it is *the Trojans* who give the alarm and assemble the
 ps to the sound of the trumpet. In a city the combatants could
 be assembled as in the open country, where the re-echoing voice
 chief might suffice. In H., as well as in Virgil, it is *the besieged*
 sound the trumpet : for ἴαχε σάλπιγξ ὑπὸ δηίων περιπλ.
 ans, literally, “ the trumpet sounded *because* of besieging enemies,”
 se of ὑπό which we have often seen. As, however, H. had no
 asion to paint the interior of Troy taken by assault, and con-
 uently to mention the trumpet as employed at such a time, his
 nce cannot pass for a decisive proof that he *would have* abstained
 m introducing it, and the reproach addressed to Virgil is, per-
 ps, unjust. [*Σαλπίζειν* is used 21, 388.]—220. ἄστῳ κυκλοῦντων,
stath. — 224. *Equi præsagiunt pugnam*, says Pliny ; see 17, 426.
 mpare also the sublime description of the war-horse, in *Job xxxix.*
 : “ He saith among the trumpets, Ha, ha ; and *he smelleth the*
tle afar off.”—225. = ἔξεπλάγησαν. Dionysius of Halicarnassus
 serves that the rhythm of these lines is very appropriate to depict
 dden astonishment and terrour.—229. ἑταράχθησαν, *Sch.* — 230,
 ll. In this tumult, where all take to flight, twelve warriors are
 odden under foot by their horses, or pierced by their own arms.—

237 Τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.
 Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 240 πέμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἄκοντα νέεσθαι·
 Ἥελιος μὲν ἔδου, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.

The Trojans are assembled in the plain. Polydamas proposes to take shelter behind the ramparts from the resentment of Achilles. Hector refuses, and orders the attack on the morrow. The Greeks mourn Patroclus, and Achilles meditates revenge. Zeus and Hère quarrel about the succour given by the latter to the Greeks.

Τρῶες δ' αὖθ' ἐτέρωθεν, ἀπὸ κρατερῆς ὑσμίνης
 244 χωρήσαντες, ἔλυσαν ὑφ' ἄρμασιν ὑκέας ἵππους·
 ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι.
 Ὀρθῶν δ' ἐσταότων ἀγορὴ γένητ', οὐδέ τις ἔτλη
 ἔξεσθαι· πάντας γὰρ ἔχε τρόμος, οὔνεκ' Ἀχιλλεύς
 248 ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 Τοῖσι δὲ Πουλυδάμας πεπνυμένος ἤρχ' ἀγορεύειν,
 Πανθοίδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω·
 Ἔκτορι δ' ἦεν ἑταῖρος, ἱῆ δ' ἐν νυκτὶ γένοντο·
 252 ἄλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἄμφι μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
 ἄστυδε νῦν ἰέναι, μὴ μίμνειν Ἡῶ διαν
 256 ἐν πεδίῳ παρὰ νηυσίν· ἑκάς δ' ἀπὸ τείχεός εἰμεν.
 Ὀφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μήνιε δῖω,
 τόφρα δὲ ῥήτεροι πολεμίζειν ἦσαν Ἀχαιοί.
 Χαίρεσκον γὰρ ἔγωγε θεῆς ἐπὶ νηυσὶν ἰαύων,
 260 ἐλπόμενος νῆας αἰρήσεμεν ἀμφιελίσσας.
 Νῦν δ' αἰνῶς δεῖδοικα ποδώκεα Πηλείωνα·
 οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
 μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 264 ἐν μέσῳ ἀμφότεροι μένος Ἄρηος δατέονται,
 ἀλλὰ περὶ πτόλιός τε μαχήσεται ἠδὲ γυναικῶν.
 Ἄλλ' ἴομεν προτὶ ἄστυ· πίθεσθέ μοι· ὧδε γὰρ ἔσται·
 Νῦν μὲν νῦξ ἀπέπαυσε ποδώκεα Πηλείωνα
 268 ἀμβροσίῃ· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἔοντας

236. = φερέτρῳ, *feretrum*. — 240. ἄκοντα. Hère had hastened to shorten a day so lucky for the Trojans: Zeus, satisfied with what has been done for the Trojans already, does not hinder her.

250. See 1, 343. — 254. Περισκεψασθε τῇ διανοίᾳ, *Sch.* — 261. Εὐπολεμητότεροι, εὐκαταγωνιστότεροι, *Sch.* — 264. μένος Ἄρηος, the

- 269 αὐριον ὄρμηθεις σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν,
ὅς κε φύγη· πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
- 272 Τρώων· αἶ γὰρ δὴ μοι ἀπ' οὔρατος ὧδε γένοιτο.
Εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα, κηδόμενοί περ,
νύκτα μὲν εἰν ἀγορῇ σθένος ἔχομεν· ἄστνυ δὲ πύργοι,
ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῆς ἀραρυῖαι,
- 276 μακραί, ἐύξεστοι, ἐζευγμέναι εἰρύσσονται.
Πρωτὶ δ' ὑπηοῖοι σὺν τεύχεσι θωρήχθέντες
στησόμεθ' ἅμ πύργους· τῷ δ' ἄλγιον, αἶ κ' ἐθέλησιν
ἐλθὼν ἐκ νηῶν περὶ τείχεος ἅμμι μάχεσθαι.
- 280 Ἄψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους
παντοίου δρόμου ἄσπρ ὑπὸ πτόλιν ἠλασκάζων.
Εἶσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται.
- 284 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος
Ἐκτωρ·
Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγο-
ρεύεις,
ὅς κέλει κατὰ ἄστνυ ἀλήμεναι αὐτὶς ἰόντας.
Ἥ οὐπω κεκόρησθε ἐελμένοι ἔνδοθι πύργων ;
- 288 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
πάντες μυθέσκοντο πολύχρυσον, πολύχαλκον·
νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά·
πολλὰ δὲ δὴ Φρυγίην καὶ Μηρονίην ἐρατεινὴν
- 292 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
Νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλο-
μήτεω
κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσση τ' ἔλσαι Ἀχαιοὺς,
νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ.
- 296 Οὐ γὰρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἐάσω.
Ἄλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες.
Νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσιν,

victory. — 269. *τις* does not relate to Hector ; see n. on 122.—272. Far from my ear. *Utinam sis (factum) ne audiam!* — 274. We are going to keep the army mustered (and we will not surrender in our own houses). — 275. *σανίδες*, the *leaves*, i. e. the *wood-work* of the gates ; the *gates*, as distinguished from the *gateways* and *gate-posts*. — 276. *ἐζευγμέναι*, *jugatae*, for 'shut.' The *bar* (*μοχλός*) is, as it were, the *yoke* that holds the two *leaves* together.—278. Compar. fm *ἄλγος*, grief, calamity : *calamitosius*. See 6, 410, 153. — 281. See 5, 289. — 287. See 12, 38 ; 1, 409. — 291 (*Εἰς*) *Φρυγίαν*. — 292. *ἰδὼν*

- 299 καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·
 300 Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει,
 συλλέξας, λαοῖσι δότω καταδημοβορῆσαι,
 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἤπερ Ἀχαιοῦς.
 Πρωτὶ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 304 νηυσὶν ἐπι γλαφυρῆσιν ἐγείρομεν ὄξυν Ἄρηα.
 Εἰ δ' ἐτεὸν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς,
 ἄλγιον, αἶ κ' ἐθέλῃσι, τῶ ἔσσειται. Οὐ μιν ἐγωγε
 φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
 308 στήσομαι, ἧ κε φέρῃσι μέγα κράτος, ἧ κε φεροίμην.
 Ξυνὸς Ἐνυάλιος, καὶ τε κτανέοντα κυτέκτα.
 Ὡς ἔκτωρ ἀγόρευ' ἐπὶ δὲ Τρῶες κελάδησαν,
 νήπιοι· ἐκ γάρ σφρων φρένας εἶλετο Παλλὰς
 Ἀθήνη.
 312 Ἐκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντι·
 Πουλυδάμαντι δ' ἄρ' οὔτις, ὃς ἐσθλὴν φράζειτο
 βουλήν.
 Δόρπον ἔπειθ' εἶλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες.
 316 Τοῖσι δὲ Πηλεΐδης ἀδινουῦ ἐξῆρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου,
 πυκνὰ μάλα στενάχων· ὥστε λῖς ἠϋγένειος,
 ᾧ ρά θ' ὑπὸ σκύμνους ἐλαφιβόλος ἀρπάσῃ ἀνὴρ
 320 ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχυνται ὕστερος ἐλθῶν·
 πολλὰ δέ τ' ἄγκέ' ἐπῆλθε μετ' ἀνέρος ἰχνί' ἐρευνῶν,
 εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·
 ὧς ὁ βαρυστενάχων μετεφώνεε Μυρμιδόνεσσι·
 324 ὦ πόποι, ἧ ῥ' ἄλιον ἔπος ἐκβαλον ἡματι κείνῃ,
 θαρσύνων ἦρωα Μενοίτιον ἐν μεγάροισιν·
 φῆν δέ οἱ εἰς Ὀπύεντα περικλυτὸν υἱὸν ἀπάξειν,

σατο (ἡμῖν). — 298. See 7, 380. — 299. See 10, 67. — 300. ἀνιάζειν, intrans.: to be in grief, in affliction. Hector seems to have the wealthy Polydamas in his eye, and to attribute the measures proposed by him to the fear of losing his riches. — 301. To devour: = 'to be devoured by them,' the people (by the idiomatic use of inf. act. for pass.). — 303, sqq. The repetition of the terms used by Polydamas is not here a mere instance of Homeric simplicity; but it enhances the bitterness of the reply. — 305. He dexterously insinuates a doubt as to whether Achilles had really appeared or not. — 306. See 13, 486. — 309. In Lat. *Mars communis*. "Hector's words are more true than he supposed. It is he who has just conquered, and he is about to be conquered and slain." *Mad. Davier*. — 312. Gave their approbation, their assent to. — 317. See 24, 479. — 326. See n. on 10.

ιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἶσαν.
 ἄλλ' οὐ Ζεὺς ἄνδρεςσι νοήματα πάντα τελευτᾷ.
 μῦθω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
 τοῦ ἐνὶ Τροίῃ· ἐπεὶ οὐδ' ἐμὲ νοστήσαντα
 ἔεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
 δὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
 ἴν' δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἴμ' ὑπὸ
 γαῖαν,

σε πρὶν κτεριῶ, πρὶν γ' Ἐκτορος ἐνθάδ' ἐνεΐκαι
 ὕχεα καὶ κεφαλὴν, μεγαθύμου σείο φονῆος·
 ὕδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
 ῥώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
 ὄφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσεται αὐτῶς·
 μῦθ' δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
 λαύσονται, νύκτας τε καὶ ἡμέρας δακρυχέουσαι,
 ἵς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶ,
 κείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.

Ὡς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεύς,
 μῦθ' ἑπιπύρῃ στήσαι τρίποδα μέγαν, ὄφρα τάχιστα
 λάτροκλον λούσειαν ἄπο βρότον αἱματόεντα.
 ἵ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέω,
 ἴν' δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·
 ἰάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ'
 ὕδωρ.

Αὐτὰρ ἐπειδὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῶ,
 καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίῳ·
 ἴν' δ' ὠτειλὰς πλῆσαν ἀλείφατος ἐννεώροιο·
 ἐν λεχέεσσι δὲ θέντες, ἐανῶ λιτὶ κάλυψαν
 ἵς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρει λευκῶ.
 Παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλλῆα
 Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες.—
 Ζεὺς δ' Ἥρην προσέειπε κισιγνήτην ἄλοχόν τε·

Ἐπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
 ἀνοστήσασ' Ἀχιλλῆα πόδας ταχύν· ἦ ῥά νυ σείο
 ἐξ αὐτῆς ἐγένοντο καρηκομόωντες Ἀχαιοί.

29. Ἐρυθρὰν τῷ αἵματι ποιῆσαι, Sch.—334. See 11, 454.—341.
 ἀ κακοπαθείας καὶ πόνου ἐκτησάμεθα, Sch.—344. See 9, 122.—
 See 10, 577. — 351. ἐννεώρον, i. e. ὃ ἐστὶν ἐννέα ὥρων, nine
 is old (ὥραι). The ancients attributed a medicinal virtue to old
 — 352. See 8, 441. — 357. At length then thou hast succeeded
 : ἐξετίλισας δὴ καὶ ἤνυσας. Sch.—359. Thou lovest the Greeks

- 360 Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες!
 Καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
 ὅσπερ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδεν
 364 πῶς δὴ ἔγωγ', ἧ φημι θεάων ἔμμεν ἀρίστη,
 ἀμφότερον, γενεῇ τε καὶ οὔνεκα σὴ παράκοιτις
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
 οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ράψαι;

Thetis recounting to Hēphæstus the griefs of her son, begs of him some arms to replace those which Hector had carried off. Hēphæstus grants her request, and immediately sets to work upon the promised arms.

- 368 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.—
 Ἥφαιστου δ' ἴκανε δόμον Θέτις ἀργυρόπεζα,
 ἄφθιτον, ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν,
 χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο Κυλλοποδίων.
 372 Τὸν δ' εὖρ' ἰδρῶντα, ἐλισσόμενον περὶ φύσας,
 σπεύδοντα· τρίποδας γὰρ εἰκόσι πάντας ἔτευχεν,
 ἐστάμεναι περὶ τοῖχον εὔσταθός μεγάροιο·
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν,
 376 ὄφρα οἱ αὐτόματι θεῖον δυσαίατ' ἀγῶνα,
 ἠδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ιδέσθαι.
 Οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὔατα δ' οὔτω
 δαιδάλεα προσέκειτο· τὰ ῥ' ἦρτυε, κόπτε δὲ δεσμούς.
 380 Ὅφρ' ὄγε ταῦτ' ἐπονεῖτο ἰδυίησι πραπίδεσσιν,
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
 Τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος,

as if they were thine own children. — 365, 366. See 4, 60, 61. — 367. See 15, 16.

371. Frm the Ionic κυλλός, = χωλός, lame. These names, Κυλλοποδίων and Ἀμφιγυήεις (see 1, 607) relate to the sedentary occupation of Hēphæstus. — 372. "Instead of surrounding Hēphæstus with Cyclopes, as Callimachus and Virgil have done (*Æn.* iii. 416, sqq.), and thus reducing him to a simple artisan, H., by a much more noble conception, shows us the god of fire occupied alone in his celestial work, whilst all his instruments spontaneously obey his voice." *M. Eichhoff.* — 373. See 7, 161. — 374. Ἐδραίου, *Sch.* — 375. ἐκάστω, sc. τριπόδ. — 376. ἀγῶνα, see 7, 298. Since, for the gods, distances are almost nothing, and are cleared by them with the rapidity of thought (see 15, 80, sqq.), in like manner their will, or their word, alone sets in motion the instruments which they use. Below (417) two living statues of gold support the lame artificer. — 378. *Tantum finem habebant,* = *hactenus finiti erant.* οὔατα, see 11, 633. — 379. ἔκοπτε = ἐχάλειπε (*Sch.*), forged by striking with the hammer. — 382. I think we must

ιλῆ, τὴν ὤπυιε περικλυτὸς Ἀμφιγυήεις·
 ὦ τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ,
 ἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.
 Ἄλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.

Ὡς ἄρα φωνήσασα πρόσω ἄγε δια θεάων.
 ἦν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου,
 αλοῦ, δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
 ἐκλετο δ' Ἥφαιστον κλυτοτέχνην εἶπέ τε μῦθον·

Ἥφαιστε, πρόμολ' ὧδε· Θέτις νύ τι σεῖο χατίζει.

ἦν δ' ἡμείβετ' ἔπειτα περικλυτὸς Ἀμφιγυήεις·

Ἦ ρά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον·
 ἴ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα
 μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἧ μ' ἐθέλησεν
 κρύψαι, χωλὸν ἔόντα· τὸτ' ἂν πάθον ἄλγεα θυμῶ,
 εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
 Εὐρυνόμη, θυγάτηρ ἀψορρόου Ὠκεανοῖο.

Τῆσι παρ' εἰνάετες χάλκεον δαίδαλα πολλά,
 πόρπας τε γναμπτάς θ' ἔλικας, κάλυκας τε καὶ ὄρ-
 μους,

ἐν σπῆϊ γλαφυρῶ· περὶ δὲ ρόος Ὠκεανοῖο
 ἀφρῶ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ἤδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ μ' ἐσάωσαν.

Χάρις as a proper name, as Μοῦσα, Εἰλείθυια, &c., though else-
 re H. puts these names in the plural. [So Cp., whom Charis, &c.]
 vers translate 'a Grace,' and call her Aglaïa or Thalïa. Accord-
 to another myth, Aphroditê was Hêphæstus's wife. — 384. See
 53. — 386. We have already seen πάρος with the present, 12,
 — 389. See 14, 204.—395. Another instance of a human custom
 isferred to Olympus. We know that in Greek antiquity de-
 ned infants were exposed.—399. The ancients did not regard the
 h as a globe, but as a disc, and the Ocean as a large river which
 on the edge of the circumference, as it is figured on the shield
 Achilles (v. 606, 607) : hence then the epithet ἀψορρόος signifies
 h returns into itself. Though the Ocean is here considered as a
 , the epithet attached to his name belongs to him as a river. —
). = παρὰ ταύταις ἰννία ἔτη. — 401. Ἐλιξ, whatever is spirally
 ned : here a bracelet, or, according to others, a ring. κάλυξ,
 ower-bud or blossom, perhaps an ear-ring of that form. Never-
 less, the Scholiasts explain it by σωληνίσκοι, σύριγγες περιλαμ-
 νουσαι τοὺς πλοκάμους, small tubes to keep the hair in curl ; and
 npare the word with 17, 52, πλοχομοὶ χρυσῶ ἐσφήκωντο. ὄρμοι,
 eklaces. ['I formed nice trinkets, clasps, rings, pipes, and chains.'

- 406 Ἡ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεῶ
 πάντα θέτι καλλιπλοκάμῳ ζωάγρια τίνειν.
- 408 Ἄλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλά,
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.
 Ἡ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἴητον ἀνέστη,
 χωλεύων· ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.
- 412 Φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονεῖτο·
 σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπο-
 μόργνυ,
 αὐχένα τε στιβαρόν καὶ στήθεα λαχνήεντα·
- 416 δῦ δὲ χιτῶν· ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύ-
 ραζε,
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἄνακτι,
 χρύσειαι, ζωῆσι νεήνισιν εἰοικυῖαι.
 Τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῆ,
 420 καὶ σθένος, ἀθανάτων δὲ θεῶν ἅπο ἔργα ἴσασιν.
 Αἰ μὲν ὑπαιθῆ ἄνακτος ἐποίπνυον· αὐτὰρ ὁ ἔρρων,
 πλησίον, ἐνθα θέτις περ, ἐπὶ θρόνου ἴζε φαινοῦ·
 ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
- 424 Τίπτε, θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ,
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.
 Αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστίν.
- 428 Τὸν δ' ἡμείβετ' ἔπειτα θέτις κατὰ δάκρυ χέουσα·
 Ἡφαιστ', ἧ ἄρα δή τις, ὄσαι θεαί εἰς' ἐν Ὀλύμπῳ,
 τοσσάδ' ἐνὶ φρεσίν ἦσιν ἀνέσχετο κήδεα λυγρά,
 ὅσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
 432 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσεν,

Cp.]—407. Τὰ τῆς ζωῆς χαριστήρια, *Sch.* — 410. A euphonic syncope : = ἀκμονόθετον, his anvil-stock [*Cp.*]. αἴητον, an obscure word for the ancient grammarians themselves, great, immense; according to Hesychius, πνευστικός, ἢ πυρώδης. [*Cp.* joins the two : 'vast in bulk and hot with toil.']—411. See 24, 616.—416. A staff to support oneself.—421. See 15, 520. ἔρρων, walking with difficulty, tottering; the same word as *erro*.—427. See 14, 196. These natural and simple words are far superior to the speech which Virgil puts in Hêphæstus's mouth in an identical situation (viii. 393):

“ Quidquid in arte mea possum promittere curæ,
 Quod fieri ferro, liquidove potest electro,
 Quantum ignes animæque valent : absiste, precando,
 Viribus indubitare tuis, &c.”

ἀκίδῃ Πηληϊ, καὶ ἔτλην ἀνέρος εὐνήν,
 ἀλλὰ μάλ' οὐκ ἐθέλουσα· ὁ μὲν δὴ γήραι λυγρῷ
 ἵται ἐνὶ μεγάροις ἀρημένος. Ἄλλα δέ μοι νῦν
 ἴδον ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
 βίον ἥρωων· ὁ δ' ἀνέδραμεν ἔρνει ἴσος·
 ἴδον μὲν ἐγὼ θρέψασα, φυτὸν ὧς γουνῶ ἀλωῆς,
 ἡυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
 ἄρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς
 ἵκαδε νοστήσαντα δόμον Πηληϊῶν εἶσω.
 Δφρα δέ μοι ζῶει καὶ ὄρα φάος Ἥελίοιο,
 χυνταί, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰούσα.
 Ζούρην ἦν ἄρα οἱ γέρας ἔξελον υἱες Ἀχαιῶν,
 ἦν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.
 Ἡτοὶ ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
 Γρῶες ἐπὶ πρύμνησιν ἐείλεον, οὐδὲ θύραζε
 ἴων ἐξιέναι· τὸν δὲ λίσσοντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
 Ἐνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι·
 αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσειν,
 πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἄμα λαὸν ὄπασσειν.
 Πᾶν δ' ἡμαρ μάρναντο περὶ Σκαιῆσι πύλησιν·
 καὶ νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ρέξαντα Μενoitίου ἄλκιμον υἱὸν
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκεν.
 Τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
 υἱεῖ ἐμῶ ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν,
 καὶ καλὰς κνημίδας, ἐπισφυρίοις ἀραρυίας,
 καὶ θώρηχ'· ὁ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἑταῖρος,
 Τρωσὶ δαμείς· ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων.
 Τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς Ἀμφιγυήεις·
 Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
 Αἶ γάρ μιν θανάτιο δυσηχέος ὧδε δυναίμην
 νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι·

432. See 82. Marriage is often expressed by metaphors drawn
 on the action of breaking and harnessing cattle to the yoke. —
 k. Oftener πόλλ' ἀέκουσα. — 435. παρεμμένος (fm παρήμι), βε-
 αμμένος, Sch.; overpowered; worn out. The root of the verb is
 certain; it is used only in this form. ἄλλα δέ (ἔστι) μοι νῦν. —
 7, sqq. See 56, sqq. — 444. See 11, 627. — 446. Aor. of φθίνω
 with the intrans. signif.—449. See 9, 121, sqq.—463. μελόντων, im-
 rat.—465. Lit., to secrete him [Cp.] far from death; for, to steal him

466 ὥς οἱ τεύχεα καλὰ παρέσσειται, οἷά τις αὔτε
 ἀνθρώπων πολέων θαυμάσσειται, ὅς κεν ἴδῃται.
 468 Ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας
 τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
 Φῦσαι δ' ἐν χυάνοισιν ἐείκοσι πᾶσαι ἐφύσων,
 παντοίην εὐπρηστον αὐτμὴν ἐξανιεῖσαι,
 472 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὔτε,
 ὅπως Ἡφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
 Χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε,
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα
 476 θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα· γέντο δὲ χειρὶ
 ῥαιστῆρα κρατερήν, ἐτέρηφι δὲ γέντο πυράγρην.

Description of the shield of Achilles: on which are represented the earth, the sea, and the heavens.

Ποίει δὲ πρότιστα σάκος μέγα τε στιβαρόν τε,
 πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαιεινήν,
 480 τρίπλακα, μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα.

from death.—466. αὔτε, *rursus*, relates to the first arms of Achilles, which were also the work of Hêphæstus.—470. Χῶνοις πηλίνοις, ἐν οἷς χωνεύεται τὰ μέταλλα, *Sch.*; melting-pots, *crucibles* [al. *melting-pots*]. — 472. (Ὡς τε) παρῆναι, *adesse, adjuvare*. — 473. In prose ἀνόνοιτο.—474. Ἀκαταπόνητον, *Sch.*—475. = τιμῆντα.—476. γέντο, see 8, 43.—477. ῥαιστήρ, the hammer; πυράγρα, the tongs.

478. Here begins the celebrated description of the shield of Achilles. To explain the disposition of the numerous objects which the poet is about to detail to us, all of which were represented on the shield, would demand more space than we can afford. Quatremère de Quincy has given a tolerably exact design of it in his "*Olympian Jupiter*." The *historical* traditions which mention works such as H. here describes, do not ascend beyond the 15th Olympiad (720, B. C.), and, consequently, do not reach the age of Homer by about two centuries. But, even without the confirmative evidence supplied by the comparative *recency* of these traditions, there could be no doubt that the poet represents a work as executed by Hêphæstus, of which men were not yet capable, with the means and processes then known. Grecian art ended by overtaking poetic fiction; whereas in these days the mechanical arts have sometimes even outstript the bounds of the most daring fiction. In imitation of H., Virgil has given a brilliant description of his hero's shield. "We must again (says Mad. Dacier, with great reason) remark the wisdom of H. in his choice of the time and place which he selects for introducing his magnificent description of the shield; it is in the interval of that one night, when the two armies were separated, and awaiting the coming morn to recommence the battle." —479. ἄντυξ, see 6, 118.—480. Τρίπτυχον, *Sch.*; of three plates, one above the other. ἐκ, adv. = ἐξω.—485. τεῖρα, the constella-

έντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν
αὐτῷ

ἰίει δαίδαλα πολλὰ ἰδυίησι πραπίδεσσιν.

Ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θά-
λασσαν,

Ἰέλιόν τ' ἀκάμαντα, Σελήνην τε πλήθουσαν,

δὲ τὰ τεύρεα πάντα, τὰ τ' οὐρανὸς ἐστεφάνωται,

Ἀρηιάδας θ' Ἰάδας τε, τό τε σθένος Ὀρίωνος,

Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν,

τ' αὐτοῦ στρέφεται, καὶ τ' Ὀρίωνα δοκεύει,

ἣ δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.

picture of two cities ; the one enjoying peace, the other engaged
in a siege : deliberations : an ambuscade : a battle.

Ἐν δὲ δύω ποίησε πόλεις μερόπων ἀνθρώπων
ἑτάλας· ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίνας τε·

Ἰούμφας δ' ἐκ θαλάμων, δαΐδων ὑπὸ λαμπομενάων,

Ἰγίνεον ἀνὰ ἄστυ· πολὺς δ' ὑμέναιος ὀρώρει·

Ἰσοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν

Ἰύλοισι φόρμιγγές τε βοήν ἔχον· αἱ δὲ γυναῖκες

Ἰσταμέναι θαύμαζον ἐπὶ προθύροισιν ἑκάστη.

Ἰλαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος

Ἰώρῳ δ' ἄνδρες ἐνεΐκεον εἴνεκα ποινηῆς

Ἰανδρὸς ἀποφθιμένου· ὁ μὲν εὔχετο πάντ' ἀποδοῦναι,

Ἰδήμῳ πιφαύσκων· ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι.

3. στεφανοῦσθαι τι, to be encircled with any thing, as with a
v. — 486. The (seven) Pleiades, the (twelve) Hyades, Orion,
names of well-known constellations. — 487, sqq. Not only are the
stars at Bear and Charles's Wain always above our horizon, but also
many other polar constellations. H. (says Aristotle, *Poetics*, ch. 26)
speaks as a poet, when he tells us the name of the best-known con-
stellation, instead of using a collective designation. — 488. αὐτοῦ,
of it, in the firmament. δοκεύει, observes, looks towards. These two
constellations face, as it were, each other :

“Arctos et Orion *adversis frontibus* ibant.” (*Manilius*.)

489. = ἄμμορος (fm μέρος), *expers*. See 5, 6.

490, sqq. We must not show that we entirely misunderstand the
nature of poetry by inquiring, with the Greek Grammarians, *what* the
two cities were, which the poet represents as introduced in the shield.

492. Ἀντὶ τοῦ μετὰ λαμπάδων, *Sch.* — 498. See 9, 631, sqq. —

9, sqq. “In explaining a picture of Raphael or Poussin, it would
be necessary to animate the figures, as H. animates them here, and
represent them as speaking and acting conformably to the design
of the painter.” *Mad. Dacier*. — 500. Ἐμφανίζων, *Sch.*; see 10,

501 Ἄμφω δ' ἰέσθην ἐπὶ ἱστορίῳ πείραρ ἐλέσθαι.
 Λαοὶ δ' ἀμφοτέροισιν ἐπήπνον ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
 504 εἶατ' ἐπὶ ξεστοῖσι λίθοις, ἱερῶ ἐνὶ κύκλῳ·
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἠεροφώνων·
 τοῖσιν ἔπειτ' ἤισσον, ἀμοιβηδὶς δὲ δικάζον.
 Κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
 508 τῷ δόμεν, ὅς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.
 Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύω στρατοὶ εἶατο
 λαῶν,
 τεύχεσι λαμπόμενοι. Δίχα δὲ σφισιν ἦνδανε βουλή,
 ἢ ἐ διαπραθέειν, ἢ ἄνδιχα πάντα δάσασθαι,
 512 κτῆσιν ὄσσην προλίεθρον ἐπήρατον ἐντὸς ἔέργει·
 οἱ δ' οὐπω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 Τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφισταότες, μετὰ δ' ἀνέρες, οὓς ἔχε γῆρας·
 516 οἱ δ' ἴσαν ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς
 Ἀθήνη,

202. μή, in Greek, is often joined redundantly to a verb dependent on a preceding verb of *negative* meaning. It would be enough to say ὁ δ' ἀναίμετο ἐλέσθαι τι. See 6, 311 [Gr. 883].—501. ἐπὶ ἱστορίῳ, by submitting the case to an arbiter. Ἐπ' ἐμοί ἐστι = *tenes me est*, it depends on me. *Finem capere*, sc. *causæ*, a decision.—502. Ἐπεβόων, *Sch. acclamabant*; fm ἀπύω.—505. Lit., they had their (judicial) staves in the hands of the heralds; for, their staves were in the hands of the heralds (whilst the parties were explaining themselves). They took them back when they pronounced the sentence. ἠεροφώνος, whose voice resounded in the air.—508. Afterwards they rose with the staves (holding them), = σὺν τοῖς. ἀμοιβηδὶς, each in his turn.—507. *Duo pondo auri*. Actual *weight* is meant; the *talent*, as an *estimated value*, is of later date than the time of H. It is *here* the recompense of that one of the judges, whom they recognised as having judged the best.—509. *Two* armies, that of the besiegers and that of the besieged, encamped, like the Trojans, before the city.—510. σφίσιν, to the besiegers; but at line 513, οἱ δὲ . . ., the besieged are meant. *Dupliciter* (= *duplex*) *iis placuit sententia*, i. e. they had decided for an *alternative* (which was to be, or had already been, proposed to the besieged).—511. This is the alternative: either that the siege should have its course, until the destruction of the city; or that two shares should be made of all the goods in the city (and that the besiegers should receive one of them as the price of their retreat).—513. = εἰς λόχον, *insidiis (struendis) sese clam accingebant*.—515. ἐφισταότες relates to *υἱοί*, naturally understood in *τέκνα*, or, rather, it is *here* a term common to *γυναῖκες καὶ τέκνα*: for, in the present case, the neut. ἐφιστώτα could only have applied to *τέκνα*.—516. οἱ δέ, all who have not been comprehended in the preceding enumeration, sc. λαοί (see 8, 522). σφιν, to the *two* parties.—519. An old comparative of ἀλι-

ἰφῶ χρυσεῖω, χρύσεια δὲ εἴματα ἔσθην,
 λῶ καὶ μεγάλῳ σὺν τεύχεσιν, ὥστε θεῷ περ,
 ἰφίς ἀριζήλῳ, λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 ἰ δ' ὅτε δὴ ῥ' ἱκανόν, ὅθι σφίσιν εἴκε λοχῆσαι,
 ποταμῶ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
 ἦ ἄρα τοίγ' ἴζοντ', εἰλυμένοι αἴθοπι χαλκῶ.
 οἷσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἶατο λαῶν,
 ἔγμενοι ὀππότε μῆλα ἰδοῖατο καὶ ἔλικας βούς.
 ἰ δὲ τάχα προγένοντο, δύω θ' ἄμ' ἔποντο νομῆες,
 εἰρπόμενοι σύριγξι· δόλον δ' οὔτι προνόησαν.
 ἰ μὲν τὰ προιδόντες ἐπέδραμον, ὥκα δ' ἔπειτα
 ἀμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
 ῥγεννῶν οἴων· κτεῖνον δ' ἐπὶ μηλοβοτῆρας.
 ἰ δ' ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ
 βουσίην,
 ἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
 ζάντες ἀερσιπόδων μετεκίαθον, αἴψα δ' ἴκοντο.
 Στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ'
 ὄχθας,
 Ζάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείρσιν.
 Ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὀμίλεον, ἐν δ' ὀλοῆ
 Κήρ,
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖιν·
 εἶμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν.
 Ὀμίλευν δ', ὥστε ζωοὶ βροτοί, ἠδ' ἐμάχοντο,
 νεκρούς τ' ἀλλήλων ἔρυον κατατεθνηῶτας.

cture of the Seasons. Seed-time. Harvest. The Vintage. Pas-
 Life. Dance of Ariadne.

Ἐν δ' ἐτίθει νεῖον μαλακὴν, πείριαν ἄρουραν,
 εὐρεΐαν, τρίπολόν· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ

later ἰλάττων. — 520. εἴκε, in this passage only, = *videbatur* or
n est. The perf. εἶκα is generally used in like cases.—524. See
 91. — 525. Ἐμπροσθεν ἐγένοντο, προέκοψαν τῇ ὁδῷ, *Eustath.* —
 Περίεταμνον, ἀπεχώριζον, *Sch.* *Intercipiebant*; like 'cut off'
 English, for 'intercept.'—531. The Grammarians explain εἶραι by
 ραί, places of assembly. Hêphæstus then had represented here
 ump like that of the Greeks, having, in the centre of it, certain
 es set apart for assemblies.—536. Ἐμ οὐτάω. These lines are
 ost translated by Virgil, *Æn.* viii. 700, sqq.

41, sqq. These are the excellent pictures to which Philip,
 father of Alexander, alludes; see above, 11, 67. Welcker

- 543 Ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 544 Οἱ δ' ὅποτε στρέψαντες ἰκοῖατο τέλοςον ἀρούρης,
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου
 δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 ἰέμενοι νειοῖο βαθείης τέλοςον ἰέσθαι.
 548 Ἡ δὲ μελαίνετ' ὄπισθεν, ἀρηρομένη δὲ ἐΰκει,
 χρυσεῖη περ ἐοῦσα· τὸ δὴ πέρι θαῦμα τέτυκτο.
 Ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι
 ἡμῶν, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
 552 Δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτου
 ἔραζε,
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἔλλεδανοῖσι δέοντο.
 Τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὄπι-
 σθεν
 παῖδες δραγμαεύοντες, ἐν ἀγκαλίδεσσι φέροντες,
 556 ἀσπερχές πάρεχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 Κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,
 βούν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες,
 560 δεῖπνον ἐρίθοισιν, λεύκ' ἄλφιστα πολλὰ πάλυνον.
 Ἐν δ' ἐτίθει σταφυλῆσι μέγα βρίθουσαν ἀλωήν,
 καλήν, χρυσεῖην· μέλανες δ' ἀνὰ βότρυνες ἦσαν
 ἐστήκει δὲ κάμαξι διαμπερές ἀργυρέησιν.
 564 Ἀμφὶ δέ, κυανέην κάπετον, περὶ δ' ἔρκος ἔλασεν
 κασσιτέρου· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτήν,
 τῇ νίσσοντο φορῆες, ὅτε τρυγόμεν ἀλωήν.
 Παρθενικαὶ δὲ καὶ ἠΐθεοι, ἀταλὰ φρονέοντες,
 568 πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπὸν.

observes that H. arranges them in the order of the seasons: the sowing (Spring); the harvest (Summer); the vintage (Autumn). νειόν, see 10, 353.—542. Τρεῖς ἑστραμμένην καὶ ἠροτριασμένην, Sch.—543. δινεύοντες, sc. τὴν νειόν or τὴν ἀρουραν.—544. See 13, 707. στρέψαντες, sc. τὸ ἀροτρον or τὰ ζεύγη. In like manner at v. 546.—545. “Here are labourers well treated. H. paints thus the manners of his time, manners which mark a happy age.” *Mad. Dacier*.—548. Fm ἀρόω, fut. ἀρόσω, aro.—550. βαθυλήϊος, adj.—552. See 211.—553. ἔλλεδανός (fm ἔλλω or εἰλίω, *conpōito*), a band [App. V.]. δέοντο, fm δέω, to bind.—555. δραγμαεύοντες, making handfuls (of ears, δράγματα, *panipulos*). Then they took these handfuls on one of their arms, which they held bent, and thus they made sheaves, which they gave to the ἀμαλλοδετῆρες: ἐν ἀγκαλίδεσσι φέροντες, sc. the handfuls amassed.—560. δεῖπνον ἐρίθους is in apposition.—563. κάμακες, vine-props.—567. See 6, 400.—570. λῖνος, the name

ἵσιν δ' ἐν μέσσοισι παῖς φόρμιγγι λιγείῃ
 ερόεν κιθάριζε· λίνον δ' ὑπὸ καλὸν ἄειδεν
 πταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἄμαρτῇ
 ὀλπῇ τ' ἰυγμῶ τε ποσὶ σκαίροντες ἔποντο.
 Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων·
 οἱ δὲ βόες χρυσοῖο τετεύχато κασσιτέρου τε
 ὑκηθμῶ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε,
 ἄρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
 ἄρυστοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσιν,
 ἔσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἔποντο.
 ἄμερδαλέω δὲ λέοντε δὺ' ἐν πρῶτῃσι βόεσσιν
 αὔρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκῶς
 ἔλακετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζηοί.
 Ἐγὼ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοείην,
 ἔγκατα καὶ μέλαν αἷμα λαφύσσετον· οἱ δὲ νομῆες
 αὐτῶς ἐνδίσσαν, ταχέας κύνας ὀτρύνοντες.
 Οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων,
 ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.
 Ἐν δὲ νομὸν ποίησε περικλυτὸς Ἀμφιγυήεις,
 ἐν καλῇ-βήσση, μέγαν οἰῶν ἀργεννάων,
 σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.
 Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις,
 τῷ ἴκελον, οἶόν ποτ' ἐνὶ Κνωσῶ εὐρείῃ

very ancient ballad, taken from Linus, son of Apollo (see Pausanias, ix. ch. 29). — 571. Ῥήσσοντες, ἀντὶ τοῦ κροτοῦντες σὺν ὀνίᾳ καὶ τύπῳ τοῖς ποσὶ τὸ ἔδαφος, Sch. ῥήσσω = ῥήγνυμι, is used in three passages with the particular meaning of, to beat the ground, to stamp, tread. ἄμαρτῇ, see 5, 656.—572. ἰυγμός, an inarticulate song, a modulation of the voice without articulate words. — 573. Grammarians explain κόπρου by τοῦ βουσταθμοῦ, but Bothe's reason rejects this kind of metonym (elsewhere without example), making this remark: "imo ex stercore stabuli, quod sterces erunt boves; itaque hilari mugitu ruunt ad pascua."—576. *Ad nidum arundinetum, ἐνκίνητον*. This meaning of ῥοδανός or ῥαδανός is established, although the Scholiasts explain it in different ways. — 580. Μέγα μυκῶμενον, Sch. (*bellowing*.) From ἐρυγιῖν (see 403, 6). μεμυκῶς, from μυκάομαι, see 10, 362.—582. βοείην (*δοράν*). — 584. Ἐνεκελεύοντο, Sch., from ἐνδείημι. — 585. *Absterrebantur quin* ; lit. turned aside from the lions as far as biting; *shrank from biting them*. — 586. Καὶ ἐξέκλιναν, Sch. — 591. A city in the isle of Crete, in which was the famous labyrinth. Pausanias also saw in this city the dance of Ariadne and her companions represented on a bas-relief of white marble. But it must here be remarked that, as elsewhere in H., χορός means *the place* where they dance, the place prepared for the dance of the daughter of king Minos. As to the

592 Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
 Ἐνθα μὲν ἦίθεοι καὶ παρθένοι ἀλφεισίβοιαι
 ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.
 Τῶν δ' αἰ μὲν λεπτὰς ὑθόνας ἔχον, οἱ δὲ χιτῶνας
 596 εἶατ' ἐϋννήτους, ἦκα στίλβοντας ἐλαίῳ
 καὶ ῥ' αἰ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
 εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
 Οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι
 600 ρεῖα μάλ', ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλά-
 μῃσιν
 ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέρσιν
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
 Πολλὸς δ' ἱμερόεντα χορὸν περιστάθ' ὄμιλος,
 604 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
 φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτούς,
 μολπῆς ἐξάρχοντος, ἐδίνεον κατὰ μέσους.

Hēphæstus finishes the armour, and gives it to Thetis, who immediately quits Olympus.

Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο
 608 ἄντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο.
 Αὐτὰρ ἐπειδὴ τεῦξε σάκος μέγα στιβαρόν τε,
 τεῦξ' ἄρα οἱ θώρηκα, φαινότερον πυρὸς αὐγῆς·
 τεῦξε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,
 612 καλήν, δαιδαλέην· ἐπὶ δὲ χρύσειον λόφον ἤκεν·

labyrinth, there is no allusion to this building in the Homeric poems. — 593. *Timæus* explains ἀλφεισίβοιαι by αἰ εὐρίσκουσαι εἰς τιμὴν βόας [cf. ἀλφεῖν]: who found, i. e. received from those who aspired to their hands an ox or presents of that value; we have already seen that βουῆς was used to make valuations and express the value of things (see 6, 236). — 596. *Ἐν νυμῖ*. See 24, 580. The sense of what follows must be this: “brilliant with the soft (ἦκα) lustre of oil,” as if it were ὡς ἐλαίῳ (*Sch.*). In the *Od.*, 3, 408, we read the same: ξεστοὶ λίθοι . . . λευκοὶ ἀποστλβοντες ἐλαίῳ. “Antiquus dicendi modus (says Heyne), quum nitorem figurate, ni fallor, appellarent oleum, propter similem nitorem.” — 598. (*dependentes*) *ex* . . . See 11, 38, where we find inversely ἐξ ἀσπίδος ἦν τελαμών. — 599. *Ἐν ἡρμοσμένον πάντοθεν*, *Sch.* Diodorus attributes the invention of the potter's wheel to Talos, nephew of Dædalus. — 601. When a potter tries his wheel, he turns it even more rapidly than when he is at work. *πειρήσεται*, then, has here as wide an aim as *πειρώμενος* in another comparison, 15, 359. — 602. Ἐπ' ὀρθὴν τάξιν, *Sch.* — 606. ἐξάρχοντος, *sc.* τοῦ ἀοιδοῦ. 607. See the n. on 399. This epitome of the pictures, representing the principal occupations of the human race, was surrounded,

εὔξε δέ οἱ κνημίδας ἑανοῦ κασστέροιο.

Αὐτὰρ ἐπεὶ πάνθ' ὄπλα κάμε κλυτὸς Ἀμφι-
γυῆεις,

ιητρὸς Ἀχιλλῆος θῆκε προπάραιθεν αἰείρας.

Ἡ δ' ἴρηξ ὡς ἄλτο κατ' Οὐλύμπου νιφόεντος,

εὐχέα μαρμαίροντα παρ' Ἥφαιστοιο φέρουσα.

The earth itself, by the Ocean, a river returning upon itself.—
See 4, 187.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Τ.

Thetis brings her son the arms made for him by Hēphæstus, and exhorts him to lose no time in going forth with the Greeks to battle ; leaving, for the present, the corpse of Patroclus, which, by shedding a divine liquor over it, she preserves incorruptible.

- Ἦὼς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ροάων
ῶρνυθ', ἴν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν
ἢ δ' ἐς νῆας ἵκανε, θεοῦ πάρα δῶρα φέρουσα.
- 4 Εὖρε δὲ Πατρόκλῳ περικείμενον ὄν φίλον υἷόν,
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
μύρονθ'. Ἡ δ' ἐν τοῖσι παρίστατο διὰ θεάων,
ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
- 8 Τέκνον ἐμόν, τοῦτον μὲν ἐάσομεν, ἀχνύμενοί περ,
κεῖσθαι, ἐπειδὴ πρῶτα θεῶν ἰότητι δαμάσθη·
τύνη δ' Ἡφαίστοιο πάρα κλυτὰ τεύχεα δέξο,
καλὰ μάλ', οἳ οὔπω τις ἀνὴρ ὤμοισι φόρησεν.
- 12 Ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις
ἔτλη
ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. Αὐτὰρ Ἀχιλλεὺς
16 ὡς εἶδ', ὡς μιν μᾶλλον ἔδν χόλος· ἐν δέ οἱ ὄσσε
δεινὸν ὑπὸ βλεφάρων, ὡσεὶ σέλας, ἐξεφάανθεν·
τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.

8. = ἐάσωμεν. — 16. = ὡς (οὕτως) αὐτὸν... See 1, 512, 513.
“Plutarch, in his life of Philopœmen (chap. 9), has brought the beauty of this passage into strong relief ; for, in order to show that sumptuousness in all the other things which attract the eyes, induces luxury and engenders effeminacy, whereas magnificence in all that relates to war elevates the courage and enhances valour, he makes admirable use of this passage of H., where Achilles has no sooner cast eyes on these magnificent arms, than he burns with im-

19 Αὐτὰρ ἐπεὶ φρεσὶν ἦσι τετάρπετο, δαίδαλα λεύσσω,
20 αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα·

Μῆτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρεν, οἷ ἐπιεικὲς
ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.

Νῦν δ' ἦτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς
24 δαίδω, μή τοι τύφρα Μενoitίου ἄλκιμον υἱὸν
μυῖαι, καδδῦσαι κατὰ χαλκοτύπους ὠτειλάς,
εὐλάς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκρόν—
ἐκ δ' αἰῶν πέφαται—κατὰ δὲ χρόα πάντα σαπήη.

28 Τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
Τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.

Τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φῦλα,
μυῖας, αἷ ῥά τε φῶτας Ἀρηϊφάτους κατέδουσιν.

32 Ἦνπερ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,
αἰεὶ τῷδ' ἔσται χροῶς ἔμπεδος, ἧ καὶ ἀρείων.

Ἄλλὰ σύγ' εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοῦς,
μῆνιν ἀποειπὼν Ἀγαμέμνονι, ποιμένι λαῶν,

36 αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκῆν.

Ὡς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκεν·

Πατρόκλῳ δ' αὐτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
στάξε κατὰ ῥινῶν, ἵνα οἱ χροῶς ἔμπεδος εἴη.

patience to use them." *Mad. Dacier.*—19. See 24, 513.—21. See 1, 547. — 25. = καταδῦσαι. — 26. See 24, 414, 415. ἐγγείνωνται = ἐγγεννήσωσι, the way to express *vermes suos*. — 27. The first words form a parenthesis, which relates to νεκρόν: and (= for) life is extinct. σαπήη = σαπῆ (sc. Πάτροκλος, ὁ ὁ νεκρός), aor. 2 pass. of σήπω.—29. Imperat. = μελίτωσαν (μελίτω).—31. See 24, 415.—35. *Renoussians*. So also at ver. 75.—39. The words ἔσταξε κατὰ ῥινῶν make one think, even involuntarily, of the Egyptian process of embalming the dead, and preparing mummies. The first operation was to extract the brain by the nostrils (διὰ τῶν μυξωτήρων), and to fill its place with aromatics (see Hdt. II., ch. 86), just as Thetis here pours ambrosia drop by drop into the nostrils of Patroclus. Must we, then, here see an allusion to the Egyptian mode of embalming? Dugas Montbel thinks we must. "Be it reason (says he), or be it prejudice, the Ionian Greeks, who did not embalm the dead, but who might have been acquainted with the custom, believed that this first operation was the only important condition to preserve the flesh from putrefaction." But the passage rejects so far-fetched an induction, because it can be otherwise explained. It does not speak of any ordinary aromatics: nectar and ambrosia, divine substances, are only perceptible to human organs by the smell. This is, I think, the reason why H. describes them as infused into the body of Patroclus through the nostrils. But I must here confine myself to this short indication of what I consider to be the true explanation of the passage.

Achilles summons to the assembly the Grecian chiefs, who hasten thither in crowds to see him again. He declares to Agamemnon that he renounces his anger, and demands battle.

- 40 Αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης διος Ἀχιλλεύς,
 σμερδαλέα ἰάχων, ὤρσεν δ' ἦρωας Ἀχαιοῦς.
 Καί ρ' οἴπερ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
 οἳ τε κυβερνῆται καὶ ἔχον οἰήϊα νηῶν,
 44 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
 καὶ μὴν οἳ τότε γ' εἰς ἀγορῆν ἴσαν, οὔνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 Τῷ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
 48 Τυδείδης τε μενεπτόλεμος καὶ διος Ὀδυσσεύς,
 ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 καδ δὲ μετὰ πρώτη ἀγορῇ ἴζοντο κιόντες.
 Αὐτὰρ ὁ δεύτερος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 52 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
 οὔτα Κόων Ἀντηνορίδης χαλκήρεϊ δουρί.
 Αὐτὰρ ἐπειδὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 56 Ἄτρείδη, ἦ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
 ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ, ἀχθυμένω κῆρ,
 θυμοβόρω ἔριδι μενεήναμεν εἵνεκα κούρης.
 Τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰψῷ,
 60 ἡματι τῷ, ὅτ' ἐγὼν ἐλόμην Λυρνησὸν ὀλέσσας·
 τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὀδᾶξ ἔλον ἄσπετον οὔδας
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.
 Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
 64 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἴω.
 Ἄλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, ἀχθύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.

42. See 15, 428.—43. καὶ (οἳ) εἶχον . . .—47. An hexameter which might seem to be of that faulty construction called *leonine*: but it is not. We must always, in reading, observe the cæsuras which H. has given to his verses. Here we must read, τῷ δὲ δύω || σκάζοντε βάτην ||, and there will be no rhyme.—50. Τῷ προεδρία, *Sch.*—53. See 11, 252, sqq. — 56. τόδε, *hoc*, sc. what we are doing at this very hour, becoming reconciled, and uniting against the Trojans.—59. See 6, 205. “We may remark here that Achilles speaks as a man not at all enamoured of his captive.” *Mad. Dacier.* — 60. See 2, 690, sqq. — 63.

67 Νῦν δ' ἦτοι μὲν ἐγὼ παύω χόλον· οὐδέ τί με χρῆ
 68 ἀσκελέως αἰεὶ μενεαινέμεν. Ἄλλ' ἄγε θάσσον
 ὄτρυνον πόλεμόνδε καρηκομόωντας Ἀχαιοῦς,
 ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἔλθῶν,
 αἷ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαύειν· ἀλλά τιν' οἶω
 72 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησιν
 δηΐου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο.

The Greeks are overjoyed. Agamemnon confesses his fault, pleading in extenuation of it the will of the gods, and again promises reparation.

ἽΩς ἔφαθ'· οἱ δ' ἐχάρησαν εὐκνήμιδες Ἀχαιοί,
 μῆνιν ἀπειπόντος μεγαθύμου Πηλείωνος.
 76 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·
 ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος,
 ἔσταότος μὲν καλὸν ἀκούειν, οὐδὲ ἔοικεν
 80 ὑββάλλειν· χαλεπὸν γὰρ ἐπιστάμενόν περ εὔντα.
 Ἄνδρῶν δ' ἐν πολλῷ ὁμάδῃ πῶς κέν τις ἀκούσαι,
 ἦ εἴποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.
 Πηλείδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 84 σύνθεσθ', Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
 Πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον,
 καὶ τέ με νεικείεσκον· ἐγὼ δ' οὐκ αἰτιός εἰμι,
 ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἠεροφοῖτις Ἐρινύς,
 88 οἶτε μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 ἡματι τῷ, ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.

τοῦτο (ἦν) κέδρ.—65, 66. See 18, 112, 113.—68. ἀσκ., with obstinacy.
 70. = πειρήσωμαι.—72, 73. See 7, 118, 119.

77. The expression of joy in the assembly was so uproarious, that Agamemnon could not yet be heard. He begins, therefore, by speaking some words from his place, to procure silence. — 79. "It is becoming to listen to him who has risen to speak; but he ought not to be interrupted." Foreseeing that his speech would not yet be listened to, Agamemnon speaks, without rising, these words for the purpose of restoring quiet in the assembly. — 80. = ὑποβάλλειν, see 1, 292. χαλεπὸν γάρ, sc. οὕτως εἰπεῖν.—82. = βλάπτεται here and at 166. Ἐμποδίζεται, Sch. — 83. Ἀπολογήσομαι, Sch.—84. σύνθεσθε, see 1, 76. Agamemnon calls upon the Greeks to judge of his justification, though he professes to address it immediately to Achilles. Speaking to that hero, and not to the assembly, it is probable that he remains seated, as H. does not say that he had risen. It is, however, quite as possible that he may have risen in pronouncing this verse, and that H. did not think proper to interrupt the king's speech to report so trifling a circumstance.—85. τοῦτον (τὸν) μῦθον, sc. ὡς ἐγὼ αἰτιός εἰμι, as is

- 90 Ἄλλὰ τί κεν ρέξαιμι; θεὸς διὰ πάντα τελευτᾷ.
 Πρέσβα Διὸς θυγάτηρ Ἴατη, ἣ πάντας ἀᾶται,
 92 οὐλομένη· τῆς μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ'
 οὔδει
 πίλναται, ἀλλ' ἄρα ἦγε κατ' ἀνδρῶν κράατα βαίνει,
 βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέ-
 δησεν.
 Καὶ γὰρ δὴ νύ ποτε Ζῆν' ἄσατο, τόνπερ ἄριστον
 96 ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
 Ἴηρη, θῆλυς ἐοῦσα, δολοφροσύνης ἀπάτησεν,
 ἡματι τῷ, ὅτ' ἔμελλε βίην Ἡρακλεῖην
 Ἄλκμήνῃ τέξεσθαι ἐϋστεφάνῳ ἐνὶ Θήβῃ.
 100 Ἦτοι ὄγ' εὐχόμενος μετέφη πάντεσσι θεοῖσιν·
 Κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαι τε θέαιναι,
 ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει.
 Σήμερον ἄνδρα φύωσδε μογοστόκος Εἰλείθυια
 104 ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
 τῶν ἀνδρῶν γενεῆς, οἷθ' αἵματος ἐξ ἐμεῦ εἰσίν.
 Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἴηρη
 Ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.
 108 Εἰ δ' ἄγε νῦν μοι ὄμοσον, Ὀλύμπιε, καρτερόν
 ὄρκον,
 ἣ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 ὃς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς
 τῶν ἀνδρῶν, οἱ σῆς ἐξ αἵματός εἰσι γενέθλης.

seen by the following verse.—87. See 9, 571.—90. θεός is here used generally for τὸ θεῖον, *numen*.—91. From the first book to this place the action of the poem has all along been founded on that ἄτη, which carried Agamemnon, in a fatal moment, to outrage the greatest hero in his army. H. could not better mark the moment when the effects of this ἄτη were about to cease, nor Agamemnon better justify himself, than by showing to what a terrible goddess he succumbed, a goddess who had shown herself able to trouble the mind of Zeus himself. This consideration alone may suffice to refute those who treat what follows as “a digression foreign to the subject,” and either retrench forty lines, or regard them as extracts from some *Heracleids*. = ἀᾶται (*mid.*). H.’s general usage requires ἀᾶ (the active) here and at 129. In Hesiod, Atê is the daughter of Eris.—94. ἕτερόν γε, emphatic: another (than me). Some of the ancient critics erased this line, and read, in the following, Ζεὺς ἄσατο.—96. φασί, declare, *avow*.—99. ἐϋστεφάνῳ, *bene oincta (muro et munimentis)*.—103. See 11, 270.—105. This line relates to ἄνδρα, v. 103.—107. Ψεύσῃ, *Sch.* τέλος, execution.—111. We shall not fail to remark the trick employed in the change of the terms from v. 105. Hêraclês was ἐξ αἵματος

Ὡς ἔφατο· Ζεὺς δ' οὔτι δολοφροσύνην ἐνόησεν·
 ὅμοσεν μέγαν ὄρκον· ἔπειτα δὲ πολλὸν ἀάσθη.
 ἠ δ' ἀΐξασα λίπεν ρίον Οὐλύμποιο,
 παλίμωσ δ' ἴκετ' Ἄργος Ἀχαιϊκόν, ἐνθ' ἄρα ἦδη
 ἱμνῆν ἄλοχον Σθενέλου Περσηϊάδαο.

δ' ἐκύει φίλον υἷον· ὁ δ' ἔβδομος ἐστήκει μείσ·
 ὃ ἄγαγε πρὸ φόωσδε, καὶ ἠλιτόμηνον ἐόντα,
 κμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.
 τῇ δ' ἀγγελεύουσα Δία Κρονίωνα προσηύδα·
 Ζεῦ πάτερ, ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ
 θήσω.

δη ἀνὴρ γέγον' ἐσθλὸς δὲ Ἀργείοισιν ἀνάξει,
 Ἐρυσθεύς, Σθενέλοιο παῖς Περσηϊάδαο,
 υἱὸς γένος· οὐ οἱ ἀεικὲς ἀναστέμεν Ἀργείοισιν.
 Ὡς φάτο· τὸν δ' ἄχος ὄξυ κατὰ φρένα τύψε
 βαθείαν.

ὅτι κα δ' εἶλ' Ἄτην κεφαλῆς λιπαροπλοκάμοιο,
 ὄμενος φρεσὶν ἦσι, καὶ ὤμοσε καρτερὸν ὄρκον,
 ἵπποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 ἵτις ἐλεύσεσθαι Ἄτην, ἢ πάντας ἀᾶται.

Ὡς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος,
 εἰρὶ περιστρέψας· τάχα δ' ἴκετο ἔργ' ἀνθρώπων.
 ἦν αἰεὶ στενάχεσχ', ὅθ' ἐὼν φίλον υἷον ὄρωτο
 ἵγον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθέως ἀέθλων.
 Ὡς καὶ ἐγύν, ὅτε δ' αὐτε μέγας κορυθαίολος
 Ἐκτωρ

Ἀργείους ὀλέεσκεν ἐπὶ πρύμνησι νέεσσιν,
 οὐ δυνάμην λελαλέσθ' Ἄτης, ἢ πρῶτον ἀάσθη.
 Ἀλλ' ἐπεὶ ἀασάμην, καὶ μευ φρένας ἐξέλετο Ζεὺς,

but Eurystheus was only the descendant of Zeus in the fourth
 e. — 114. See 14, 225. — 115. See 2, 681. — 118. See 16, 188.
 = καίπερ. ἠλιτόμηνος, which fails of months, i. e. *prematurely*
 fm ἀλιταίνω, v. 265 and 24, 570. Eurystheus was a seven
 hs' child. — 119. σχέθειν, to retain, = σχεῖν. — 121. λαμπρὸν
 κεραυνόν (ἀργῆτα, 8, 133), *Soh.* — 125. βαθείαν, as in Virg.,
 t alta mente repostum. — 126. See 1, 197.—In the punishment of
 there is an evident analogy with the doctrine of the fall of
 rebel angels. — 131. χειρὶ περιστρέψας, like a quoit or any
 object which one wishes to hurl to a distance. In the Od.
 89), Odysseus hurls a quoit περιστρέψας στιβαρῆς ἀπὸ χειρός.
 also v. 268. ἔργα ἀνθρώπων, the tilled fields and habitations of
 . — 132. ὅτε with opt. : every time that . . . — 133. Under or by
 labours imposed on him by Eurystheus ; see 8, 363. — 134. See

- 138 ἄψ ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι ἄποινα·
 ἀλλ' ὄρσεν πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
 140 Δῶρα δ' ἐγὼν ὕδε πάντα παρασχεῖν, ὅσα τοι
 ἐλθὼν
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.
 Εἰ δ' ἐθέλεις, ἐπίμεινον, ἐπειγόμενός περ Ἄρηος·
 δῶρα δέ τοι θεράποντες, ἐμῆς παρὰ νηὸς ἐλόντες,
 144 οἴσουσ', ὄφρα ἴδῃαι, ὃ τοι μενοεικέα δώσω.

Achilles demands to fight without delay. Odysseus represents the danger of this course. Agamemnon approves Odysseus, and charges him to preside over the preparations.

- Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 δῶρα μὲν, αἶ κ' ἐθέλησθα παρασχέμεν ὡς ἐπιεικές,
 148 ἦτ' ἐχέμεν, πάρα σοί. Νῦν δὲ μνησώμεθα χάρμης
 αἴψα μάλ'· οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας,
 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον·
 ὥς κέ τις αὐτ' Ἀχιλῆα μετὰ πρῶτοισιν ἴδῃται
 152 ἔγχει χαλκείῳ Τρώων ὀλέκοντα φάλαγγας.
 Ὡδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·
 Μῆ δ' οὕτως, ἀγαθός περ ἐὼν, θεοεικέλ' Ἀχιλλεῦ,
 156 νήστιας ὄτρυνε προτὶ Ἴλιον υἷας Ἀχαιῶν,
 Τρωσὶ μαχησομένους· ἐπεὶ οὐκ ὀλίγον χρόνον
 ἔσται
 φύλοπις, εὗτ' ἂν πρῶτον ὀμιλήσωσι φάλαγγες
 ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν.
 160 Ἀλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς

1, 340. — 140. ἐγὼ (sc. εἰμι) παρασχεῖν [= ἐγὼ οὗτός εἰμι ὥστε παρασχεῖν, or ἐγὼ εἰμι οἷος παρασχεῖν], a syntax which we have already compared with the English expression, "I am the man to give." The sense: Behold me ready to give what . . . — 141. The action of book 9 passed in the night, which preceded the morning of this assembly. — 142. ἐπείγασθαι, to hurry, to hasten, be eager for, adopts here and v. 189 the syntax of verbs expressing *desire*, which govern the gen.: *cupide properans ad bellum*.

148. = πάρεστί σοι, *penes te est*. — 149. The verb κλοτοπεύειν is only found here. Its meaning can only be that indicated by Apollonius, στραγγεύεσθαι, to tergiversate, dawdle. — 150. = ἀρρεκτον (fm ῥέζω), i. e. ἀπρακτον, *infectum*. — 153. *Eo animo*. — 158. Συνέλ-

- 51 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
 Οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἄκμηνος σίτοιο δυνήσεται ἅντα μάχεσθαι.
- 64 Εἴπερ γὰρ θυμῶ γε μενοινάα πολεμίζειν,
 ἀλλὰ τε λάθρη γυῖα βαρύνεται, ἠδὲ κιχάνει
 δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.
 Ὅς δέ κ' ἀνὴρ, οἴνοιο κορεσσάμενος καὶ ἐδωδῆς,
- 68 ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζη,
 θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
 πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο.
 Ἄλλ' ἄγε, λαὸν μὲν σκέδασον, καὶ δεῖπνον ἄνωχθι
- 72 ὀπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
 οἰσέτω ἐς μέσσην ἀγορὴν, ἵνα πάντες Ἀχαιοὶ
 ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῆσιν ἰανθῆς.
 Ὅμνέτω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς,
- 176 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι·
 [ἢ θέμις ἐστίν, ἄναξ, ἦτ' ἀνδρῶν ἦτε γυναικῶν·]
 καὶ δὲ σοὶ αὐτῶ θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.
 Αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
- 180 πιείρη, ἵνα μήτι δίκης ἐπιδευὲς ἔχρησθα.
 Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλῳ
 ἔσσειαι· οὐ μὲν γάρ τι νεμεσσητόν, βασιλῆα
 ἄνδρ' ἀπαρέσασθαι, ὅτε τις πρότερος χαλεπήνη.

θωσι, *Sch.* — 180. See 1, 464. — 183. Ἀγευστος, *Sch.*; fasting. The word occurs several times in this book. Its origin has never yet well been cleared up.—170. See 1, 97, and 13, 776.—174. See 15, 102.—176. τῆς = ταύτης, of Briseïs. — 177. A line introduced here from 9, 276, and only found in some third-rate MSS.—179. Εὐαρεστοῦντα καταστησάτω, φιλοφρονησάτω, *Sch.*; see 4, 362 — 183. ἀπαρέσκειν, intrans., can only have one meaning, to displease. But ἀρέσασθαι, in H., is trans., to reconcile, to appease. As to ἀπ-αρέσασθαι, the prep. may relate to the idea of the action, and indicate the perfect fulfilment of it; to reconcile completely: but it is equally possible that it may relate to the meaning of the verb, to repel the reconciliation, and persist in his discontent. Hence this passage has been explained in two different ways. The first meaning has been adopted, among others, by Mad. Dacier, who translates: “And think not that it is unworthy of a king to make satisfaction to those whom he has offended;” and adds this note: “A maxim truly divine. Every injury ought to be repaired, this is the law: thus no one is dispensed from obeying it, and it is glorious in those, who bear the sceptre of justice, to submit to it.” But the little word τις prevents us from admitting this beautiful maxim: this pronoun necessarily indicates another person than the king. We may then, without hesitation, say with Heyne, that βασιλεύς does not relate to Agamemnon, but rather

184 Τὸν δ' αὐτε προσέειπεν ἄναξ ἀνδρῶν Ἀγα-
μέμνων·

Χαίρω σεῦ, Λαερτιάδη, τὸν μῦθον ἀκούσας·
ἐν μοίρῃ γὰρ πάντα δίκαιο καὶ κατέλεξας.

Ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
188 οὐδ' ἐπιορκήσω πρὸς δαίμονος. Αὐτὰρ Ἀχιλλεὺς
μιμνέτω αὖθι τέως, [καὶ] ἐπειγόμενός περ Ἄρης·
μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὄφρα κε δῶρα
ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.

192 Σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἠδὲ κελεύω·
κρινάμενος κούρητας ἀριστῆας Παναχαιῶν,
δῶρα ἐμῆς παρὰ νηὸς ἐνεικέμεν, ὅσσ' Ἀχιλλῆϊ
χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναικάς.

196 Ταλθύβιος δέ μοι ὄκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
κάπρον ἐτοιμασάτω, ταμέειν Δί τ' Ἡελίῳ τε.

Achilles insists on fighting ; Odysseus enforces the prudence of taking some food first. The presents of Agamemnon are brought in. Achilles yields at last, and invites the army to prepare for the fight.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
'Αχιλλεύς·
'Ατρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
200 ἄλλοτέ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι,
ὅππότε τις μεταπαυσωλὴ πολέμοιο γένηται,

to Achilles, as we see by this translation : " In future thou wilt be more just, more equitable towards others : for it is not a reprehensible thing that a king should not choose to be appeased, when any one has offended him first." [*χαλεπήνη, irascatur*, the *angry* feeling implying the injurious treatment].—185. See 1, 286, and 9, 61.—191. See 2, 124.—193. *κούρητες* (with a different accent from the proper name) = *κοῦροι, νεανίαι*.—194. *Ἐμ φέρω*. " We must remark that Odysseus is always chosen in circumstances which require the spirit of conciliation. In the first book, it is he who is charged to carry back Chryseis to her father to calm the anger of Apollo (v. 311) ; in the third, there is mention of his embassy to Troy to get back Helen (v. 205, 206) ; in the ninth, when the envoys go to Achilles, it is to Odysseus especially (*Ὀδυσσῆϊ μάλιστα*) that Nestor addresses his recommendations (v. 180) ; and it is he who first speaks to Odysseus. Lastly, here it is he whom Agamemnon commands to offer the presents to Achilles. On every occasion Odysseus shows the superiority of moral energy over physical force." *Dugas Month*.—197. *κάπρον*, why ? A passage of Pausanias, cited by Heyne (V., ch. 24, § 9), seems to give the solution. According to an old custom, at the Olympic games, the athletes, before entering the lists, sacrificed a wild-boar to Zeus, *Ζεὺς Ὀρκίος* (Zeus who presides over oaths), and swore over the victim to contend honorably and without trickery.

- 02 καὶ μένος οὐ̄ τόσον ἦσιν ἐνὶ στήθεσσιν ἑμοῖσιν.
 Νῦν δ' οἱ μὲν κέαται δεδαϊγμένοι, οὓς ἐδάμασσευ
 04 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.
 Ἕμεῖς δ' ἐς βρωτὺν ὀτρύνετον· ἢ τ' ἂν ἔγωγε
 νῦν μὲν ἀνώγοιμι πτολεμίζειν υἴας Ἀχαιῶν
 νήστιας, ἀκμήνους· ἅμα δ' ἠελίῳ καταδύντι
 108 τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.
 Πρὶν δ' οὐ̄πως ἂν ἑμοιγε φίλον κατὰ λαιμὸν ἰεῖη
 οὐ̄ πόσις οὐδὲ βρω̄σις, ἑταίρου τεθνηῶτος,
 ὅς μοι ἐνὶ κλισίῃ δεδαϊγμένος ὀξεί χαλκῶ
 212 κεῖται, ἀνὰ πρῦθυρον τετραμμένος· ἀμφὶ δ' ἑταῖροι
 μύρονται· τό μοι οὐ̄τι μετὰ φρεσὶ ταῦτα μέμηλεν,
 ἀλλὰ φύνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀν-
 δρῶν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·
 216 ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σείο νοήματί γε προβαλοίμην
 πολλόν· ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 220 Ἐγὼ τοι ἐπιτλήτω κραδίη μύθοισιν ἑμοῖσιν.
 Αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
 ἦστε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
 ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνησι τάλαντα
 224 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

202. Anger ; see 1, 103. — 205. Agamemnon and Odysseus. —
 212. The face of a corpse was turned towards the door, a position which
 remained in use in all subsequent ages. A line of Persius, "*In
 portam rigidos calceos extendit (mortuus)*," indicates the same position,
 notwithstanding the difference of the terms. — 218. Ἕπερβαλοίμην,
 προέχοιμι, Sch. "H.'s heroes avow their good and bad qualities
 without any reserve. They put into their avowal neither false
 shame, nor a misunderstood self-love. The artifices, by which
 men dissemble their real thoughts in a more advanced state of civiliza-
 tion, exist not in them." *Dugas Montb.* — 219. See 13, 355. — 220.
Patiens sit in sermonibus meis, σοὶ τλήτω ἐπὶ μύθοις ἑμοῖς. — 221, sqq.
 These four lines present some difficulty, and have given place to various
 discussions. The general sense is reduced to its most simple expres-
 sion by Eustathius: αἰψα γίνεται κόρος τῆς μάχης, ἥς κλιθείσης
 ἐν ὀλίγῳ χρόνῳ πολλοὶ πίπτουσιν· δεῖ οὖν τηνικαῦτα μὴ λιμώττειν
 τοὺς μαχητάς. Achilles wishes the troops to imitate his own eager-
 ness and to fly to the fight, postponing their repast till nightfall. But
 Odysseus tries to prove to him that it is better to fight with troops
 fortified by food, and he says: "(By doing as thou proposest) men,

- 225 Γαστέρι δ' οὐπὼς ἔστι νέκυν πενθῆσαι Αχαιοῦς·
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἡματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο ;
- 228 Ἄλλὰ χρὴ τὸν μὲν καταθάπτειν, ὅς κε θάνησιν,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἡματι δακρύσαντας·
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται,
 μεμνησθαι πόσιος καὶ ἐδητύος, ὅφρ' ἔτι μᾶλλον
- 232 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμές αἰεὶ,
 ἑσσάμενοι χροῖ χαλκὸν ἀτειρέα. Μηδέ τις ἄλλην
 λαῶν ὄτρυντὸν ποτιδέγμενος ἰσχυραάσθω.
 Ἦδε γὰρ ὄτρυντὸς κακὸν ἔσσειται, ὅς κε λίπηται
- 236 νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἀθρόοι ὀρμηθέντες
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα.
 Ἦ, καὶ Νέστορος υἱας ὀπάσσατο κυδαλίμοιο,
 Φυλείδην τε Μέγητα, Θόαντά τε Μηριόνην τε,
- 240 καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον.
 Βὰν δ' ἴμεν ἐς κλισίην Ἀγαμέμνωνος Ἀτρείδασ.
 Αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον·

(when fasting), soon grow weary even of a successful combat, in which, although the iron brings many ears to the ground, the harvest is nevertheless short, the combatants being worn out with hunger." I have expressed the opposition, which must not be lost sight of, μὲν . . . δὲ . . ., by *although, nevertheless*. The end, ἐπὶ κλισίῃσι τάλαντα Ζεὺς, if Zeus causes his scales to descend, i. e. if he gives the victory (see 8, 72). These words belong to the entire sentence, and not to the last member, ἄμητος δ' ὀλίγιστος. We must again remark (what is rare in H.), that here the terms of a comparison, καλάμην ἔχειεν and ἄμητος (time, duration of the harvest) serve to take the place of the proper terms (see the comparison 11, 67, sqq.). —226. See 18, 211. These lines and the three following have been done into Latin by Cicero, *Tusc. Disputations*, iii. ch. 17.—229. ἐπ' ἡματι, for the day (of his death) ; meaning, for or during one day only. *Luctum lacrimis finire diurnis*, Cic. — 230. = περιλίπωνται. — 232. "There is in the text a remarkable change of persons ; for H., instead of saying, *in order that they may*, as the regular construction requires, says, *in order that we may be able*, wishing to include both himself and Achilles, thus intimating to that hero that he too ought to eat something, and that otherwise he will not be able to do justice to his courage." *Mad. Dacier*.—234. Παρακίλευσιν, παρόρμησιν, *Sch.*—235. There will be no other order than this for the battle ; *but that order will be a misfortune for him who shall remain near the ships*, for him who shall miss it.—237. = ἐγείρωμεν.—238. See 10, 238.—242. The Attics say ἅμ' ἔπος, ἅμ' ἔργον, in Latin *dictum, factum* : no sooner said than done. Barnes here recalls the words of Genesis : *dixit Deus : Fiat lux ! et facta est lux* ; but Heyne remarks with reason that Moses is painting the power of God, and only mentions this instantaneousness as a manifestation of that power. There is nothing similar in the line

13 ἑπτὰ μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
14 αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·
ἐκ δ' ἄγον αἶψα γυναῖκας, ἀμύμονα ἔργ' εἰδυίας,
ἕπτ', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηον.

Χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα,
48 ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν·
καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν. Ἄν δ' Ἀγαμέμνων
ἴστατο· Ταλθύβιος δέ, θεῶ ἑναλίγκιος αὐδήν,
κάπρον ἔχων ἐν χερσὶ, παρίστατο ποιμένι λαῶν.

52 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἧ οἱ παρ' ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχών,
εὐχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ

156 Ἀργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος.

Εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν.

Ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἄριστος,
Γῆ τε καὶ Ἥλιος καὶ Ἐρινύες, αἴθ' ὑπὸ γαῖαν
260 ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόσση·
μὴ μὲν ἐγὼ κούρη Βρισηίδι χεῖρ' ἐπενεῖκαι,
οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·
ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίησιν ἐμῆσιν.

264 Εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
πολλὰ μάλ', ὅσσα διδοῦσιν, ὅτις σφ' ἀλίτηται ὁμόσ-
σας.

Ἦ, καὶ ἀπὸ στόμαχον κάπρου τάμε νηλέϊ χαλκῶ·
τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαῖτμα
268 ῥίψ' ἐπιδινήσας, βόσιν ἰχθύσιν. Αὐτὰρ Ἀχιλλεὺς
ἀνστάς Ἀργεῖοισι φιλοπτολέμοισι μετηύδα·

of H.—243. sqq. See 9, 122, sqq.—248. See 193.—252, 253. See 3, 271, 272.—254. ἀπαρξάμενος, sc. τεμῶν ὡς ἀπαρχήν.—255. = ἐπ' αὐτοῖς, *ad hæc, his factis*.—261. ἐγὼ (φημί) μὴ ἐπενεῖκαι . . . —262. πρόφασιν, accus. taken adverbially for τρόπον, δίκην : *prætextu*. κεχρημένος, sc. αὐτῇ. —263. ἄψανστος, ἀθικτος. *Sch.*; ἴμ προτι = προσμάσασθαι, *attrectare*. —267, 268. Pausanias, in the chapter already cited at v. 197, says he had forgotten to enquire, at Olympia, whether the athletes ate the wild boar, after sacrificing to Zeus Ὀρκιος; but that in general the custom of the ancients forbade to eat a victim offered in a sacrifice of oaths, and he cites this passage as the most ancient example of this custom. It is easy to account for this usage. A sacrifice in confirmation of an oath was always accompanied by strong imprecations on perjury, and these imprecations were sometimes made in this form: "If I perjure myself, may I be slaughtered like this victim."—270, sqq. "Achilles,

- 270 Ζεῦ πάτερ, ἢ μεγάλας ἄτας ἄνδρεςσι διδοῖσθα.
 Οὐκ ἂν δήποτε θυμὸν ἐνὶ στήθεσιν ἐροῖσιν
 272 Ἀτρείδης ὤρινε διαμπερές, οὐδέ κε κούρην
 ἦγεν, ἐμεῦ ἀέκοντος, ἀμήχανος· ἀλλὰ ποθι Ζεὺς
 ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
 Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.

The assembly breaks up. Briseïs, with the captives, bewails Patroclus. Achilles refuses all nourishment, and bewails the loss of his friend. Zeus exhorts Athênê to lend Achilles her support.

- 276 Ὡς ἄρ' ἐφώνησεν· λῦσεν δ' ἀγορὴν αἰψηρόν.
 Οἱ μὲν ἄρ' ἐσκίδναντο ἐὶν ἐπὶ νῆα ἕκαστος.
 Δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
 βᾶν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·
 280 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας·
 ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαυοί.
 Βρισηῖς δ' ἄρ' ἔπειτ', ἰκέλη χρυσῆν Ἀφροδίτῃ,
 ὡς ἴδε Πάτροκλον δεδαῖγμένον ὄξει χαλκῶ,
 284 ἀμφ' αὐτῷ χυμένη, λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
 στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα.
 Εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῆσιν·
 Πάτροκλέ μοι δειλῇ πλειῖστον κεχαρισμένε θυμῶ,
 288 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίηθεν ἰούσα·
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἄψ ἀνιοῦσ' ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ.
 Ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
 292 εἶδον πρὸ πτόλιος δεδαῖγμένον ὄξει χαλκῶ·
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδεῖους, οἳ πάντες ὀλέθριον ἡμαρ ἐπέσπον.
 Οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὠκὺς
 Ἀχιλλεὺς

to show that he is entirely appeased, himself justifies Agamemnon, and enters into the reasons with which that prince had coloured his faults. But in this justification he makes it clearly seen what advantage he has over the king, whom he has offended." *Mad. Dacier*. We may remark the generalities and dryness of official language.

276. Αἰψηρῶς ἔλυσε τὴν ἀγορὰν, *Aristarch*. Solvit concionem *oitam* instead of *oito*, the adverb, because the eagerness of Achilles communicates itself to the assembly, which hastens to break up.—284, 285. See Virg. *Æn.* iv. 673.—290. δέχεται here intrans. : *Mihi malum ex malo se exoptit* ; succeeds.—292. πτόλιος, *Lyrnessus* ; see 2, 690, sqq.—294. Τοὺς ποδὲς γένους, συγγενεῖς, *Apollon*. Others explain :

ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
 κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
 κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν
 εἰς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
 Τῷ σ' ἄμοτον κλαίω τεθνηότα μείλιχον αἰεὶ.

ὣς ἔφατο κλαίουσ' ἐπὶ δὲ στενάχοντο γυναῖκες,
 Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἑκάστη.
 Αὐτὸν δ' ἀμφὶ γέροντες Ἀχαιῶν ἠγερέθοντο,
 λισσόμενοι δειπνῆσαι· ὃ δ' ἠρνεῖτο στεναχίζων·

Λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπέιθεθ' ἑταίρων,
 μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος
 ἄσασθαι φίλον ἦτορ· ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει.
 Δύντα δ' εἰς ἠέλιον μενέω καὶ τλήσομαι ἔμπης.

ὣς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας·
 δοιῶ δ' Ἀτρείδα μενέτην καὶ Δίος Ὀδυσσεύς,
 Νέστωρ Ἰδομενεύς τε, γέρων θ' ἱππηλάτα Φοῖνιξ,
 τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
 τέρπετο, πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
 Μνησάμενος δ' ἀδινῶς ἀνενείκατο, φώνησέν τε·

Ἥ ῥά νύ μοί ποτε καὶ σὺ, δυσάμμορε, φίλταθ'
 ἑταίρων,

αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
 αἶψα καὶ ὀτραλέως, ὅποτε σπερχοῖατ' Ἀχαιοὶ
 Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρον Ἄρῃα·
 νῦν δὲ σὺ μὲν κεῖσαι δεδαιγμένος· ἀντάρ ἐμὸν κῆρ

ους, τουτίστι φροντίδος, ἀξίους, cherished.—299. δαινύναι γάμον, give or arrange a wedding-feast; δαίνυσθαι, to take part in it.—
 300. See 262. These words, Πάτροκλον πρόφασιν, have served later
 as a proverbial expression to designate an action done apparently for
 an object which is not its real object. Mad. Dacier and others
 have taken these words to mean those women who “wept for interest.” They could not
 indeed weep for Patroclus, whom they doubtless knew only by sight;
 the inherent feeling of their own misfortune could not but
 burst forth at the sight of another’s tears. There is nothing here to
 be wondered at. What H. says is natural and human.—313. See 10, 8.—
 314. ἀδινῶς ἀνενείκατο means ἀθρόως or πυκνῶς ἀνεστενάξατο:
 rally, he drew up in him, i. e. he fetched his breath up from the
 bottom of his chest, he sighed. Hdt., in the history of Croesus on the
 funeral pile (I. ch. 86) explains this word: ἀνενείκαστον τε καὶ
 ἀστενάξαντα ἐκ (after) πολλῆς ἡσυχίης εἰς τρεῖς ὀνομάσαι
 ἡμέρας. — 315. sqq. The exhortations of the chiefs, who urge
 Achilles to take some food, awaken in his mind the remembrance of
 his repasts, which Patroclus used to serve up to him every day before
 the hour of battle.—316. Ἠδύ, Sch.—320. See 163.—325. Φρικτῆς

- 320 ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων,
σῆ ποθῆ. Οὐ μὲν γάρ τι κακώτερον ἄλλο πά-
θοιμι
οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
ὅς που νῦν Φθίρῃφι τέρεν κατὰ δάκρουν εἴβει
324 χήτει τοιοῦδ' υἱός· ὁ δ' ἄλλοδαπῶ ἐνὶ δήμῳ
εἵνεκα ῥιγεδανῆς Ἑλένης Τρωσὶν πολεμίζω·
ἢ τὸν ὅς Σκύρου μοι ἐνὶ τρέφεται φίλος υἱός·
[εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.]
328 Πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι ἐώλπει
οἶον ἐμὲ φθίσεσθαι ἀπ' Ἄργεος ἵπποβότοιο
αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίηνδε νέεσθαι,
ὥς ἂν μοι τὸν παῖδα θοῆ ἐνὶ νηὶ μελαίνῃ
332 Σκυρόθεν ἐξαγάγοις, καὶ οἱ δείξιας ἕκαστα,
κτῆσιν ἐμὴν δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα.
Ἦδη γὰρ Πηλῆά γ' οἴομαι ἢ κατὰ πάμπαν
τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶοντ' ἀκάχησθαι,
336 γήραϊ τε στυγερῶ, καὶ ἐμὴν ποτιδέγμενον αἰεὶ
λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται.
Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο γέροντες,
μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον.
340 Μυρομένους δ' ἄρα τούσγε ἰδὼν ἐλέησε Κρονίων,
αἴψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
Τέκνον ἐμόν, δὴ πάμπαν ἀποίχεται ἀνδρὸς ἔηος.
Ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ'
Ἀχιλλεύς ;
344 κείνος ὄγε προπάροιθε νεῶν ὀρθοκραιράων
ἦσται ὀδυρόμενος ἕταρον φίλον· οἱ δὲ δὴ ἄλλοι
οἴχονται μετὰ δεῖπνον, ὁ δ' ἄκμηνος καὶ ἄπαστος.
Ἄλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
348 στάξον ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἴκηται.

κρυεῖας, λυπηῖας, Sch.—326. By ἢ τὸν the construction is changed. It required τοῦ (sc. πυθοίμην), according to v. 322. After incidental sentences, the construction is resumed, as though, in the verse cited, it were said εἴ τὸν πατέρα ἀποφθιμένον ἀκούοιμι. See a like example 14, 141.—327. A line which presents many difficulties, and is rejected by Aristophanes of Byzantium.—328. Fm ἔλπομαι (ἐλπίζω), 2nd pluperf.—342. Thou abandonest entirely . . . See 11, 408.—343. = μέλεται σὺ μέλει, ουτω est. We shall see, 21, 516, μέμβλετο = μεμέλετο, a euphonic change of μ into β, as in μισημβρία = ἰσημερία.—344. See 18, 3.

athênê fortifies Achilles with nectar and ambrosia. He arms himself, mounts his chariot, and chides his horses. Xanthus tells of the inevitable death which threatens him. He knows it, but burns to avenge himself.

1) Ὡς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην
 ἢ δ', ἄρπη εἰκυῖα τανυπτέρυγι, λιγυφώνῳ,
 οὐρανοῦ ἔκ κατέπαλτο δι' αἰθέρος. Αὐτὰρ Ἀχαιοὶ
 2 αὐτίκα θωρήσσοντο κατὰ στρατόν· ἢ δ' Ἀχιλλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
 στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἴκοιτο·
 αὐτῇ δὲ πρὸς πατρός ἐρισθενέος πυκινὸν δῶ
 6 ᾧχετο. Τοῖ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.
 Ὡς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
 ψυχραὶ, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας·
 ὥς τότε ταρφειαὶ κόρυθες, λαμπρὸν γανόωσαι,
 10 νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὀμφαλόεσσαι,
 θώρηκές τε κραταιγύαλοι καὶ μείλινα δοῦρα.
 Αἴγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθῶν
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὤρνυτο ποσσὶν
 64 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
 [Τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε· τῷ δὲ οἱ ὄσσε
 λαμπέσθην, ὡσεὶ τε πυρὸς σέλας· ἐν δὲ οἱ ἦτορ
 δῦν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρωσὶν μενεαίνων
 68 δύσετο δῶρα θεοῦ, τὰ οἱ Ἡφαιστος κάμε τεύχων.]
 Κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν.
 72 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,

350. ἄρπη, a kind of eagle or hawk.—354. λιμὸς, and, consequently, exhaustion, fatigue.—361. Ἰσχυρὰ γύαλα ἔχοντες, Sch. See 5, 99.—362. Smiles from the gleaming of the brass; i. e. receives from its smiling and flourishing aspect. This use of γελᾶν is very familiar to the Greek poets, as well as that of *ridere* to the Latins. Horace has said (Odes, iv. 11, v. 6): “*Ridet argento domus;*” and Voltaire:—

“*Quelquefois un peu de verdure
 Rit sous les glaçons de nos champs.*”

For it is through the same metaphor that we say: a *smiling landscape*, a *smiling exhibition*. Dugas Montb.—365, sqq. Four lines cut out by some of the ancient critics. There is only the combination τοῦ καὶ which seems not to be H.'s. The passage must have suffered from some omission or some misplacement. Gnashing of teeth as a sign of anger. *Toto ardentis ab ore Scintillæ absistunt: oculis micat acribus*

- 373 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
εἶλετο, τοῦ δ' ἀπάνευθε σέλας γένητ', ἥντε μήνης.
'Ως δ' ὄτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη
376 καιομένοιο πυρός· τό τε καίεται ὑψόθ' ὄρεσφιν,
σταθμῶ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄλλαι
πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
ὡς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἴκανεν
380 καλοῦ, δαιδαλέου. Περὶ δὲ τρυφάλειαν αἰείρας
κρατὶ θέτο βριαρήν· ἢ δ' ἀστήρ ὡς ἀπέλαμπεν
ἵππουρις τρυφάλεια· περισσεύοντο δ' ἔθειραι
χρύσσαι, ἃς Ἥφαιστος ἴει λόφον ἀμφὶ θαμειάς.
384 Πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,
εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα·
τῷ δ' εὔτε πτερὰ γίγνεται, ἄειρε δὲ ποιμένα λαῶν.
'Ἐκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσατ' ἔγχος,
388 βριθύ, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος
Ἀχαιῶν
πάλλειν, ἀλλά μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πύρε Χείρων
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
392 Ἴππους δ' Αὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες
ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν· ἐν δὲ χαλινούς
γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τείναν ὀπίσσω
κολλητὸν ποτὶ δίφρον. Ὁ δὲ μάλιστα φαεινὴν
396 χειρὶ λαβῶν ἀραρυῖαν, ἐφ' ἵπποιϊν ἀνόρουσεν,
Αὐτομέδων· ὄπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ Ὑπερίων.
Σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·
400 Ἔάνθε τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Πυδάργης,
ἄλλως δὲ φράζεσθε σωσέμεν ἠνιοχῆα
ἄψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐῷμεν πολέμοιο·
μηδ', ὡς Πάτροκλον, λίπετ' αὐτοῦ τεθνηῶτα.

ignis, Virg. xii. 102.—377. See 13, 473.—382. See 3, 337.—386. *εὔτε* here = ἥντε, sc. ὡς, same as 3, 10. “H. seemed to have exhausted every miracle on these arms, but here is a new one. Far from being heavy, they are like wings which elevate the hero, and render him more agile and more light.” *Mad. Dacier*.—387. Τῆς δορατοθήκης. *Sch.* Its case [Cp.].—388, sqq. See 16, 141, sqq.—394. *Maxillis*; see 13, 200.—396. *Manui aptam, habilem*.—398. See 6, 513, and 8, 480.—400. See 16, 150.—402. *εῷμεν* is explained by *κορεσθῶμεν, πληρωθῶμεν, satiaremur*; but it is not very clear in what way this form is obtained from *ἄω*.—404. Agile, as 12, 167.—405. See 2, 148.—

- 4 Τὸν δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος
ἵππος,
Ξάνθος, ἄφαρ δ' ἤμυσε καρῆατι· πᾶσα δὲ χαιτη,
Ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὔδας ἴκανεν·
αὐδῆεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·
- 18 Καὶ λίην σ' ἔτι νῦν σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
ἀλλὰ τοι ἐγγύθεν ἤμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς
αἴτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταιή.
Οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
- 12 Τρῶες ἀπ' ὤμοϊν Πατρόκλου τεύχε' ἔλοντο·
ἀλλὰ θεῶν ὄριστος, ὃν ἠὔκομος τέκε Λητώ,
ἔκταν' ἐνὶ προμάχοισι, καὶ Ἔκτορι κῦδος ἔδωκεν.
Νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν,
- 16 ἦντερ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι.
Ὡς ἄρα φωνήσαντος Ἐρινύες ἔσχεθον αὐδῆν.
Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς·
- 120 Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή.
Εὖ νύ τοι οἶδα καὶ αὐτός, ὃ μοι μόρος ἐνθάδ' ὀλέσθαι
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης
οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.
Ἥ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

406. See 17, 440.—411. Νωθρότητι, ἀσθενεία, Sch.; fm νη (ne) and ὀκέλλω.—417. By Apollo and Paris; see 22, 359.—418. The Furies appear to come in here as the ministers of destiny, and as executing part of her decrees. They hinder the immortal steed from pursuing the revelations of the fate, to which he has been drawn by the desire of justifying himself from the accusation contained in ver. 403.—421. = ὅτι μοι πιπρωμένον ἐστὶ . . .—423. See 13, 315. πολέμου depends on ἄδην.—424 See 8, 139.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Υ.

Whilst the Greeks prepare for battle, Zeus assembles the gods, and permits them each to favour their own party. They all descend to the fight, and gods strive against gods.

Ὡς οἱ μὲν παρὰ νηυσὶ κορωνίσι θωρήσσοντο
ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητον, Ἀχαιοί·
Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶ πεδίοιο.

4 Ζεὺς δὲ θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
κρατὸς ἀπ' Οὐλύμποιο πολυπτύχου· ἢ δ' ἄρα πάντα
φοιτήσασα, κέλευσε Διὸς πρὸς δῶμα νέεσθαι.

Οὔτε τις οὖν Ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο,
8 οὔτ' ἄρα Νυμφάων, αἴτ' ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ πίσεια ποιήεντα.

Ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο,
ξεστῆς αἰθούσῃσιν ἐφίζανον, ἄς Διὶ πατρὶ

12 Ἡφαιστος ποίησεν ἰδυίησι πραπίδεςσιν.

Ὡς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' Ἐνοσίχθων
νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς.

Ἴζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν·

16 Τίπτ' αὐτ', Ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσ-
σας;

ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδηεν.

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
Ζεὺς·

“These three books, 20—22, a veritable Achilleid, are consecrated entirely to the exploits of Achilles, as the 5th to those of Diomédès, the 11th to those of Agamemnon, the 16th to those of Patroclus, and the 17th to those of Menelaus.” *Dugas Montb.*—3. See 10, 160.—4. See 15, 87.—7. See 18, 399.—8. πίσεια or πείσεια. Τὰ ὑδρηλά χωρία, τοὺς καθύγρους τόπους, *Sch.*—11. See 6, 243.—13. In the sense of τοῦ δώματος Διός. *Ἐπι ἀγείρω.*—16. See 19, 121.

- 1 Ἔγνωσ, Ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν,
 ὧν ἔνεκα ξυνάγειρα· μέλουσί μοι, ὀλλύμενοί περ.
 Ἄλλ' ἦτοι μὲν ἐγὼ μενέω πτυχι Οὐλύμποιο
 ἦμενος, ἐνθ' ὀρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
 2 ἔρχεσθ', ὄφρ' ἂν ἴκησθε μετὰ Τρῶας καὶ Ἀχαιοῦς·
 ἀμφοτέροισι δ' ἀρήγεθ', ὅπη νόος ἐστὶν ἐκάστου.
 Εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
 οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλείωνα.
- 3 Καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρῶντες·
 νῦν δ', ὅτε δὴ καὶ θυμὸν ἐταίρου χῶεται αἰνῶς,
 δεῖδω μὴ καὶ τείχος ὑπέρμορον ἐξαλαπάξῃ.
 Ὡς ἔφατο Κρονίδης, πόλεμον δ' ἀλίσστον ἔγειρεν.
- 2 Βὰν δ' ἴμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·
 Ἥρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη,
 ἠδὲ Ποσειδάων γαίηοχος ἠδ' ἐριούνης
 Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμησι κέκασται·
- 6 Ἥφαιστος δ' ἅμα τοῖσι κίε, σθένει βλεμεαίνων,
 χωλεύων, ὑπὸ δὲ κνήμαι ῥύοντο ἀραιαί.
 Ἐς δὲ Τρῶας Ἄρης κορυθαίολος· αὐτὰρ ἅμ' αὐτῷ
 Φοῖβος ἀκερσεκόμης ἠδ' Ἄρτεμις ἰοχέαιρα,
- 40 Λητώ τε Ξάνθος τε, φιλομμειδῆς τ' Ἀφροδίτη.
 Εἴως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
 τόφρα δ' Ἀχαιοὶ μὲν μέγα κύδανον, οὐνεκ' Ἀχιλ-
 λεὺς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς·
- 44 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
 δειδιότας, ὅθ' ὀρῶντο ποδώκεα Πηλείωνα
 τεύχεσι λαμπόμενον, βροτολοιγῷ ἴσον Ἄρηι.
 Αὐτὰρ ἐπεὶ μεθ' ὄμιλον Ὀλύμπιοι ἦλυθον ἀνδρῶν,
- 48 ὦρτο δ' Ἔρις κρατερή, λαοσσόος· αὖε δ' Ἀθήνη,
 σταῶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
 ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὐτεῖ.
 Αὖε δ' Ἄρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
- 52 ὅξυ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
 ἄλλοτε παρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.

—18. See 2, 93.—27. = καθέξουσι, as 13, 51, *cohibebunt*.—29. ἐταίρου, gen. of cause, depending on χῶεται.—33. See 15, 428.—34. ἐρ. See 24, 360.—37. See 18, 411.—42. ἐκύδανον, intrans. as elsewhere κυδιάω.—48. See 13, 128. αὖε, see *ibid.* 477.—53. A little hill on the banks of the Simois. “This picture is imitated by Tasso,

- 54 Ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
 σύμβalon, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεΐαν.
 56 Δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
 ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξεν
 γαῖαν ἀπειρεσίην, ὀρέων τ' αἰπεινὰ κάρηνα.
 Πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἴδης
 60 καὶ κορυφαί, Τρώων τε πύλις καὶ νῆες Ἀχαιῶν.
 Ἔδδεισεν δ' ὑπένερθεν ἄναξ ἐμέρων, Ἄιδωνεύς,
 δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μὴ οἱ ὑπερθεν
 γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
 64 οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
 σμερδαλέ', εὐρώεντα, τάτε στυγέουσι θεοὶ περ.
 Τόσσοις ἄρα κτύπος ὤρτο θεῶν ἔριδι ξυνιόντων.
 Ἦτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
 68 ἴστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὺ πτερόεντα·
 ἄντα δ' Ἐνυαλίῳ θεᾷ γλαυκῶπις Ἀθήνη·
 Ἥρη δ' ἀντέστη χρυσηλάκατος, κελαδεινὴ
 Ἄρτεμις ἰοχέαιρα, κασιγνήτη Ἐκάτοιο·
 72 Δητοῖ δ' ἀντέστη σῶκος, ἐριούνιος Ἑρμῆς·
 ἄντα δ' ἄρ' Ἡφαίστοιο μέγας Ποταμὸς βαθυδίνης,
 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Jerusalem Delivered, xviii., st. 92, where Michael the archangel shows Godfrey the celestial powers combating for his cause." *M. Eickhoff*. — 55. *Certamen rumpēbant = erumpere faciēbant*. — 57. Earthquakes were attributed to the power of Poseidōn. Hence the epithets *ἐννοσίγαιος, ἐνοσίχθων, σεισίχθων, τινάκτωρ γαίης*. — 61. sqq. Longinus thus expresses himself on this passage (*Sublime*, ch. 9): "Seest thou, my dear Terentianus, the earth gaping to its very centre, hell ready to appear, and the entire machinery of the world on the point of being destroyed and overthrown, in order to show that in this combat heaven and hell, things mortal and immortal, in a word, all things fought with the gods, and that there was nothing in nature but what was in danger." Virgil (viii. 242) has thus imitated this passage:—

"Non secus, ac si qua penitus vi terra dehiscens
 Infernas reseret sedes, et regna recludat
 Pallida, diis invisā : superque immane barathrum
 Cernatur ; trepidentque immisso lumine Manes."

See also Ovid, *Metm.* v. 356, sqq., 16, 260. — 65. Adj. fm *εὐρεΐς*, moistness, mouldiness, rottenness produced in places shut up.—68. *ἰέ*, by *metaplasm* (change of declension) = *ἰούς*, fm *ἰός*, found only here.—70. See 16, 183. — 72. *σῶκος*, an old word = *ἰσχυρός*, elsewhere *κραυός*, epithets of Hermēs.—74. See I, 403.

pollo, under the form of Lycæon, stirs up Æneas to fight with illes. Hêrê calls Poseidôn and Athênê to second Achilles. Poseidôn dissuades her, and by his advice the gods retire from the field, and post themselves on two heights.

Ὡς οἱ μὲν θεοὶ ἅντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεύς

Ἐκτορος ἅντα μάλιστα λιλαίετο δῦναι ὄμιλον
 Πριαμίδεω· τοῦ γάρ ῥα μάλιστα ἐ θυμὸς ἀνώγει
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
 Αἰνεΐαν δ' ἰθὺς λαοσσόος ὤρσεν Ἀπόλλων
 ἀντία Πηλείωνος, ἐνῆκε δέ οἱ μένος ἠΰ·
 υἱεῖ δὲ Πριάμοιο Λυκάοιο εἶσατο φωνήν·
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 Αἰνεΐα, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
 ὡς Τρώων βασιλεῦσιν ὑπέσχεο οἰνοποτάζων,
 Πηλείδεω Ἀχιλλῆος ἐναντίβιον πολεμίζειν;
 Τὸν δ' αὐτ' Αἰνεΐας ἀπαμειβόμενος προσέειπεν·
 Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις
 ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι;
 οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλλῆος
 στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φύβησεν
 ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησιν,
 πέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
 εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψηρά τε γούνα.
 Ἥ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 ἧ οἱ πρόσθεν ἰούσα τίθει φάος, ἠδ' ἐκέλευεν
 ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
 Τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·
 αἰεὶ γὰρ πάρα εἰς γε θεῶν, ὅς λαιγὸν ἀμύνει.
 Καὶ δ' ἄλλως τοῦγ' ἰθὺ βέλος πέτετ', οὐδ' ἀπο-
 λήγει,
 πρὶν χροὸς ἀνδρομέοιο διελθεῖν. Εἰ δὲ θεός περ
 ἴσον τείνειεν πολέμου τέλος, οὗ με μάλα ρέα
 νικήσει, οὐδ' εἰ παγχάλκεος εὔχεται εἶναι.

78. See 5, 289.—83. Ἄπ. See 16, 200.—ὑπέσχεο (ὑπισχνέομαι) shows that ἀπειλαί is synonymous with λαμπραὶ ὑποσχέσεις.—
 85. φάος, as often elsewhere, in the figurative sense: victory, honour. From mistaking the meaning of this word, Eustathius says that the attack of Achilles took place in the night. Had it been so, H. would have expressed it more clearly.—96. See 6, 34.—99. τοῦγ depends on βέλος, not on ἰθύ.—101. See 13, 359. The whole force of the meaning is in the word ἴσον.—102. Entirely covered with

- 103 Τὸν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλλων·
- 104 Ἦρωσ, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν εὖχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης ἐκγεγάμεν, κείνος δὲ χερείονος ἐκ θεοῦ ἐστίν. Ἦ μὲν γὰρ Διὸς ἐσθ', ἢ δ' ἐξ ἀλίοιο γέροντος.
- 108 Ἀλλ' ἰθύς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῆ.
Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν· βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῶ.
- 112 Οὐδ' ἔλαθ' Ἀγχίσαιο πάϊς λευκώλενον Ἦρην, ἀντία Πηλείωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν· ἢ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπεν·
Φράζεσθον δὴ σφῶϊ, Ποσειδάον καὶ Ἀθήνη,
- 116 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα. Αἰνείας ὃδ' ἔβη, κεκορυθμένος αἴθοπι χαλκῶ, ἀντία Πηλείωνος· ἀνῆκε δὲ Φοῖβος Ἀπόλλων. Ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
- 120 αὐτόθεν· ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ παρσταίη, δοίη δὲ κράτος μέγα, μηδέ τι θυμῶ δευέσθω· ἵνα εἰδῆ, ὅ μιν φιλέουσιν ἄριστοι ἀθανάτων, οἳ δ' αὐτ' ἀνεμῶλιοι, οἳ τὸ πάρος περ
- 124 Τρωσὶν ἀμύνουσιν πόλεμον καὶ δηϊοτῆτα. Πάντες δ' Οὐλύμπιοι κατήλθομεν ἀντιόωντες τῆσδε μάχης, ἵνα μήτι μετὰ Τρώεσσι πάθῃσιν σήμερον· ὕστερον αὖτε τὰ πείσεται, ἄσσα οἳ Αἴσα
- 128 γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ. Εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὀμφῆς, δείσειτ' ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.
- 132 Τὴν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων· Ἦρην, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρῆ. Οὐκ ἂν ἔγωγ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι·
[ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτεροί εἰμεν·]

brass.—106. θεοῦ, fem.—107. Nereus; see 1, 538. — 108. ἄρ. See 17, 431.—118. *Immisit*.—122. = δείσθω.—123. ἀνεμῶλιοι (εἰσίν).—125. πάντες, not absolutely, but *all* of whom she wishes to speak, those on the side of the Greeks. — 127. Fm πάσχω. — 128. See 24, 210. — 131. ἐναργεῖς, in person, under their proper form. To see a god thus was regarded as fatal. And thus in the Old Testament the feeling is: *Morte moriemur, quia vidimus Deum*. — 133. Παρά

- 36 ἄλλ' ἡμεῖς μὲν ἔπειτα καθεζόμεσθα κιόντες
 ἐκ πάτου ἐς σκοπιήν, πόλεμος δ' ἄνδρεςσι μελήσει.
 Εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλῆ' ἰσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
 140 αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφι νεῖκος ὀρεῖται
 φυλόπιδος· μάλα δ' ὤκα διακρινθέντας οἶω
 ἄψ' ἴμεν Οὐλυμπόνδε, θεῶν μεθ' ὀμήγυριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίρῃσι δαμέντας.
 144 Ὡς ἄρα φωνήσας ἠγήσατο Κυανουχαίτης
 τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο,
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 πόλειον, ὄφρα τὸ κῆτος ὑπεκπροφυγῶν ἀλείαιτο,
 148 ὀππότε μιν σεύαιτο ἀπ' ἠϊόνος πεδίουνδε.
 Ἐνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὤμοισιν ἔσαντο·
 οἱ δ' ἐτέρωσε κάθιζον ἐπ' ὄφρύσι Καλλικολώνης,
 152 ἀμφὶ σέ, ἦϊε Φοῖβε, καὶ Ἄρηα πτολίπορθον.
 Ὡς οἱ μὲν ῥ' ἐκάτερθε καθείατο μητιόωντες
 βουλάς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
 ὤκνεον ἀμφοτέροι· Ζεὺς δ' ἦμενος ὕψι κέλευεν.

The battle begins. Æneas advances against Achilles, who exhorts him to retire. Æneas persists; his shield is broken. Poseidōn snatches him from the blows of Achilles, and recommends him thenceforth to avoid that hero.

- 156 Τῶν δ' ἅπαν ἐπλήσθη πεδίου, καὶ λάμπετο χαλκῶ,
 ἀνδρῶν ἠδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσι

γνώμην, ἀνοήτως, Sch. — 135. Wanting in the best MSS. and in Eustathius. — 137. Ἐκτοθιν τῆς κοινῆς ὁδοῦ, Sch. — 138. Ἄρχωσι is read in some texts. If we retain ἄρχωσι the same irregularity of construction is found at 5, 774, only the liberty is rendered still greater, in the present line, by the disjunctive particle ἢ. — 140. Δι-εγερθήσεται, κινήσεται, Sch. — 144. See 13, 563. — 145, sqq. Héraclès, wishing to get possession of the immortal steeds given to Tros in compensation for his son Ganymédès, who had been carried off from him (see 5, 265, sqq.) had undertaken to save Hésioné from the sea-monster, which was to devour her; and the Trojans, advised by Athéné, had raised this entrenchment, behind which Héraclès might shelter himself from its pursuit. τεῖχος ἀμφίχυτον, *undique affusá (aggestá) terrá factum*. We have seen *χυτὴ γαῖα*, 6, 464, and elsewhere. — 152. See 15, 365. — 154. *δυσηλεγής*, derived, say some, as *τανηλεγής*, fm *λέγειν*, in the sense of *to lie (legen, in German)*, which causes a man to lie ill; others, with more probability, fm *ἀλέγεσθαι*: *male curans, non curans*, caring for nothing; and hence *χαλεπός, δύσκολος*, according to some Scholiasts. — 155. *ἐκέλευεν* does not express a new order emanating from Zeus; it is still that which is signified in v. 25.

- 158 ὀρτυμένων ἄμυδις. Δύο δ' ἄνδρες ἔξοχ' ἄριστοι
 εἰς μέσον ἀμφοτέρων συνίτην, μεμαῶτε μάχεσθαι,
 160 Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς.
 Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
 νευστάζων κόρυθι βριαρῆ· ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 164 Πηλείδης δ' ἐτέρωθεν ἐναντίον ὤρτο, λέων ὡς
 σίντης, ὄντε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν
 ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις Ἀρηϊθῶν αἰζηῶν
 168 δουρὶ βάλη, ἐάλη τε χανῶν, περὶ τ' ἀφρὸς ὀδόντας
 γίγνεται, ἐν δέ τε οἱ κραδίη στένει ἄλκιμον ἦτορ·
 οὐρῆ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν
 μαστίεται, ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι·
 172 γλαυκίῳν δ' ἰθὺς φέρεται μένει, ἦν τινα πέφυκ
 ἀνδρῶν, ἦ αὐτὸς φθίεται πρώτῳ ἐν ὀμίλῳ·
 ὡς Ἀχιλῆ' ὤτρυνε μένος καὶ θυμὸς ἀγήνωρ
 ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαιο.
 176 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 Αἰνεία, τί σὺ τόσσον ὀμίλου πολλὸν ἐπελθῶν
 ἔστης ; ἦ σέγε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 180 ἐλπόμενον Τρώεσσι ἀνάξειν ἵπποδάμοισιν

157. Ἀνδρῶν καὶ ἵππων belong to ἐπλήσθη, and the words καὶ λάμπετο χαλκῷ (τὸ πεδίον) are virtually a parenthesis. In a moment of inadvertence Mad. Dacier has forgotten this mode of speech, very habitual with H., and fancies she finds here “steeds barbed with iron” of the mediæval knights. *καρκαίρω*, to re-echo, resound ; an imitative verb like *to crack*. — 166. ἀτίζων, fm *τίω* (root of *τιμή*), = ἀτιμάζων, καταφρονῶν (*Sch.*), despising (their arrival), not disquieting themselves about it. One of H.’s best developed and most beautiful comparisons.—168. ἐάλη (see 5, 823), he collects himself (for his spring). Theocritus makes use of the same word *εἶλω* or *εἰλέω*, in the brilliant picture of the lion springing upon Héraclès (*xxv.* 245):

Κυρτὴ δὲ ῥάχις γίνετ', ἥυτε τόξον,
 πάντοθεν εἰληθέντος ὑπὸ λαγόνας τε καὶ ἰξύν, κ.τ.λ.

171. = *μαστίζεται*. Some poets have spoken of a sharp point at the end of the lion’s tail, with which (say they) he pricks himself to increase his fury. This is poetic fiction ; but the reality of the sharp point has been established by Blumenbach. — 172. Πυρρῶδες καὶ φοβερόν βλέπων, *Sch.* ἦν τινα, see 7, 39. — 173. = *φθίηται*. — 178. *Tantum (tau) multum exercitús postquam obiisti, (hic) substitisti*. Why hast thou traversed, without stopping, so many troops, and stopped just before me ! — 180, sqq. These seven lines are regarded by

- 181 τιμῆς τῆς Πριάμου ; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίζῃς,
οὐ τοι τοῦνεκά γε Πριάμος γέρας ἐν χειρὶ θήσει·
εἰσὶν γάρ οἱ παῖδες· ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.
- 184 Ἦ νύ τί τοι Τρῶες τέμενος τάμον, ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι,
αἶ κεν ἐμὲ κτείνῃς ; χαλεπῶς δέ σ' ἔυλπα τὸ ρέξειν.
Ἦδη μὲν σέγε φημί καὶ ἄλλοτε δουρὶ φοβῆσαι.
- 188 Ἦ οὐ μέμνη, ὅτε πέρ σε, βοῶν ἄπο, μῦνον ἐόντα,
σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι
καρπαλίμως ; τότε δ' οὔτι μετατροπαλίζεο φεύγων·
ἔνθεν δ' ἐς Δυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
- 192 πέρσα, μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρὶ
ληϊάδας δὲ γυναῖκας, ἐλεύθερον ἡμαρ ἀπούρας,
ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
Ἄλλ' οὐ νῦν σε ρύεσθαι ὄϊομαι, ὡς ἐνὶ θυμῷ
- 196 βάλλεται· ἀλλὰ σ' ἐγὼ ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἰέναι, μῆδ' ἀντίοδ' ἴστας ἐμεῖο,
πρὶν τι κακὸν παθεῖν· ῥεχθὲν δέ τε νήπιος ἔγνω.
Τὸν δ' αὐτ' Αἰνεΐας ἀπαμείβετο φώνησέν τε·
- 200 Πηλείδη, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὡς
ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι.
Ἴδμεν τ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
- 204 πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
ὄψει δ' οὔτ' ἄρ πω σὺ ἐμοὺς ἴδες οὔτ' ἄρ' ἐγὼ σούς.
Φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
μητρὸς δ' ἐκ Θέτιδος, καλλιπλοκάμου ἁλοσύδνης·
- 208 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο
εὔχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἐστ' Ἀφροδίτη.
Τῷ δὴ νῦν ἕτεροὶ γε φίλον παῖδα κλαύσονται
σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
- 212 ὧδε διακρινθέντε μάχης ἔξ ἀπονέεσθαι.
Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὔειδῆς
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·

the Alexandrian critics as an interpolation. — 181. (Ἐλπίδι) τῆς Πριάμου τιμῆς. — 183. ἔμπεδος, sc. τὰς φρένας contained in ἀεσίφρων = ἀασίφρων, sc. βεβλαμμένος τὰς φρένας, whose mind wanders. — 184, 185. See 6, 194, 195. — 190. Οὐδὲ ἐπεστρέφου, Sch. See what Æneas has said above, 89, sqq. — 198. Τὰς ἐκ λείας αἰχμαλώτους, Sch. — 196, sqq. See 17, 30, sqq. — 204. Προηκουσμένα, ἐμπροσθεν ἀκουσθίνα, Sch. — 207. Ἐναλίας θεοῦ, Sch. In the Od., surname of

- 215 Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς,
 216 κτίσσε δὲ Δαρδανίην· ἐπεὶ οὐπὼ Ἴλιος ἰρή
 ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ᾤκειον πολυπίδακος Ἴδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 220 ὃς δὴ ἀφνειότατος γένητο θνητῶν ἀνθρώπων
 τοῦ τριςχίλιαι ἵπποι ἔλος κάτα βουκολέοντο
 θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῆσιν.—
 Τάων καὶ Βορέης ἠράσσατο βοσκομενάων,
 224 ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτῃ
 αἰ δ' ὑποκυσσάμεναι ἔτεκον δυοκαίδεκα πώλους.
 Αἰ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζείδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεόν, οὐδὲ κατέκλων
 228 ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ῥηγμῖνος ἀλὸς πολιοῖο θέεσκον.—
 Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα·
 Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 232 Ἴλός τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γένητο θνητῶν ἀνθρώπων·
 τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεύειν,
 κάλλεος εἵνεκα οἴο, ἴν' ἀθανάτοισι μετείη.
 236 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα·
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πρίαμόν τε,
 Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὄζον Ἄρηος·
 Ἀσσάρακος δὲ Κάπυν· ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
 240 αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἐκτορα δῖον.
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὑφέλλει τε μινύθει τε
 ὅππως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἀπάντων.
 244 Ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι θεοί,

Amphitrîté.—217. See 7, 453.—218. ὑπώρεια (fm ὄρος), the slope of a mountain.—221. ἔλος, *irriguum pratum*.—223, sqq. See 16, 150, note towards the end. Justin says of the Lusitanian horses (xliv., ch. 3): *tam pernicios visuntur, ut non immerito vento ipso concepti dicantur*.—226, sqq. Virgil (vii. 808) has used this line to paint the swiftness of Camilla :—

“ Illa vel intactæ segetis per summa volaret
 Gramina, nec teneras cursu læsisset aristas ;
 Vel mare per medium, fluctu suspensa tumentî,
 Ferret iter, celeres nec tingeret æquore plantas.”

—234. Ἀνήρπασαν, Sch. ἀνεραίπομαι, to carry off with violence,

- 15 ἔσταύτ' ἐν μέσση ὑσμίνῃ δηϊοτήτος.
 Ἔστι γὰρ ἀμφοτέροισιν ὑνείδεα μυθήσασθαι
 πολλὰ μάλ' οὐδ' ἂν νηῦς ἑκατόζυγος ἄχθος ἄροιτο.
- 18 Στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι
 παντοῖοι· ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
 Ὅπποῖόν κ' εἶπρησθα ἔπος, τοῖόν κ' ἐπακούσαις.
 Ἄλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
- 52 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥστε γυναῖκας,
 αἶτε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλησι μέσσην ἐς ἄγυϊαν ἰοῦσαι,
 πολλὰ τ' εἶοντα καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει.
- 156 Ἄλκῆς δ' οὐ μ' ἐπέεσσιν ἀποστρέψεις μεμαῶτα,
 πρὶν χαλκῶ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε, θᾶσσον
 γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείρησιν.
 Ἡ ῥα, καὶ ἐν δεινῶ σάκει ἔλασ' ὄβριμον ἔγχος,
- 260 σμερδαλέῳ· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῆ.
 Πηλείδης δὲ σάκος μὲν ἀπὸ ἔο χειρὶ παχείῃ
 ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
 ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείας·
- 264 νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
 ὡς οὐ ῥήϊδι' ἐστὶ θεῶν ἐρικυδέα δῶρα
 ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
 Οὐδὲ τότε Αἰνείας δαΐφρονος ὄβριμον ἔγχος
- 268 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῦ·
 ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 ἦσαν· ἐπεὶ πέντε πτύχας ἤλασε Κυλλοποδίων,
 τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέροιο,

ravish. — 244. See 2, 435. — 249. νομός, meadow, pasturage, here figuratively, “the field of words (the field whence one may draw topics of discourse) is vast.” H.’s use of νομός, in other passages, and the local adverbs (ἐνθα καὶ ἔνθα), support this interpretation. Another explanation of νομός, which the Scholiast says is put for ἡ νίμησις, applies better to the line of Hesiod, *Op.* 403, ἐτώσια πόλλ' ἀγορεύσεις, ἀχρεῖος δ' ἐστὶ ἐπέων νομός. — 253. ἔρις here, subject of quarrel, or difference.—255. τὰ ὄντα, what is; truth.—258. *We shall taste each other* [each other’s force in arms, *Cp.*], figurative for, we shall try, experience. So at 21, 60. From the 179th line to this point, many things appear little consistent with the nature of the two heroes, and foreign to their character; but the analysis and solution of the difficulties raised on this subject would exceed our limits.—260. See 5, 749.—266. *Domare* (*arma*) poetically = break, pierce.—269. ἤλασε (he *drove* or *sent* it), sc. Αἰνείας τὸ ἔγχος, but in the following line this same word expresses the working of the brass, *opus ductile*, see 7, 223.—270. Κυλλ., see 18, 371. The plate of gold was

- 272 τὴν δὲ μίαν χρυσέην· τῇ ῥ' ἔσχετο μείλινον ἔγχος.
 Δεύτερος αὐτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἰνείαιο κατ' ἀσπίδα πάντοσ' εἴσην,
 ἄντυγ' ὑπο πρῶτην, ἧ λεπτότατος θεέ χαλκός,
 276 λεπτοτάτη δ' ἐπέην ῥίνος βοός· ἠ δὲ διαπρὸ
 Πηλιάς ἠΐξεν μελίη, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνείας δ' ἔαλη, καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχεν
 δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 280 ἔσπη ἰεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους
 ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν
 ἔσπη, καὶ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν,
 ταρβήσας, ὃ οἱ ἄγχι πάγη βέλος. Αὐτὰρ Ἀχιλλεὺς
 284 ἐμμεμαῶς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἴοι νῦν βροτοῖ εἰς· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
 288 Ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ,
 ἠ κόρυθ', ἠὲ σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον·
 τὸν δὲ κε Πηλείδης σχεδὸν ἄορι θυμὸν ἀπηύρα·
 εἰ μὴ ἄρ' ὀξὺ νόησε Ποσειδάων ἐνοσίχθων.
 292 Αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείαιο,
 ὃς τάχα Πηλείωνι δαμείς Ἄϊδόςδε κάτεισιν,
 πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο·
 296 νῆπιος, οὐδέ τι οἱ χραισμήσει λυγρὸν ὄλεθρον.
 Ἄλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 μὰψ ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
 δῶρα θεοῖσι δίδωσι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν·
 300 Ἄλλ' ἄγεθ', ἠμεῖς πέρ μιν ὑπέκ θανάτου ἀγάγωμεν,
 μήπως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς
 τόνδε κατακτείνῃ· μόριμον δὲ οἷ ἔστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται

placed in the middle between the four of brass and of lead.—272. ἔσχ., stopped.—277. λάκε, see 13, 616.—278. See 168.—282. It is within everybody's experience, that grief or despair, when they seize a man in a lively degree, obscure the sight, or rather prevent the mind from receiving distinctly, and in order, the impression of the images with which the mind supplies it. The expression ἄχος κατέχνητο ὀφθαλμοῖς then is exact, and there is no need to read ἀχλύς.—285, sqq. See 5, 302, sqq.—293. *Dolor (est) de Aeneâ.*—298. *Alienus (qui sunt aliorum)*, ills which were not of his own causing.—302. Elsewhere μόριμον. In Virgil, it is Zeus who snatches Aeneas from

04 Δάρδανου, δν Κρονίδης περι πάντων φίλατο
παίδων,

οἳ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν.

Ἦδη γὰρ Πριάμου γεγεῆν ἤχθηρε Κρονίων·
νῦν δὲ δὴ Αἰνεΐαο βίη Τρώεσσιν ἀνάξει,

108 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῆσι νόησον
Αἰνεΐαν, ἣ κέν μιν ἐρύσσειαι, ἣ κεν ἑάσεις

312 [Πηλείδῃ Ἀχιλῆϊ δαμήμεναι, ἐσθλὸν ἔοντα].

Ἦτοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὄρκους
πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἡμᾶρ,

316 μηδ' ὅπύτ' ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται
δαιομένη, δαίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν.

Αὐτὰρ ἐπεὶ τόγ' ἄκουσε Ποσειδάων ἐνοσίχθων,
βῆ ῥ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,

320 ἴξε δ' ὄθ' Αἰνεΐας ἠδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς.

Αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλύν,
Πηλείδῃ Ἀχιλῆϊ· ὁ δὲ μελίην εὐχαλκον
ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνεΐαο·

324 καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλῆος ἔθηκεν·
Αἰνεΐαν δ' ἔσσειεν ἀπὸ χθονὸς ὑψόσ' αἰείρας.

Πολλὰς δὲ στίχας ἠρώων, πολλὰς δὲ καὶ ἵππων
Αἰνεΐας ὑπερᾶλτο, θεοῦ ἀπὸ χειρὸς ὀρούσας·

328 ἴξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,

ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσσοντο.

Τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

the blows of Achilles, v. 809, sqq.—307, 308. Translated by Virg., iii. 97, with the change of Τρώεσσιν into “*cunctis dominabitur oris*,” to apply the prophecy to the Roman empire. “This passage (to use the words of Mad. Dacier) is very worthy of consideration; for it is fatal to the fabulous origin of the Roman empire and the family of the Cæsars, from Aphroditê by Æneas, who, it was pretended, after the taking of Troy, came into Italy, a notion which this passage formally destroys.”—312. Wanting in the best MSS. ἑᾶν signifies also, to quit, abandon, like *laisser* in French. — 316. Fm δαίω, to kindle; whence δᾶς, *far*. The repetition δαιομένη (here and 21, 375) recalls an analogous form of Hebrew syntax.—320. = ὄθι.—322. More accurately, the wood of the spear; for we have seen, v. 279, 280, that the point, after piercing the shield, had buried itself in the earth. — 327. ἀπὸ χειρὸς, by the hand. — 329. A people of Paphlagonia.—332. ἄτις

- 332 Αἰνεΐα, τίς σ' ὦδε θεῶν ἀτέοντα κελεύει
 ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι,
 ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν ;
 ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσῃαι αὐτῷ,
 336 μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηαι.
 Αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
 θαρσήσας δὴ ἔπειτα μετὰ πρώτοισι μάχεσθαι·
 οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίζει.

Achilles encourages the Greeks to the attack ; Hector, the Trojans to resistance. Achilles charges on the Trojans, and slays several warriors, and, after them, Priam's youngest son, Polydorus.

- 340 Ὡς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα.
 Αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
 θεσπεσίην· ὃ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 344 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
 ἔγχος μὲν τόδε κεῖται ἐπὶ χθονός, οὐδέ τι φῶτα
 λεύσσω, τῷ ἐφέηκα κατακτάμεναι μενεαίνων.
 Ἦ ῥα καὶ Αἰνεΐας φίλος ἀθανάτοισι θεοῖσιν
 348 ἦεν· ἀτὰρ μιν ἔφην μὰψ αὐτῶς εὐχετάασθαι.
 Ἐρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
 ἔσσειται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο.
 Ἄλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας,
 352 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθῶν.
 Ἦ, καὶ ἐπὶ στίχας ἄλτο· κέλευε δὲ φωτὶ ἐκάστω·
 Μηκέτι νῦν Τρώων ἐκάς ἔστατε, δῖοι Ἀχαιοί,
 ἀλλ' ἄγ', ἀνὴρ ἄντ' ἀνδρὸς ἴτω, μεμάτω δὲ μάχεσθαι.
 356 Ἀργαλέον δέ μοί ἐστι, καὶ ἰφθίμῳ περ ἐόντι,
 τοσσούσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι.
 οὐδέ κ' Ἄρης, ὅσπερ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
 τοσσῆσδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
 360 ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε,
 καὶ σθένει, οὐ μ' ἔτι φημι μεθησέμεν οὐδ' ἠβαιόν·
 ἀλλὰ μάλα στιχὸς εἶμι διαμπερές, οὐδέ τιν' οἴω
 Τρώων χαιρήσειν, ὅστις σχεδὸν ἔγχος ἔλθῃ.
 364 Ὡς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ

(fm ἄτη), to have the mind troubled, to be blinded. — 335. ἀναχ. for imperative.—336. “Quisquis temeritate sua malum sibi accessit quod evitari potuit, ille ὑπὲρ μοῖραν, i. e. præter fatalem necessitatem, perire dicitur.” *Heugne*.

5 κέκλεθ' ὁμοκλήσας, φάτο δ' ἴμεναι αὐτ' Ἀχιλῆος·

Τρῶες ὑπέρθυμοι, μὴ δείδετε Πηλείωνα.

Καί κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·

8 ἔγχεϊ δ' ἀργαλέον, ἐπειὴ πολὺ φέρτεροί εἰσιν.

Οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,

ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺ κολούει.

Τῷ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,

2 εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἶθωνι σιδήρῳ.

Ὡς φάτ' ἐποτρύνων· οἱ δ' ἀντίοι ἔγχε' ἄειραν

Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὄρτο δ' αὐτῆ.

Καὶ τότε ἄρ' Ἔκτορα εἶπε παραστάς Φοῖβος Ἀπόλ-
λων·

76 Ἔκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε,

ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο;

μήπως σ' ἠὲ βάλῃ ἠὲ σχεδὸν ἄορι τύψῃ.

Ὡς ἔφαθ'. Ἐκτωρ δ' αὐτίς ἐδύσετο οὐλαμὸν
ἀνδρῶν,

180 ταρβήσας, ὄτ' ἄκουσε θεοῦ ὅπα φωνήσαντος.

Ἐν δ' Ἀχιλεὺς Τρῶεσσι θόρε, φρεσὶν εἰμένος ἀλκῆν,

σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἴφιτίωνα,
ἔσθλὸν Ὀτρυντείδην, पुलέων ἠγήτορα λαῶν,

384 δν Νύμφη τέκε νηῖς Ὀτρυντῆϊ πτολιπόρθῳ,

Τμῶλῳ ὑπο νιφόεντι, ὕδης ἐν πίονι δήμῳ·

τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ δῖος Ἀχιλλεὺς
μέσσην κακ κεφαλὴν· ἠ δ' ἀνδιχα πᾶσα κεάσθη.

388 Δούπησεν δὲ πεσῶν· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεὺς·

Κεῖσαι, Ὀτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·

ἐνθάδε τοι θάνατος· γενεὴ δέ τοί ἐστ' ἐπὶ λίμνῃ

Γυγαίῃ, ὅτι τοι τέμενος πατρώϊόν ἐστιν,

392 ὕλλῳ ἐπ' ἰχθυόεντι καὶ Ἑρμῳ δινήεντι.

Ὡς ἔφατ' εὐχόμενος· τὸν δὲ σκότος ὄσασε κάλυψεν·

τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο

πρώτῃ ἐν ὑσμίνῃ. Ὁ δ' ἐπ' αὐτῷ Δημολέοντα,

359. στόμα, see 10, 8.—365. = ἴμεναι = ἴεναι.—371, 372. A repetition of words called *επανάληψις*, which may be imitated and expressed in English by the interposition of the word *yes*. We have an instance of the same figure 22, 127; 23, 642. — 381. Fm *ἐννυμι*. See 1, 149. — 385. *Tmolus*, a mountain in Lydia; *Hydē*, an ancient name of Sardes.—387. See 16, 412.—391. See 2, 865, and 6, 194.—392. The *Hyllus* falls into the *Hermus*: the territory of the hero, then, was situated near the confluence of these two Lydian rivers.—394.

- 396 ἔσθλὸν ἀλεξητῆρα μάχης, Ἀντίθορος υἷόν,
 νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήου.
 Οὐδ' ἄρα χαλκείη κύρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
 αἰχμὴ ἰεμένη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ
 400 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 Ἴπποδάμαντα δ' ἔπειτα, καθ' ἵππων αἰζαντα,
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί.
 Αὐτὰρ ὁ θυμὸν αἴσθε καὶ ἤρυγεν, ὡς ὅτε ταῦρος
 404 ἤρυγεν, ἐλκόμενος Ἐλικώνιον ἀμφὶ ἄνακτα,
 κούρων ἐλκόντων· γάνυται δέ τε τοῖς Ἐνοσίχθων·
 ὡς ἄρα τόνγ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ.
 Αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον,
 408 Πριαμίδην· τὸν δ' οὔτι πατὴρ εἶασκε μάχεσθαι,
 οὔνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
 καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα·
 δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,
 412 θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 Τὸν βάλε μέσσον ἄκοντι ποδάρκης διος Ἀχιλλεὺς
 νῶτα, παραίσσοντος, ὅθι ζωστήρος ὀχῆες
 χρύσειοι σύνεχον, καὶ διπλόος ἦντετο θώρηξ·
 416 ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῆ·
 γνυξ δ' ἔριπ' οἰμώξας· νεφέλη δέ μιν ἀμφεκάλυψεν
 κυανέη, προτὶ οἷ δ' ἔλαβ' ἔντερα χερσὶ λιασθεῖς.

Hector runs to avenge Polydorus. Achilles sees and threatens him. Hector hurls at him a lance, which Athênê renders useless. He is saved by Apollo from the vengeance of Achilles, who dashes into the Trojan ranks, and carries all before him.

Ἐκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
 420 ἔντερα χερσὶν ἔχοντα, λιαζόμενον ποτὶ γαίῃ,

Διέκοπτον, Sch.—396. Ἀγαθὸν ἐν τῇ μάχῃ βοηθόν, Sch.—403. Ἐξίπνευσε, Sch.; see 15, 252. ἐρεύγομαι, to roar. Πνεῦμα σφοδρὸν ἀφήκεν, Sch.—404. The worship of Ποσειδῶν Ἐλικώνιος was one of the principal worships of Ionia. It was in the temple of that god that the Panionian festival was celebrated. The name cannot come from Ἐλίκη (see 8, 203) called Ἐλικών in two hymns attributed to H. — 407, sqq. We may remark that, on the subject of Polydorus, Euripides has followed a very different tradition in his Hecuba. Virgil, at the beginning of book iii. of the Æneid, has followed Euripides.—414. (αὐτοῦ) παραίσσοντος, gen. absol.—415. See 4, 132. H. here points out the part of the back which was struck, by naming the anterior part of the body which rests against it. “Significatur locus tergi contrarius illi, ubi balteus connectebatur, in anteriore parte corporis,” *Bothe*.—418. = προσίλαβεν ἑαυτῷ. An instinctive movement, which carries the

κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλύς· οὐδ' ἄρ' ἔτ' ἔτλη
 δηρὸν ἐκάς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆος,
 ὄξυ δόρου κραδάων, φλογὶ εἵκελος. Αὐτὰρ Ἀχιλλεὺς
 ὡς εἶδ', ὧς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ἠΐδα·

Ἐγγυς ἀνὴρ, ὃς ἐμὸν γε μάλιστ' ἐσεμάσσατο
 θυμόν,

ὃς μοι ἑταῖρον ἔπεφνε τετιμένον· οὐδ' ἄρ' ἔτι δὴν
 ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.

Ἦ, καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἑκτορα δῖον·

Ἄσσον ἴθ' ὧς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.

Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἑκτωρ·
 Πηλείδη, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὧς
 ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι.

Οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ
 χείρων.

Ἄλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
 αἶ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμόν ἔλωμαι,
 δουρὶ βαλὼν· ἐπειὴ καὶ ἐμὸν βέλος ὄξυ πάροισεν.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δόρου, καὶ τύγ'
 Ἀθήνη

πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
 οἴκα μάλ' αἴψα ψύξασα· τὸ δ' ἄψ' ἴκεθ' Ἑκτορα δῖον,
 αὐτοῦ δὲ προπάροισθε ποδῶν πέσειν. Αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,
 σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
 ῥεῖα μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ.

Τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς
 ἔγχεϊ χαλκείῳ· τρὶς δ' ἠέρα τύψε βαθείαν.

Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
 18 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσσατο Φοῖβος Ἀπόλλων,
 ὃ μὲλλεις εὐχέσθαι, ἰὼν ἐς δοῦπον ἀκόντων.

Ἦ θὴν σ' ἐξανύω γε, καὶ ὕστερον ἀντιβολήσας,
 52 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρρυσός ἐστιν.

ands to the spot which feels the pain, and by which Polydorus seemed
 wish to prevent his bowels from escaping through the wound.

421. = κατ(ά) ῥα. — 424. See 14, 294. — 425. See 17, 564.—427.
 ee 4, 371.—431, sqq. See 200, sqq.—436. See 15, 513.—439. (ἀπ')
 ἰχιλλεύς.—440. Πάνυ ἠρέμα καὶ πράως καταπνεύσασα, Sch. —

- 454 Νῦν δ' αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχείω.
 Ὡς εἰπὼν Δρύοπ' οὔτα κατ' αὐχένα μέσσον ἄκοντι·
 456 ἤριπε δὲ προπάροιθε ποδῶν· ὁ δὲ τὸν μὲν ἔασεν,
 Δημοῦχον δὲ Φιλητορίδην, ἧῦν τε μέγαν τε,
 καὶ γ γόνυ δουρὶ βαλὼν ἠρύκακε· τὸν μὲν ἔπειτα
 οὐτάζων ξίφει μεγάλῳ ἐξαίνυτο θυμόν.
 460 Αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, νῆε Βίαντος,
 ἄμφω ἐφορμηθεῖς, ἐξ ἵππων ὥσε χαμᾶζε,
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας·
 Τρῶα δ' Ἀλαστορίδην· ὁ μὲν ἀντίος ἤλυθε, γούνων,
 464 εἴπως εὖ πεφίδοιτο, λαβῶν, καὶ ζωὸν ἀφείη,
 μηδὲ κατακτείνειεν, ὀμηλικίην ἐλείσας·
 νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν.
 Οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
 468 ἀλλὰ μάλ' ἐμμεμαώς· ὁ μὲν ἤπτετο χεῖρεσι γούνων,
 ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὔτα καθ' ἤπαρ·
 ἐκ δέ οἱ ἤπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ
 κόλπον ἐνέπλησεν, τὸν δὲ σκότος ὄσσε κάλυψεν,
 472 θυμοῦ δευόμενον. Ὁ δὲ Μούλιον οὔτα παραστάς
 δουρὶ κατ' οὔς· εἴθαρ δὲ δι' οὔατος ἦλθ' ἐτέροιο
 αἰχμὴ χαλκείη· ὁ δ' Ἀγήνορος υἱὸν Ἐχεκλον
 μέσσην κακ κεφαλὴν ξίφει ἤλασε κωπήεντι·
 476 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσι τένοντες
 ἀγκῶνος, τῇ τόνγε φίλης διὰ χειρὸς ἐπειρεν
 480 αἰχμῇ χαλκείῃ· ὁ δέ μιν μένε χεῖρα βαρυνθεῖς,
 πρόσθ' ὀρόων θάνατον, ὁ δὲ φασγάνῳ αὐχένα θείνας,
 τῆλ' αὐτῇ πήληκι κάρη βάλε· μυελὸς αὐτε
 σφονδυλίῳ ἐκπαλθ'· ὁ δ' ἐπὶ χθονὶ κέϊτο τανυσθεῖς.
 484 Αὐτὰρ ὁ βῆ ῥ' ἰέναι μετ' ἀμύμονα Πείρῳ υἱόν,

449, sqq. See II, 362, sqq.—458. = κατ(ὰ) γόνυ.—463. Instead of adding the verb (*ἔκτανεν* or *οὔτα*) after the accus. *Τρῶα δέ*, H. interrupts the construction to give in detail a picture of the scene between Troas and Achilles. The nine lines devoted to this picture are admirable, because they express, by the halting movement of the construction, the anguish and agitation of the speech of Troas in his last moments. — 464. *Γούνων* depends on *λαβῶν*. *πεφ.*, *fm* *φείδομαι*. — 466. = *ὅτι*. — 470. *κατ' αὐτοῦ* (*τοῦ ἤπατος*), the blood which ran down from his liver pierced by the sword. — 475. See I5, 713. — 482. *Huius uno dejectum cominus ictu Cum galea longe jacuit caput*, Virg. ix. 770.—483. *σφονδύλιον*, gen. *σφόνδυλος*, the vertebra.—490.

Ῥίγμον, ὃς ἐκ Θρήκης ἐριβώλακος εἰληλούθει
τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν πνεύμονι
χαλκός·

ἤριπε δ' ἔξ ὀχέων. Ὁ δ' Ἀρηΐθουον θεράποντα,
ἄψ ἵππους στρέψαντα, μετάφρενον ὀξεί δουρὶ
νύξ, ἀπὸ δ' ἄρματος ὥσε' κυκήθησαν δέ οἱ ἵπποι.

Ὡς δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαῆς πῦρ
οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
πάντη τε κλονέων ἄνεμος φλόγα εἰλυφάζει·
ὥς ὄγε πάντη θῦνε σὺν ἔγχει, δαίμονι ἴσος,
κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
Ὡς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους,
τριβέμεναι κρῖ λευκὸν εὐκτιμένη ἐν ἀλωῇ·
ρίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων·
ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
στεῖβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
νέρθεν ἅπας πεπάλακτο, καὶ ἄντυγες αἰ περὶ δίφρον,
ἄς ἄρ' ἀφ' ἰππέων ὀπλέων ῥαθάμιγγες ἔβαλλον,
αἶ τ' ἀπ' ἐπισσώτρων· ὁ δὲ ἴετο κῦδος ἀρέσθαι
Πηλείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

μαιμάει, spread his ardour, his fury, over. This comparison of the burning of a forest, sums up with grandeur the ravages committed in the Trojan army by Achilles, of which we have just seen the details.—492. See 11, 156.—494. We must recollect that κτεινομένους is the pres. partcp. As a passive partcp. of this kind hardly exists in modern languages [to use the form 'being slain,' in this sense, is a modern fashion], we must here resolve it into an equivalent, pursuing, or dashing upon and slaying. — 496. τρίβειν, for, tread out, or, as we say, to thresh, in order to separate the grain from the chaff. "This comparison, borrowed from a gentle and peaceful art, produces here a marvellous effect; and that is what painting could not do. That sister art has the advantage of placing things before the eyes, but not that of combining ideas so different." *Mad. Dacier*. We must not forget that all the deeds of valour enumerated up to ver. 489 were performed by Achilles, dismounted from his chariot and fighting on foot. The Trojans in flight, he remounts and resumes his usual mode of fighting. The poet summarily paints the course of the hero across the plain strewn with dead to the banks of the Xanthus, where the fight assumes a new aspect. It is from the instant of his arrival at the Xanthus that H. resumes the narrative, bk 22. — 499, sqq. See 11, 534, sqq., with the notes.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Φ.

The Trojans reach the Xanthus, pursued and broken by Achilles, who makes a dreadful havoc of them. He selects twelve prisoners to immolate on the tomb of Patroclus, and afterwards slays Lycaon.

Ἄλλ' ὅτε δὴ πόρον Ἴξον εὐρρέϊος ποταμοῖο,
Ξάνθου δινήεντος, δν ἀθάνατος τέκετο Ζεὺς,
ἔνθα διατμήξας, τοὺς μὲν πεδίουνδε δίωκεν
4 πρὸς πόλιν, ἧπερ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
ἡματι τῷ προτέρῳ, ὅτε μαίνετο φαίδιμος Ἔκτωρ·
τῇ ῥ' οἶγε προχέοντο πεφυζότες· ἡέρα δ' Ἥρη
πίτνα πρόσθε βαθεΐαν, ἐρυκέμεν· ἡμίσεες δὲ
8 ἐς ποταμὸν εἰλεῦντο βαθύρροον, ἀργυροδίην·
ἐν δ' ἔπεσον μεγάλῳ πατάγῳ· βράχε δ' αἰπὰ
ρέεθρα,
ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἰαχον· οἱ δ' ἀλαλητῷ
ἔννεον ἔνθα καὶ ἔνθα, ἐλισσόμενοι περὶ δίνας.
12 Ὡς δ' ὄθ' ὑπὸ ριπῆς πυρὸς ἀκρίδες ἠερέθονται,
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ,
ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·

“In my opinion, there is no book in H. in which there is so much poetic power as in this, and in which the imagination of the poet, ever sublime and ever sage, appears with so great brilliancy.” *Mad. Dacier*. —1, 2. See 14, 433, 434.—3. Διατεμών, εἰς δύο χωρίσας, *Sch.* So τοὺς μὲν answers ἡμίσεις δὲ at v. 7. — 6. πεφυζότες (no present) is related to φύζα, as πεφευγότες to φυγή.—7. πίτνημι = πετάννυμι, to stretch. (Ὡςτε) ἐρυκέμεν (αὐτούς), in order to detain them, retard them in their flight. *Mad. Dacier*, who, in an ingenious note, defends the meaning “to save them,” has confounded ἐρύκειν with the very different verb ἐρύειν.—10. As in Lat., *circumcirca*.—11. Ἐνενηχοντα, *Sch.*—12. ἦερ. See 2, 448. H. speaks here of the locusts, which come in clouds in some countries and desolate them. The ancients had no other means to deliver themselves from this scourge, than kindling fires throughout the country. The Scholiasts say that this often

ς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος
 λῆτο ῥόος κελάδων ἐπιμιξ' ἵππων τε καὶ ἀνδρῶν.
 Αὐτὰρ ὁ Διογενῆς δόρυ μὲν λίπεν αὐτοῦ ἐπ'
 ὄχθῃ,

κλιμένον μυρίκῃσιν· ὁ δ' ἐςθορε δαίμονι ἴσος,
 ἀσγανον οἶον ἔχων, κακὰ δὲ φρέσι μῆδετο ἔργα.
 ὕπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ'
 ἀεικῆς

ορι θεινομένων, ἐρυθαίνετο δ' αἵματι ὕδωρ.
 Ὡς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι
 εὐγόντες πιμπλάσι μυχὸς λιμένος εὐόρμου,
 εἰδιότες· μάλα γάρ τε κατεσθίει ὄν κε λάβῃσιν·
 ὡς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα
 πτώσσαν ὑπὸ κρημνούς. Ὁ δ' ἐπεὶ κάμε χεῖρας
 ἐναίρων,

ῥωὸς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους,
 τοινην Πατρόκλοιο Μεινοιτιάδαο θανόντος.
 Γοῦς ἐξῆγε θύραζε τεθηπότας, ἥντε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐϋτμήτοισιν ἱμάσιν,
 γοῦς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν·
 δῶκε δ' ἑταίροισιν κατάγειν κώλας ἐπὶ νῆας.
 Αὐτὰρ ὁ ἄψ' ἐπόρουσε, δαϊζέμεναι μενεαίνων.

Ἐνθ' υἱεῖ Πριάμοιο συνήντετο Δαρδανίδαο,
 ἐκ ποταμοῦ φεύγοντι, Λυκάονι· τὸν ῥά ποτ' αὐτὸς
 ἤγε λαβῶν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
 ἐννύχιος προμολῶν· ὁ δ' ἐρινεὸν ὀξείῃ χαλκίῳ
 τάμνε, νέους ὄρπηκας, ἴν' ἄρματος ἀντυγες εἶεν·
 τῷ δ' ἄρ' ἀνώϊστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.
 Καὶ τότε μὲν μιν Λῆμνον εὐκτιμένην ἐπέρασσεν,
 νηυσὶν ἄγων· ἀτὰρ υἱὸς Ἰήσανος ὦνον ἔδωκεν.

place in Cyprus. — 14. ὄρμ., see 17, 738. — 20. See 10, 483.—
 21. Pliny (*Nat. Hist.*, viii. ch. 9) says, according to Aristotle :
locissimum omnium animalium, non solum marinorum, est delphinus,
volucres, acrior telo ; ac nisi multum infra rostrum os illi foret, me-
rens in ventre, nullus piscium celeritatem ejus evaderet. Aristotle :
 ὁ δελφίνος ὀξύτης καὶ δύναμις τοῦ φαγεῖν δοκεῖ εἶναι θαυμαστή.
 22. worthy, therefore, of figuring in this comparison to describe
 illes.—23. ποινή, ransom, compensation for the death of Patro-
 ; see 24, 594. We must not translate “expiation.”—31. See 5,
 —36. Δενδροφόρου ἢ ἀμπελοφύτου γῆς, *Sch.* — 39. Ἀπροσδόκη-
Sch., ἴμ ὀίμαι.—40. περᾶν, to traverse, makes ἐπέρησα in the
 ; but the form ἐπέρασα has the particular meaning of, to carry
 (or the sea) to market, to sell, and belongs to the verbs πέρνημι,

- 42 Κεῖθεν δὲ ξεινός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 Ἰμβριος Ἡετίων, πέμψεν δ' ἐς διαν Ἀρίσβην·
 44 ἔνθεν ὑπεκπροφυγῶν πατρῷιον ἴκετο δῶμα.
 Ἐνδεκα δ' ἡματα θυμὸν ἐτέρπετο οἷσι φίλοισιν
 ἐλθῶν ἐκ Δήμνοιο· δυωδεκάτῃ δέ μιν αὐτίς
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλεν
 48 πέμψειν εἰς Αἴδαο, καὶ οὐκ ἐθέλοντα νέεσθαι.
 Τὸν δ' ὡς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν
 ἔγχος·
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ
 ἰδρῶς
 52 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
 ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓςπερ ἔπεφνον,
 56 αὐτίς ἀναστήσονται ὑπὸ ζόφου ἠερόεντος,
 οἶον δὴ καὶ ὄδ' ἦλθε, φυγῶν ὑπο νηλεὲς ἡμαρ,
 Λῆμνον ἐς ἠγαθήν πεπερημένος· οὐδέ μιν ἔσχεν
 πόντος ἀλὸς πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.
 60 Ἄλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο
 γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσίν, ἠδὲ δαείω,
 ἦ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἦ μιν ἐρύξει
 γῆ φυσίζοος, ἦτε κατὰ κρατερόν περ ἐρύκει.
 64 Ὡς ὠρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθε τεθηπῶς,
 γούνων ἄψασθαι μεμαώς· πέρι δ' ἠθελε θυμῷ
 ἐκφυγέειν θάνατόν τε κακὸν καὶ Κῆρα μέλαιναν.
 Ἦτοι ὃ μὲν δόρου μακρὸν ἀνέσχετο δῖος Ἀχιλλεύς,
 68 οὐτάμεναι μεμαώς· ὃ δ' ὑπέδραμε καὶ λάβε γούνων,
 κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔστη, ἰεμένη χροὸς ἄμεναι ἀνδρομέοιο.

πιπράσκω, root π(ε)ράω. [Λῆμνον = ἐς Λῆμνον, cf. 58.]—41. Ὠνήν, τιμήν, Sch.—43. See 13, 33, and 6, 13.—44. ὑπεκπροφυγῶν, to take part in the war; his host had caused him to be kept in Arisbê, for fear lest he should again fall into the hands of the enemy.—50. This is the sense of γυμνός explained by H. himself: ὃ ὦν ἀνευ κόρυθος καὶ ἀσπίδος.—56. ζόφος ἠερόεις, the name of the quarter where the sun sets, the west (see 12, 240), is here put for the infernal regions, situated, in H.'s ideas, in the extreme west.—58. Fm πειράω in the sense indicated v. 40, in prose πειπραμένος. ἔσχεν, colūbiti. The Greeks were masters of the sea.—64. μένων, halting an instant, through astonishment.—67, sqq. Imitated by Virg., x. 521, sqq.—

λύτάρ ὁ τῆ ἑτέρῃ μὲν ἔλῶν ἐλλίσσετο γούνων
ἧ δ' ἑτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
αἰ μιν φωνήσας ἔπεια πτερόεντα προσηύδα·

Γουνοῦμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἶδεο, καί μ'
ἐλέησον·

ἀντί τοί εἰμ' ἰκέταο, Διοτρεφές, αἰδοίοιο.

Πὰρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτὴν,
ἤματι τῷ, ὅτε μ' εἶλες εὐκτιμένην ἐν ἄλωῃ,
καί μ' ἐπέρασσας, ἄνευθεν ἄγων πατρός τε φίλων τε,
Δῆμνον ἐς ἠγαθήν· ἑκατόμβοιον δέ τοι ἤλφον.

Νῦν δὲ λύμην τρίς τόσσα πορών· ἤως δέ μοί ἐστιν
ἤδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα,

πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκεν

Μοῖρ' ὀλοή· μέλλω που ἀπέχθεσθαι Διὶ πατρί,

ὅς μέ σοι αὐτίς ἔδωκε· μινυνθάδιον δέ με μήτηρ

γείνατο Λαοθύη, θυγάτηρ Ἄλταο γέροντος,

Ἄλτεω, ὃς Δελέγεσσι φιλοπτολέμοισιν ἀνάσσει,

Πήδασον αἰπήεσαν ἔχων ἐπὶ Σατυιόεντι.

Τοῦ δ' ἔχε θυγατέρα Πριάμος, πολλὰς δὲ καὶ ἄλλας·

τῆςδε δύω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.

Ἦτοι τὸν πρώτοισι μετὰ πρυλέεσσι δάμασσας,

ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξείῃ δουρί·

νῦν δὲ δὴ ἐνθάδε μοι κακὸν ἔσσειται· οὐ γὰρ οἴω

σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.

Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλευσῆσιν·

μή με κτεῖν'· ἐπεὶ οὐκ ὁμογάστριος Ἔκτορός εἰμι,

ὅς τοι ἑταῖρον ἔπεφνεν ἐνηέα τε κρατερόν τε.

Ὡς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱός,

λισσόμενος ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσεν·

Νήπιε, μή μοι ἄποινα πιφαύσκειο μηδ' ἀγόρευε·

. = ἀέμεναι, fm ἄω, elsewhere ἄσαι.—74, sqq. The prayer which Lycaon addresses to Achilles is not that which H. is accustomed to utter in the mouth of one who begs his life of an enemy. This is much more beautiful; the unfortunate Lycaon recalls the time when he had dined with Achilles, in a manner to touch the most inflexible soul. His whole speech is admirable." *Dugas Montb.*—75. We know that the person of suppliants, *ἰκέται*, was sacred, and that Zeus himself punished the hard-heartedness of him who repelled them. To this Lycaon joins the remembrance of the hospitality which he had received from Achilles. He had been his host, and we have seen, in the episode of Glaucus, how this bond was respected. — 76. See 1, 464, and 11, 631.—79. *Τιμὴν ἑκατὸν βοῶν ἀξίαν σοι εὖρον*, *Sch.*—80. = *ἐλύμην*.—86, 87. See 6, 34.—90. See 5, 744. The death of Polydorus

- 100 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἰσιμον ἡμαρ,
τόφρα δέ μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἢδ' ἐπέρασσα·
νῦν δ' οὐκ ἔσθ' ὅστις θάνατον φύγη, ὃν κε θεός γε
- 104 Ἴλίου προπάροιθεν ἐμῆς ἐν χερσὶ βάλῃσιν,
καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων.
Ἄλλά, φίλος, θάνε καὶ σύ· τίη ὀλοφύρεαι οὕτως;
κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων.
- 108 Οὐχ ὀράας, οἶος κἀγὼ καλός τε μέγας τε;
πατρὸς δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
ἀλλ' ἐπι τοι καὶ ἐμοὶ θάνατος καὶ Μοῖρα κραταιή—
ἔσσεται ἡ ἡώς, ἡ δείλη, ἡ μέσον ἡμαρ—
- 112 ὅππότε τις καὶ ἐμεῖο ἄρει ἐκ θυμὸν ἔληται,
ἡ ὄγε δουρὶ βαλὼν, ἡ ἀπὸ νευρῆφιν ὀϊστῶ.
Ὡς φάτο· τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον
ἦτορ·
ἔγχος μὲν ῥ' ἀφῆκεν, ὃ δ' ἔζετο χεῖρε πετάσας
- 116 ἀμφοτέρας· Ἀχιλεὺς δὲ ἐρουσσάμενος ξίφος ὀξύ,
τύψε κατὰ κληῖδα παρ' ἀνχένα· πᾶν δέ οἱ εἴσω
δῦ ξίφος ἄμφηκες· ὃ δ' ἄρα πρηνῆς ἐπὶ γαίῃ
κεῖτο ταθείς· ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
- 120 Τὸν δ' Ἀχιλεὺς ποταμόνδε, λαβῶν ποδός, ἦκε
φέρεσθαι,
καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν·
Ἐνταυθοῖ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλήν
αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ

is related 20, 407, sqq. — 107. We may see in Plutarch's life of Alexander (ch. 54), the bold application made of this verse by the philosopher Callisthenes.—110. = ἐπιστι, incumbit, impendit.—111. A periphrasis for, "at any moment of the day."—114. αὐτοῦ, *ibi*, is here transferred to time: *e restigio, statim, illico*.—119. *ἦν* *τείνω*.—120. *ἦν* *ἡμι*. (Ὡστε) φέρεσθαι ποταμόνδε. The sequel is imitated and softened by Virgil, x. 556, sqq.—122, 123. We have often seen two accusatives, the whole and the part, in juxta-position (ἐκ παραλλήλου), and both at once governed by the verb; here we meet three, all depending on ἀπολιχμήσονται: the first σέ (the whole), the second ὠτειλήν (the part), the third αἶμα, which exhausts the number of direct governments, which the verb *to lick* can admit of. In reality, the action expressed by the verb bears at once on the person, the wound and the blood absorbed by the act of licking. The action is evidently exercised on these three objects, and H. is logically consistent in his language, as well as grammatically, in putting three accusatives. Later writers adopted another mode of grouping the words, so to speak. They gave for the government of the verb the ob-

υθεμένη λεχέεσσι γοήσεται· ἀλλὰ Σκάμανδρος
ἴσει δινήεις εἴσω ἄλος εὐρέα κόλπον.

Ἰρώσκων τις κατὰ κῦμα μέλαιναν φρίχ' ὑπαίξει
χθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.

Ῥθείρεσθ', εἰσόκεν ἄστυ κιχείομεν Ἴλιου ἱρῆς,
μεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κεραίζων.

Ἰὺδ' ὑμῖν Ποταμός περ' εὐρρόος ἀργυροδίνης
ἰρκέσει, ᾧ δὴ δηθὰ πολέας ἱερεύετε ταύρους,
ζωούς δ' ἐν δίνησι καθίετε μώνυχας ἵππους.

Ἀλλὰ καὶ ὡς ὀλέεσθε κακὸν μόρον, εἰσόκε πάντες
τίσετε Πατρόκλοιον φόνον καὶ λοιγὸν Ἀχαιῶν,
οὓς ἐπὶ νηυσὶ θοῆσιν ἐπέφνετε, νόσφιν ἐμείο.

10 Xanthus arouses against Achilles Asteropæus, chief of the
nians, who falls. The Pæonians flee and perish in crowds. The
thus pursues Achilles to engulf him. In despair he addresses a
er to Zeus.

Ὡς ἄρ' ἔφη· Ποταμός δὲ χολώσατο κηρόθι
μᾶλλον·

ᾠρμηnen δ' ἀνὰ θυμόν, ὅπως παύσειε πόνουιο
δίον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.

Τόφρα δὲ Πηλέος υἱός, ἔχων δολιχόσκιον ἔγχος,

1) Ἀστεροπαίῳ ἐπᾶλτο, κατακτάμεναι μενεαίνων,

υἱεῖ Πηλεγόνος· τὸν δ' Ἀξιὸς εὐρυρέεθρος

γείνατο, καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν

πρεσβυτάτη· τῇ γάρ ῥα μίγη Ποταμός βαθυδίνης.

4 Τῷ δ' Ἀχιλεὺς ἐπόρουσεν· ὁ δ' ἀντίος ἐκ ποταμοῖο

ἔστη, ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκεν

Ξάνθος, ἐπεὶ κεχόλωτο δαϊκταμένωνν αἰζηῶν,

τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ῥόον οὐδ' ἐλέαιρεν.

st on which the action is *immediately* exercised, and it was to that
ject, not to the verb, that they attached the other objects : ' which
all lick the blood of the wound of thee (thy wound). '—123. ἀκ., se-
ri.—126, 127. More than one fish will dart from the dark surface of
e sea (φρίξ μέλαινα, see 7, 63), to devour the floating carcass of
ycaon. ἀργέτα, see 11, 818.—131. Ἐπαρκίσει, βοηθήσει, Sch. In
l the ages of antiquity bulls were immolated to the river-gods and
Poseidón, on account of their roaring, according to some mytho-
gists, the sound of which resembles that of great agitated waters
ee v. 237). The sacrifice of horses was more solemn, and con-
sequently more rare.

136. See 9, 900.—137. πόνου, as elsewhere, *laboris bellici, pugnae*.—

11. A river of Macedonia flowing into the Thermaic gulf, now
Istrizza.—146. Τῶν ἐν πολέμῳ ἀναιρουμένων, Sch.—155. The chief

- 148 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
Τίς πόθεν εἰς ἀνδρῶν, ὃ μευ ἔτλης ἀντίος ἐλθεῖν;
δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιόωσιν.
- 152 Τὸν δ' αὖ Πηλεγόνοσ προσεφώνεε φαίδιμος υἱός·
Πηλείδῃ μεγάλθυμε, τίη γενεὴν ἐρεεῖνεις;
εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' εὔσης,
ΠΑίονασ ἀνδρασ ἄγων δολιχεγχεάσ· ἦδε δέ μοι νῦν
156 ἠὼσ ἐνδεκάτῃ, ὅτ' ἐσ Ἴλιον εἰλήλουθα.
Αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρουρέοντοσ,
[Ἀξιοῦ, δσ κάλλιστον ὕδωρ ἐπὶ γαῖαν ἴησιν,]
ὅσ τέκε Πηλεγόνα κλυτὸν ἔγχεῖ, τὸν δ' ἐμέ φασιν
160 γείνασθαι· νῦν αὐτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ.
Ὡσ φάτ' ἀπειλήσασ· ὁ δ' ἀνέσχετο δῖοσ Ἀχιλλεὺσ
Πηλιάδα μελίην· ὁ δ' ἀμαρτῇ δούρασιν ἀμφίσ
ἦρωσ Ἀστροπαῖοσ· ἐπεὶ περιδέξιοσ ἦεν·
164 καὶ ῥ' ἐτέρω μὲν δουρὶ σάκοσ βάλεν, οὐδὲ διαπρὸ
ῥῆξε σάκοσ· χρυσοσ γὰρ ἐρύκακε, δῶρα θεοῖο·
τῶ δ' ἐτέρω μιν πῆχυν ἐπιγράβδην βάλε χειροσ
δεξιτερῆσ, σύτο δ' αἶμα κελαινεφέσ· ἠ δ' ὑπὲρ αὐτοῦ
168 γαίῃ ἐνεστήρικτο, λιλαιομένη χροοσ ἄσαι.
Δεύτεροσ αὐτ' Ἀχιλλεὺσ μελίην ἰθυπτίωνα
Ἀστροπαίω ἐφῆκε, κατακτάμεναι μενεαίνων.
Καὶ τοῦ μὲν ῥ' ἀφάμαρτεν· ὁ δ' ὑψηλὴν βάλεν
ὄχθην,
172 μεσσοπαλέσ δ' ἄρ' ἔθηκε κατ' ὄχθησ μείλινον ἔγχοσ.

of the Pæonians was named Pyrechmus (2, 848), and he was killed by Patroclus, 16, 287. Asteropæus succeeded him, or, what appears more probable, had come at the head of a new body of Pæonians. — 158. A line badly introduced from 2, 850, and unknown to the best MSS.—162. See 16, 143, 144. ἀμ., see 5, 656. ἀμφί, *utrinque*, on both sides, on both hands.—163. Nowhere, says Buttm., do we find the shade of duality applied to *περί*, which only belongs to *ἀμφί*: but *ἀμφιδίξιος* (*utrinque dexter*) not being able to find place in an hexameter, H. has hazarded *περιδέξιος*, following the analogy of numerous cases in which the use of *περί* and that of *ἀμφί* coincide. The construction is only finished in the following line, where *δούρασιν* (v. 162) re-appears, modified by the contents of the incidental sentence.—165. *χρυσός*, the third plate; see 20, 268, sqq.—166. See 4, 139.—169. Τὴν εἰς εὐθύ or ἐπ' εὐθείας πετομένην, *Sch.*, who cites *ἰθὺ βέλοσ πίπεται*, 20, 99.—172. Ἔωσ μέσου παλλόμενον καὶ κραδαινόμενον, *Sch.*; which vibrates to the middle, or beginning at the middle; which we may observe, for example, in an arrow shot,

ηλείδης δ' ἄορ ὄξυ ἐρύσσάμενος παρὰ μηροῦ
 ἔπι οἷ μεμαῶς· ὁ δ' ἄρα μελίην Ἀχιλῆος
 δύνατ' ἐκ κρημοῖο ἐρύσσαι χειρὶ παχείῃ.
 ρίς μὲν μιν πελέμιξεν, ἐρύσσεσθαι μενεαίνων,
 ρίς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ
 ξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
 ἄστέρα γάρ μιν τύψε παρ' ὀμφαλόν· ἐκ δ' ἄρα
 πᾶσαι

ἔντο χαμαὶ χολάδες· τὸν δὲ σκότος ὄσσε κάλυψεν
 σθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
 εὐχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·

Κεῖσ' οὕτω· χαλεπὸν τοι ἐρισθενέος Κρονίωνος
 ραῖσιν ἐριζέμεναι, Ποταμοῖού περ ἐκγεγαῶτι.
 ῥῆσθα σὺ μὲν Ποταμοῦ γένος ἔμμεναι εὐρυρέοντος·
 ἰὼτάρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 ῥκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσσιν,
 Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 Γῶ κρείσσω μὲν Ζεὺς Ποταμῶν ἀλιμυρηέντων,
 κρείσσω δ' αὐτε Διὸς γενεὴ Ποταμοῖο τέτυκται.
 Καὶ γὰρ σοὶ Ποταμός γε πάρα μέγας, εἰ δύναταί τι
 χραισμείν· ἀλλ' οὐκ ἔστι Διὶ Κρονίωνι μάχεσθαι.
 Γῶ οὐδὲ κρείων Ἀχελῷος ἰσοφαρίζει,
 οὐδὲ βαθυρρείταο μέγα σθένος Ὠκεανοῖο,
 ἐξ οὐπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα,
 καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσιν·
 ἀλλὰ καὶ ὅς δεῖδοικε Διὸς μεγάλοιο κεραυνόν,
 δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆση.

Ἡ ῥα, καὶ ἐκ κρημοῖο ἐρύσσατο χάλκεον ἔγχος.
 Τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.
 Τὸν μὲν ἄρ' ἐγγέλυές τε καὶ ἰχθύες ἀμφεπένοντο,

n it fixes itself any where ; the point is fixed, but the other ex-
 nity vibrates for some moments. — 176, sqq. Imitated by Virg.,
 772, sqq. — 178. Fm ἄγνυμι. — 184. Achilles was grandson of
 us, son of Zeus. — 190. Τῶν εἰς θάλασσαν ῥιόντων, Sch. ; fm
 ω, to flow. — 194. We may compare the combat of Achelōūs
 i Hēracles, a combat brilliantly recounted by Ovid, *Metam.*
 — 196, 197. These lines have often been applied to H. him-
 , e. g. by Quintilian (X. ch. 1, § 46) : *Homerus enim, quem-*
iodum ex Oceano dicit ipse omnium vim fontiumque cursus initium
ere, omnibus eloquentiæ partibus exemplum et ortum dedit.—203. The

- 204 δημόν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες.
 Ἀντὰρ ὁ βῆ ῥ' ἰέναι μετὰ Παίονας ἵπποκορυστάς,
 οἳ ῥ' ἔτι παρ ποταμὸν πεφοβήατο δινήεντα,
 ὡς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
- 208 χέρσ' ὑπο Πηλείδαο καὶ ἄορι Ἴφι δαμέντα.
 Ἔνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
 Μνησόν τε Θρασίον τε καὶ Αἴμιον ἠδ' Ὀφελέστην
 καὶ νύ κ' ἔτι πλείονας κτάνε Παίονας ὠκὺς Ἀχιλ-
 λεύς,
- 212 εἰ μὴ χωσάμενος προσέφη Ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθίης δ' ἐκ φθέγξατο δίνης·
 ὦ Ἀχιλεῦ, περὶ μὲν κρατεῖς, περὶ δ' αἴσυλα
 ῥέζεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί.
- 216 Εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέζε.
 Πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα·
 οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἅλα διαν,
- 220 στεινόμενος νεκύεσσι· σὺ δὲ κτείνεις αἰδῆλως.
 Ἄλλ' ἄγε δὴ καὶ ἕασον ἄγη μ' ἔχει, ὄρχαμε λαῶν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 Ἔσται ταῦτα, Σκάμανδρε Διοτρεφές, ὡς σὺ κελεύεις.
- 224 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 πρὶν ἔλσαι κατὰ ἄστνυ, καὶ Ἔκτορι πειρηθῆναι
 ἀντιβίην, ἢ κέν με δαμάσσειται, ἢ κεν ἐγὼ τόν.
 Ὡς εἰπὼν Τρώεσσιν ἐπέσσυτο, δαίμονι ἴσος.
- 228 Καὶ τότε Ἀπόλλωνα προσέφη Ποταμὸς βαθυδίης·
 ὦ πόποι, Ἀργυρότοξε, Διὸς τέκος, οὐ σύγε
 βουλάς
 εἰρύσαο Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλεν
 Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰςόκεν ἔλθῃ
- 232 δειέλος ὀψὲ δύων, σκιάσῃ δ' ἐρίβωλον ἄρουραν.

Greek means, eels and fishes in general; or else, and the other fishes. This mode of speaking does not imply, in Greek, that eels are not fishes.—205. See 2, 1.—214. περὶ ἀνδρῶν, *pro hominibus*, above —217. ἐλάσας, intrans.—220. Ἀφανιστικῶς, ὀλεθρίως, *Sch.*; see 2, 455.—221. ἄγη, astonishment, wonder mingled with fear, or religious awe. — 220. Ἐφύλαξας, *Sch.*; in mid., to watch, observe. These counsels and these orders of Zeus are those which we read of at 20, 25, sqq. — 232. δειέλος, elsewhere an adj., here a subst., for δειλη, evening. From this subst. δειέλος is derived another adj. δειλινός.

3 Ἡ, καὶ Ἀχιλλεύς μὲν δουρικλυτὸς ἔνθορε μέσσω,
 κρημνοῦ ἀπαΐξας· ὁ δ' ἐπέσσυτο, οἴδματι θύων·
 πάντα δ' ὄρινε ῥέεθρα κυκώμενος· ὥσε δὲ νεκροὺς
 6 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὐς κτάν'
 Ἀχιλλεύς.

Τοὺς ἔκβαλλε θύραζε, μεμυκῶς ἤντε ταῦρος,
 χέρσονδε· ζωοὺς δὲ σάω κατὰ καλὰ ῥέεθρα,
 κρύπτων ἐν δίνησι βαθείησιν μεγάλησιν.

Δεινὸν δ' ἀμφ' Ἀχιλλῆα κυκώμενον ἴστατο κῦμα,
 ὅθι δ' ἐν σάκει πίπτων ῥόος· οὐδὲ πόδεσσιν
 εἶχε στηρίξασθαι. Ὁ δὲ πτελέην ἔλε χερσὶν
 εὐφυέα μεγάλην· ἢ δ' ἐκ ῥιζέων ἐριποῦσα
 1 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
 ὄζοισιν πυκνοῖσι· γεφύρωσεν δὲ μιν αὐτόν,
 εἴσω πᾶσ' ἐριποῦσ'· ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας,
 ἤϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
 δείσας. Οὐδέ τ' ἔληγε μέγας θεός, ὥρτο δ' ἐπ' αὐτῷ
 ἀκροκελαινιόων, ἵνα μιν παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
 Πηλείδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἐρωή,
 αἰετοῦ οἴματ' ἔχων μέλανος, τοῦ θηρητῆρος,

δύων is, by a sort of metonymy, applied to the evening, though, properly speaking, it applies only to the sun, the setting of which signifies what we call evening.—233. H. does not say why Achilles here contrary to the promise he had just made, v. 223 ; but it is clear from the moment of the river's stopping him in pursuit of the Trojans, he did not hesitate an instant to cast himself into it.—238. See 16, 363.—240, sqq. Dionysius of Halicarnassus, speaking of these lines, says (*de Compositione verborum*, ch. 16) : “ Is his subject a hero, covered with armour, struggling against the impetuosity of a river, by turns resisting and yielding, then the poet will employ clash-syllables, suspensions of time, harsh letters, which form resting-places, as it were.” We can now-a-days seize but a feeble portion of the delicate shades of this imitative harmony ; but it is therefore more necessary to hear the testimony of the Greek critics, in order to be put into the way. — 244. ἐπέσχε, obtinuit, occupied, occupied.—245. ἐγεφύρωσε ποταμόν, formed there, as it were, a dyke, in that spot ; see 15, 357. Achilles rests his spear upon it, and gets out of the bed of the river. — 247. See 6, 2.—249. Τὰ ἄκρα τῆς ἕρπυλλος ἔχων φαινόμενα διὰ τὸ πλῆθος τῶν ὑδάτων, *Apollon.*—251. ὅσον (ἴστί or γίνεται), as 15, 358. — 252. οἴμα, see 16, 752. *Illius*, that. Aristotle says of the black eagle : μέλας τὴν χροάν, ἔγεθος ἐλάχιστος καὶ κράτιστος τούτων (of the species before mentioned)· οὗτος οἰκεῖ ὄρη καὶ θλάς, καλεῖται δὲ μελαναίετος καὶ φόνος· ἔστι δὲ ὠκυβόλος. This description agrees perfectly with

- 253 ὄρθ' ἄμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν
 τῷ εἰκῶς ἦϊξεν· ἐπὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοῖο λιασθεῖς
 256 φεῦγ', ὁ δ' ὄπισθε ῥέων ἔπετο μεγάλῳ ὀρυμαγδῷ.
 Ὡς δ' ὄτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἠγεμονεύη,
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
 260 τοῦ μὲν τε προρέοντος, ὑπὸ ψηφίδες ἅπασαι
 ὀχλεῦνται· τὸ δέ τ' ὄκα κατειβόμενον κελαρύζει
 χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὧς αἰεὶ Ἀχιλλῆα κιχήσατο κῆμα ῥόοιο,
 264 καὶ λαιψηρὸν ἔοντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 Ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεὺς
 στῆναι ἐναντίβιον, καὶ γνόμεναι, εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 268 τοσσάκι μιν μέγα κῆμα Διπετέος ποταμοῖο
 πλάζ' ὤμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπήδα,
 θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα
 λάβρος, ὑπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.
 272 Πηλείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, ὡς οὔτις με θεῶν ἐλεεινὸν ὑπέστη
 ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καί τι πάθοιμι.
 Ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐραγιῶνων,
 276 ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔθελγεν·
 ἣ μ' ἔφατο Τρώων ὑπὸ τείχει θωρηκτάων
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.

H.'s words ; but if annotators think that the eagle mentioned 24, 315, 316, is of the same species, it is evident that Aristotle was not of that opinion ; see his *History of Animals*, IX. ch. 32. — 255. See 15, 520. — 257. ὀχετηγός (ὁ ὀχετοῦς ἄγων), *qui rivus ducit*, who makes water-channels, irrigations. Virgil has expressed some traits of this comparison Georg. i. 106, sqq. — 259. Τῆς ὑδρορροῆς, *Sch.* ; drain, canal.—261. Ὑποκινουῦνται, *Sch.* ; see 12, 448. — 262. χώρος προαλής, a place where the water collects, as it flows ; or, actively, *qui profluentem (aquam) colligit*, προαλίζων ; consequently, a sloping, inclined place. The etymology fm ἄλλομαι is not admissible.—269. πλάζε, see 12, 285. — 271. Ὑποκατήσθιεν, *Sch.* ; *carpebat subter*, devoured, carried from beneath his feet. — 273. Ὑπέμεινεν, *ἱγλη*, *Eustath.*—274. The Scholiast well compares the end of the line with the words of Ajax : Ἐν δὲ φάει καὶ ὀλισσον, 17, 647. Achilles wishes to fall fighting. It is repugnant to his feelings to perish by drowning. Τὸν ἀκλειᾶ θάνατον ὀδύρεται, *Sch.* — 278. The words of Thetis on the destinies of Achilles have been three or four times mentioned by H. ; but nowhere does she speak of *the arrows of Apollo* : it is

'Ως μ' ὄφελ' Ἐκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ'
 ἄριστος·
 τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξεν.
 Νῦν δέ με λευγαλέω θανάτῳ εἴμαρτο ἀλῶναι,
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὡς παῖδα συφορβόν,
 ὃν ῥά τ' ἔναυλος ἀποέρση χειμῶνι περῶντα.

Poseidōn and Athēnē hasten to the aid of Achilles. The Xanthus and the Simoīs to his succour. Achilles is about to be carried off, when Hērē orders Hēphæstus to set fire to the banks. The Hector gives up the combat.

ἽΩς φάτο· τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἄνδρεσσιν εἴκτην·
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.
 Τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων·
 Πηλεΐδη, μήτ' ἄρ τι λίην τρέε μήτε τι τάρβει·
 τοίῳ γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν,
 Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη·
 ὡς οὐ τοι Ποταμῷ γε δαμήμεναι αἴσιμόν ἐστιν·
 ἀλλ' ὕδρ' ἔμεν τάχα λωφήσει, σὺ δὲ εἴσειαι αὐτός.
 Αὐτάρ τοι πυκινῶς ὑποθησόμεθ' αἶ κε πίθηαι·
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 πρὶν κατὰ Ἰλιόφι κλυτὰ τείχεα λαὸν ἐέλσαι
 Τρωϊκόν, ὃς κε φύγησι. Σὺ δ' Ἐκτορι θυμὸν ἀπού-
 ρας,
 ἄψ' ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι.
 Τῷ μὲν ἄρ' ὡς εἰπόντε μετ' ἀθανάτους ἀπεβήτην.
 Αὐτὰρ ὁ βῆ—μέγα γάρ ῥα θεῶν ὠτρυνεν ἐφετμή—
 ἐς πεδίον· τὸ δὲ πᾶν πληθ' ὕδατος ἐκχυμένοιο·
 πολλὰ δὲ τεύχεα καλὰ δαϊκταμένων αἰζηῶν
 πλῶον καὶ νέκυνες. Τοῦ δ' ὑψόσε γούνατ' ἐπήδα
 πρὸς ῥόον ἀΐσσοντος ἀν' ἰθύν· οὐδέ μιν ἔσχεν
 εὐρυρέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.

Hector who foretells to Achilles that he shall die by the hand of Paris and Apollo (10, 358). The passage before us proves, at any rate, that this prediction had been already made to Achilles, either by his brother, or in some other way. — 279. ἔτραφε, see 7, 199.—280. τῷ, *c. modo*. — 282. *Fm ἔργῳ (ἔργῳ), concludo*. — 283. Χεῖμαρρος διὰ τενού ῥέων, *Sch.*; see 16, 71, and 6, 348. I may here add that the constant use of ἀποέρδειν, applied to the waves, gives great weight to the opinion of Buttm., who regards ἔρδω as another form of ἀρδω (*s. f. ἔρση, dew*), and translates ἀποέρδειν by *proluendo abripere*.

290. Συγκαταθεμένου, *Sch.*; 20, 23, sqq.—296. *Effugerit*.—303. *ἔν'*

- 305 Οὐδὲ Σκάμανδρος ἔληγε τὸ ὄν μένος, ἀλλ' ἔτι
 μᾶλλον
 χῶετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο,
 ὑψόσ' ἀειρόμενος· Σιμόεντι δὲ κέκλετ' αὔσας·
- 308 Φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροί περ
 σχῶμεν' ἐπεὶ τάχα ἄστνυ μέγα Πριάμοιο ἄνακτος
 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν.
 Ἄλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα
- 312 ὕδατος ἐκ πηγέων, πάντα δ' ὀρόθυνον ἐναύλους·
 ἴστη δὲ μέγα κῦμα· πολὺν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 ὃς δὴ νῦν κρατέει, μέμονεν δ' ὄγε ἴσα θεοῖσιν.
- 316 Φημί γὰρ οὔτε βίην χραιομησέμεν, οὔτε τε εἶδος,
 οὔτε τὰ τεύχεα καλά, τά που μάλα νειόθι λίμνης
 κείσεθ' ὑπ' ἰλύος κεκαλυμμένα· κὰδ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν, ἄλις χέραδος περιχεύας,
- 320 μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
 Αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεῶν
 ἔσται τυμβοχοῆς, ὅτε μιν θάπτωσιν Ἀχαιοί.
- 324 Ἦ, καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
 μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν.
 Πορφύρεον δ' ἄρα κῦμα Διπετέος ποταμοῖο
 ἴστατ' ἀειρόμενον, κατὰ δ' ἤρεε Πηλείωνα.
- 328 Ἦρη δὲ μέγ' αὔσε, περιδδείσασ' Ἀχιλῆϊ,
 μή μιν ἀποέρσειε μέγας Ποταμὸς βαθυδίνης.
 Αὐτίκα δ' Ἦφαιστον προσεφώνεεν, ὃν φίλον υἷόν·
 Ὅρσεο, Κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν
 γὰρ
- 332 Ξάνθον δινήεντα μάχῃ ἠῖσκομεν εἶναι·
 ἀλλ' ἐπάμυνε τάχιστα, πιφύσκειο δὲ φλόγα πολλήν.
 Αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἄργεστᾶο Νότοιο
 εἶσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν,
- 336 ἢ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι,

ἰθὺν, wading against the stream, *adverso flumine*.—306. Ἐμετεώριζεν, Sch.; see 4, 424.—313. Ἀνίστα, Sch.; see 327.—315. μέμ., see 24, 657.—317. Κάτωθεν τῆς λίμνης (*stagni*), Sch.—319. τὸ χέραδος, elsewhere ἢ χεράς, a heap of sand or gravel.—321. = ἀναλίξαι. ἄλις, mud, slime.—322, 323. A bitter sarcasm. For the construction of χρεῶν, see 9, 75.—331. See 18, 371. Κατὰ σοῦ γὰρ ἄξιον ἀνταγωνίστην ἠγούμεθα (*imperf.*) τὸν Ξάνθον, Sch. ἄντα, *contra*,

7 φλέγμα κακὸν φορέουσα. Σὺ δὲ Ξάνθοιο παρ' ὄχθας
δένδρεα καί, ἐν δ' αὐτὸν ἴει πυρὶ μῆδὲ σε πάμπαν
μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῆ·

10 μῆδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὀπότη' ἂν διή
φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.

“Ὡς ἔφαθ'·” Ἡφαιστος δὲ τιτύσκετο θεσπιδαῆς πῦρ.

14 Πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροὺς
πολλούς, οἳ ῥα κατ' αὐτόθ' ἄλις ἔσαν, οὓς κτάν'
'Αχιλλεύς·

πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ.

“Ὡς δ' ὄτ' ὀπωρινὸς Βορέης νεοαρδέ' ἀλωὴν
αἰψ' ἀξηράνῃ· χαίρει δὲ μιν δεστικὸς ἐθείρῃ·

48 ὥς ἐξηράνθη πεδίον πᾶν, καδ δ' ἄρα νεκροὺς
κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανόωσαν.

Καίοντο πτελέαι τε καὶ ἰτέαι ἠδὲ μυρῖκαι,
καίετο δὲ λωτός τ' ἠδὲ θρύον ἠδὲ κύπειρον,

152 τὰ περὶ καλὰ ῥέεθρα ἄλις ποταμοῖο πεφύκει
τείροντ' ἐγχέλυες τε καὶ ἰχθύες, οἳ κατὰ δίνας,
οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα,
πνοιῆ τειρόμενοι πολυμήτιος Ἡφαίστοιο.

356 Καίετο δ' ἴς Ποταμοῖο, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

“Ἡφαιστ', οὔτις σοίγε θεῶν δύνατ' ἀντιφερίζειν,
οὐδ' ἂν ἐγὼ σοίγ' ὦδε πυρὶ φλεγέθοντι μαχοίμην.

Λῆγ' ἔριδος· Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεύς

360 ἄστεος ἐξελάσειε. Τί μοι ἔριδος καὶ ἀρωγῆς;

Φῆ, πυρὶ καιόμενος· ἀνὸ δ' ἔφλυε καλὰ ῥέεθρα.

“Ὡς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῶ,
κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,

364 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κέϊται·

in its two meanings.—335. Πορεύσομαι, Sch.—337. φλέγμα, according to its etymology, flame. — 342. Εὐστόχως ἠτοίμαζε, Eustath.; see 3, 80.—347. ἐθείρω, an old verb found only here, and which probably means, to take care of, cultivate, κοσμεῖν (Hesych.). — 351. λωτός, see 2, 776.—θρύον, a reed. κύπειρον, *cyperus longus*, Linn. — 353. See 203. The prose paraphrase of the Iliad: Τίς μοι χρεία μάχης καὶ βοηθείας; It is a Greek idiom to put an elliptic gen. after τί μοι, or σοι, or αὐτῶ, to express, what have I to do with . . . ? The grammarians understand πρᾶγμα ἔστι (opus est), or δεῖ, or μέλει. — 361. Ἀνέβλυζεν, ἀνίξει, Sch. — 363. Τὰ λίπη τήκων, Aristarch. σιάλος, see 9, 208. Virgil has borrowed several traits of this comparison, *Æn.* vii. 462, sqq.—364. Hdt., speaking of the fountain of the Sun in the oasis of Ammon, says that it grows hotter and hotter up to midnight, at which hour the water bubbles with heat, ζεῖ ἀμβο-

- 365 ὥς τοῦ καλά ρέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ
οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τείρε δ' αὐτμῆ
Ἐφαιστοιο βίηφι πολύφρονος. Αὐτὰρ ὄγ' Ἕρην,
368 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·
Ἕρην, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτιός εἰμι,
ὅσπον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἄρωγοί.
372 Ἄλλ' ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις·
παυέσθω δὲ καὶ οὗτος. Ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἡμᾶρ,
μηδ' ὀπὸτ' ἂν Τροίη μαλερῶ πυρὶ πᾶσα δάηται
376 καιομένη, καίωσι δ' Ἀρήϊοι υἴες Ἀχαιῶν.
Αὐτὰρ ἐπεὶ τόγ' ἄκουσε θεὰ λευκώλενος Ἕρην,
αὐτίκ' ἄρ' Ἐφαιστον προσεφώνεεν, ὃν φίλον υἱόν·
Ἐφαιστε, σχέο, τέκνον ἀγακλέες· οὐ γὰρ ἔοικεν
380 ἀθάνατον θεὸν ἰῶδε βροτῶν ἔνεκα στυφελίζειν.
Ὡς ἔφαθ'· Ἐφαιστος δὲ κατέσβεσε θεσπιδαῆς
πῦρ·
ἄφορρόν δ' ἄρα κῦμα κατέσσυτο καλά ρέεθρα.
Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
384 παυσάσθην· Ἕρην γὰρ ἐρύκακε χωομένη περ.

The fury of the fight extends to the gods. Arès defies Athênê, and falls wounded by her. Aphrodîtê runs to his aid. Athênê, advised by Hêrê, overthrows her.

- Ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα,
ἀργαλή· δίχα δὲ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο·
σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρεῖα
χθών·
388 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. Ἄϊε δὲ Ζεὺς,
ἦμενος Οὐλύμπῳ· ἐγέλασσε δὲ οἱ φίλον ἦτορ

λάδην, fm ἀναβάλλω, sursum jacio.—366. *Would* not flow, amounts to, *could* not. Οὐκ ἐθέλειν is often found elsewhere for οὐ δύνασθαι, and we still say, 'it won't go' (e. g. of a watch), for 'it can't.' But in H., who alone gives life to all the physical forces, who speaks of a spear *longing to glut itself with flesh* (λιλαιωμένη χροὸς ἄσαι), this mode of speech is not figurative.—369. χράω, to approach, to attack; with the infin., to fasten oneself upon, *aggredi*. ῥόον depends on κήδειν.—370. *Præ cæteris*.—375, 376. See 20, 316, 317.—382. The accus. καλά ρέεθρα can grammatically be added to the intrans. κατέσσυτο as synonymous with κατέβρεε.

385. Βαρεῖα, Sch.—386. *Spirabat*. — 387. συμπίπτειν, *collidi*. — 388. ἐσάλπιγξεν, re-echoed with the sound of his trumpet (the signal

γηθοσύνη, ὅθ' ὄρατο θεοὺς ἔριδι ξυνιόντας.

Ἔνθ' οἷγ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
ρίνοτόρος, καὶ πρῶτος Ἀθηναίη ἐπόρουσεν,
χάλκεον ἔγχος ἔχων, καὶ ὀνειδέιον φάτο μῦθον·

Τίπτ' αὐτ', ὦ κυνάμνια, θεοὺς ἔριδι ξυνελαύνεις,
θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν ;
ἦ οὐ μέμνη, ὅτε Τυδείδην Διομήδε' ἀνῆκας
οὐτάμεναι ; αὐτῇ δὲ πανόψιον ἔγχος ἐλοῦσα,
ἰθὺς ἐμεῦ ὤσας, διὰ δὲ χροῖα καλὸν ἔδαψας ;
Τῷ σ' αὖ νῦν οἶώ ἀποτισέμεν, ὅσσα μ' ἔοργας.

Ὡς εἰπὼν, οὔτησε κατ' ἀσπίδα θυσσανόεσσαν,
σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
τῇ μιν Ἄρης οὔτησε μαιφόνος ἔγχει μακρῷ.

Ἡ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ,
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρού-
ρης·

τῷ βάλε θοῦρον Ἄρηα κατ' ἀνχένα, λῦσε δὲ γυῖα.

Ἐπτὰ δ' ἐπέσχε πέλεθρα πεισῶν, ἐκόνισε δὲ χαίτας·
τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καὶ μιν ἐπευχομένη ἔπεα πτερόεντα προσηύδα·

Νηπύτι', οὐδέ νύ πώ περ ἐπεφράσω, ὅσσον ἀρείων
εὔχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἰσοφαρίζεις.

Οὔτω κεν τῆς μητρὸς ἐρινύας ἕξαποτίνοις,
ἦ τοι χωομένη κακὰ μῆδεται, οὔνεκ' Ἀχαιοὺς
κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις.

Ὡς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ.

action).—392. Ὁ τοὺς ῥινοτοὺς διατιτρώσκων, τουτέστι τὰς ἀσπί-
(4, 447, sqq.), *Apoll.* — 394. κυνάμνια, and generally κυνόμνια,
fly, a very bold kind of fly (see 17, 570); hence a name applied to
valent women [*Wasps!* Cp.]. — 395. ἄητος, a word of uncertain
sign; according to the ancient grammarians, great, strong, as-
piring. See App. V.—396. See 5, 405, sqq.; 805, sqq.—397. Τὸ
νεὶ πανόρατον (fm ὀπτω) καὶ λαμπρὸν καὶ ἐπιφανές, *Aristarch.*
104, 405. *Virg.*, xii. 896 :

“ saxum circumspicit ingens,
Saxum antiquum, ingens, campo quod forte jacebat ;
Limes agro positus, litem ut discerneret arvis.”

we shall perceive, on comparing the passages, that Virgil has re-
ceded μέλανα by *antiquum*, which is an explanation of it : blackened
time. Respect for the boundaries of fields, and, consequently, for
property, ascends to the highest antiquity. — 407. πέλεθρον = the
per πλίθρον, a measure of 100 feet. — 412. ἐρινύες here as appella-
tion : maledictions.

- 416 Τὸν δ' ἄγε χειρὸς ἐλουῖσα Διὸς θυγάτηρ Ἀφροδίτη,
 πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμόν.
 Τὴν δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
- 420 ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 καὶ δ' αὖθ' ἡ κυνάμυια ἄγει βροτολοιγὸν Ἄρηα
 δήϊου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.
 ὦς φάτ'· Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ·
- 424 καί ῥ' ἐπεισαμένη πρὸς στήθεα χειρὶ παχείῃ
 ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.
 Τῷ μὲν ἄρ' ἄμφω κείντο ἐπὶ χθονὶ πουλυβοτείρῃ·
 ἡ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευεν·
- 428 Τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσι ἀρωγοί,
 εἶεν, ὅτ' Ἀργείοισι μαχοίετο θωρηκτῆσιν,
 ὣδέ τε θαρσαλέοι καὶ τλήμονες, ὡς Ἀφροδίτη
 ἦλθεν Ἄρει ἐπίκουρος, ἐμῷ μένει ἀντιόωσα·
- 432 τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
 Ἰλίου ἐκπέρσαντες ἐυκτίμενον πτολίεθρον.

Poseidōn (Neptune) defies Apollo, who refuses to fight, and is reprimanded by Artemis (Diana) for his cowardice. Hērē strikes Artemis, who, accompanied by Latona, returns to Olympus and complains to Zeus.

- ὦς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη.
 Αὐτὰρ Ἀπόλλωνα προσέφη κρείων Ἐνοσίχθων·
- 436 Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν,
 ἀρξάντων ἑτέρων· τὸ μὲν αἴσχιον, αἶ κ' ἀμαχητὶ
 ἴομεν Οὐλυμπόνδε, Διὸς ποτὶ χαλκοβατῆς δῶ.
 Ἄρχε· σὺ γὰρ γενεῆφι νεώτερος· οὐ γὰρ ἔμοιγε
 440 καλόν, ἐπεὶ πρότερος γενόμεν καὶ πλείονα οἶδα.
 Νηπύτι, ὡς ἄνθρον κραδίην ἔχες· οὐδέ νυ τῶνπερ
 μέμνηαι, ὅσα δὴ πάθομεν κακὰ Ἰλιον ἀμφὶ

424. Ἐφορήσασα, Sch.

436. Ἰδίᾳ ἰστάμεθα καὶ οὐ συμπλεκόμεθα πρὸς ἔριν, Eustath.
 “Proprie διεστάναι est pugnam singularem refugere; ἀφεστάναι, bellum quodcumque detractare significat. Hoc in omnes cadit ignavos, eamque ob causam sæpe legitur; illud, singulare certamen respiciens, semel invenitur.” Sptzn.—438. See I, 426.—440. See I3, 355.—442, sqq. According to H., Poseidōn and Apollo were condemned by Zeus to servitude for one year with a mortal king, a condemnation which we often read of in heathen mythology as inflicted on the gods for rebellion against the supreme will. H. does not inform us what was then the motive of it; the Scholiasts think they have discovered it in the rebellion spoken of I, 399, 400, where we must see the

3 μούνοι νῶϊ θεῶν, ὄτ' ἀγήνορι Λαομέδοντι
 4 πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
 μισθῶ ἐπι ῥητῶ· ὁ δὲ σημαίνων ἐπέτελλεν.
 Ἦτοι ἐγὼ Τρώεσσι πόλιν πέρι τεῖχος ἔδειμα,
 εὐρύ τε καὶ μάλα καλόν, ἴν' ἄρρηκτος πόλις εἴη·
 8 Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βούς βουκολέεσκες
 Ἰδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης.
 Ἄλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθῆες ὦραι
 ἐξέφερον, τότε νῶϊ βίησατο μισθὸν ἅπαντα
 12 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπεν.
 Σοὶ μὲν ὄγ' ἠπέιλησε πόδας καὶ χεῖρας ὑπερθευ
 δήσειν, καὶ περάαν νήσων ἐπι τηλεδαπῶν·
 στεῦτο δ' ὄγ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῶ.
 56 Νῶϊ δέ τ' ἄψορροὶ κίομεν κεκοτηότι θυμῶ,
 μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσεν.
 Τοῦ δὴ νῦν λαοῖσι φέρεις χάριν· οὐδὲ μεθ' ἡμέων
 πειρᾶ, ὥς κεν Τρῶες ὑπερφίαλοι ἀπόλωνται
 60 πρῶχυν κακῶς, σὺν παισὶ καὶ αἰδοίης ἀλόχοισιν.
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἑκάεργος Ἀπόλλων·
 Ἐννοσίγαι', οὐκ ἄν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοίγε βροτῶν ἔνεκα πτολεμίξω,
 64 δειλῶν, οἱ φύλλοισιν εἰκότες ἄλλοτε μὲν τε
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες,
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. Ἄλλὰ τάχιστα
 παυσόμεσθα μάχης· οἱ δ' αὐτοὶ δηριαάσθων.
 68 Ὡς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
 πατροκασιγνήτιο μιγήμεναι ἐν παλάμησιν.

various reading cited in the note.—444. Lit., on the part of Zeus, i. e. by order of Zeus.—445. Ἐπὶ ὠμολογημένῳ καὶ ὠρισμένῳ μισθῶ, Sch. ημ., see 11, 789.—446. 7, 452, Poseidōn says that he built the walls of Troy with Apollo. — 450. πολυγηθεῖς, *latissimæ*, not absolutely, but under these circumstances: bringing the joyful time of the reward of our labours.—451. Lit., *forced* our wages from us, for did us violence with regard to our wages: a construction peculiar to *verba vivandi* (e. g. ἀφαιρεῖσθαί τινά τι, *privare aliquem aliquā re*), applied to βιάζεσθαι, to force, in the sense of to carry off by doing violence.—454. See 40.—455. ἀπολέπτειν, which is used properly of the bark of trees (see 1, 236), presents here a metaphor so suitable and so poetical, that we cannot hesitate to reject as a gloss the reading of several texts, ἀποκόψειν. Cutting off the nose or the ears was a punishment reserved for slaves. — 456. Ὀργισμένη τῇ ψυχῇ, Sch.—459. *Experiris*, = *rugnas*.—464. See 6, 146, sqq. — 465. Μεγάλως (ZA) ἐνθερμοί, ἐνεργεῖς, δραστήριοι, Sch. — 467. αὐτοί, as often *ei-*

470 Τὸν δὲ κασιγνήτη μάλα νείκεσε, πύτνια θηρῶν·
[Ἄρτεμις ἀγροτέρη, καὶ ὄνειδειον φάτο μῦθον·]

472 Φεύγεις δὴ, Ἐκάεργε, Ποσειδάωνι δὲ νίκην
πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας;
Νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτως;
μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω
476 εὐχομένου, ὡς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.

Ὡς φάτο· τὴν δ' οὔτι προσέφη Ἐκάεργος Ἀπόλλων.

Ἄλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις
480 [νείκεσεν Ἴοχέαιραν ὄνειδείοις ἐπέεσσιν].

Πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδεές, ἀντί' ἐμεῖο
στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι,
τοξοφόρῳ περ' εἰούσῃ· ἐπεὶ σε λέοντα γυναιξὶν
484 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν, ἦν κ' ἐθέλησθα.

Ἦτοι βέλτερόν ἐστι κατ' οὔρεα θήρας ἐναίρειν
ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν Ἴφι μάχεσθαι.
Εἰ δ' ἐθέλεις πολέμοιο δαήμεναι· ὄφρ' εὖ εἰδῆς,
488 ὅσσον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις.

Ἡ ῥά, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν
σκαίῃ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα·
αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὔατα μειδιόωσα
492 ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον ὄιστοί.
Δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν, ὥστε πέλεια,
ἦ ῥά θ' ὑπ' ἴρηκος κοίλην εἰσέπτατο πέτρην,
χηραμόν· οὐδ' ἄρα τῆγε ἀλώμεναι αἴσιμον ἦεν·
496 ὡς ἠ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.

where, *they alone*.—469. Εἰς χεῖρας ἐλθεῖν, *Sch.*—471. *Dea agrestis*.—473. Μάταιον, *Sch.*; *vanum*.—477. This line does not contradict what goes before. Apollo might have boasted in Olympus of being equal, or even superior, to Poseidôn in valour, and yet respect in him the quality of uncle, and decline the strife.—480. Wanting in the best MSS. and in Eustathius.—481. See 8, 423.—483. Ἐπίφοβον ὡς λέοντα, *Sch.* We have seen (17, 133) that H. does not know the fem. form *λείαινα*. The sudden death of women in the flower of their age, was attributed to Artemis.—487. If you wish to know (any thing) of war, to acquire a knowledge of war; partitive gen. The second member of the sentence is not expressed in words; we must suppose it expressed by a gesture, meaning, Be it so! well and good. See 1, 136.—492. Ἐκτρέπουσαν τὰς ὄψεις πρὸς τὰς τῆς χειρὸς καταφοράς, *Sch.* Artemis stooping, her arrows fall from the quiver.—495. Κατάδυσιν, *Sch.*; a cavity, fm *χάω* = *χαίνω*, *lio. αἴσιμον*. “Observe that H. makes even a dove dependent on des-

7 Λητῶ δὲ προσέειπε διάκτορος Ἀργειφόντης·

Λητοῖ, ἐγὼ δέ τοι οὔτι μαχήσομαι· ἀργαλέον δὲ
πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·

0 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν
εὔχεσθαι ἐμὲ νικῆσαι κρατερῆφι βίηφιν.

“Ὡς ἄρ' ἔφη· Λητῶ δὲ συναίνυτο καμπύλα τόξα,
πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κονίης.

14 Ἡ μὲν τόξα λαβοῦσα, πάλιν κίε θυγατέρος ἧς.

Ἡ δ' ἄρ' Ὀλυμπον ἴκανε, Διὸς ποτὶ χαλκοβατῆς δῶ·
δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,

ἀμφὶ δ' ἄρ' ἀμβρόσιος ἐανὸς τρέμε· τὴν δὲ προτὶ οἴ

18 εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἠδὲ γελάσσας·

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραγιῶνων;

[μαψιδίως, ὡσεί τι κακὸν ῥέζουσιν ἐνωπῇ;]

Τὸν δ' αὖτε προσέειπεν εὐστέφανος Κελαδεινῆ·

12 Σὴ μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
ἔξ ἧς ἀθανάτοισιν ἔρις καὶ νείκε' ἐφῆπται.

Apollo enters Troy, the other gods return to Olympus. Achilles pursues the slaughter. Priam causes the gates to be opened, to facilitate the retreat of the vanquished Trojans.

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.—

Αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν·

16 μέμβλετο γάρ οἱ τεῖχος εὐδμήτοιο πόλης,

μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἡματι κείνῳ.

Οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔόντες,

οἱ μὲν χῳόμενοι, οἱ δὲ μέγα κυδιόωντες·

20 καδ δ' ἴζον παρ Ζηνὶ κελαινεφεῖ. Αὐτὰρ Ἀχιλλεὺς

Τρῶας ὁμῶς αὐτοῦς τ' ὄλεκεν καὶ μώνυχας ἵππους.

Ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἴκηται

ἄστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκεν·

tiny, to show that all animals were subject to it. *Eustath.*—497. See 2, 103.—501. εὔχ. = imperative. — 502. συναίνυτο τόξα, colligebat arcum, picked up the bow and arrows. — 503. Fm πίπτω. — 504. Towards her daughter, to overtake her; see 4, 100.—507. The garments of the trembling Artemis were agitated by undulations more visible than the trembling of the goddess herself: hence ἐανὸς τρέμε, not θεά.—510. Brought from 5, 373, and not found in good MSS.—511. Κελ., see 16, 183.—513. ἐφῆπται, see 2, 15,

516. See 19, 343 — 523, 524. Fm ἀνίημι, ἐφίημι. Eustathius says: “Ὅρα δὲ καὶ τὰ καίρια πάρισα (words of a similar sound) τὰ ἐν τῷ τέλει τῶν στίχων, τὸ ἀνῆκε καὶ ἐφῆκε καὶ ἔθηκεν, ὧν τὸ μὲν ἐφῆκεν ἀντὶ τοῦ ἐπεμψε, τὸ δὲ ἀνῆκε ἀντὶ τοῦ ἀνήγειρε.

524 πᾶσι δ' ἔθηκε πόνου, πολλοῖσι δὲ κήδε' ἔφηκεν·
ὥς Ἀχιλεὺς Τρώεσσι πόνου καὶ κήδε' ἔθηκεν.

Ἔσθήκει δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
ἔς δ' ἐνόησ' Ἀχιλλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
528 Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκῆ
γίγνεθ'· ὁ δ' οἰμώξας ἀπὸ πύργου βαῖνε χαμᾶζε,
ὄτρυνέων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς·

Πεπταμένας ἐν χερσὶ πύλας ἔχειτ', εἰσόκε λαοὶ
532 ἔλθωσι προτὶ ἄστυ πεφυζότες· ἦ γὰρ Ἀχιλλεὺς
ἐγγὺς ὄδε κλονέων· νῦν οἴω λοίγι' ἔσεσθαι.

Αὐτὰρ ἐπεὶ κ' ἔς τεῖχος ἀναπνεύσωσιν ἀλέντες
αὐτίς ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας·
536 δεΐδια γὰρ μὴ οὖλος ἀνὴρ ἔς τεῖχος ἄληται.

Ὡς ἔφαθ'· οἱ δ' ἀνεσάν τε πύλας καὶ ἀπῶσαν
ὄχῆας·

αἱ δὲ πετασθεῖσαι τευξαν φάος. Αὐτὰρ Ἀπόλλων
ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.

540 Οἱ δ' ἰθὺς πόλιος καὶ τεῖχος ὑψηλοῖο,
δίψῃ καρχαλέοι, κεκονιμένοι, ἐκ πεδίοιο
φεῦγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχει· λύσσα δὲ οἱ κῆρ
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

Apollo this day saves Troy. He stirs up Agênor against Achilles, and, assuming his form, withdraws that hero from the walls, and secures the retreat of the Trojans.

544 Ἐνθα κεν ὑψίπυλον Τροίην ἔλον νῆες Ἀχαιῶν,
εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκεν,
φῶτ', Ἀντήνορος νῖον ἀμύμονά τε κρατερόν τε.

Ἐν μὲν οἱ κραδίῃ θάρσος βάλε, παρ δὲ οἱ αὐτὸς
548 ἔστη, ὅπως θανάτοιο βαρείας Κῆρας ἀλάλκοι,
φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἠέρι πολλῆ.
Αὐτὰρ ὄγ' ὡς ἐνόησεν Ἀχιλλῆα πτολίπορθον,
ἔστη, πολλὰ δὲ οἱ κραδίῃ πόρφυρε μένοντι·

552 ὄχθῆσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
ὦ μοι ἐγών, εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος

— 528. πεφ., see n. 6. — 535. = ἱπαναθεῖναι, to shut; see 5, 751.

— 537. Ἐμ ἀνίημι, remitto, laxo. — 538. Salutem. — 541. καρχαλέος or καρφαλέος, dry. — 542. See 11, 165.

546. φῶς, see 4, 194. — 551. "He feels his heart agitated by as many different emotions as the sea. This is the notion given by the single word πόρφυρε, which is borrowed from the sea, when the

φεύγω, τῆπερ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
 τέρησει με καὶ ὤς, καὶ ἀνάλκιδα δειροτομήσει.
 Εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἔασω
 Πηλείδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλη
 φεύγω πρὸς πεδίου Ἰλίου, ὄφρ' ἂν ἴκωμαι
 Ἰδης τε κνημούς, κατὰ τε ῥωπήια δύω·
 ἔσπεριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο,
 ἰδρῶ ἀποψυχθεῖς, ποτὶ Ἴλιον ἀπονεοίμην.
 Ἄλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 μή μ' ἀπαιρούμενον πόλιος πεδίωνδε νοήσῃ,
 καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν·
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ Κῆρας ἀλύξαι·
 λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
 Εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
 καὶ γὰρ θην τούτῳ τρωτὸς χρῶς ὀξεί χαλκῶ,
 ἐν δὲ ἴα ψυχῇ, θνητὸν δέ ἔφασ' ἀνθρωποι
 [ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει].
 Ὡς εἰπὼν Ἀχιλῆα ἀλεῖς μένεν· ἐν δέ οἱ ἦτορ
 ἄλκιμον ὠρμάτο πτολεμίζειν ἠδὲ μάχεσθαι.
 Ἦύτε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῶ
 ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ·
 εἴπερ γὰρ φθάμενός μιν ἦ οὐτάσῃ, ἢ βάλῃσιν,
 ἀλλά τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
 ἀλκῆς, πρὶν γ' ἢ ξυμβλήμεναι, ἢ δαμῆναι·
 ὣς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγήνωρ,
 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασθαι Ἀχιλῆος·
 ἀλλ' ὄγ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ'
 εἴσῃν,
 ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·

ids begin to blacken its waves." *Mad. Dacier*. See 14, 16.—556.

^b *Achille agitari*, yielding to his impetuosity. — 559. καταδύω, *me-
 suam in . . .*—561. ἰδρῶ ἀποψυχθεῖς, see 11, 622.—563. Ἀπαίροντα
 ἀποχωροῦντα, *Sch.*—567. The same ellipse of the second mem-
 : of the sentence takes place in English, and, in fact, in all languages,
 en any man speaks to himself in a state of agitation, or under lively
 otion: "If I attacked him in front before the city . . .!" — 568.
 e fable of Achilles being rendered invulnerable by the waters of
 rx, and only being able to be wounded in the heel, is posterior to
 —570. Rejected by the ancient critics, and evidently an interpo-
 ion.—571. Συστρέψας τὸ σῶμα, *Sch.*; see 581.—573. ἀλκή, exer-
 e of strength, combat. = *συμβαλῆναι, committi*, to encounter

- 583 Ἡ δὴ πού μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 584 ἤματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων.
 Νηπύτι, ἢ τ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ.
 Ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμέν,
 οἳ κε πρόσθε φίλων τοκέων, ἀλόχων τε καὶ υἱῶν,
 588 Ἴλιον εἰρυόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
 ὧδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.
 Ἡ ῥά, καὶ ὄξυν ἄκοντα βαρείης χειρὸς ἀφῆκεν
 καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος, οὐδ' ἀφάμαρτεν.
 592 Ἀμφὶ δέ μιν κνημῖς νεοτεύκτου κασσιτέροιο
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν
 βλημένου, οὐδ' ἐπέρησε· θεοῦ δ' ἠρύκακε δῶρα.
 Πηλείδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο
 596 δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
 ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,
 ἠσύχιον δ' ἄρα μιν πολέμου ἐκ πέμπτε νέεσθαι.
 Αὐτὰρ ὁ Πηλείωνα δόλῳ ἀποέργαθε λαοῦ.
 600 Αὐτῷ γὰρ Ἐκάεργος, Ἀγήνορι πάντα εἰκίως,
 ἔστη πρόσθε ποδῶν· ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
 Ἔως ὁ τὸν πεδίοιο διώκετο πυροφόροιο,
 τρέψας πὰρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
 604 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
 ὡς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶν οἷσιν·
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὀμίλῳ
 ἀσπάσιοι προτὶ ἄστν· πόλις δ' ἔμπλητο ἀλέντων.
 608 Οὐδ' ἄρα τοίγ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
 μεῖναι ἔτ' ἀλλήλους, καὶ γινώμεναι, ὅς τε πεφεύγοι,
 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο
 ἐς πόλιν, ὄντινα τῶνγε πόδες καὶ γοῦνα σαῶσαι.

hand to hand. — 598. = ἔπεμπεν (ὥστε) ἐκνέεσθαι πολέμου. — 599. *Arcuit a tiris*, diverted him. — 602. See 1, 193 and 6, 2.—604. We should here analyse the shade of meaning expressed by each factor of the compound ὑπεκπροθέω. — 609. *Manere* = *expectare*. — 611. σαῶσαι, sing., to agree with the last subst. This syntax has nothing surprising in it, being found even in the writers whose style is most regular; e. g. in Cicero, *Tusculans*, III. ch. 3: *quum ad corporum sanationem multum ipsa corpora et natura valeat*. The ordinary texts read *σάωσαν*: but the optat. only, preserved in that of Aristarchus, suits the context of the sentence.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Χ.

The Trojans re-enter the city, Hector alone excepted. Apollo unveils Achilles, who angrily reproaches him, and returns towards the walls.

Ὡς οἱ μὲν κατὰ ἄστῳ πεφυζότες, ἤντε νεβροί,
δρῶ ἀπεψύχοντο, πῖον τ', ἀκείοντό τε δίψαν,
ἐκλιμένοι καλῆσιν ἐπάλλεσσιν· αὐτὰρ Ἀχαιοὶ
εἰχεος ἄσσον ἴσαν, σάκε' ὤμοισι κλίναντες.
Ἐκτορα δ' αὐτοῦ μείναι ὀλοῖη Μοῖρ' ἐπέδησεν,
Ἰλίου προπάροιθε πυλάων τε Σκαιάων.

αὐτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων·

Τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
ὑτὸς θνητὸς ἐὼν θεὸν ἄμβροτον· οὐδέ νύ πώ με
γνωσὼς θεός εἰμι, σὺ δ' ἀσπερχές μενεαίνεις.
Ἴ νύ τοι οὔτι μέλει Τρώων πόνος, οὐς ἐφόβησας,
ἴδ' ἦτοι εἰς ἄστῳ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
Ὅ μὲν με κτανέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

βλαψάς μ', Ἐκάεργε, θεῶν ὀλοώτατε πάντων,

The whole of this 22nd book is of the most sublime pathos. The grief of the aged Priam, the tears of Hecuba, the generous resolution of Hector, his bravery, his misfortunes, his death, the regrets of his people, and above all the noble sorrows of Andromachê, form a succession of pictures impressed with the most profound grief." *Montb.*—1. πεφ., see 21, 6.—4. See 11, 593.—5. = ὀλόη, see 1, 1. Τρώων πόνος, the fight against the Trojans.—12. = ἰάλησαν. λιάσθης, thou hast turned aside (see 15, 520) this way, i. e. me.—13. Μοῖρα ὑποκείμενος, θνητός, *Sch.* The famous Apollo of Tyana, undergoing an examination before the emperor Domitian threatened with death, addressed this line to him.—15. Thou thwarted me, paralysed my designs. We may see 6. 39 : 7. 271,

- 16 ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἢ κ' ἔτι πολλοὶ
γαῖαν ὀδᾶξ εἶλον, πρὶν Ἴλιον εἰσαφικέσθαι.
Νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
ῥηϊδίως, ἐπεὶ οὔτι τίσιν γ' ἔδδειςας ὀπίσσω.
20 Ἡ σ' ἂν τισαίμην, εἴ μοι δύναμις γε παρείη.
Ὡς εἰπὼν προτὶ ἄστῃ μέγα φρονέων ἐββεβήκει,
σευάμενος, ὥσθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὅς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο·
24 ὥς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.

Priam sees Achilles approach, and conjures Hector to reserve himself for the welfare of Troy. Hecuba supplicates her son, who hesitates.

- Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλ-
μοῖσιν,
παμφαίνονθ' ὥστ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὅς ῥά τ' ὀπώρης εἶσιν· ἀρίζηλοι δέ οἱ αὐγαὶ
28 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ.
ὄντε κύν' Ὀρίωνος ἐπὶ κλησιν καλέουσιν·
λαμπρότατος μὲν ὄδ' ἐστί, κακὸν δέ τε σῆμα τέτυκται,
καὶ τε φέρει πολλὴν πυρετὸν δειλοῖσι βροτοῖσιν·
32 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
Ὠμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὄγχε κόψατο χερσίν,
ὕψος' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνει,
λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων
36 ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·
τὸν δ' ὁ γέρων ἐλεινὰ προσηύδα χεῖρας ὀρεγνύς·
Ἐκτορ, μή μοι μέμνε, φίλον τέκος, ἀνέρα τοῦτον
οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης,
40 Πηλείωνι δαμείς· ἐπειὴ πολὺ φέρτερός ἐστιν.
Σχέτλιος, αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο,

the unfigurative use of βλάπτω.—20. Ἐριμωρησαίμην ἂν σι, Sch.; I would take vengeance on thee. The fiery character of Achilles has carried him to this extreme anger. There is here poetic verity, and the poet who celebrates the hero uses his right as a painter. Plato blames him; but, in Plato, poetry is only the handmaid of philosophy and morality. The philosopher nevertheless renders homage to the genius of him whom he names "the most divine of poets," and whom he crowns before escorting him out of his republic.—23. Stretching, lengthening itself.

27. ὀπώρης, gen. of time, like νυκτός. See 5, 5.—28. See 11, 173.—29. The dogstar. See 8, 486. Some traits of this comparison have been embellished by Virgil, x. 272, sqq.—34. Se. τὰς χεῖρας.—

τον ἔμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν
 μενον· ἢ κέ μοι αἶνον ἀπὸ πραπίδων ἄχος ἔλθοι·
 μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὔνιν ἔθηκεν,
 ἰνῶν, καὶ περνὰς νήσων ἔπι τηλεδαπάων.
 ἰ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 δύναμαι ἰδέειν, Τρώων εἰς ἄστν ἀλέντων,
 ἰς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 Ἄλ' εἰ μὲν ζώουσι μετὰ στρατῶ, ἢ τ' ἂν ἔπειτα
 λκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον·
 ἄλλὰ γὰρ ὤπασε παιδί γέρων ὀνομάκλυτος Ἄλτης.
 δ' ἤδη τεθνᾶσι, καὶ εἰν Ἀΐδαο δόμοισιν,
 γος ἐμῶ θυμῶ καὶ μητέρι, τοὶ τεκόμεσθα·
 οἴσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
 τεταί, ἦν μὴ καὶ σὺ θάνης, Ἀχιλῆϊ δαμασθεῖς.
 Ἄλ' εἰσέρχαιο τείχος, ἐμὸν τέκος, ὄφρα σαώσης
 ἰῶας καὶ Τρωάς, μηδὲ μέγα κῦδος ὀρέξης
 γλείδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
 ἰός δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 ρμορον, ὅν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ
 τη ἐν ἀργαλή φθίσει, κακὰ πόλλ' ἐπιδόντα,
 ἰς τ' ὄλλυμένους ἐλκηθείσας τε θύγατρας,
 ἰ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
 ἰλλόμενα προτὶ γαίῃ, ἐν αἰνῇ δηϊοτῆτι,
 κομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν.
 ὅτὸν δ' ἂν πύματόν με κύνες πρώτησι θύρῃσιν
 ἰησταὶ ἐρύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῶ
 ψας, ἢ ἐ βαλῶν, ῥεθέων ἐκ θυμὸν ἔληται,
 ρς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,
 κ' ἐμὸν αἶμα πιόντες, ἀλύσσοντες πέρι θυμῶ,

ὡς ἂν ἀπέλθοι μου τὰ κακὰ τῶν φρενῶν, *Sch.*—44. εὔνιν, now
 ε : οἴβιν.—45. περνὰς, see 24, 752.—48. See 21, 85, sqq.—
 π. of price.—52. We have seen their death 20, 413 ; 21, 117.
 see 13, 340. — 59. πρὸς, adv. Ἐπι ζῶντα, *Sch.*—60. Ἐπι
 ἰατι τοῦ γήρωσ, ἐπ' ἐξόδῳ τοῦ βίου, *Sch.*—64. The fate which
 l the son of Hector. "An act of cruelty which barbarians
 ly exercised in the sack of cities, and which Isaiah predicts of
 π : *Infantes eorum allidentur in oculis eorum.* The Psalmist
 the same Babylon : *Beatus qui tenebit et allidet parvulos tuos*
am." *Mad. Dacier.*—67. ἐρ., see 11, 454.—68. See 16, 856.
 ἰπεξεῖς κύνες, table dogs, and, so to say, messmates. θυραωρός,
 ε θυρωρός, guardian of the gate.—70. ἀλύσσω, another form
 ο, to be beside oneself, mad with joy, or lost in grief (5, 352)
 verge of not knowing what to do.—72. As δαίκαμένῳ, 21,

- 71 κείσονται ἐν προθύροισι. Νέω δέ τε πάντ' ἐπέουκεν,
 72 Ἀρηϊκταμένω, δεδαϊγμένω ὀξεί χαλκῶ,
 κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήη·
 ἀλλ' ὅτε δὴ πολίον τε κάρη πολίον τε γένειον,
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
 76 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.
 Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο
 χερσίν,
 τίλλων ἐκ κεφαλῆς· οὐδ' Ἔκτορι θυμὸν ἔπειθεν.
 Μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δακρυχέουσα,
 80 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχεν·
 καὶ μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·
 Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καὶ μ' ἐλέησον
 αὐτήν· εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον,
 84 τῶν μνησαι, φίλε τέκνον· ἄμυνε δὲ δήϊον ἄνδρα
 τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἴστασο τούτῳ·
 σχέτλιος· εἶπερ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἔγωγε
 κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὄν τέκον αὐτή,
 88 οὐδ' ἄλοχος πολύδωρος, ἄνευθε δὲ σε μέγα νῶϊν
 Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.
 Ὡς τῶγε κλαίοντε προσαυδήτην φίλον υἱόν,
 πολλὰ λισσομένω· οὐδ' Ἔκτορι θυμὸν ἔπειθον·
 92 ἀλλ' ὄγε μίμν' Ἀχιλῆα πελώριον ἄσπον ἰόντα.
 Ὡς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,
 βεβρωκῶς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός·
 σμερδαλέον δὲ δέδορκεν, ἐλισσόμενος περὶ χειρῶ·
 96 ὡς Ἔκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
 πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.
 Ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·
 ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,
 100 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,

301. The whole of this picture is reproduced and still further developed by Tyrtæus, Poem i. v. 21, sqq. ; and the comparison may be made with advantage. — 80. Ἀναχαλῶσα, Sch. *Laxans*, unloosing, uncovering. Mothers, in extreme cases, conjured their children by the breast which had nourished them.—83. Τὸν παυσίλυπον, λήθην ἐμποιοῦντα τοῖς παισὶ τῶν κακῶν ἀπάντων, Sch. The lyric poet Alcæus applies the same epithet to wine. ἐπέσχον, see 9, 489.—87. λέχος, death-bed, as 18, 233 ; 24, 589. θάλος, scion, = child. See 18, 438.—88. Πολύεδνος, Sch. ; see below 471, 472. μέγα (μεγάλως) ἄνευθε, in prose πάννυ πόρρωθεν.—93. χειρῶ, like χηραμός, 21, 495.—94. *Coluber mala gramina pascus*, Virg.—100. Aristotle quotes this

ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιον ἠγήσασθαι
 νύχθ' ὑπο τήνδ', ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
 Ἄλλ' ἐγὼ οὐ πιθόμην· ἢ τ' ἂν πολὺ κέρδιον ἦεν·
 νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῆσιν,
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 μήποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο·
 Ἐκτωρ ἦφι βίρῃφι πιθήσας ὤλεσε λαόν.
 Ὡς ἐρέουσιν· ἐμοὶ δὲ τότε ἂν πολὺ κέρδιον εἴη
 ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,
 ἢέ κεν αὐτὸν ὀλέσθαι εὐκλειῶς πρὸ πόλης.
 Εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
 καὶ κόρυθα βριαρῆν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
 ἑντὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,
 καὶ οἱ ὑπόσχωμαι Ἐλένην καὶ κτήμαθ' ἅμ' αὐτῇ,
 γάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἠγάγετο Τροίηνδ', ἢ τ' ἐπλετο νεΐκεος ἀρχή,
 ὥσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
 ἰλλ' ἀποδάσασθαι, ὅσα τε πτόλις ἦδε κέκευθεν·
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι
 ἵητι κατακρύψειν, ἀλλ' ἀνδιχα πάντα δάσασθαι.
 κτῆσιν ὄσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει.]
 Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰὼν· ὁ δέ μ' οὐκ ἐλεήσει,
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με, γυμνὸν ἔοντα,
 ὕτως, ὥστε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω.
 οὐ μὲν πῶς νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης

prove what power the fear of shame has upon a noble heart, is, in his eyes, an ἀνδρεία πολιτική (civil courage). Cicero *to Atticus*, ii. 5), wishing to go into Egypt, dreads the dissipation of his fellow-citizens, if he should thus abandon the government of the republic: “Πουλυδάμας, says he, μοι πρῶτος ἐλεγείσθαι, *Cato ille noster, qui mihi unus est pro centum milibus*—101. See these counsels 18, 254—283.—105. See 6, 442.

“But if I” in the second member of the sentence: what we have said 21, 567. — 117. ἀμφίς, separately; pro on the other side. As to the proposition of sharing the spoil, 511.—119. *Senatorium iurjurandum*, to be taken by the Trojans.—121. Wrongly inserted here from 18, 512, and omitted in the best MSS. If it were necessary to finish the sentence completely at ver. 111, we might mentally supply, “perhaps I might give my consent to leave me my life;” but such an addition would injure the flow of the speech, and would even be contrary to the character of H., who repels this thought, even before it is itself entire.—123. *Eum adeam supplex*, ἰκίτης.—126. To

- 127 τῷ ὀαριζέμεναι, ἅτε παρθένος ἠΐθεός τε,
 128 [παρθένος ἠΐθεός τ' ὀαρίζετον ἀλλήλοϊν].
 Βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν· ὅττι τάχιστα
 εἶδομεν ὀπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ.

Achilles approaches ; Hector flees ; Achilles pursues him. All the gods look on. Zeus is moved, but Athênê claims the execution of the decrees of fate, and Zeus consents.

Ὡς ὤρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς,

- 132 Ἴσος Ἐνυαλίῳ, κορυθαίικι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὤμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἢ πυρὸς αἶθομένου, ἢ ἡελίου ἀνιόντος.
 136 Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
 Πηλείδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 Ἥύτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 140 ῥηϊδίως οἶμησε μετὰ τρήρωνα πέλειαν·
 ἢ δέ θ' ὑπαιθα φοβεῖται· ὁ δ' ἐγγύθεν ὄξυ λεληκῶς
 ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὡς ἄρ' ὄγ' ἐμμεμαῶς ἰθὺς πέτετο· τρέσε δ' Ἔκτωρ
 144 τεῖχος ὑπο Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.
 Οἱ δὲ παρὰ σκοπιῆν καὶ ἐρινεὸν ἠνεμόεντα
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο·
 κρουνῶ δ' ἴκανον καλλιρρόω, ἔνθα δὲ πηγαὶ
 148 δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.
 Ἢ μὲν γάρ θ' ὕδατι λιαρῶ ρέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς, ὡσεὶ πυρὸς αἶθομένοιο·
 ἢ δ' ἐτέρη θέρει προρέει εἰκυῖα χαλάζῃ,
 152 ἢ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυστάλλῳ.

converse from the oak or from the rock, that is, seated on an oak or on a rock ; as in a rural interview of two lovers. There exists but one trace of this proverbial phrase in Hesiod, *Theog.*, v. 35 : Ἄλλὰ τίη μοι ταῦτα περὶ δρυῶν ἢ περὶ πέτρων ; which amounts to, *Sed quo mihi hæc pastoris?* In the *Od.*, 19, 163 : Οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου οὐδ' ἀπὸ πέτρης, the question is about the birth of an unknown person, which throws no light on this passage.—127, 128. See 20, 371.—129. *Concurrere.*

132. Τῷ αἰσσοῦντι, κινουῦντι τὴν κόρυθα, *Soh.* ; almost the same as κορυθαίολος.—136, sqq. We may compare with these lines the flight of Turnus, in *Virg.*, xii. 742—765.—141. Ἐκ λάσκω, to resound, to cry aloud.—145. See 6, 433.—146. ὑπέκ τείχους, retreating from the

Ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγὺς ἕασιν,
 καλοί, λαΐνεοι, ὅθι εἵματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλάι τε θύγατρες,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν υἷας Ἀχαιῶν.
 Τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὄπισθε διώκων
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων
 καρπαλίμως· ἐπεὶ οὐχ ἱερέϊον οὐδὲ βοεῖην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,
 ἀλλὰ περὶ ψυχῆς θεῖον Ἔκτορος ἵπποδάμιοιο.
 Ὡς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,
 ἧ τρίπος ἠὲ γυνή, ἀνδρὸς κατατεθνηῶτος·
 ὧς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην
 καρπαλίμοισι πόδεσσι· θεοὶ δέ τε πάντες ὀρώντο·
 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
 ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
 Ἔκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρὶ ἔκην
 Ἰδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὔτε

— 152. *Ex aqua concretæ glaciæ.* — 153, sqq. "Let us admire
 the sweet images, which mingle with the sombre pictures, which
 forebode the death of the unhappy Hector. There reigns here a pro-
 found melancholy, full of regretful feeling for the death of the hero.
 The return to the happy times of peace, when the Trojan women came
 to wash their rich garments in the springs of the Scamander,—for
 the daughters themselves did not disdain those employments which
 were regarded as menial,—this recollection of the sweet occupations of
 happiness, in the midst of war's alarms, at the moment when the
 weight of misfortunes is about to descend upon Ilium, adds still fur-
 ther to the lively impression produced by this book of sadness, which
 sounds altogether like a death-knell." *Dugas Montb.* — 157. (Ὁ
 φεύγων, ὃ δὲ . . . — 159. In racing they might gain (*ἀρνύσθαι*,
comparare) an ox or a sheep (*ιερέϊον*). *βοεῖη*, an *ox-skin*, rather
 than a *shield*. *Dugas Montbel* proves by a passage of *Hdt.* (ii.
 1) that they gave skins of animals as prizes in their contests, and
 reminds us that skins were occasionally used as *money* (see 7, 474).
 1. *θεῖον περὶ ψυχῆς*, *to run for one's life*, has become proverbial
 for making of extreme peril. — 162. *H.* several times mentions the
 feasts and games established to celebrate the funeral of a king or a
 noble person (*ἀνδρὸς κατατεθνηῶτος*, gen. absol., *homine mortuo*);
 in the following book he describes the games in honour of Patroclus.
ἔπειτα, μετα. — 165. The poet says, and means to say, that the two
 horses make three times the circle of the city. The terms of this
 often tortured by criticism, are susceptible of no other sense.
 The valour and the swiftness of Achilles, which the poet never
 fails to celebrate, and the assistance which Apollo lends Hector (see

172 ἐν πόλει ἀκροτάτῃ· νῦν αὐτέ ἐ δῖος Ἀχιλλεύς
ἄστῃ περὶ Πριάμοιο ποσὶν ταχέεσσι διώκει.

Ἄλλ' ἄγετε, φράζεσθε, θεοί, καὶ μητιάσθε,
ἢ μιν ἐκ θανάτοιο σώσομεν, ἢ μιν ἤδη

176 Πηλείδῃ Ἀχιλῆϊ δαμάσσομεν, ἐσθλὸν ἔοντα.

Τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

Ἦ πάτερ, ἀργικέραυνε, κελαινεφές, οἶον ἔειπες!

ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,

180 ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;

Ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ

184 πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι·

ἔρξον, ὅπῃ δὴ τοι νόος ἐπλετο, μηδ' ἔτ' ἐρώει.

Athênê descends on the plain of Troy. Achilles still keeps Hector there, reserving this victim to himself alone. Zeus weighs the destinies of the two heroes. Hector's hour is come. Apollo abandons him. Athênê, in the form of Deïphobus, emboldens Hector to the fight.

Ἦς εἰπὼν ὤτρυνε πάρος μεμαῦϊαν Ἀθήνην·

βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα.

186 Ἔκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὠκύς Ἀχιλλεύς.

Ἦς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,

ὄρσας ἐξ εὐνῆς, διά τ' ἄγκεα καὶ διὰ βήσσας·

τὸν δ' εἶπερ τε λάθησι καταπτήξας ὑπὸ θάμνῳ,

192 ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὐρῆ·

ὥς Ἔκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.

Ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων

ἀντίον αἴξασθαι ἐϋδμήτους ὑπὸ πύργους,

196 εἴ πώς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν·

τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς

204) suffice to establish the poetic truth of the fact. — 171. "It was the custom of the Pagans to sacrifice to the gods on the hills and on the mountains, or, as the Holy Scriptures say, *on the high places*. It is for this reason that God commanded his people to overthrow all these high places, which the nations had profaned by idolatry (Deut. xii. 2). Hence the reproach bestowed on so many kings: *excoelsa non abstulit.*" Mad. Dacier. — 180. See 16, 442. — 184. *Animo propenso* (in te or tibi). τοι = σοι.—185. See 2, 179.

192. *ἔμπεδον*, without stopping, as in French *ferme* in some phrases [*tracks her continual*, Cp.]. — 194. See 5, 789. — 198. *πρὸς πόλιν*,

14 φεύγω, τῆπερ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
 αἰρήσει με καὶ ὧς, καὶ ἀνάλκιδα δειροτομήσει.
 16 Εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
 Πηλείδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλη
 φεύγω πρὸς πεδῖον Ἰλῆιον, ὄφρ' ἂν ἴκωμαι
 Ἰδης τε κνημούς, κατὰ τε ῥώπήϊα δύω·
 0 ἔσπεριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο,
 ἰδρῶ ἀποψυχθείς, ποτὶ Ἴλιον ἀπονεοίμην.
 Ἄλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 μή μ' ἀπαιερόμενον πόλιος πεδῖονδε νοήσῃ,
 4 καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν·
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ Κῆρας ἀλύξαι·
 λίην γὰρ κρατερός περὶ πάντων ἔστ' ἀνθρώπων.
 Εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
 1 καὶ γὰρ θην τούτῳ τρωτὸς χρῶς ὀξεί χαλκῶ,
 ἐν δὲ ἴα ψυχὴ, θνητὸν δὲ ἔφασ' ἀνθρωποι
 [ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει].
 Ὡς εἰπὼν Ἀχιλῆα ἀλεῖς μένεν· ἐν δὲ οἱ ἦτορ
 ἄλκιμον ὠρμάτο πτολεμίζειν ἠδὲ μάχεσθαι.
 Ἦύτε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῶ
 ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ·
 εἶπερ γὰρ φθάμενός μιν ἢ οὐτάσῃ, ἢ ἐβάλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
 ἀλκῆς, πρὶν γ' ἢ ἐξυμβλήμεναι, ἢ ἐδαμῆναι·
 ὧς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγήνωρ,
 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ' Ἀχιλῆος·
 ἀλλ' ὄγ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ'
 εἴσην,
 1 ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·

"begin to blacken its waves." *Mad. Dacier*. See 14, 16.—556.
Achille agitari, yielding to his impetuosity. — 559. καταδύω, *me*
m in . . .—561. ἰδρῶ ἀποψυχθείς, see 11, 622.—563. Ἀπαίροντα
 ποχωροῦντα, *Sch.*—567. The same ellipse of the second mem-
 ber of the sentence takes place in English, and, in fact, in all languages,
 any man speaks to himself in a state of agitation, or under lively
 emotion: "If I attacked him in front before the city . . . !" — 568.
 The fable of Achilles being rendered invulnerable by the waters of
 the Styx and only being able to be wounded in the heel, is posterior to
 70. Rejected by the ancient critics, and evidently an interpo-
 sition.—571. *Συστρίψας τὸ σῶμα, Sch.*; see 581.—578. ἀλκή, exer-
 cise of strength, combat. = *συμβαλῆναι, committi*, to encounter

- 213 ὥχετο δ' εἰς Ἀΐδαο· λίπεν δέ ἐ Φοῖβος Ἀπόλλων.
 Πηλείωνα δ' ἴκανε θεὰ γλαυκῶπις Ἀθήνη·
 ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα·
- 216 Νῦν δὴ νῶϊ γ' ἔολπα, Διὶ φίλε, φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 Ἐκτορα δρώσαντε, μάχης ἅτόν περ ἔοντα.
 Οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
 220 οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων,
 προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
 Ἄλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε· τόνδε δ' ἐγὼ τοι
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.
- 224 Ὡς φάτ' Ἀθηναίη· ὁ δ' ἐπέειθετο, χαῖρε δὲ θυμῷ·
 στῆ δ' ἄρ' ἐπὶ μελῆς χαλκογλώχινος ἔρεισθεις.
 Ἢ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἐκτορα Διον,
 Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν·
- 228 ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα·
 Ἦθεῖ, ἦ μάλα δὴ σε βιάζεται ὠκύς Ἀχιλλεὺς
 ἄστνυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.
- 232 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 Δηϊφόβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν, οὐς Ἐκάβη ἠδὲ Πρίαμος τέκε παῖδας·
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
- 236 ὃς ἔτλης ἐμεῦ εἶνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Ἦθεῖ, ἦ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
- 240 λίσσονθ', ἐξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι,
 αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 Νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
- 244 ἔστω φειδωλή, ἵνα εἶδομεν, εἴ κεν Ἀχιλλεὺς
 νῶϊ κατακτείνας ἕναρα βροτόεντα φέρηται
 νῆας ἔπι γλαφυράς, ἦ κεν σῶ δουρὶ δαμήη.

the language of Æschylus or Pindar it would be more brilliant, but less effective." — 218. See 6, 203. — 219. πεφυγμένον γενέσθαι, = φυγεῖν, hence the accus. ἄμμε. See 6, 488.—220. πολλὰ πάθοι answers to the French phrase, "se donnerait beaucoup de mal." *Esti multa molitus sit*, Heyne.—221. Τὸ ἐπίμονον τῆς ἰκετείας δηλοῖ διὰ δύο προθέσεων, *Eustath.* See Dionysius of Halicarnassus, *De compositione verborum*, ch. 15. — 229. See 6, 518.—234. *Fratrium*; see 13, 697. τέκε = ἔτεκον, like 16, 849.—240. = ἐλίσσοντο.

Hector no longer hesitates. He hurls his javelin at Achilles in vain. Deiphobus has disappeared. A sad presentiment seizes Hector.

7 Ὡς φημένῃ, καὶ κερδοσύνη ἠγήσατ' Ἀθήνη·
 8 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 9 Οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὡς τὸ πάρος
 περ.

Τρὶς περὶ ἄστῃ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην
 10 μείναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκεν
 στήμεναι ἀντία σείο· ἔλοιμί κεν, ἢ κεν ἀλοίην.
 Ἄλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
 11 μάρτυροί ἐσσονται καὶ ἐπίσκοποι ἀρμονιάων·
 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικίω, αἶ κεν ἐμοὶ Ζεὺς
 δῶη καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
 ἀλλ' ἐπεὶ ἄρ' ἐκέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὡς δὲ σὺ ῥέζειν.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν πρυσέφη Πύδας ὠκύς
 Ἀχιλλεύς·

Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
 Ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
 οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν·
 ὡς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν
 ὄρκια ἔσσονται, πρὶν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
 Παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρὴ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 Οὐ τοι ἔτ' ἔσθ' ὑπάλυξις· ἄφαρ δὲ σε Παλλὰς Ἀθήνη
 ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις

7. καί is very expressive: she not only urged him by words; also marched first against Achilles. Athênê acted in the same towards Pandarus, 4, 86, sqq. — 251. As we have often seen tremo = fugio; here δῖον, timui (see 5, 566), means fugi.—254. μαρτυρώμεθα, Sch.; fm ἐπιδούναί, demus nobis (testes), let us give oaths (as witnesses).—256. In prose αἰκίω, see 16, 545.—257. = καμμόνῃν, ut stare possim contra te, te sustinere, the strength to resist —259. = ῥέζει. By concluding with this eodem modo tu facito, he avoids ending his speech with words of evil augury.—261. Δεινὰ ἀνεπίληστα εἰργασμένε, Sch.; for they derive ἄλαστος fm λα-σθαι, to forget. συνημοσύνη (fm συνίημι) = συνθήκη, a convention. 1. Lupis et agnis quanta sortito obtigit, Tecum mihi discordia est, — 267. See 5, 289. — 268. “All the resources of the art in

71 κείσονται ἐν προθύροισι. Νέω δέ τε πάντ' ἐπέοικεν,
 72 Ἀρηϊκταμένω, δεδαϊγμένω ὀξεί χαλκῷ,
 κείσθαι πάντα δὲ καλὰ θανόντι περ, ὅττι φανήη
 ἄλλ' ὅτε δὴ πολίον τε κάρη πολίον τε γένειον,
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
 76 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.

Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο
 χερσίν,

τίλλων ἐκ κεφαλῆς· οὐδ' Ἐκτορι θυμὸν ἔπειθεν.
 Μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δακρυχέουσα,
 80 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχεν·
 καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·
 Ἐκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καί μ' ἐλέησον
 αὐτήν· εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον,
 84 τῶν μνησai, φίλε τέκνον· ἄμυνε δὲ δήϊον ἄνδρα
 τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἴστασο τούτῳ·
 σχέτλιος· εἴπερ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἔγωγε
 κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
 88 οὐδ' ἄλοχος πολύδωρος, ἄνευθε δὲ σε μέγα νῶϊν
 Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.

Ὡς τῶγε κλαίοντε προσαυδήτην φίλον υἷόν,
 πολλὰ λισσομένω· οὐδ' Ἐκτορι θυμὸν ἔπειθον·
 92 ἄλλ' ὄγε μίμν' Ἀχιλῆα πελώριον ἄσσον ἰόντα.
 Ὡς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,
 βεβρωκῶς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός·
 σμερδαλέον δὲ δέδορκεν, ἐλισσόμενος περὶ χειρῶ·
 96 ὡς Ἐκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
 πύργῳ ἐπιπροῦχοντι φαεινὴν ἀσπίδ' ἐρείσας.

Ὁχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,
 100 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,

301. The whole of this picture is reproduced and still further developed by Tyrtæus, Poem i. v. 21, sqq. ; and the comparison may be made with advantage. — 80. Ἀναχαλῶσα, Sch. *Lazans*, unloosing, uncovering. Mothers, in extreme cases, conjured their children by the breast which had nourished them.—83. Τὸν παυσίλυπον, λήθην ἱμποιοῦντα τοῖς παισὶ τῶν κακῶν ἀπάντων, Sch. The lyric poet Alcæus applies the same epithet to wine. ἐπέσχον, see 9, 489.—87. λέχος, death-bed, as 18, 233 ; 24, 589. θάλος, scion, = child. See 18, 438.—88. Πολύεδνος, Sch. ; see below 471, 472. μέγα (μεγάλως) ἄνευθε, in prose πάνυ πύρρῳθεν.—93. χειρῆ, like χηραμός, 21, 495.—94. *Coluber mala gramina pastus*, Virg.—100. Aristotle quotes this

- 30 Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἄνευθεν,
 οὐδ' ἀλέη· ἢ γάρ ῥα πάλαι τόγε φίλτερον ἦεν
 Ζηνί τε καὶ Διὸς υἱεῖ, Ἐκηβόλω, οἷ με πάρος γε
 πρόφρονες εἰρύατο· νῦν αὐτὲ με Μοῖρα κιχάνει·
 34 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.

Achilles and Hector engage. Hector falls. Achilles, in spite of his supplications, refuses to restore his body to his parents. Hector predicts that Achilles shall fall by the hand of Paris, and expires.

- Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὄξύ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε.
 38 Οἴμησεν δὲ ἀλείς, ὥστ' αἰετὸς ὑψιπετής,
 ὅστ' εἰσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν,
 ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτώκα λαγῶν·
 ὥς Ἐκτωρ οἴμησε, τινάσσω φάσγανον ὄξύ.
 2 Ὀρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου· πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
 καλόν, δαιδάλεον· κόρυθι δ' ἐπένευε φαιινῇ,
 τετραφάλῳ· καλαὶ δὲ περισσεῖοντο ἔθειραι
 6 χρύσσαι, ἃς Ἡφαιστος ἴει λόφον ἀμφὶ θαμειάς·
 οἶος δ' ἀστήρ εἰσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῶ ἴσταται ἀστήρ·
 ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἦν ἄρ' Ἀχιλλεύς
 1) πάλλεν δεξιτερῇ, φρονέων κακὸν Ἐκτορι δίω,
 εἰσορόων χρῶα καλόν, ὅπη εἴξιε μάλιστα.
 Τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρῶα χάλκεα τεύχη,
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
 φαίνεται δ', ἢ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
 λαυκανίην, ἵνα τε ψυχῆς ὠκιστος ὄλεθρος·
 τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλυσ' ἔγχει δῖος Ἀχιλλεύς·

38. ἀλείς, in a position to be protected by the shield and the sword which he brandished.—310. Ἀπαλήν, νίαν, Sch. πτώξ, ραπί-

Virgil has added some ornaments to this comparison, ix. 563.—

Πρόσθε στέρνου τὸ σάκος ἐκάλυψεν (αὐτόν).—319. ἀπέλαμπε aims its subject, and this verb is equivalent to λαμπρόν τι or πρότης ἐξήει. We should express this word faithfully, if we could say, "it gleamed from the point;" as we say, it thunders, it blazes (in German, es blitzte).—322. ἄλλο τόσον, the whole extent of the subject: ὅσον ἢν ἄλλο (other than the place designated at ver. 324), ἢν.—324. ἐφαίνετο, was exposed to view, left unprotected; see ver. 99. In order to wound Hector it was necessary to find the weak point in his armour; for the arms carried off from Patroclus, t'

- 327 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
 328 Οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
 *Ἦριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς·
 *Ἐκτορ, ἀτάρ που ἔφης, Πατροκλῆ' ἐξεναρίζων,
 332 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν εἶοντα.
 Νήπιε, τοῖο δ' ἀνευθεν ἀοσητήρ μέγ' ἀμείνων
 νηυσὶν ἐπι γλαφυρῆσιν ἐγὼ μετόπισθε λελείμμην,
 ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἠδ' οἰωνοὶ
 336 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.
 Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος
 *Ἐκτωρ·
 Λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων, σῶν τε τοκῆων,
 μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν·
 340 ἀλλὰ σὺ μὲν χαλκὸν τε ἄλις χρυσὸν τε δέδεξο,
 δῶρα, τὰ τοι δώσουσι πατήρ καὶ πότνια μήτηρ·
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.
 344 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς
 *Ἀχιλλεύς·
 Μῆ με, κύον, γούνων γουνάζεο, μηδὲ τοκῆων·
 αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη,
 ὧμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας·
 348 ὧς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
 οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινῆριτ' ἄποινα
 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα·
 οὐδ' εἴ κέν σ' αὐτὸν χρυσῶ ἐρύσασθαι ἀνώγοι

of Hēphæstus, were impenetrable. — 328. Ἀσφάραγος or σφάραγος, the tracheal artery; λαυκανίη, the throat (24, 642). This distinction of H. was neglected by the poets after him, who, for example, make drink descend by the tracheal artery. — 329. ὄφρα means *in order that*, and the poet does not mean, like his translators, *in such a manner that* Here, as elsewhere (11, 574, sqq.), H. attributes to the spear desires and intentions. — 333. See 15, 254. — 336. = αἰκῶς, αἰκιστικῶς, Sch. — 337. See 15, 24. — 343. λαλ., see 7, 80. — 346. Ἀναπίσοι, Eust. — 347. We meet this same barbarous idea 4, 35, and 24, 212. οἷα, *qualia*, i. e. *quā re* (= *nam eā re*) *digna*. — 349. Εἰκοσιπλασίονα, Sch. — 350. ἰστάναι, of the scales, *appendere*; see 13, 745. — 351. ἐρύσασθαι, as also more frequently ἔλκειν, to draw (raise) the scale, to weigh. Some later poets have indeed said that Priam ransomed the body of Hector for its weight in gold. This tradition (drawn perhaps from this verse) and a passage of the Theogony cited by Heyne, Πιστὸς ἀνὴρ χρυσοῖο καὶ ἀργύρου ἀντερύσασθαι Ἄξιος (ver. 77), confirm the explanation of the Scholiasts: ζυγοστατήσαι,

152 Δαρδανίδης Πρίαμος, οὐδ' ὧς σέγε πότνια μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
 ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἔκτωρ·
 156 Ἦ σ' εὖ γιννώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
 πείσειν· ἦ γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός.
 Φράζου νῦν, μή τοί τι θεῶν μήνιμα γένωμαι,
 ἥματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
 60 ἐσθλὸν εὔντ', ὀλέσωσιν ἐνὶ Σκαιῆσι πύλῃσιν.

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
 ψυχὴ δ' ἐκ ρεθέων πταμένη Ἄιδόςδε βεβήκει,
 ὃν πότμον γοόωσα, λιποῦσ' ἀδροτήτα καὶ ἦβην.
 64 Τὸν καὶ τεθνηῶτα προσήυδα δῖος Ἀχιλλεύς·
 Τέθναθι· Κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῆ
 Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.

Achilles strips the body of Hector, and drags him fastened by the
 net to his chariot. Priam wishes to go and supplicate Achilles.
 Hecuba laments. Andromache flies to the tower, sees and faints,
 whilst her women wail around her.

Ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος.
 58 Καὶ τόγ' ἀνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
 αἱματόεντ'· ἄλλοι δὲ περιδραμον υἴες Ἀχαιῶν,
 οἳ καὶ θῆσαντο φυὴν καὶ εἶδος ἀγητὸν
 Ἔκτορος· οὐδ' ἄρα οἳ τις ἀνουτητί γε παρέστη.
 62 Ὡδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάσθαι

τιστῆσαι. Recent annotators translate ἐρύσασθαι by *deliver*, set-
 ting aside the idea of the balance. — 352, sqq. Imitated by Virg., x.
 7, sqq.—356. Προσβλέπω, *Sch.* The same word occurs *Od.* 7, 31.
 t., Yes, knowing thee well, I look at thee; i. e. I see thee such
 I have ever known thee. — 358. See 16, 852.—360. “Hectore
 sulco, quum Achilles circa moenia Trojanorum vagaretur ac diceret
 solum Trojam expugnasse, Apollo iratus, Parim se simulans,
 um, quem mortalem habuisse dicitur, sagittâ percussit, et occidit.”
Virg., *fab.* 107. — 362, sqq. See 16, 856, sqq., and the end of the
 neid.

370. Hdt. tells a similar story of an officer of the Persian army
 led in the battle of Platæa, ix., ch. 25: Ὁ δὲ νεκρὸς ἦν θείης
 ος μεγάθεος εἵνεκα καὶ κάλλιος. Τῶνδε εἵνεκα καὶ ταῦτα ἐποίουν,
 εἰπόντες τὰς τάξεις ἐφοίτεον θηησόμενοι Μασίστιον. “Hector was
 handsome, that Plutarch relates, in his life of Aratus, that a
 report having spread at Lacedæmon that there had arrived a young
 man perfectly handsome, and who resembled Hector, all the people
 went to see him, and that they pressed round him in such a way, that

- 374 Ἐκτωρ, ἧ ὄτε νῆας ἐνέπρησεν πυρὶ κηλέῳ.
 Ὡς ἄρα τις εἶπεσκε, καὶ οὐτήσασκε παραστάς.
 376 Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στάς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 380 ὃς κακὰ πόλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι·
 εἰ δ' ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὄφρα κέ τι γνῶμεν Τρώων νόον, ὄντιν' ἔχουσιν·
 ἧ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
 384 ἧὲ μένειν μεμάασι, καὶ Ἐκτορος οὐκέτ' ἐόντος.
 Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 Κεῖται πὰρ νήεσσι νέκυς ἄκλαυτος, ἄθαπτος,
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε
 388 ζωοῖσιν μετέω, καί μοι φίλα γούνατ' ὀρώρη·
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Αἴδαο,
 αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου.
 Νῦν δ' ἄγ', ἀεῖδοντες Παιήονα, κοῦροι Ἀχαιῶν,
 392 νηυσὶν ἐπι γλαφυρῆσι νεώμεθα, τόνδε δ' ἄγωμεν.
 Ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἐκτορα δῖον,
 ᾧ Τρῶες κατὰ ἄστν θεῶ ὧς εὐχετόωντο.
 Ἡ ῥα, καὶ Ἐκτορα δῖον ἀεικέα μῆδετο ἔργα.
 396 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἰμάντας,
 ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν·
 ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἶρας,
 400 μᾶστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ ἄκουτε πετέσθην.
 Τοῦ δ' ἦν ἐλκομένοιο κονίσαλος· ἀμφὶ δὲ χαῖται

he was crushed by the crowd." *Mad. Dacier*.—379. ἐπειδὴ with the first long, a licence admitted by Epic poetry at the beginning of a line.—381. See 1, 302. πειρ., see 5, 220 ; 11, 386.—383. = ἀκρόπολιν.—386. "Achilles was eager to crown his victorious attack by the capture of the city, then in consternation ; but a decree of destiny, often mentioned by the poet, refused him this glory. Remark with what skill H. avoids resting upon a weakness so prejudicial to the interest inspired by the principal hero of the Iliad." *Eustath.* — 391, sqq. These lines have been thus reproduced by Abronus Silo (*Seneca, Suasoriae*) :

"Ite agite, o Danaï, magnum Pæana canentes ;
 Ite triumphantes : belli mora concidit Hector."

— 395. Εἰργάζετο, ἐποίησεν, *Sch.* ; with two accus. ; see Gr. 756. The picture which follows has been admired in all times, and often

- 102 κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίησιν
 κείτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
 104 δῶκεν ἀεικίσσασθαι ἐῆ ἐν πατρίδι γαίῃ.
 Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νυ μήτηρ
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.
 08· Ὡμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῶ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστν·
 τῶ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ ἅπασα
 Ἴλιος ὄφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 12 Λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων·
 πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον·
 16 Σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε, κηδόμενοί περ,
 ἐξελθόντα πόλης, ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὄβριμοεργόν,
 ἦν πως ἡλικίην αἰδέσσεται ἠδ' ἐλεήσῃ
 0 γῆρας. Καὶ δὲ νυ τῶδε πατὴρ τοιόςδε τέτυκται,
 Πηλεύς, ὃς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
 Τρωσὶ· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.
 Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 4 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 ὡς ἐνός, οὐ μ' ἄχος ὄξυ κατοίσεται Ἄϊδος εἴσω,
 Ἐκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῆσιν·
 τῶ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 3 μήτηρ θ', ἣ μιν ἔτικτε, δυσάμμορος, ἠδ' ἐγὼ αὐτός.
 Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσιν δ' Ἐκάβη ἀδινοῦ ἐξῆρχε γόοιο·
 Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμαρ
 εὐχολὴ κατὰ ἄστν πελέσκεο, πᾶσί τ' ὄνειαρ,
 Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὡς
 δειδέχατ'· ἡ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα
 ζῶος ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει.

esented by artists. — 402. Ἐξεπετάννυντο, Sch. — 411. Ἐπι
 ῶδους τόπου κειμένη, Sch.; see 20, 151. Virgil has amplified
 verse, *Æn.* iv. 668, sqq. — 414. Ἀντὶ τοῦ κόνιν, ἡ συρφετόν,
 ; see 24, 164. — 416. "In spite of your anxiety for me."
 is *Montb.* — 419. = αἰδέσσηται. — 430. See 18, 316. — 431. Εἰς τί
 ἰώσω; ὃ ἐστι ζήσομαι, Sch.; fm βαίνω, see 24, 131, and 15, 194.

- 437 Ὡς ἔφατο κλαίουσ' ἄλοχος δ' οὔπω τι πέπυστο
 Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἤγγειλ' ὅτι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων·
 440 ἀλλ' ἤγ' ἰστὸν ὑφαίνει, μυχῶ δόμου ὑψηλοῖο,
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 Κέκλετο δ' ἀμφιπόλοισιν εὐπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο
 444 Ἐκτορι θερμὰ λοετρὰ μάχης ἔκ νοστήσαντι·
 νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
 448 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 ἢ δ' αὐτὶς δμῶῃσιν εὐπλοκάμοισι μετηύδα·
 Δεῦτε, δύω μοι ἔπεσθον, ἴδωμ', ὅτιν' ἔργα τέ-
 τυκται.

- Αἰδοίης ἐκυρῆς ὀπὸς ἔκλυον· ἐν δ' ἐμοὶ αὐτῇ
 452 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 Αἶ γὰρ ἀπ' οὔατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ δὴ μοι θρασὺν Ἐκτορα δῖος Ἀχιλλεύς,
 456 μῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηροῖης ἀλεγεινῆς,
 ἢ μιν ἔχεσκ'· ἐπεὶ οὔποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἴκων.
 460 Ὡς φασμένη μεγάροιο διέσσυτο μαινάδι ἴση,
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 Αὐτὰρ ἐπεὶ πύργου τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 ἔστη παπτήνας ἐπὶ τείχει· τὸν δ' ἐνόησεν
 464 ἐλκόμενον πρόσθεν πόλιος· ταχέες δὲ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ' ἐκάλυψεν·
 ἦριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 468 Τῆλε δ' ἀπὸ κρατὸς χεῖε δέσματα σιγαλόεντα,

— 435. *Excipiebant, salutabant*; see 4, 4, and in the *Od.* 7, 71, 72. —
 437. “H. prepares with skill the grief of Andromache, who will appear
 still more afflicted than Hecuba, because surprise always augments
 affliction.” *Mad. Dacier.*—440, 441. See 3, 125, 126. — 441. *θρόνα*,
 coloured designs, flowers. — 443. See 18, 344.—445. = ὅτι. — 448.
Κλονοειδῶς ἐσεισθη ὑπὸ τρόμου, *Sch.*—450. = *ἀτινα*.—454. See 18,
 272. — 463. “There is here a great delicacy, a profound knowledge
 of grief, in not naming Hector on this occasion: she sees him;
 horses drag him.” *Dugas Montb.* — 467. *Ἀπέπνευσε κάπος γὰρ*

469 ἄμπυκα, κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην,
κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέη Ἀφροδίτη
ἤματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἔκτωρ
472 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
Ἄμφι δέ μιν γαλόψ τε καὶ εἰνατέρες ἄλις ἔσταν,
αἷ ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
Ἡ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη,
176 ἀμβλήδην γούωσα μετὰ Τρωῆσιν ἔειπεν·
Ἔκτορ, ἐγὼ δύστηνος· ἰῆ ἄρα γεινόμεθ' αἴσῃ
ἀμφοτέροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῃ ὑλήεσση,
180 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν,
δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι.
Νῦν δὲ σὺ μὲν ῥ' Ἀΐδαο δόμους, ὑπὸ κεύθει γαίης,
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶ ἐνὶ πένθει λείπεις
84 χήρην ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὐτῶς,
ὄν τέκομεν σύ τ' ἐγὼ τε, δυσάμοροι· οὔτε σὺ τούτῳ
ἔσσειαι, Ἔκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος.
Ἦνπερ γὰρ πόλεμόν γε φύγη πολύδακρυν Ἀχαιῶν,
88 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
ἔσσουντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
Ἥμαρ δ' ὄρφανικὸν παναφήλικα παῖδα τίθησιν·

λεῖται τὸ πνεῦμα κατὰ διάλεκτον, Sch.—468. ἔχεε = ἀπέβαλε (let
ll), of things which have an undulating motion, e. g. *vestis fluit ad
los*. δέσματα, the bands forming the diadem. — 469. ἄμπυξ, a
nd which collected the hair on the top of the head; I say band,
t ring, because Æschylus gives it the epithet of πολύμιτος, 'com-
sed of many threads,' although it is elsewhere qualified by χρυσία,
d we have seen χρυσάμπυκες ἵπποι, 5, 358. κεκρύφαλον, net-
rk. ἀναδέσμη, according to Eustathius, was a chain with which
men encircled their heads to the height of the temples. — 470.
ήδεμνον, see 14, 184. [Cp. gives the English equivalents as :
nist, frontlet, diadem.]—473. See 6, 378. — 474. Constr. εἶχον ἀπο-
θαι, *retinebant, cohibebant quominus se perderet*. — 476. Οἶον ἀνα-
λάδην, ἀπὸ προοιμίου, *Apollon*.; fm ἀναβάλλεσθαι, *Od.* 1, 155,
μιζων ἀνεβάλλετο καλὸν αἰεῖδεν, *exorsus est*.—479. See 1, 366. —
f, sqq. Some of the ancient critics here suppressed thirteen lines
499. According to such critics, such words do not become a
g's grandson; they can only apply to an ordinary orphan. Mad-
cier, in a note, has shown how ill-founded this decision was. We
st compare with the picture which follows, that which Sophocles
s into the mouth of Œdipus, when separating from his daughters,
. *Rex*, 1486, sqq. — 489. ἀπουρίζω, an Ionic form of ἀφορίζω,
ake away (something) from the limits (ὄροι), to diminish, impair.
e texts read ἀπουρήσουσιν, explained by ἀφαιρήσουσι, fut. de-
d from aor. ἀπουρεῖν, fm ἀπαυράω, imperf. ἀπηύρων, to carry

- 491 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 492 Δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρός ἑταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεσάντων κοτύλην τις τυτθὸν ἐπέσχευ,
 χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνευ.
 496 Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγῶς καὶ ὄνειδείοισιν ἐνίσσων·
 ἔρρ' οὕτως· οὐ σός γε πατήρ μεταδαίνυται ἡμῖν.
 Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 500 Ἄστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·
 αὐτὰρ ὄθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλλίδεσσι τιθήνης,
 504 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρός ἀμαρτῶν,
 Ἄστυάναξ ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
 οἶος γάρ σφιν ἔρυσσὸ πύλας καὶ τείχεα μακρά.
 508 Νῦν δὲ σὲ μὲν παρὰ νησιὶ κορωνίσι, νόσφι τοκῆων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτὰρ τοι εἶματ' ἐνὶ μεγάροισι κέονται,
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 512 Ἄλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέω,
 οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
 Ὡς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.

off.—490. = ὄρφανία, as we have seen δούλιον ἡμᾶρ, a state of servitude. ἀφῆλιξ, in prose, means one who has passed the *etas virilis* (ἡλικίαν); but here ἀφῆλιξ means one who is without ἡλικίαις, without youthful companions, separated from, or rejected by his comrades. — 491. Perf. of ὑπημύω, = ὑπεμνήμυκε: she always bends, hangs down, her head. δεδάκρ., see 16, 7.—492. Ἐνδείης ὤν, Sch.—493. Genitives indicating the part touched; see 1, 197.—494. ἐπέσχευ, see 9, 489.—495. Used proverbially by Lucian, in his treatise *de Mercede conductis*, ch. 20. — 496. ἀμφιθαλής, lit. flourishing on both sides, is said of a child whose father and mother are living: *puer patrimus et matrimus*. — 497. ὄνειδείοις (ἔπεσιν) ἐνίσσων, see 15, 198. — 501. In Hebrew poetry the figurative expression of marrow and fatness (*medulla, adeps, pinguedo*), to express every thing most exquisite and most delicate, is common.—502. Νηπιενόμενος, Sch.; to play. — 504. θάλη, plur. of θάλος, explained by *πιότης, λιπαρίαί, τρυφαί*, by the grammarians, who cite this line of an unknown poet: Ἐὴν μὲν ἐγὼ θαλίεσσιν ἀνέτρεφον.—505. = ἀφάμαρτῶν, see 6, 411. — 507. See *ibid.* 403. — 509. αἰόλαι, *mobiles*; see 12, 167.—513. οὐδὲν ὄφελος σοί, sc. ὄντα. — 514. ἀλλὰ (ὥστε) εἶναι κλέος (σοί).

Hector no longer hesitates. He hurls his javelin at Achilles in vain. Deïphobus has disappeared. A sad presentiment seizes Hector.

7 Ὡς φασμένη, καὶ κερδοσύνη ἠγήσατ' Ἀθήνη·
8 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
Οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὡς τὸ πάρος
περ.

Τρεῖς περὶ ἄστῳ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην
2 μείναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκεν
στήμεναι ἀντία σείο· ἔλοιμί κεν, ἢ κεν ἀλοίην.
'Ἄλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἀρμονιάων·
6 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικίω, αἶ κεν ἐμοὶ Ζεὺς
δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ' ἐπεὶ ἄρ' κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὡς δὲ σὺ ῥέζειν.
7 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς
'Αχιλλεύς·

Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
'Ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
1 ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν·
ὡς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν
ὄρκια ἔσσονται, πρὶν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
2 Παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρὴ
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
Οὐ τοι ἔτ' ἔσθ' ὑπάλυξις· ἄφαρ δὲ σε Παλλὰς Ἀθήνη
ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις

47. καί is very expressive: she not only urged him by words; also marched first against Achilles. Athéné acted in the same way towards Pandarus, 4, 86, sqq. — 251. As we have often seen, *tremo* = *fugio*; here *δῖον*, *timui* (see 5, 566), means *fugi*. — 254. *μαρτυρώμεθα*, *Sch.*; *fm* *ἐπιδούναι*, *demus nobis (testes)*, let us give gods (as witnesses). — 256. In prose *αἰκίω*, see 16, 545. — 257. = *ἀντιμονίην*, *ut stare possim contra te, te sustinere*, the strength to resist. — 259. = *ῥέζει*. By concluding with this *eodem modo tu facito*, Hector avoids ending his speech with words of evil augury. — 261. *Δεῖται ἀνεπίληστα εἰργασμένε*, *Sch.*; for they derive *ἄλαστος* *fm* *λα-αι*, to forget. *συνημοσύνη* (*fm* *συνήμι*) = *συνθήκη*, a convention. — 263. *Lupis et agnis quanta sortito obtigit, Tecum mihi discordia est*, — 267. See 5, 289. — 268. "All the resources of thy art in

- 15 Δείοντο ψάμαθοι, δέουοντο δὲ τεύχεα φωτῶν
 16 δάκρουσι· τοῖον γὰρ πόθεον μήστωρα φόβοιο.
 Τοῖσι δὲ Πηλεΐδης ἀδινού ἐξῆρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσιν ἑταίρου·
 Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
 20 πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην,
 Ἔκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
 24 Ἥ ῥα, καὶ Ἔκτορα δῖον ἀεικέα μῆδετο ἔργα,
 πρηνέα παρ λεχέεσσι Μενoitιάδαο τανύσσας
 ἐν κονίης· οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 χάλκεα, μαρμαίροντα, λύον δ' ὑψηχέας ἵππους·
 28 καδ δ' ἴζον παρὰ νηὶ ποδώκεος Αἰακίδαο,
 μυρῖοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
 Πολλοὶ μὲν βύες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρῳ
 σφαζόμενοι, πολλοὶ δ' ὄϊες καὶ μηκάδες αἶγες·
 32 πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,
 εὐόμενοι τανύοντο διὰ φλογὸς Ἑφαιστοιο·
 πάντα δ' ἀμφὶ νέκυν κοτυλήρυτον ἔρρειεν αἶμα.
 Αὐτὰρ τόνγε ἄνακτα πυδώκεα Πηλεΐωνα
 36 εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆς Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες, ἑταίρου χώμενον κῆρ.
 Οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴζον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν

following reflexion: "Complaints and lamentations are not devoid of a certain charm. Doubtless we feel a lively pain at the loss of a friend, but we love to recall the recollection of him, to see what he did, in order to represent himself to us such as he was."—18. = ἐπιθέμενος. "There is in this apostrophe of Achilles a mixture of gentleness and ferocity, which suit well with his character." *Mad. Dacier*.—24. See 22, 395.—26. Ἀφροῦντο, *Sch.*—29. τάφον δαίνυ, furnished forth himself A feast funereal [Cp.], as elsewhere νίκην δαινύναι. See 9, 70. The idea of a repast communicated to τάφος by the verb, leads to the epithet μενοεικής (9, 90). — 30. ἀργός, brilliant, nitidi (sleek-skinned), but not necessarily white; for this colour is not admissible in a funeral victim. ὀρέχθεον, ἀπετείνοντο ἀναιρούμενοι, *Sch.*; extended, elongated themselves under the knife. Animals tremble and stretch out their limbs at the time of death.—32. See 9, 467 and 208.—34. "The periphrasis, by goblets full, renders pretty well the Greek adj. κοτυλήρυτον, derived from κοτύλη, a goblet, and ἀρύσαι, to drain; i. e. as much of a goblet as one can drain, according to the remark of Aristarchus, and not as much as can flow from a goblet; for then it would be necessary to read κοτυλήρυτον, with two ῥ's, a

00 Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἄνευθεν,
 οὐδ' ἀλέη· ἢ γάρ ῥα πάλαι τύγε φίλτερον ἦεν
 Ζηνί τε καὶ Διὸς υἱεῖ, Ἐκηβόλω, οἷ με πάρος γε
 πρόφρονες εἰρύατο· νῦν αὐτέ με Μοῖρα κιχάνει·
 04 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.

Achilles and Hector engage. Hector falls. Achilles, in spite of his supplications, refuses to restore his body to his parents. Hector predicts that Achilles shall fall by the hand of Paris, and expires.

Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὄξύ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε.
 08 Οἴμησεν δὲ αἰεῖς, ὥστ' αἰετὸς ὑψιπετής,
 ὅστ' εἴσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν,
 ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτώκα λαγῶν·
 ὥς Ἐκτωρ οἴμησε, τινάσσω φάσγανον ὄξύ.
 12 Ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου· πρόσθεν δὲ σάκος πτέρνοιο κάλυψεν
 καλόν, δαιδάλεον· κόρυθι δ' ἐπένευε φαεινῇ,
 τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι
 6 χρύσειαι, ἃς Ἐφαιστος ἴει λόφον ἀμφὶ θαμειάς·
 οἶος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῶ ἴσταται ἀστῆρ·
 ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἦν ἄρ' Ἀχιλλεὺς
 0 πάλλεν δεξιτερῇ, φρονέων κακὸν Ἐκτορι δίῳ,
 εἰσορόων χροῖα καλόν, ὅπη εἴξειε μάλιστα.
 Τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροῖα χάλκεα τεύχη,
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
 4 φαίνετο δ', ἣ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
 λαυκανίην, ἵνα τε ψυχῆς ὠκιστος ὄλεθρος·
 τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχεϊ δίος Ἀχιλλεὺς·

08. αἰεῖς, in a position to be protected by the shield and the sword which he brandished.—310. Ἀπαλήν, νίαν, Sch. πτώξ, ρατί. Virgil has added some ornaments to this comparison, ix. 563.—. Πρόσθε στήνον τὸ σάκος ἐκάλυψεν (αὐτόν).—319. ἀπέλαμπε retains its subject, and this verb is equivalent to λαμπρόν τι or πρότης ἐξήει. We should express this word faithfully, if we could say, “it gleamed from the point;” as we say, it thunders, it strikes (in German, es blitzte).—322. ἄλλο τόσον, the whole extent of the rest: ὅσον ἢν ἄλλο (other than the place designated at ver. 324), ἄλλο.—324. ἐφαίνετο, was exposed to view, left unprotected; see 199. In order to wound Hector it was necessary to find the defect in his armour; for the arms carried off from Patroclus, the work

- 70 οὐ μὲν μεν ζώντος ἀκήδεις, ἀλλὰ θανόντος·
θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.
- 72 Τῆλέ με εἵργουσι ψυχαί, εἶδωλα καμόντων,
οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῷσιν·
ἀλλ' αὐτως ἀλάλημαι ἀν' εὐρυπυλῆς Ἀΐδος δῶ.
Καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὐτίς
- 76 νίσομαι ἐξ Ἀΐδαο, ἐπήν με πυρὸς λελάχητε.
Οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων
βουλάς ἐζόμενοι βουλευσομεν· ἀλλ' ἐμὲ μὲν Κῆρ
ἀμφέχανε στυγερή, ἥπερ λάχε γεινόμενόν περ·
- 80 καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τείχει ὑπο Τρώων εὐηγενέων ἀπολέσθαι.
Ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθηαι.
Μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὅστέ, Ἀχιλλεῦ·
- 84 ἀλλ' ὁμοῦ, ὡς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,
εὐτέ με τυτθὸν ἔοντα Μενοίτιος ἐξ Ὀπέντος
ἤγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,
ἤματι τῷ, ὅτε παῖδα κατέκτανον Ἀμφιδύμαντος,
- 88 νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·
ἔνθα με δεξάμενος ἐν δώμασιν ἰππότα Πηλεύς,
ἔτραφέ τ' ἐνδυκέως, καὶ σὸν θεράποντ' ὀνόμηνεν·
ὥς δὲ καὶ ὀστέα νῶϊν ὀμῆ σορὸς ἀμφικαλύπτοι,
- 92 χρύσεος ἀμφιφορεύς, τόν τοι πόρε πότνια μήτηρ.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

Τίπτε μοι, ἠθείη κεφαλή, δεῦρ' εἰλήλουθας,

Imperf. for ἀκήδεις. — 71. A construction called *ἀσύνδετον* (without σύνδεσμος, i. e. any particle to connect the members). Bury me speedily (and) I will pass . . . So at 75. The soul could not penetrate into the abodes of Pluto, until the body had received sepulture. See also Virg., *Æn.* vi. 325 and 365.—72. The souls of the dead, the shades, preserved the same form as the bodies had had during their life, as H. has just detailed in the case of Patroclus, v. 66. *Umbrae ibant tenues simulacraque luce carentum*, Virg. *Georg.* iv. 472.—73. μίσγεσθαι (αὐτοῖς). ποταμός, the Acheron.—76. Fut. of νίσομαι. λελάχητε, see 7, 80.—79. ἀμφιχάλω, to gape around . . ., devour. γειν., see 20, 128 ; 24, 210.—81. = εὐγενῶν.—82. ἐντελοῦμαι, Sch. ; see 24, 300. Hence the subst. ἰφειτή.—85. Ὀπ., see 18, 10.—86. = ἐς ὑμέτερον (οἶκον). ὑπό indicates the efficient cause : the murder which Patroclus committed was the cause of his entering the house of Peleus.—88. Or ἀστραγάλοισι, Ionian, knuckle-bones, 'in a quarrel at the dice,' Cp.—92. Aristarchus suppressed this line, but we can prove that it is very ancient. Patroclus proposes to Achilles, in order to receive their united bones, to take a precious amphora, which Thetis had sent him long ago, "doubtless filled with

95 καί μοι ταῦτα ἕκαστ' ἐπιτέλλεται ; αὐτὰρ ἐγὼ τοι
 96 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὡς σὺ κελεύεις.
 Ἄλλά μοι ἄσσον στῆθι· μίνυνθά περ ἀμφιβαλόντε
 ἀλλήλους, ὀλοοῖο τεταρπώμεσθα γόοιο.
 Ὡς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,
 10 οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἤνυτε καπνὸς
 ὥχετο τετριγυῖα. Ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
 ὦ πόποι, ἦ ρά τις ἐστὶ καὶ εἰν Ἀΐδαο δόμοισιν
 14 ψυχὴ καὶ εἶδωλον· ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν.
 Παννυχίη γάρ μοι Πατροκλῆος δειλοῖο
 ψυχὴ ἐφεστήκει γοόωσά τε μυρομένη τε,
 καί μοι ἕκαστ' ἐπέτελλεν· ἔϊκτο δὲ θέσκελον αὐτῷ.
 8 Ὡς φάτο· τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὤρσε γόοιο·
 μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
 ἀμφὶ νέκυν ἐλεεινόν. Ἀτὰρ κρείων Ἀγαμέμνων
 οὐρῆάς τ' ὠτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 2 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,
 Μηριόνης, θεράπων ἀγαπήνορος Ἰδομενεῆος.
 Οἱ δ' ἴσαν ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν·
 5 πολλὰ δ' ἄναντα κάταντα πάραντά τε δόχμιά τ'
 ἤλθον.

Ἄλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,

e," adds a Scholiast. — 100. Here is a specimen of the criticisms
 the famous Zoilus : " H. is here absurd ; smoke ascends, and does
 descend." It is clear that the comparison applies only to the
 it produced upon the sight by the ghost which withdraws, and
 to the direction which it takes.—101. τρίζειν is used properly of
 shrill cry of mice and bats. — 104. Aristophanes of Byzan-
 here explained φρένες (the diaphragm) by τὸ σῶμα, the body,
 the figure ἀπὸ μέρους τὸ ὅλον, a figure not admissible except
 re it is appropriate to the context, which is not the case here.
 es, in H., is the seat of the understanding and of the will,
 the phrases ἦτορ ἐνὶ φρεσὶ, θυμὸς ἐνὶ φρεσὶ : hence, by extension,
 seat of vital strength, and that vigour itself, which was wanting
 the impalpable ghost of Patroclus.—116. " We must not think to
 duce in English the imitative harmony of this line, which so
 rably paints the efforts of a painful march through rugged and
 ult paths. Demetrius Phalereus has cited it in his Treatise
 locution (§ 226), to prove how with the aid of rude and harsh
 oles one may render visible the objects of which one speaks.
 athius also remarks the succession of consonants in this verse,
 εὐτῶν συμφώνων ἐπαλληλία, and Pope says there is not an ear
 does not remark the just propriety of the sounds employed by

- 118 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῶ
 τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσαι
- 120 πίπτον· τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοὶ
 ἔκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο,
 ἔλδόμεναι πεδίοιο, διὰ ῥωπήϊα πυκνά.
 Πάντες δ' ὑλοτόμοι φιτροῦς φέρον· ὡς γὰρ ἀνώγει
- 124 Μηριόνης, θεράπων ἀγαπήνηρος Ἴδομενῆος.
 Καδ' δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἔνθ' ἄρ'
 Ἀχιλλεύς
 φράσσατο Πατρόκλῳ μέγα ἠρίον ἠδὲ οἱ αὐτῷ.
 Αὐτὰρ ἐπεὶ πάντη παρακάββαλον ἄσπετον ὕλην,
- 128 εἶατ' ἄρ' αὖθι μένοντες ἀολλέες· αὐτὰρ Ἀχιλλεύς
 αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσεν
 χαλκὸν ζώννυσθαι, ζεῦξαι δ' ὑπ' ὄχεσφιν ἕκαστον
 ἵππους· οἱ δ' ὤρνυντο καὶ ἐν τεύχεσσι ἐδυνον.
- 132 Ἄν δ' ἔβαν ἐν δίφροισι παραιβάται ἠνίοχοί τε·
 πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν,
 μυριοὶ ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.
 Θοριξὶ δὲ πάντα νέκυν καταεῖνυον, ἃς ἐπέβαλλον
- 136 κειρόμενοι· ὄπιθεν δὲ κάρη ἔχε διος Ἀχιλλεύς,
 ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Αἰδόςδε.
 Οἱ δ' ὄτε χῶρον ἵκανον, ὄθι σφίσι πέφραδ' Ἀχιλ-
 λεύς,
 κάτθεσαν, αἶψα δὲ οἱ μενοεικέα νῆρον ὕλην.
- 140 Ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης διος Ἀχιλλεύς·
 στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
 τὴν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθώωσαν·

the poet." *Dugas Montb.* — 121. = ἔδεον (ιδίσμενον) ἐξ ἡμιόνων, *vinciebant ex mulis*, bound them in such a way that they stuck to the mules (*suspensa ex mulis*), fastened them on to the mules. Same 22, 398: ἐκ δίφροιο δ' ἔδησε. δατεῦντο. Ἐμερίζοντο βαδίζουσαι· μερισμῷ γὰρ τινι ὁμοιον γίνεται κατὰ τὴν πορείαν, *Sch.* In Lat. *carpere iter* proceeds from the same idea.—122. *Cupientes campum*: desiring to reach the plain. — 126. "These words, *and for himself*, are added here with admirable art and a very delicate sentiment; for they mark the magnanimity of Achilles, and the tenderness which he had for Patroclus. They make one feel that the only consolation which he finds in preparing the funeral pile of his friend is that of preparing his own at the same time." *Mad. Davier.* — 132. παραβάται, see 11, 104.—135. Κατεκάλυπτον, ἐσκέπαζον, *Sch.* — 136. κάρη (Πατρόκλου) εἶχε, he held his head. As we see, the Thessalians carried the corpse in their arms, and not on a bier. — 142. See 16, 174. Young men, in Greece, let their hair grow till the age of puberty; then they cut it and offered it to a deity, often to the river

43 ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἴνοπα πόντον·
 44 Σπερχεῖ', ἄλλως σοίγε πατήρ ἠρήσατο Πηλεύς,
 κείσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν,
 σοί τε κόμην κερέειν, ῥέξειν θ' ἱερὴν ἑκατόμβην,
 πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 48 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
 Ὡς ἠρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
 Νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
 Πατρόκλῳ ἦρωϊ κόμην ὀπάσαιμι φέρεσθαι.
 52 Ὡς εἰπὼν ἐν χερσὶ κόμην ἐτάροιο φίλοιο
 θῆκεν· τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὤρσε γόοιο.
 Καί νύ κ' ὀδυρομένοισιν ἔδυσ φάος Ἥελίοιο,
 εἰ μὴ Ἀχιλλεὺς αἰψ' Ἀγαμέμνονι εἶπε παραστάς·
 56 Ἀτρεΐδῃ—σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσονται μύθοισι—γόοιο μὲν ἔστι καὶ ἄσαι.
 Νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον, καὶ δεῖπνον ἄνωχθι
 ὀπλεσθαι· τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστα
 0 κήδεός ἐστι νέκυς· παρὰ δ' οἷ τ' ἀγοὶ ἄμμι μενόντων.

Patroclus is placed on the pile, which is kindled after sacrifices and libations, and burns all night.

Αὐτὰρ ἐπεὶ τόγ' ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμ-
 νων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἵσας·
 κηδεμόνες δὲ παρ' αὐθι μένον καὶ νῆεον ὕλην·
 1 ποίησαν δὲ πυρὴν ἑκατόμπεδον ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἀχνύμενοι κῆρ.
 Πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς,
 πρόσθε πυρῆς ἔδερόν τε καὶ ἄμφεπον· ἐκ δ' ἄρα
 πάντων
 δημὸν ἐλὼν ἐκάλυψε νέκυν μεγάρθυμος Ἀχιλλεὺς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νῆει·
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας,

their native country. Here, however, there is no reference to this
 om, but a vow of Achilles's father, which was to be accom-
 plished according to similar rites, as we shall see in the following
 1. — 146. Ἐκ κείρω. — 148. ἐς πηγάς, in such a way that their
 blood should spout into the springs. — 156, 157. σοὶ . . . μύθοις, see
 1. — 160. = κήδειος, see 19, 294. = παραμενέτωσαν.

3. Curatores (funeris).—169. = δαρτά, ἔκ δέρω, exorio. — 170.
 et inferiis adhibuisse videntur ἀλληγορικῶς, quo velut dulcesce-

- 171 πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 172 ἐσσυμένως ἐνέβαλλε πυρῆ, μεγάλη στεναχίζων.
 Ἐννέα τῶγε ἄνακτι τραπεζῆες κύνες ἦσαν·
 καὶ μὲν τῶν ἐνέβαλλε πυρῆ δύο δειροτομήσας·
 δώδεκα δὲ Τρώων μεγαθύμων υἱέας ἐσθλοὺς,
 176 χαλκῶ δηϊόων· κακὰ δὲ φρεσὶ μήδετο ἔργα·
 ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὄφρα νέμοιτο.
 ὦμιωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηεν ἑταῖρον·
 Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
 180 πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην.
 Δώδεκα μὲν Τρώων μεγαθύμων υἱέας ἐσθλοὺς,
 τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἐκτορα δ' οὔτι
 δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.
 184 ὦς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο·
 ἀλλὰ κύνας μὲν ἄλαλκε Διὸς θυγάτηρ Ἀφροδίτη
 ἦματα καὶ νύκτας· ῥοδόεντι δὲ χρίεν ἐλαίῳ,
 ἀμβροσίῳ, ἵνα μὴ μιν ἀποδρῦφοι ἔλκυστάζων.
 188 Τῶ δ' ἐπὶ κυάνεον νέφος ἦγαγε Φοῖβος Ἀπόλλων
 οὐρανόθεν πεδίονδε, κάλυψε δὲ χῶρον ἅπαντα,
 ὅσσον ἐπεῖχε νέκυς· μὴ πρὶν μένος Ἡελίοιο
 σκήλει' ἀμφὶ περὶ χροῖα ἴνεσιν ἠδὲ μέλεσσιν.
 192 Οὐδὲ πυρῆ Πατρόκλου ἐκαίετο τεθνηῶτος.
 Ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης Διὸς Ἀχιλλεύς·
 στὰς ἀπάνευθε πυρῆς δοιοῖς ἠρᾶτ' Ἀνέμοισιν,
 Βορέῃ καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλά·
 196 πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαι λιτάνευεν
 ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγεθοίατο νεκροί,
 ὕλη τε σεύαιτο καήμεναι. ὦκέα δ' Ἴρις
 ἀράων αἴουσα μετάγγελος ἦλθ' Ἀνέμοισιν.
 200 Οἱ μὲν ἄρα Ζεφύριοιο δυσσαέος ἀθρόοι ἔνδον
 εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη

ret mortis amaritudo." *Bothe*. — 173. See 22, 69. — 175. This kind of sacrifice was by no means a usage of the heroic times; it is an isolated action of Achilles, the intention of which is expressed 21, 28. It suits him better than the *pious Aeneas* of Virgil, who imitates it x. 517, sqq.; xi. 81. — 177. Fm ἐνίημι. σιδήρεος or σιδήρειος, in H., has generally a figurative meaning: inflexible, inexorable, indomitable. — 186. Oil of roses was regarded as an antiseptic; they used it to harden the wooden statues of ancient times, to preserve them from decay. — 187. See 24, 14, sqq. — 191. Fm σκέλλω. Σκληρύνῃ, ξηράνῃ· ὄθεν καὶ σκελετὸς ὁ ξηρός, *Sch.* (συν) ἴνεσι, in prose τοῖς νεύροις. — 195. See 9, 5. — 200. We have seen in like manner Διὸς ἔνδον, 20,

02 βηλῶ ἐπι λιθέω. Τοὶ δ' ὡς ἴδον ὀφθαλμοῖσιν,
 πάντες ἀνήϊξαν, κάλεόν τέ μιν εἰς ἕ ἕκαστος·
 04 ἢ δ' αὖθ' ἔζεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον·
 Οὐχ ἔδος· εἶμι γὰρ αὖτις ἐπ' Ὀκεανοῖο ῥέεθρα,
 Αἰθιόπων ἐς γαῖαν, ὅθι ῥέζουσ' ἑκατόμβας
 ἀθανάτοις, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἰρῶν.
 08 Ἄλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεινὸν
 ἐλθεῖν ἀράται, καὶ ὑπίσχεται ἱερὰ καλά,
 ὄφρα πυρὴν ὄρσητε καήμεναι, ἧ ἔνι κείται
 Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.
 12 Ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπεβήσετο· τοὶ δ' ὀρέοντο
 ἠχῆ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
 Αἶψα δὲ πόντον ἵκανον ἀήμεναι ὤρτο δὲ κῦμα
 πνοιῆ ὑπο λιγυρῆ· Τροίην δ' ἐρίβωλον ἰκέσθην,
 16 ἐν δὲ πυρῆ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.
 Παννύχιοι δ' ἄρα τοίγε πυρῆς ἄμυδις φλόγ' ἔβαλ-
 λον,
 φυσῶντες λιγέως· ὁ δὲ πάννουχος ὠκὺς Ἀχιλλεὺς
 χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,
 20 οἶνον ἀφυσσάμενος χαμάδις χέε, δεῦε δὲ γαῖαν,
 ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.
 Ὡς δὲ πατὴρ οὗ παιδὸς ὀδύρεται ὅστέα καίων,
 νυμφίου, ὅστε θανῶν δειλοὺς ἀκάχησε τοκῆας·
 4 ὡς Ἀχιλεὺς ἐτάροιο ὀδύρετο ὅστέα καίων,
 ἐρπύζων παρὰ πυρκαϊήν, ἀδινὰ στεναχίζων.

In the morning, Achilles collects the bones of Patroclus, and marks a spot for his tomb. The urn is deposited in his tent, and the prizes for the funeral games are brought forth.

Ἦμος δ' Ἐωςφόρος εἶσι φόως ἐρέων ἐπὶ γαῖαν,
 ὄντε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδναται Ἠώς,
 3 τῆμος πυρκαϊῆ ἐμαραίνετο, παύσατο δὲ φλόξ.
 Οἱ δ' Ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι,
 Θρηϊκίον κατὰ πόντον· ὁ δ' ἔστενευ, οἴδματι θύων.

See 2, 147.—205. See 11, 648.—206. See 1, 423.—214. ("Ὡς τε) αἰ.—220. In the same way Æneas in Virgil, v. 98. "Ὁρα τὸ ἐν, ἀφ' οὗ χοαὶ λέγονται αἱ τῶν νεκρῶν σπονδαί, *Eustath.* Remark the rhythm of the following line.—222, sqq. The Scholiasts mark with what energy H. here paints the grief of Achilles, by coming it to the grief of a father bewailing not only his son, but his only-married son, whose children he shall not see, and who carries away with him the sweetest hopes.

- 231 Πηλείδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεὶς
 232 κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
 Οἱ δ' ἀμφ' Ἀτρείωνα ἀολλέες ἠγερέθοντο,
 τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν.
 Ἐζέτο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν
 236 Ἀτρείδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἴθοπι οἴνω
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὄστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν,
 240 εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται—
 ἐν μέσση γὰρ ἔκειτο πυρῆ, τοὶ δ' ἄλλοι ἀνευθεν
 ἐσχατιῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες—
 καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῶ
 244 θείομεν, εἰσόκεν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι.
 Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα,
 ἀλλ' ἐπιεικέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμεῖο
 248 δεῦτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.
 Ὡς ἔφαθ'· οἱ δ' ἐπίθοντο ποδώκεϊ Πηλείωνι.
 Πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνω,
 ὄσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρη·
 252 κλαίοντες δ' ἐτάροιο ἐνήεος ὄστέα λευκὰ
 ἄλλεγον ἐς χρυσῆν φιάλην καὶ δίπλακα δημόν·
 ἐν κλισίῃσι δὲ θέντες, ἐανῶ λιτὶ κάλυψαν·
 τορνῶσαντο δὲ σῆμα θεμειλιά τε προβάλοντο
 256 ἀμφὶ πυρῆν· εἴθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν.
 Χεύαντες δὲ τὸ σῆμα πάλιν κίων. Αὐτὰρ Ἀχιλ-
 λεύς
 αὐτοῦ λαὸν ἔρυκε καὶ ἴζανεν εὐρὺν ἀγῶνα·
 νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε,
 260 ἵππους θ' ἡμιόνοους τε, βοῶν τ' ἴφθιμα κάρηνα,
 ἠδὲ γυναῖκας εὐζώνους, πολιδόν τε σίδηρον.

226. See 2, 49.—240. *Εὐεπίσημα, εὐγνωστα, Sch.*—244. = *θίωμεν* = *θῶμεν*.—246. *Modicum*. This tomb is only a temporary one.—247. *Infin.* for *imperat.*—248. *Ἵστεροι, Sch.*—250. *Reliquias vino et bibulam lavere favillam, Virg. vi. 227.* A law of Numa is cited in these terms: *Vino rogam ne respergito.*—253. = *ἀνίλεγον*.—255. *Κυκλοτερῶς διεγράψαν ὡς ἀπὸ τόρνου, Eustath.*—256. See 6, 464, and 7, 336.—258. *Ἰζανεν* here is *trans.*, caused the assembly to sit down.—259. *Virgil, Æn. v.*, describes the funeral games in honour of Anchises; it will be useful to compare it with this book of H.

The chariot race, in which, after various manœuvres, Diomédês is victor. Antilochus receives the second prize, after a dispute with Menelaus; Mèrionês the fourth; Nestor the fifth.

- 62 Ἴππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
θῆκε γυναιῖκα ἄγεσθαι, ἀμύμονα ἔργ' εἰδυῖαν,
64 καὶ τρίποδ' ὠτώεντα δυωκαιεικοσίμετρον,
τῷ πρώτῳ ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν
ἐξέτε', ἀδμήτην, βρέφος ἡμίονον κλύουσαν·
αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα,
68 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως·
τῷ δὲ τετάρτῳ θῆκε δύω χρυσοῖο τάλαντα·
πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν.
Στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
72 Ἀτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ἱππῆας τὰδ' ἄεθλα δεδεγμένα κείτ' ἐν ἀγῶνι.
Εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβῶν κλισίηνδε φεροίμην.
76 Ἴστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
ἀθάνατοί τε γάρ εἰσι· Ποσειδάων δ' ἔπορ' αὐτοὺς
πατρὶ ἐμῷ Πηληΐ, ὃ δ' αὐτ' ἐμοὶ ἐγγυάλιξεν.
' Ἀλλ' ἦτοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
80 τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἠνιόχοιο,
' ἠπίου, ὃ σφῶϊν μάλα πολλάκις ὑγρὸν ἔλαιον
χαιτᾶων κατέχευε, λοέσσας ὕδατι λευκῷ.
Τὸν τῶγ' ἔσταότες πενθείετον, οὔδεϊ δέ σφιν
34 χαῖται ἐρηρέδαται, τῷ δ' ἔστατον ἀχτυμένῳ κῆρ.

266. In prose ἰξαιτῆ. Mares, according to Aristotle, cannot feed before their fifth year.—267. See 9, 122.—268. Fm χαινῶ = ἰνδάνῳ. *Adhuc fulgidum eis*, still such as it came forth from the artist's hands. — 269. We have said above (9, 122) that there is no datum for fixing the value of the talent in H. In the Scholia on this passage, Aristotle, by collecting examples, establishes this fact: *μηδαι τὸ τάλαντον ὠρισμένον ποσόν, ἀλλὰ καὶ ἐπὶ ἡσσονος καὶ ἰζονος λαμβάνεσθαι*. — 270. *Τὴν δυναμένην ἐξ ἀμφοτέρων τῶν ἄλλων τίθεσθαι, κατὰ τὸν πνυθμένα καὶ κατὰ τὸ στόμα*, *Aristarchus* in *Thenseus xi.*, where may be seen the different opinions which celebrated grammarians have given on this subject. See 1, 584. φιάλη is a brazen vessel, very broad, in the form of a basin (*λεβητώδες*). 273. *Expectantia* — 274. ἐπ' ἄλλῳ, in honour of another hero than Patroclus. — 276. Ὑπερβάλλουσι, *Sch.* — 282. Δαμπρῷ, *Sch.* After a bath, the ancients rubbed themselves with oil. Patroclus treated these coursers like men.—283. = πενθείετον = πενθείτον. See 17, 6, sqq. — 284. Ἐρηρισμέναι εἰσίν, τῷ γῆ προσπελάζονται, *Sch.* ἢ ἐρείδω, 3rd pers. Ionic perf. pass. ἐρηρείαται = ἐρηρέαται and

- 285 Ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅστις Ἀχαιῶν
ἵπποισιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν.
Ὡς φάτο Πηλείδης· ταχέες δ' ἵππῆες ἄγεσθην.
- 288 Ὄρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὐμηλος,
Ἀδμήτου φίλος υἱός, ὃς ἵπποσύνη ἐκέκαστο·
τῷ δ' ἐπὶ Τυδείδης ὄρτο κρατερὸς Διομήδης,
ἵππους δὲ Τρωοὺς ὑπάγε ζυγόν, οὓς ποτ' ἀπηύρα
592 Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.
Τῷ δ' ἄρ' ἐπ' Ἀτρείδης ὄρτο ξανθὸς Μενέλαος
Διογενῆς, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
Αἴθην τὴν Ἀγαμεμνονέην, τὸν εὖν τε Πόδαργον·
296 τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἠνεμόεσσαν,
ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκεν
Ζεὺς ἄφενος, ναῖεν δ' ὄγ' ἐν εὐρυχόρῳ Σικυῶνι·
300 τὴν ὄγ' ὑπὸ ζυγὸν ἤγε, μέγα δρόμου ἰσχανόωσαν.
Ἀντίλοχος δὲ τέταρτος εὐτρίχας ὠπλίσαθ' ἵππους,
Νέστορος ἀγλαὸς υἱός, ὑπερθύμοιο ἀνακτος,
τοῦ Νηληϊάδαο· Πυλοιγενέες δὲ οἱ ἵπποι
304 ὠκύποδες φέρου ἄρμα. Πατὴρ δὲ οἱ ἄγχι παραστάς
μυθεῖτ' εἰς ἀγαθὰ, φρονέων νοέοντι καὶ αὐτῷ·
Ἀντίλοχ', ἦτοι μὲν σε, νέον περ' εὖντ', ἐφίλησαν
Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν·
308 παντοίας· τῷ καὶ σε διδασκέμεν οὔτι μάλα χρεῶ.
Οἴσθα γὰρ εὖ περὶ τέρμαθ' ἐλισσέμεν· ἀλλὰ τοι ἵπποι
βάρδιστοι θείειν· τῷ τ' οἴω λοίγι' ἔσεσθαι.
Τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ

with epenthesis of δ, ἰρηρίδαται.—285. στέλλεσθε, equip yourselves, get ready.—291, 292. See the recital of these facts 5, 363—453.—296. According to the story of Pherecydes, the Greek Anchises was grandson of Pelops.—297. King Agesilaus being at Ephesus, and wanting cavalry, proclaimed that the rich should be exempted from personal service, provided they furnished a man and horse in their place. “For (said he) Agamemnon acted very wisely, when he dispensed a very rich poltroon from following him to Troy, taking of him a good mare instead.” We see in Plutarch (chap. 9) that this measure was quite successful.—300. *Cursus cupidam*; see 17, 572.—303. See 2, 54.—305. See 9, 102.—307. Aristarchus corrected *ἰδίδαξεν*, that Poseidōn alone might be the subject of that verb. We know that this god was supposed to have given the horse to man, and was named Ἴππιος.—309. In prose *κάμπτειν*: hence *καμπτήρ, πᾶσα*. The great art in chariot-races was to be able to turn the *meta* adroitly. We shall do well to compare with what follows the brilliant picture of a chariot-race given by Sophocles in his *Electra*.—310. = *βράδιστοι*

- 12 πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
 Ἄλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ
 παντοίην, ἵνα μή σε παρεκπροφύγησιν ἄεθλα.
 Μῆτι σοι δρυτόμος μέγ' ἀμείνων ἢ βίρφιν·
 16 μῆτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
 νῆα θοὴν ἰθύνει, ἐρεχθομένην ἀνέμοισιν·
 μῆτι δ' ἠνίοχος περιγίγνεται ἠνιόχοιο.
 Ἄλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθῶς
 20 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,
 ἵπποι δὲ πλανῶνται ἀνὰ δρόμον, οὐδὲ κατίσχει·
 ὅς δέ κε κέρδεα εἰδῆ, ἐλαύνων ἥσσονας ἵππους,
 αἰεὶ τέρμ' ὀρόων, στρέφει ἐγγύθεν, οὐδέ ἐ λήθει,
 24 ὄππως τὸ πρῶτον τανύσῃ βοέοισιν ἱμᾶσιν·
 ἀλλ' ἔχει ἀσφαλέως, καὶ τὸν προὔχοντα δοκεύει.
 Σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 Ἔστηκε ξύλον αὖτον, ὅσον τ' ὄργυι', ὑπὲρ αἴης,
 8 ἢ δρυὸς ἢ πεύκης, τὸ μὲν οὐ καταπύθεται ὄμβρῳ.
 Λαε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῷ,
 ἐν ξυνοχῆσιν ὁδοῦ· λεῖος δ' ἱππόδρομος ἀμφίς·
 ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 2 ἢ τόγε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων·
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης διος Ἀχιλλεύς.
 Τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ
 ἵππους·
 αὐτὸς δὲ κλινθῆναι ἐϋπλέκτῳ ἐνὶ δίφρῳ,
 5 ἢ κ' ἐπ' ἀριστερὰ τοῖιν· ἀτὰρ τὸν δεξιὸν ἵππον
 κένσαι ὁμοκλήσας, εἷξαι τέ οἱ ἠνία χερσίν.
 Ἐν νύσσῃ δέ τοι ἵππος ἀριστερὸς ἐγχριμψθήτω,
 ὥς ἂν τοι πλήμνη γε δοάσσεται ἄκρον ἰκίσθαι
 1 κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν,
 μήπως ἵππους τε τρώσῃς κατὰ θ' ἄρματα ἄξης·

ν.—311. Ἀμείνονες, ταχύτεροι, Sch.—317. Σαλενομένην, παρασ-
 ἔνην, Hesych.—321. κατέχει (αὐτούς).—322. Dolos, artes.—324.
 ὑσση, sc. ἵππους, let them run. We have seen, 16, 375, and 475, the
 ἰ. τανύεσθαι meaning 'to run' (properly, to stretch, elongate one-
). — 325. ἔχει (ἵππους), directs them (see 5, 829); ἠνιοχικῶς
 ἰνυει, Eustath.; and προέχοντα = προελαύνοντα. — 328. Theo-
 istus, in his History of Plants, also remarks that these kinds of
 ds do not rot in the rain or in bogs, but do in the sea. — 329.
 284. — 330. In prose συμβολαῖς. — 339. = δοάσσηται (i. e.
 1ται, see 13, 458); he must turn the boundary so nearly that the
 shall seem to graze it.—340. Ψαῦσαι, Sch.—346. According to

- 342 χάρμα δὲ τοῖς ἄλλοισιν, ἔλεγχείῃ δὲ σοὶ αὐτῷ
ἔσσεται. Ἄλλά, φίλος, φρονέων πεφυλαγμένος
εἶναι.
- 344 Εἰ γὰρ κ' ἐν νύσση γε παρέξ ἐλάσθησθα διώκων,
οὐκ ἔσθ' ὅς κέ σ' ἔλρσι μετάλμενος οὐδὲ παρέλθῃ·
οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνοι,
'Αδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
348 ἦ τοὺς Λαομέδοντος, οἱ ἐνθάδε γ' ἔτραφεν ἔσθλοί.
Ὡς εἰπὼν Νέστωρ Νηλήϊος ἄψ ἐνὶ χώρῃ
ἔζετ', ἐπεὶ ᾧ παιδὶ ἐκάστου πείρατ' ἔειπεν.
Μηριόνης δ' ἄρα πέμπτος εὐτρίχας ὠπλίσαθ
ἵππους.
- 352 Ἄν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο·
πάλλ' Ἀχιλεὺς, ἐκ δὲ κλῆρος θόρε Νεστορίδαο
'Αντιλόχου· μετὰ τὸν δ' ἔλαχε κρείων Εὐμηλος·
τῷ δ' ἄρ' ἐπ' Ἀτρείδης, δουρικλειτὸς Μενέλαος·
356 τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν· ὕστατος αὐτε
Τυδείδης, ὃχ' ἄριστος εἴν, λάχ' ἐλαυνέμεν ἵππους.
Στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς,
τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
- 360 ἀντίθεον Φοίνικα, ὀπάονα πατρὸς εἰοῖο,
ὡς μεμνέωτο δρόμου καὶ ἀληθείην ἀποιέποι.
Οἱ δ' ἅμα πάντες ἐφ' ἵπποισιν μάστιγας ἄειραν,
πέπληγόν θ' ἱμάσιν, ὁμόκλησάν τ' ἐπέεσσιν,
364 ἔσσυμένως· οἱ δ' ὦκα διέπρησσον πεδίῳ,
νόσφι νεῶν, ταχέως· ὑπὸ δὲ στέρνοισι κούνη
ἴστατ' ἀειρομένη, ὥστε νέφος ἢ θύελλα·
χαῖται δ' ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο.
- 368 Ἄρματα δ' ἄλλοτε μὲν χθονὶ πύλατο πουλυβοτείρῃ,
ἄλλοτε δ' ἀΐξασκε μετήορα· τοὶ δ' ἐλατῆρες
ἔστασαν ἐν δίφροισι· πάτασσε δὲ θυμὸς ἐκάστου,
νίκης ἰεμένων· κέκλοντο δὲ οἷσιν ἕκαστος

the Cyclic poets, the horse Arion was son of Poseidōn and Erinnys; according to Pausanias, *Ceres Erinnys*. Poseidōn made him a present to Copræus; he to Hêraclês, who gave him to Adrastus. It was to the swiftness of this horse that Adrastus owed his safety in the rout of the Argives, in the first war against Thebes.—348. See 5, 265, sqq.—349. *In loco (suo)*.—352. They drew lots for the place which each was to occupy, for the chariots placed last in the row had a much greater circle to traverse.—358. Κατὰ στοῖχον, ἐφεξῆς, *Sch.*; in line, and not one behind the other.—361. Ἐπιμελοῖτο καὶ ἐπισκοποῖτο, *Sch.*—364. See 2, 785.—368, sqq. Imitated by Virg., Georg.

72 ἵπποις, οἳ δ' ἐπέτοντο κονίοντες πεδίοιο.

'Αλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
ἄψ' ἐφ' ἀλὸς πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστου
φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα
76 αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.

·Τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι,
Τρώϊοι· οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ'
ἐγγύς·

αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν εἴκτην,
80 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω
θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.

Καὶ νύ κεν ἦ παρέλασσ', ἦ ἀμφήριστον ἔθηκεν,
εἰ μὴ Τυδέος νῆϊ κοτέσσατο Φοῖβος Ἀπόλλων,

84 ὅς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινὴν.

Τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωμένοιο,
οὔνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
οἳ δὲ οἳ ἐβλάβησαν, ἄνευ κέντροιο θέοντες.

88 Οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν·
δῶκε δὲ οἳ μάστιγα, μένος δ' ἵπποισιν ἐνῆκεν.

Ἢ δὲ μετ' Ἀδμήτου νιὸν κοτέουσ' ἐβεβήκει,

12 ἵππειον δὲ οἳ ἤξε θεὰ ζυγόν· αἳ δὲ οἳ ἵπποι
ἀμφὶς ὁδοῦ δραμέτην, ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη.

Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
ἀγκῶνάς τε περιδρύφθη στόμα τε ῥινάς τε·

16 θρυλλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δὲ οἳ ὅσσε
δακρυόφι πλησθεν, θαλερὴ δὲ οἳ ἔσχετο φωνή.

103, sqq.—372. See 13, 820.—375. ἐτάθη fm τείνω.—376. ἐξέφε-
ρον, carried the day, outstript the rest. — 379, sqq. The author of
an excellent treatise on elocution attributed to Demetrius Pha-
eus (§ 216) quotes these lines as a model of description, placing the
reality itself before one's eyes (ἐναργείας).—382. Ἀμφισβητήσιμον,
i. e. ; fm ἐρίζω. *Transseat elapsus prior, ambiguumque relinquat*, Virg.,
n. v. 326.—383. Apollo favours the steeds of the son of Admētus,
whose herds he had kept. — 385. Nothing, says Eustathius, better
shows the importance with which they invested these games, and
the desire they had of victory, than seeing Diomédēs here weeping
at the loss of his whip; Diomédēs who, in the greatest dangers,
nevertheless showed so calm a front, a courage so intrepid.—387. We must
be careful of thinking of a spur when we read κέντρον: it is meta-
phorical for a stroke of the whip. So at 430. — 388. ἐλεφαίρομαι,
to cheat, deceive. Hence the fiction of the ivory gate (ἐλίφαντος)
through which came forth delusive dreams. — 392. Fm ἄγνυμι.—
17. Ἐκυλίσθη, Sch.; see 24, 510.—396. Συνετρίβη, ἐθραύσθη, Sch.

- 398 Τυδείδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνη
400 ἵπποις ἦκε μένος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.
Τῷ δ' ἄρ' ἔπ' Ἀτρείδης εἶχε ξανθὸς Μενέλαος.
Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·
Ἐμβητον, καὶ σφῶϊ τιταίνετον ὅττι τάχιστα.
404 Ἦτοι μὲν κείνοισιν ἐριζέμεν οὔτι κελεύω,
Τυδείδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη
νῦν ὠρεξε τάχος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.
Ἴππους δ' Ἀτρείδαο κιχάνετε, μηδὲ λίπησθον,
408 καρπαλίμως, μὴ σφῶϊν ἐλεγχείην καταχεύη
Αἴθη, θῆλυς ἐοῦσα· τίη λείπεσθε, φέριστοι ;
Ὡδὲ γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·
οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
412 ἔσσειται, αὐτίκα δ' ὕμμε κατακτενεῖ ὄξεϊ χαλκῷ,
αἶ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄθλον·
ἀλλ' ἐφομαρτεῖτον, καὶ σπεύδεται ὅττι τάχιστα.
Ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι, ἠδὲ νοήσω
416 στεινωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει.
Ὡς ἔφαθ'· οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλῆν
μᾶλλον ἐπεδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα
στεῖνος ὁδοῦ κοίλης ἴδεν Ἀντίλοχος μενεχάρμης·
420 ῥωχμὸς ἔην γαίης, ἧ χειμέριον ἀλὲν ὕδωρ
ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·
τῇ ῥ' εἶχεν Μενέλαος, ἀματροχίας ἀλειίνων.
Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
424 ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
Ἀτρείδης δ' ἔδδεισε, καὶ Ἀντιλόχῳ ἐγεγώνει·
Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἀνεχ' ἵππους·
στεινωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρη παρελάσσεις.
428 μήπως ἀμφοτέρους δηλήσεται, ἄρματι κύρσας.
Ὡς ἔφατ'· Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον
ἔλαυνεν,
κέντρῳ ἐπισπέρχων, ὡς οὐκ αἶοντι ἑοικώς.

—397. See 17, 696. — 403. ἔμβ., *impeditè*, see 16, 94. — 411. See 8, 186. — 413. Ἀφροντιστήσαντες, ἀμελήσαντες, *Sch.* — 420. Πῆξις, τόπος κεχαραγμένος ὑπὸ ὀμβρίου ὕδατος, *Sch.*; fm ἔρρωγα, perf. of ῥήγνυμι. — 422. Τὰς τῶν τροχῶν συγκρούσεις, τὰς ἀπὸ τῶν ἄλλων ἀρμάτων, *Sch.* — 426. ἱππάζεσθαι here, to direct the chariot; from ἵπποι used for the chariot itself. — 428. Συμπισών, *Sch.*; see 3, 23. — 430. See 387. — 431. οὐρα = ὄρια, the boundary, i. e. the reach of

- 431 Ὅσσα δὲ δίσκου οὖρα κατωμαδίιο πέλονται,
 432 ὄντ' αἰζήος ἀφῆκεν ἀνὴρ, πειρώμενος ἤβης,
 τόσσον ἐπεδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω
 Ἄτρείδew· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
 μήπως συγκύρσειαν ὁδῶ ἐνὶ μώνυχες ἵπποι,
 436 δίφρους τ' ἀνστρέψειαν εὐπλεκέας, κατὰ δ' αὐτοὶ
 ἐν κονίησι πέσοιεν, ἐπειγόμενοι περὶ νίκης.
 Τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·
 Ἄντίλοχ', οὔτις σεῖο βροτῶν ὀλοώτερος ἄλλος·
 440 ἔρρ'· ἐπεὶ οὐ σ' ἔτυμόν γε φάμεν πεπνῦσθαι Ἀχαιοί.
 Ἄλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὄρκου οἴση ἄεθλον.
 Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 Μή μοι ἐρύκεσθον, μηδ' ἔστατον ἀχνυμένω κῆρ.
 444 Φθήσονται τούτοισι πόδες καὶ γούνα καμόντα,
 ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος.
 Ὡς ἔφαθ'· οἱ δὲ ἀνακτος ὑποδδείσαντες ὁμοκλήν,
 μᾶλλον ἐπεδραμέτην, τάχα δὲ σφισιν ἄγχι γένοιντο.
 448 Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
 ἵππους· τοὶ δὲ πέτοντο κονίοντες πεδίιο.
 Πρῶτος δ' Ἰδομενεύς, Κρητῶν ἀγός, ἐφράσαθ'
 ἵππους·
 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ.
 452 Τοῖο δ', ἀνευθεν ἑόντος, ὁμοκλητῆρος ἀκούσας
 ἔγνω· φράσσατο δ' ἵππον ἀριπρεπέα προὔχοντα,
 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ
 λευκὸν σῆμ' ἐτέυκτο περίτροχον ἥύτε μήνη.
 456 Στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργεῖοισιν ἔειπεν·
 ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 οἶος ἐγὼν ἵππους ἀνγάζομαι, ἠὲ καὶ ὑμεῖς ;
 Ἄλλοι μοι δοκέουσι παροῖτεροι ἔμμεναι ἵπποι,
 460 ἄλλος δ' ἠνίοχος ἰνδάλλεται· αἱ δὲ πού αὐτοῦ
 ἔβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἦσαν.
 Ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,

discus ; see 10, 351. κατωμάδιος, lit., hurled from the shoulders from hands raised above the shoulders).—433. Ὄρμησαν ὀπίσω, ἀνχώρησαν, Sch.—441. This oath is exacted and pronounced below, 581, 19.—444. φθήσονται καμόντα, erunt prius fatigata, a well known yntax of φθάνω.—445. Στέρονται, Sch. ; to be bereft of ; to want.—54. Φοινικοῦς τὸ χρῶμα, ὃ ἐστι πυρρόος. Sch.—459. Παροῖτεροι, παρὰ ὁ πάρος, ἢ ἢ πρότεροι, Sch.—460. ἰνδάλλεσθαι is less than αἰνεσθαι, to appear indistinctly.—461. = ἐβλάβησαν.—462. Περιελούσας τὸν καμπτήρα, Sch. All the compounds of βάλλειν may be

- 463 νῦν δ' οὐπη δύναμαι ἰδέειν· πάντα δέ μοι ὄσσε
 464 Τρωϊκὸν ἄμ πεδίον· παπταίνετον εἰσορόωντι.
 Ἦε τὸν ἠνίοχον φύγον ἠνία, οὐδὲ δυνάσθη
 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·
 ἔνθα μιν ἐκπεσέειν οἴω σὺν θ' ἄρματα ἄξαι·
- 468 αἰ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 Ἄλλα ἴδεσθε καὶ ὑμμες ἀνασταδόν· οὐ γὰρ ἔγωγε
 εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνῆρ
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,
- 472 Τυδέος ἵπποδάμου νίος, κρατερὸς Διομήδης.
 Τὸν δ' αἰσχροῦς ἐνένισπεν Ὀϊλῆος ταχύς Αἴας·
 Ἰδομενεῦ, τί πάρος λαβρεύεαι; αἰ δέ τ' ἀνευθεν
 ἵπποι ἀερσίποδες πολέος πεδίῳο δίενται.
- 476 Οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,
 οὔτε τοι ὀξύτατον κεφαλῆς ἐκ δέρκεται ὄσσε·
 ἀλλ' αἰεὶ μύθοις λαβρεύεαι. Οὐδέ τί σε χρὴ
 λαβραγόρην ἔμμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.
- 480 Ἴπποι δ' αὐταὶ ἔασι παροίτεραι, αἰ τὸ πάρος περ,
 Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκεν.
 Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἠῦδα·
 Αἴαν, νεΐκει ἄριστε, κακοφραδές, ἄλλα τε πάντα
- 484 δεύεαι Ἀργείων· ὅτι τοι νόος ἐστὶν ἀπηνής.
 Δεῦρό νυν ἠ τρίποδος περιδῶμεθον ἠὲ λέβητος·
 ἴστορα δ' Ἀτρείδην Ἀγαμέμνονα θέλομεν ἄμφω,
 ὀππότεραι πρόσθ' ἵπποι ἵνα γνοίης ἀποτίνων.
- 488 Ὡς ἔφατ'· ὤρνυτο δ' ἀντίκ' Ὀϊλῆος ταχύς Αἴας,
 χωόμενος, χαλεποῖσιν ἀμείψασθαι ἐπέεσσιν.
 Καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένητ' ἀμφοτέροισιν,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·
- 492 Μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
 Αἴαν Ἰδομενεῦ τε, κακοῖς· ἐπεὶ οὐδὲ ἕοικεν.
 Καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.
 Ἄλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε
- 496 ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
 ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος
 ἵππους Ἀργείων, οἱ δεύτεροι οἱ τε πάροιθεν.

used intrans.—473. H. everywhere represents Ajax Oïleus as a violent and passionate man.—474. Ἐμ λαβρός, impetuous: to speak with precipitation, inconsiderately.—477. ὄσσε, neuter dual, with the verb sing.—481. εὐληρα afterwards became obsolete; the reins.—484. δεύεαι,

499 Ὡς φάτο· Τυδείδης δὲ μάλα σχεδὸν ἦλθε διώκων,
500 μάστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἱ δὲ οἱ ἵπποι
ὑψὸς' αἰρέσθην ρίμφα πρήσσοντε κέλευθον.

Αἰεὶ δ' ἠνίοχον κονίης ραθάμιγγες ἔβαλλον·
ἄρματα δέ, χρυσῶ πεπυκασμένα κασσιτέρῳ τε,
504 ἵπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλὴ
γίγνεται ἐπισσώτρων ἄρματροχιῇ κατόπισθεν
ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.

Στῆ δὲ μέσῳ ἐν ἀγῶνι· πολὺς δ' ἀνεκῆκιεν ἰδρῶς
508 ἵππων ἕκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζε.

Αὐτὸς δ' ἄρα μάστιγα ποτὶ ζυγόν. Οὐδ' ἐμάτησεν
ἴφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον·

512 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναῖκα,
καὶ τρίποδ' ὠτώεντα φέρειν· ὃ δ' ἔλυεν ὑφ' ἵππους.

Τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊὸς ἤλασεν ἵππους
κέρδεσιν, οὔτι τάχει γε, παραφθάμενος Μενέλαον·
516 ἀλλὰ καὶ ὡς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.

Ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὃς ῥά τ' ἀνακτα
ἔλκρυσιν πεδίοιο τιταινόμενος σὺν ὄχεσφιν·
τοῦ μὲν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι

520 οὐραῖαι· ὃ δὲ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλὴ
χώρη μεσσηγύς, πολέος πεδίοιο θέοντος·

τόσσον δὲ Μενέλαος ἀμύμονος Ἀντιλόχοιο
λείπειτ'· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,

524 ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἢ
ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης.

Εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισιν,
τῷ κέν μιν παρέλασσε, οὐδ' ἀμφήριστον ἔθηκεν.

528 Αὐτὰρ Μηριόνης, θεράπων εὖς Ἴδομενῆος,

inferior es.—485. περιδίδοσθαί τινος, to wager.—500. μάστι, fm μά-
στις, ιος = μάστιξ.—505. Οὐδὲ βαθεῖα ἐγένετο ἢ τῶν τροχῶν ἐγχα-
ραξίς ἐπὶ τῆς γῆς, Sch.—508. λόφων, see 10, 573.—510. Ἄπρακτος
μεινε, Sch.; see 5, 233.—513. = ὑπέλυεν. It was believed, in ancient
times, that Diomédès had dedicated this tripod to Apollo. At all
vents, there was seen in the temple at Delphi a tripod with this
inscription :

Χάλκεός εἰμι τρίπους, Πυθοῖ δ' ἀνάκειμαι ἄγαλμα,
καί μ' ἐπὶ Πατρόκλῳ θῆκεν πόδας ὠκὺς Ἀχιλλεύς·
Τυδείδης δ' ἀνέθηκε βοήν ἀγαθὸς Διομήδης,
νικήσας ἵπποισι παρὰ πλατὺν Ἑλλήσποντον.

—523. See 431.—527. See 382.—531. ἤμιστος. There is no positive ex-

- 529 λείπει' ἀγακλῆος Μενελάου δουρὸς ἐρωίην·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι,
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνόμεν ἄρμ' ἐν ἀγῶνι.
- 532 Υἱὸς δ' Ἀδμήτοιο πανύστατος ἤλυθεν ἄλλων,
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 Τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς·
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευεν·
- 536 Λοῖσθος ἀνὴρ ὠριστος ἐλαύνει μώνυχας ἵππους·
 ἀλλ' ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὡς ἐπιεικές,
 δεύτερ'· ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνεον, ὡς ἐκέλευεν.
- 540 Καί νύ κέ οἱ πόρεν ἵππον—ἐπήνησαν γὰρ Ἀχαιοί—
 εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 Πηλείδην Ἀχιλῆα δίκη ἠμείψατ' ἀναστάς·
 ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
- 544 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
 τὰ φρονέων, ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω,
 αὐτὸς τ' ἐσθλὸς ἐών· ἀλλ' ὤφελεν ἀθανάτοισιν
 εὔχεσθαι· τό κεν οὔτι πανύστατος ἦλθε διώκων.
- 548· Εἰ δέ μιν οἰκτεῖρεις, καί τοι φίλος ἔπλετο θυμῷ,
 ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκός,
 καὶ πρόβατ', εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι·
 τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μείζον ἄεθλον,
- 552 ἢ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
 Τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθήτω,
 ἀνδρῶν ὅς κ' ἐθέλησιν ἐμοὶ χεῖρεσσι μάχεσθαι.
 Ὡς φάτο· μείδησεν δὲ ποδάρκης δῖος Ἀχιλλεύς,
- 556 χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος·
 καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
 Εὐμήλῳ ἐπιδουῖναι, ἐγὼ δέ κε καὶ τὸ τελέσω.
- 560 Δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων,

cept the adv. ἤκα, gently, slowly [App. V.].—533. πρόσσοθεν = πρόσσοθεν, by a displacing of the long syllables, which the verse requires. See 17, 637. ἔλκων, dragging; for, causing to walk with great difficulty.—538. δεύτερα is here rather an adv. or in apposition for δευτερεῖα.—542. Δικαίως, Sch.—545. = ἐβλάβησαν.—546. ὤφελεν ἀθανάτοισιν εὔχεσθαι: these words touch on one of the fundamental ideas of the Homeric poetry. Every thing they did without caring for the succour of the gods was in vain: see 7, 447. “The poetry of H. (says Dugas Montb.) is an essentially religious poetry.”—561. χεῖμα,

561 χάλκεον, ᾧ περί χεῦμα φαينوῦ κασσιτέροιο
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιός ἐσται.

Ἦ ῥα, καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἑταίρω,
564 οἰσέμεναι κλισίηθεν· ὁ δ' ὤχετο καὶ οἱ ἔνεικεν.

[Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων.]

Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο, θυμὸν ἀχεύων,
'Αντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κῆρυξ
568 χειρὶ σκῆπτρον ἔθηκε, σιωπῆσαί τ' ἐκέλευσεν
'Αργείους· ὁ δ' ἔπειτα μετηύδα ἰσόθεος φῶς·

'Αντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας·
ἦσχυνας μὲν ἐμὴν ἀρετὴν, βλάβας δέ μοι ἵππους,
72 τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χεῖρονες ἦσαν.

'Αλλ' ἄγετ', Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
ἔς μέσον ἀμφοτέροισι δικάσατε, μηδ' ἐπ' ἀρωγῇ·
μήποτε τις εἴησιν Ἀχαιῶν χαλκοχιτώνων,

76 Ἀντίλοχον ψεύδεσσι βησάμενος Μενέλαος
οἴχεται ἵππον ἄγων, ὅτι οἳ πολὺ χεῖρονες ἦσαν
ἵπποι, αὐτὸς δὲ κρείστων ἀρετῇ τε βίῃ τε.

Εἰ δ' ἄγ', ἐγὼν αὐτὸς δικάσω, καί μ' οὔτινα φημί
10 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται·

'Αντίλοχ', εἰ δ' ἄγε δεῦρο, Διοτρεφές, ἢ θέμις ἐστίν,
στάς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἰμάσ-
θλην

χερσὶν ἔχων ῥαδινὴν, ἥπερ τὸ πρόσθεν ἔλαυνες,
4 ἵππων ἀψάμενος, γαιήοχον Ἐννοσίγαιον
ὄμνυθι, μὴ μὲν ἐκὼν τὸ ἐμὸν δόλῳ ἄρμα πεδῆσαι.

Τὸν δ' αὐτ' Ἀντίλοχος πεπνυμένος ἀντίον ἠῦδα·
'Αυσχεο νῦν· πολλὸν γὰρ ἔγωγε νεώτερός εἰμι
8 σεῖο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.

Οἴσθ', οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσιν·
κραιπνότερος μὲν γὰρ τε νόος, λεπτὴ δέ τε μῆτις.

1st (for a cast plate) of tin.—565. Not found in the best MSS.—

1. Cf. 3, 218. Every orator speaking before the assembly held a ἴϛ (σκῆπτρον, sceptrum, sceptre), which was given him by the ald, and which he gave back when he had done speaking: 1, Achilles in his anger throws away his staff, instead of giving back to the herald. — 574. ἔς μέσον means, impartially, without attaching himself to either one person or another. Ἐξ ἴσου,

. — 580. Castigaturum esse; see 12, 211. With ἰθεῖα might be plied δίκη, contained in δικάσω, were there not so many in-ces of fem. adj. taken as substantives. — 584. See note 307. — . = ἀνάσχου, bear with (my fault), be patient with me; see

- 591 Τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
 592 δώσω, τὴν ἀρόμην· εἰ καὶ νῦν κεν οἴκοθεν ἄλλο
 μείζον ἐπαιθήσειας, ἄφαρ κέ τοι αὐτίκα δοῦναι
 βουλαίμην, ἧ σοίγε, Διοτρεφές, ἤματα πάντα
 ἐκ θυμοῦ πεσέειν, καὶ δαίμοσιν εἶναι ἀλιτρός.
- 596 Ἴη ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
 ἐν χείρεσσι τίθει Μενελάου. Τοῖο δὲ θυμὸς
 ἰάνθη, ὡσεὶ τε περὶ σταχύεσσιν ἔερση
 λήτιον ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·
 600 ὡς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη.
 Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ἄντιλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτός,
 χωόμενος· ἐπεὶ οὔτι παρήυρος οὐδ' ἀεσίφρων
 604 ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
 Δεύτερον αὐτ' ἀλέασθαι ἀμείνονας ἠπεροπεύειν.
 Οὐ γάρ κεν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·
 ἀλλὰ σὺ γὰρ δὴ πόλλ' ἔπαθες καὶ πόλλ' ἐμόγησας,
 608 σὸς τε πατήρ ἀγαθὸς καὶ ἀδελφεός, εἶνεκ' ἐμεῖο·
 τῷ τοι λισσομένῳ ἐπιπείσομαι, ἠδὲ καὶ ἵππον
 δώσω, ἐμήν περ ἐοῦσαν· ἵνα γνῶωσι καὶ οἶδε
 ὡς ἐμὸς οὔποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.
- 612 Ἴη ῥα, καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἑταίρω
 ἵππον ἄγειν· ὁ δ' ἔπειτα λέβηθ' ἔλε παμφανόωντα.
 Μηριόνης δ' ἀνάειρε δύω χρυσοῖο τάλαντα,
 τέτρατος, ὡς ἔλασεν. Πέμπτον δ' ὑπελείπετ' ἄεθλον,
 616 ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεύς,
 Ἀργείων ἀν' ἀγῶνα φέρων, καὶ ἔειπε παραστάς·
 Τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
 Πατρόκλοιο τάφου μνημ' ἔμμεναι. Οὐ γὰρ ἔτ' αὐτὸν
 620 ὄψει ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ' ἄεθλον
 αὐτως· οὐ γὰρ πύξ γε μαχήσεαι, οὐδὲ παλαίσεις,
 οὐδέ τ' ἀκοντιστὸν ἐσδύσειαι, οὐδὲ πόδεσσιν
 θεύσειαι· ἦδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει.
- 624 Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων,

591. — 595. Ἀποπεισεῖν τῆς ψυχῆς, τουτέστι μισηθῆναι, *Schl.* [to fall from thy favour, Cp.]: to be banished from thy heart. See 1, 562.—598. See 15, 102. “His heart melted (with joy), as the dew (melts) on the ears of corn.” It is thus that Apollonius Rhodius has enlarged this passage; see iii. 1019, sqq.—599. *Spicea jam campis quum messis inhorruit*, Virg. *Georg.* i. 314.—603. See 7, 156, and 20, 183.—604. νεοίη = νεότης, νηπιέη, only found here.—605. δούτ. = *postea*.—618. τῇ, see 24, 287.—619. τάφος, funeral, here and 680.—

525 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.
 Οὐ γὰρ ἔτ' ἔμπεδα γυῖα, φίλος, πόδες, οὐδ' ἔτι χεῖρες
 528 ὤμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί.
 Εἴθ' ὥς ἠβώοιμι βίη τέ μοι ἔμπεδος εἴη,
 ὥς ὅποτε κρείοντ' Ἀμαρυγκέα θάπτον Ἐπειοὶ
 Βουπρασίῳ, παῖδες δ' ἔθεσαν βασιλῆος ἄεθλα·
 532 ἔνθ' οὔτις μοι ὁμοῖος ἀνὴρ γένητ', οὔτ' ἄρ' Ἐπειῶν,
 οὔτ' αὐτῶν Πυλίων, οὔτ' Αἰτωλῶν μεγαθύμων.
 Πῦξ μὲν ἐνίκησα Κλυτομήδεα, Ἕνοπος υἱόν·
 Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὃς μοι ἀνέστη.
 536 Ἴφικλον δὲ πόδεσσι παρέδραμον, ἐσθλὸν ἔοντα·
 δουρὶ δ' ὑπερέβαλον Φυλῆά τε καὶ Πολύδωρον.
 Οἴδισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
 πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
 40 οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόφι λείπετ' ἄεθλα.
 Οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἠνιόχευεν,
 ἔμπεδον ἠνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.
 Ὡς ποτ' ἔον· νῦν αὐτε νεώτεροι ἀντιῶντων
 44 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
 πείθεσθαι, τότε δ' αὐτε μετέπρεπον ἠρώεσσιν.
 Ἄλλ' ἴθι, καὶ σὸν ἑταῖρον ἀέθλοισι κτερέιζε.
 Τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 48 ὥς μευ αἰεὶ μέμνησαι ἐνῆος, οὐδέ σε λήθω
 τιμῆς ἧστέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
 Σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν.

The combat with the cestus. Epeus gains the prize. Euryalus is conquered, but gains the second prize.

Ὡς φάτο· Πηλείδης δὲ πολὺν καθ' ὄμιλον
 Ἀχαιῶν
 2 ᾗχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλείδαο.
 Αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
 ἠμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι

O. Amarynceus, of a Thessalian family, was a powerful king of
 is, and had fought with Augias against Héraclès.—631. See 11,
 5.—635. Pleuron, metropolis of Ætolia.—638. The sons of Actor,
 rytus and Cteatus; see 11, 709.—639. *Prævertentes*, outstripping;
 572. *πλήθει*, from their number. They were two, and conse-
 quently could urge their horses with more vigour than Nestor, placed
 ne on his chariot. — 642. See 20, 371.—643. = *ἀντιάτωσαν*. —
 3. The gen. still dependent on *μέμνησαι*. Ἦς = ᾗ by attraction.

- 655 ἐξέτε', ἀδμήτην, ἦτ' ἀλγίστη δαμάσασθαι·
 656 τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.
 Στῆ δ' ὀρθός, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Ἄτρείδη τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
 ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστῳ,
 660 πῦξ μάλ' ἀνασχομένῳ πεπληγέμεν. ὦι δέ κ' Ἀπόλ-
 λων
 δῶρ καμμονίην, γνῶσι. δὲ πάντες Ἀχαιοί,
 ἡμίονον ταλαεργὸν ἄγων κλισίηνδε νεέσθῳ·
 αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον.
 664 ὦς ἔφατ'· ὠρνυτο δ' αὐτίκ' ἀνὴρ ἠὺς τε μέγας τε,
 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός·
 ἄψατο δ' ἡμίονου ταλαεργοῦ φώνησέν τε·
 Ἄσσον ἴτω, ὅστις δέπας οἴσεται ἀμφικύπελλον·
 668 ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν,
 πυγμῇ νικήσαντ'· ἐπεὶ εὐχομαι εἶναι ἄριστος.
 Ἥ οὐχ ἄλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα
 πως ἦν
 ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.
 672 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 ἀντικρὺ χροά τε ῥήξω σὺν τ' ὅστέ' ἀράξω.
 Κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὐθι μερόντων,
 οἳ κέ μιν ἐξοίσουσιν, ἐμῆς ὑπὸ χερσὶ δαμέντα.
 676 ὦς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος,
 ὅς ποτε Θήβαςδ' ἦλθε δεδουπότος Οἰδιπόδαο
 680 ἐς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας.
 Τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονεῖτο,

655. Columella says that mules begotten between a mare and a wild ass are "indomiti et servitio contumaces."—656. See I, 584.—
 660. ἀνασχομένῳ, sc. τὰς χεῖρας, *elatis brachiis*. Virg. *Æn.* v. 384 :

"Nunc si cui virtus animusque in pectore præsens,
 Adsit et evinctis (sc. cestu) attollat brachia palmis."

—661. See 22, 257.—665. He who afterwards constructed the wooden horse.—670. Lit., that I am above the battle; i. e. that I distinguish myself in the combats of warriors. See 5, 636.—674. Ἐπιμεληταί, *Sch.*—679. *δς*, Mecisteus. *δεδουπότος*, having fallen (see 13, 426); *ἐν πολέμῳ ἀνγρημένον*, *Aristarch.* What we read of Œdipus in H. does not agree with what the Tragic poets say. We know not whether Aristarchus knew the ancient fable, or whether he has drawn his explanation solely from the invariable use of *δουπῆσαι* in H. — 681

- 82 θαρσύνων ἔπεισιν, μέγα δ' αὐτῷ βούλετο νίκην.
 Ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα
 84 δῶκεν ἱμάντας εὐτμήτους βοὸς ἀγραύλοιο.
 Τῷ δὲ ζωσαμένω βήτην ἐς μέσσον ἀγῶνα·
 ἄντα δ' ἀνασχομένω χερσὶ στιβαρῆσιν ἄμ' ἄμφω,
 σὺν ῥ' ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.
 88 Δεινὸς δὲ χρόμαδος γενύων γένετ', ἔρρεε δ' ἰδρῶς
 πάντοθεν ἐκ μελέων· ἐπὶ δ' ὤρνυτο δῖος Ἐπειός,
 κύψε δὲ παπτήναντα παρήϊον· οὐδ' ἄρ' ἔτι δὴν
 ἐστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
 92 Ὡς δ' ὄθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθὺς
 θίν' ἐν φυκίοντι, μέλαν δέ ἐ κῦμα κάλυψεν·
 ὡς πληγεὶς ἀνέπαλτ'. Αὐτὰρ μεγάθυμος Ἐπειὸς
 χερσὶ λαβῶν ὤρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι,
 96 οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν,
 αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·
 κὰδ δ' ἀλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες
 αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Combat of wrestling. Odysseus (Ulysses) and Ajax Telamonius
 fight twice together. Both receive equal prizes.

- 00 Πηλείδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα,
 δεικνύμενος Δαναοῖσι, παλαιμοσύνης ἀλεγεινῆς·
 τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
 τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι τιόν Ἀχαιοί·
 04 ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκεν,
 πολλὰ δ' ἐπίστατο ἔργα, τίον δέ ἐ τεσσαράβοιον.
 Στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

92, Euryalus, of whom Diomédès was a relation. Mecisteus was
 the brother of Adrastus, grandfather and father-in-law of Diomédès
 1, 226). — 683. Euryalus was undressing; Diomédès *threw down*
him (προκατέβαλε), or threw him a girdle with which he girded
 the lower part of his body. It is a great mistake to wish to change
 this verb into περικάββαλεν. In later times, from about 720 B. C.,
 they contended in the public games without a girdle.—684. Thongs
 of leather, to encircle the fist. The combat with the cæstus is de-
 scribed by Virg., V. 363, sqq. — 688. Κρότος τῶν σιαγόνων, Sch.;
 ἢ χρέμω (χρεμετίζω). We must not understand this of the blows
 landing on the jaws of the person struck, but of the *grinding* or
biting of the *striker's* teeth from the energy he puts into his blow:
 α γὰρ τρίζουσιν (says the Scholiast) οἱ πύκται ἐπάγοντες τὰς
 ηγάς. [V. seems to have understood it otherwise: *duro crepi-
 dit sub vulnere malæ*, Æn. V. 435.]—698. Ἐξιστάμενον τῇ διανοίᾳ,
 i. e. having lost his senses; *unconscious*. Theocritus uses the verb
 in the same sense, *Dioscuri*, v. 128.

- 707 Ὀρνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθον.
 708 Ὡς ἔφατ' ὤρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 ἂν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδύς.
 Ζωσαμένω δ' ἄρα τώγε βάτην ἐς μέσσον ἀγῶνα,
 ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν·
 712 ὡς ὅτ' ἀμείβοντες, τούστε κλυτὸς ἦραρε τέκτων,
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.
 Τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν,
 ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρώς·
 716 πυκναὶ δὲ σμῦδιγγες ἀνὰ πλευράς τε καὶ ὤμους
 αἵματι φοινικόεσσαι ἀνέδραμον· οἳ δὲ μάλ' αἰεὶ
 νίκης ἰέσθην, τρίποδος πέρι ποιητοῖο.
 Οὔτ' Ὀδυσσεὺς δύνατο σφῆλαι οὔδει τε πελάσσαι,
 720 οὔτ' Αἴας δύνατο, κρατερῇ δ' ἔχεν ἴς Ὀδυσῆος.
 Ἄλλ' ὅτε δὴ ῥ' ἀνιάζον ἐϋκνήμιδας Ἀχαιοὺς,
 δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 724 ἦ ἔμ' ἀνάειρ', ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.
 Ὡς εἰπὼν ἀνάειρε· δούλου δ' οὐ λήθεται Ὀδυσσεύς·
 κόψ' ὄπιθεν κώληπα τυχῶν, ὑπέλυσε δὲ γυῖα·
 καδ' δ' ἔβαλ' ἐξοπίσω· ἐπὶ δὲ στήθεσσιν Ὀδυσσεὺς
 728 κάππεσε· λαοὶ δ' αὖ θεεῦντό τε θάμβησάν τε.
 Δεύτερος αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν·
 ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
 732 πλησίοι ἀλλήλοισι, μίανθησαν δὲ κονίη.
 Καὶ νύ κε τὸ τρίτον αὐτίς ἀναΐξαντ' ἐπάλαιον,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν·
 Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσιν·

700. = κατίθηκε. — 703. 705. See 6, 236.—709. See 322. — 712. Supply λαμβάνουσιν ἀλλήλων. ἀμείβοντες, a term of ancient architecture, a design of beams or pieces of timber, which support each other, placed in the form of Λ. Eustathius says that in his time they called them by another metaphor, προσφιλοῦντες.—718. ποιετοῦ, see 5, 198. — 721. Tired, wearied. — 724. If the wrestlers were of equal strength or address, the struggle could not end. In this case one of them tried to lift his adversary, a method which must produce some result.—726. Ἐκρουσε τὴν ἰγνύαν ὀπισθιν, *Scd.*; [*on the ham behind Choppr'd him. Cp.*]—727. *In pectus (Ajacis)*.—731. Ulysses had only been able to raise Ajax a very little; but the moment he touched the ground again, and before he could plant his feet firmly, Ulysses bent his (Ajax's) knee: thus Ajax could not but fall and drag Ulysses with him.

736 νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες
 ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.
 Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἠδ'
 ἐπίθοντο,
 καὶ ῥ' ἀπομορξάμενω κονίην δύσαντο χιτῶνας.

The foot-race. Odysseus (Ulysses) is favoured by Athênê, who causes Ajax Oïleus to slip. Antilochus receives the third prize.

740 Πηλείδης δ' αἰψ' ἄλλα τίθει ταχυτήτος ἄεθλα,
 ἀργύρεον κρητῆρα, τετυγμένον· ἐξ δ' ἄρα μέτρα
 χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
 πολλόν· ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἤσκησαν,
 744 Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἠεροειδέα πόντον,
 στήσαν δ' ἐν λιμένεσσι, θόαντι δὲ δῶρον ἔδωκαν·
 υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκεν
 Πατρόκλῳ ἠρωϊ Ἰησονίδης Εὐνήος.
 48 Καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἐτάριοιο,
 ὅστις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·
 δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πύονα δημῶ·
 ἡμιτάλαντον δὲ χρυσοῦ λισθηῖ ἔθηκεν.
 52 Στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Ὅρνυσθ', οἷ καὶ τούτου ἀέθλου πειρήσεσθε.
 Ὡς ἔφατ'· ὤρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
 ἄν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱός,
 56 Ἀντίλοχος· ὁ γὰρ αὐτε νέους ποσσὶ πάντας ἐνίκα.
 [Στᾶν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.]
 Τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα
 ἔκφερ' Ὀϊλιάδης· ἐπὶ δ' ὤρνυτο δῖος Ὀδυσσεὺς
 50 ἄγχι μάλ'· ὥς ὅτε τίς τε γυναικὸς εὐζώνοιο
 στήθεός ἐστι κανών, ὄντ' εὐ·μάλα χερσὶ τανύσση,
 πηνίον ἐξέλκουσα παρέκ μίτον, ἀγχύθι δ' ἴσχει

740, sqq. See Virg., V. 286—352. — 743. In the Old Testament the Sidonians enjoyed the same renown. See 6, 391. — 745. ἔστη-
 ν, sc. τὰς νῆας (as in *Od.* 14, 258), = προσώρμισαν, *arrulerunt*,
 which is used in the same way without *naves*. Thoas, king of Lemnos ;
 see 14, 230.—746. υἱός, gen. See 21, 34, sqq.—747. Eunæus, son of
 Thoas and Hypsipyle, daughter of Thoas ; see 21, 41.—751. *Ultima* ;
 see 536.—757. Rejected by the ancient critics ; see 358.—759. See
 6.—761. στήθους, supply ἄγχι. κανών, a small rod which served
 as a bobbin, round which was rolled the thread of the loom (πηνίον),
 make it pass into the warp (μίτος), placed vertically, and not
 horizontally, as now. — 762. πηνίον ἐξέλκουσα παρέκ μίτον, lit.,
 drawing (from the rod, κανών) the thread across the warp, i. e.

- 763 στήθεος· ὡς Ὀδυσσεὺς θέεν ἐγγύθεν· αὐτὰρ ὄπισθεν
 764 ἵχνια τύπτε πόδεσσι, πάρος κόνιν ἀμφιχυθῆναι·
 καὶ δ' ἄρα οἱ κεφαλῆς χεῖ' ἀϋτμένα διος Ὀδυσσεύς,
 αἰεὶ ῥίμφα θεῶν· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
 νίκης ἰεμένω, μάλα δὲ σπεύδοντι κέλευον.
- 768 Ἄλλ' ὅτε δὴ πύματον τέλειον δρόμον, αὐτίκ' Ὀδυσ-
 σεὺς
 εὔχετ' Ἀθηναίῃ γλαυκώπιδι δν κατὰ θυμόν·
 Κλυθι, θεά, ἀγαθή μοι ἐπὶ ῥόθος ἐλθὲ ποδοῖν.
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς
 Ἀθήνη·
- 772 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας, καὶ χεῖρας ὑπερθεν.
 Ἄλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαΐξασθαι ἄεθλον,
 ἔνθ' Αἴας μὲν ὄλισθε θεῶν—βλάψεν γὰρ Ἀθήνη—
 τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων,
- 776 οὐς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὠκύς Ἀχιλλεύς,
 ἐν δ' ὄνθου βοέου πλήτο στόμα τε ῥινάς τε.
 Κρητῆρ' αὐτ' ἀνάειρε πολύτλας διος Ὀδυσσεύς,
 ὡς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.
- 780 Στῆ δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο,
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·
 ὦ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἦ τὸ πάρος περ,
 μήτηρ ὡς, Ὀδυσῆϊ παρίσταται ἠδ' ἐπαρήγει.
- 784 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἠδὺ γέλασ-
 σαν.
 Ἀντίλοχος δ' ἄρα δὴ λαισθήϊον ἔκφερ' ἄεθλον,
 μειδιῶν, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Εἰδόσιν ὑμῖν ἐρέω πᾶσιν, φίλοι, ὡς ἔτι καὶ νῦν
 788 ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.
 Αἴας μὲν γὰρ ἐμεῖ' ὀλίγον προγενέστερός ἐστιν·
 οὗτος δὲ προτέρης γενεῆς, προτέρων τ' ἀνθρώπων·
 ὠμογέροντα δὲ μὴν φασ' ἔμμεναι· ἀργαλέον δὲ

passing it along the warp. — 764. "Ait igitur divinus poeta, ita proximum fuisse qui sequebatur, ut occuparet antecedentis vestigia, antequam pulvis eis superfunderetur." *Macrobius*, V. ch. 13. — 765. Ἀναπνοήν, ἄσθμα, *Sch.* — 767. *Ulyssi.*—773. = ἀΐξασθαι ἐπὶ τὸ ἄθλον.—787, sqq. "Antilochus wittily forestals their raillery, by attributing the victory of his rivals to the protection which the gods bestow on old age. He has reason to take comfort: youth is better than the prize, and may one day aspire to the same protection, since it is a privilege of age." *Mad. Dacier.* — 791. ὠμογέρων, a hale old man. Virgil uses a similar expression, *cruda senectus*. It is unne-

92 ποσσὶν ἐριδήσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.

ᾠς φάτο· κύδηνεν δὲ ποδώκεα Πηλείωνα.

Τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·
Ἀντίλοχ', οὐ μὲν τοι μέλεος εἰρήσεται αἶνος,
96 ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.

The combat of armed warriors. Diomédés wounds Ajax the son of Telamón and gains the prize.

ᾠς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων.

Αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος
θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,

0 τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπηύρα.

Στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

Ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστῳ,
τεύχεα ἔσσαμένῳ, ταμεσίχροα χαλκὸν ἐλόντε,
4 ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.

Ἄοπότερός κε φθῆσιν ὕρεξάμενος χρῶα καλόν,

ψαύσῃ δ' ἐνδίνων διά τ' ἔντεα καὶ μέλαν αἶμα·

τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον,

3 καλόν, Θρηϊκίον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων.

Τεύχεα δ' ἀμφοτέροι ξυνήϊα ταῦτα φερέσθων·

καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν.

ᾠς ἔφατ'· ὦρτο ἔπειτα μέγας Τελαμώνιος Αἴας,
ἂν δ' ἄρα Τυδείδης ὦρτο, κρατερὸς Διομήδης.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,

ἐς μέσον ἀμφοτέρῳ συνίτην, μεμαῶτε μάχεσθαι,

δεινὸν δερκομένῳ· θάμβος δ' ἔχε πάντας Ἀχαιοῦς.

Ἄλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.

ury to say that Antilochus is jesting here : " Ajax is a little older

I, but Ulysses belongs to another century : yet they say he is a hale old man."—792. *Fm* ἐριδαίνω.—795. *Μάταιος καὶ πρὸς* *v*, *Sch.* ; see 10, 480.

0. See 16, 663, sqq.—806. Aristarchus explains ἐνδῖνα (a word found here) τὰ ὄντα ἐντὸς τῶν ἰνῶν, what is within the muscles. general sense is, without doubt, what is under the skin, the Achilles says, " he who touches the flesh through the ur and the blood," i. e. so that the spear shall pass not only igh the shield and the cuirass, but even into the blood, into flesh filled with blood. — 808. See 21, 169, sqq. — 809. *Sibi unto (præmium)*. He wishes them to share it. — 810. This at being the most difficult and most dangerous, Achilles adds

- 818 Ἐνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἴσθη
 νύξ', οὐδὲ χροῦ ἴκανεν· ἔρυτο γὰρ ἔνδοθι θώρηξ.
 820 Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο
 αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῆ.
 Καὶ τότε δὴ ῥ' Αἴαντι περιδδείσαντες Ἀχαιοὶ
 παυσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.
 824 Αὐτὰρ Τυδείδῃ δῶκεν μέγα φάσγανον ἦρωσ
 σὺν κολεῶ τε φέρων καὶ εὐτμήτῳ τελαμῶνι.

Contest of the discus. Polycestes gains the prize.

- Αὐτὰρ Πηλείδης θῆκεν σόλον αὐτοχόωνον,
 ὃν πρὶν μὲν ρίπτασκε μέγα σθένος Ἡετίωνος
 828 ἀλλ' ἦτοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 τὸν δ' ἄγετ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσιν.
 Στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 "Ορυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθε·
 832 εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
 ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
 χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
 ποιμὴν οὐδ' ἀροτῆρ εἴσ' ἐς πόλιν, ἀλλὰ παρέξει.
 836 "Ὡς ἔφατ'· ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυ-
 ποίτης,
 ἂν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέιο,

to the prize a good repast.—817. "Heroes priusquam enses incutiant, experiundi causa ter concurrunt et se petunt invicem; tunc demum Ajax Tydidæ ferit clypeum, Diomedes autem cuspidem Telamonii intendit cervici. Veteres dicunt Ajacem pro more suo simplicius et generosius pugnare, Diomedem arte doloque uti." *Sptz.* — 821. ἐπ' αὐχένι, for the neck and the nape were not covered by the cuirass. But the Scholiasts explain this line by a fable: that Heracles, having landed at Salamis at the time of the Telamonian Ajax's birth, took the infant and wrapped him in his lion's skin, praying the gods that he might be invulnerable. Hence, when Ajax grew up, his body remained impenetrable, with the exception of his neck, which had not been surrounded by the lion's skin. It is a fact, at any rate, as the ancients remarked, that, in the Iliad, Ajax is not once wounded. — 824, 825. It is understood that the combatants divide the other arms.

826. σόλος, a round mass, a globe or ball, which served as a disc to Eetion. This mass had a hole in the middle, through which they passed the cord. αὐτοχόωνος (αὐτόχωνος = αὐτοχόανος), in prose αὐτοχώνευτος, what has only been cast, without other labour.—827. Father of Andromache; see 6, 395, sqq.; 416, sqq. — 832. ἀγροί, sc. εἰσίν. πολλὸν ἀπόπροθι, in longum spatium porrecti. Remark the simple description of the size of this mass.—835. εἴσ', fut. signif.

- 38 ἄνδρ' Αἴας Τελαμωνιάδης καὶ δῖος Ἐπειός.
 Ἐξείης δ' ἴσταντο· σόλον δ' ἔλε δῖος Ἐπειός,
 10 ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί.
 Δεύτερος αὐτ' ἀφένκε Λεοντεύς, ὄζος Ἄρης·
 τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας
 [χειρὸς ἄπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων].
 14 Ἄλλ' ὅτε δὴ σόλον εἶλε μενεπτύλεμος Πολυποίτης,
 ὅσσον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ·
 ἦ δέ θ' ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας·
 τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.
 18 Ἀυστάντες δ' ἔταροι Πολυπίταο κρατεροῖο
 νῆας ἐπι γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.

Contest of archery. Teucer unfastens the dove attached to the ark; Merion hits it flying, and receives the prize.

- Αὐτὰρ ὁ τοξευτῆσι τίθει ἰόντα σίδηρον,
 καδ' δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα·
 2 ἰστὸν δ' ἔστησεν νηὸς κυανοπρώροιο
 τηλοῦ ἐπὶ ψαμάθοις· ἐκ δὲ τρήρωνα πέλειαν
 λεπτῆ μηρίνθῳ δῆσεν ποδός, ἧς ἄρ' ἀνώγει
 τοξεύειν. Ὅς μὲν κε βάλῃ τρήρωνα πέλειαν,
 6 πάντας ἀειράμενος πελέκεας, οἰκόνδε φερέσθω·
 ὅς δέ κε μηρίνθοιο τύχῃ, ὄρνιθος ἀμαρτῶν—
 ἦσσω γὰρ δὴ κείνος—ὁ δ' οἴσεται ἡμιπέλεκκα.
 Ὡς ἔφατ'· ὦρτο δ' ἔπειτα βίη Τεύκροιο ἄνακτος,
 10 ἄνδρ' ἄρα Μηριόνης, θεράπων εὖς Ἰδομενεῆος.
 Κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες·
 Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. Αὐτίκα δ' ἰὸν
 ἦκεν ἐπικρατέως, οὐδ' ἠπείλησεν ἄνακτι
 14 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.

ἀ (αὐτὸς) παρέξει (σίδηρον τοῖς ἐργάταις ἐκ τούτου τοῦ σόλου).
 the heroic ages iron was still scarce. — 843. Taken from Od. 8,
 and rejected by the ancient critics.

50. *Nigrum*, like *ἰοειδής*, 11, 298. See in Virg., V. 485, sqq., an
 ation of the description which follows.—851. The axes, according
 ie Scholiast, had two edges, the demi-axes only one.—857. The
 ents here remark that a pure effect of chance ought not to have
 i predicated of Achilles. — 864. See 4, 102. Eustathius here
 arks this expression, ἀρνῶν ἑκατόμβην, a *hecatomb* of lambs,
 gh the word *hecatomb*, derived (says he) fm ἑκατόν and βοῦς,
 as, etymologically, a sacrifice of a hundred oxen. This etymo-

- 865 Ὀρνιθος μὲν ἄμαρτε· μέγηρε γάρ οἱ τόγ' Ἀπόλλων
αὐτὰρ ὁ μήρινθον βάλε παρ πόδα, τῇ δέδεται ὄρνις·
ἀντικρὺ δ' ἀπὸ μήρινθον τάμε πικρὸς οἶστος.
- 868 Ἡ μὲν ἔπειτ' ἤϊξε πρὸς οὐρανόν, ἡ δὲ παρείθη
μήρινθος ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.
Σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσσε χειρὸς
τόξον· ἀτὰρ δὴ οἶστον ἔχεν πάλαι, ὡς ἰθύνοι.
- 872 Αὐτίκα δ' ἠπέιλησεν ἐκηβύλω Ἀπόλλωνι
ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
Ἵψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν·
τῇ ῥ' ὄγε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην·
- 876 ἀντικρὺ δὲ διῆλθε βέλος· τὸ μὲν ἄψ ἐπὶ γαίῃ
πρόσθεν Μηριόναο πάγη ποδός· αὐτὰρ ἡ ὄρνις
ἰστῶ ἐφεζομένη νηὸς κυανοπρώροιο,
αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν.
- 880 Ὠκὺς δ' ἐκ μελέων θυμὸς πτάτο, τῆλε δ' ἀπ' αὐτοῦ
κάππεσε· λαοὶ δ' αὖ θεεῦντό τε θάμβησάν τε.
Ἄν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρεν,
Τεῦκρος δ' ἡμιπέλεκκα φέρειν κοίλας ἐπὶ νῆας.

Contest of the javelin. Agamemnon presents himself to dispute the prize. Achilles yields it to him without a trial. Meriones receives the second prize.

- 884 Αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος,
καδ δὲ λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα
θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἦμονες ἄνδρες ἀν-
έστησαν·
ἄν μὲν ἄρ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
888 ἄν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἰδομενῆος.
Τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·

logy is more than doubtful : the syllable βη, wanting the o essential in βοῦς, leads us rather to the root βαίνω, whence πρόβατον, πρόβασις, cattle : a sacrifice of 100 head of cattle. — 868. Ἐμ παρήμι, remittere, to unstring, to untie.—870. χειρός, sc. Τεύκρου. The two rivals used one bow ; but the Marseilles edition, as it is called, reads :

σπερχόμενος δ' ἄρα Μηριόνης ἐπεθήκατ' οἶστον
τόξω· ἐν γὰρ χερσὶν ἔχεν πάλαι, ὡς ἰθυνευ,

a change induced by the words ὡς ἰθυνευ, which are inexplicable in the ordinary reading. — 871. ἰθύνοι, a correction of I. H. Voss for ἰθυνευ.—878. ἐφεζομένη, perching on . . . —879. ἐλιάσθησαν, fell pendent.

885. Διηρθισμένον ποικίλως, Ἀρρῶν. Ornamented with flowered

- 90 Ἄτρείδη· ἴδμεν γάρ, ὅσον προβέβηκας ἀπάντων,
 ἢδ' ὅσον δυνάμει τε καὶ ἡμασιν ἔπλευ ἄριστος·
 92 ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
 ἔρχευ, ἀτὰρ δόρυ Μηριόνη ἦρωϊ πόρωμεν,
 εἰ σύγε σῶ θυμῷ ἐθέλοισ'· κέλομαι γὰρ ἔγωγε.
 Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγα-
 μέμνων.
 96 Δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὄγ' ἦρως
 Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.

arvings.—886. Οἱ ἀκοντισταί, *Sch.*: fm ἴημι, as well as ἦμα.—890.
 ee 7, 328. — 891. Ἀκοντίσμασιν, *Sch.*—897. The king was always
 allowed by his herald.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ω.

Achilles cannot sleep. Next day he drags Hector's body thrice round the tomb of Patroclus.

Λῦτο δ' ἀγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι
ἔσκιδναντ' ἰέναι· τοὶ μὲν δόρποιο μέδοντο
ὑπνου τε γλυκεροῦ ταρπήμεναι. Αὐτὰρ Ἀχιλλεὺς
4 κλαῖε, φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὑπνος
ἤρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα,
Πατρόκλου ποθέων ἀδροτήτά τε καὶ μένος ἧῦ·
ἠδ' ὀπύσα τολύπευσε σὺν αὐτῷ, καὶ πάθεν ἄλγεα,
8 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
τῶν μιμνησκόμενος, θαλερὸν κατὰ δάκρουν εἶβεν,
ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὐτε
ὑπτιος, ἄλλοτε δὲ πρηνῆς· τότε δ' ὀρθὸς ἀναστάς
12 δινεύεσκ' ἀλύων παρὰ θιν' ἀλός. Οὐδέ μιν Ἥως
φαινομένη λήθεσκεν ὑπεῖρ ἄλα τ' ἠϊόνας τε.
'Ἄλλ' ὄγ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,

1. λῦτο, pluperf. = λέλυτο or ἐλέλυτο, as we have seen 4, 518, βλήτο = βέβλητο or ἐβέβλητο. Some prefer to consider it aor. 2 mid. ἔλυτο, with passive signif. for ἐλύθη. In both the υ short becomes long, as standing at the beginning of the line; see 4, 155. ἀγών, as in Latin *theatrum*, the assembly of spectators. — 2. ἐσκιδναντο (ὥστε) ἰέναι ἐπὶ νῆας. — 3. = ταρπήναι, fm. τάρπω. — 4. ἐστρέφετο, turned and turned again, tossed or twisted about, in bed; see lines 10 to 12. — 5. ὀπύσα, relative to the demonstrative τῶν (τούτων) which follows at ver. 9. — 6. πείρω, to pierce, traverse. — 7. εἶβεν = λείβεν (κατέλειβεν). See 2, 266. — 8. δινεύεσκε, see 2, 189. This frequentative form of the imperf. has never any augment. κί (= ἐν) adds the shade of the Latin *ferre*. The delicate shades which the Greeks could give to language by means of their numerous particles can be but feebly reproduced in languages which have not the same facilities; but by carefully studying them we may succeed in appreciating their force. — 9. λήθειν or λανθάνειν τινά, as in Latin *latere*

15 Ἔκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὕπισθεν
 16 τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος,
 αὐτίς ἐνὶ κλισίῃ παύσκετο· τόνδε δ' ἔασκεν
 ἐν κόνι ἐκτανύσας προπρηνέα. Τοῖο δ' Ἀπόλλων
 πᾶσαν ἀεικείην ἄπεχέ χροῖ, φῶτ' ἐλεαίρων
 20 καὶ τεθνηότα περ' περὶ δ' αἰγίδι πάντα κάλυπτε
 χρυσεῖη, ἵνα μή μιν ἀποδρύφωι ἔλκυστάζων.
 Ὡς ὁ μὲν Ἔκτορα δῖον ἀείκιζεν μενεαίνων.

Olympus is in an uproar at the conduct of Achilles ; but the gods
 hostile to Troy oppose Athênê's rescuing from him the body of Hector.
 Zeus sends for Thetis.

Τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
 24 κλέψαι δ' ὑτρύνεσκον εὐσκοπον Ἀργειφόντην.
 Ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρη,
 οὐδέ Ποσειδάων', οὐδέ γλαυκώπιδι κόρυνη
 ἀλλ' ἔχον, ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
 28 καὶ Πρίαμος καὶ λαός, Ἀλεξάνδρου ἔνεκ' ἄτης·
 ὃς νείκεσσε θεάς, ὅτε οἱ μέσσαυλον ἴκοντο,
 τὴν δ' ἦνυσ' ἢ οἱ πόρε μαχλοσύνην ἀλεγεινήν.
 Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένητ' ἠώς,
 32 καὶ τότε ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·
 Σχέτλιοί ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὑμῖν

liquem. — 14. ἐπεὶ ζεύξειεν, opt. of indefinite frequency, because the
 action is several times repeated, or habitual.—15. δησάσκετο, aor. I
 δέω, ἐδησάμην, with the frequentative termination, δησασκόμην.
 ἐλκεσθαι, for to be dragged.—16. *Ter circum Iliacos raptaterrat Hec-*
tora muros, Virg.; a mistake which Euripides had committed before
 Virgil. It was Hector, when alive, that Achilles pursued round the
 walls.—17. ἐάω has the same force as *sinere*, = *sinere jacere*, left him
 lying.—18. ἀεικείην, in prose αἰκίαν, *injuriam*, injury, harm. Ἀπ-
 εῖν would require the gen. χροός: the dat. χροῖ must then be referred
 ἀεικείῃ, hurt to his skin, for *of*; as πατήρ μοι for μου: at ver. 29
 μέσσαυλον = αὐτοῦ (τὸ) μέσσαυλον. For the word φῶς, see 4, 194.
 24. κλέψαι, to withdraw, remove, but without the odious idea of
 theft, which in H. does not belong to κλέπτειν. See 5, 390.—25. Ἐν
 ἠδάνω. οὐδέ = ἀλλ' οὐχ (ἦνδανεν).—27. εἶχον, intrans. *se habe-*
nt, διέκειντο (*Sch.*), were disposed.—28. ἄτη means here, and in
 the same words 6, 356, infatuation, wandering, blindness of mind,
 moral error. To translate it *injury* is completely to alter the sense.
 See 4, 104.—29. νείκειν, to dispute, to reproach; here, to outrage,
 ῥίζειν (*Hesych.*) Constr. ὅτε ἴκοντο (ἐς) μέσσαυλον οἱ = αὐτοῦ, in
 his habitation in the midst of sheepfolds, αὐλή (see 5, 142).—30.
 δόνον (pres. πόρω obsolete), to give. μαχλοσύνην. Ἀκολασίαν,
 ὁλλῶν.—31. ἐκ τοῦ or τούτου, since then, that time; since the

- 34 Ἐκτωρ μηρί' ἔκηε βοῶν αἰγῶν τε τελείων ;
 τὸν νῦν οὐκ ἔτλητε, νέκυν περ ἔόντα, σαῶσαι,
 36 ἧ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾗ,
 καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὤκα
 ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
 Ἄλλ' ὀλοῦ' Ἀχιλῆϊ, θεοί, βούλεσθ' ἐπαρήγειν,
 40 ᾗ οὔτ' ἄρ φρένες εἰσὶν ἐναίσιμοι οὔτε νόημα
 γναμπτόν ἐνὶ στήθεσσι· λέων δ' ὡς ἄγρια οἶδεν,
 ὅστ' ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
 εἶξας, εἶσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβῃσιν·
 44 ὡς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶς
 γίγνεται, ἧτ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησι.
 Μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἧὲ κασίγνητον ὁμογάστριον, ἧὲ καὶ υἷόν·

death of Hector.—33. οὐ νῦ, in prose οὐκ οὐκ.—36. To save him for his wife, &c., in order that they may see him (ὥστε ἰδέειν).—38. κήαιεν. 3 pers. pl. opt. of ἔκηαι, fm καίω. κτέρεα ἐπικτερίζειν, lit. to place upon the dead, and upon the pile, the funeral presents; for, to celebrate the funeral rites.—40. See 6, 519.—41. γναμπτόν, flexible: see 2, 14. ἄγρια εἰδέναι, to be of a ferocious character, 2, 213.—42. ἐπεὶ requires after it a personal verb, such as εἶξῃ. Eustathius arbitrarily supplies εἶη: εἶξας εἶη, = εἶξαι. These anacolūtha (see 4, 433), pretty frequent in H., are mostly justified by the course of the idea. In the present passage, the fault of construction is rendered too palpable by the shortness of the sentence.—45. This line is also found in Hesiod (Works and Days, 318) with the distinction between good shame and bad, according as it hinders one from doing good or evil. The same thought is expressed in the words of Ecclesiasticus, iv. 24, 25: "Pro anima tua ne confundaris dicere verum. Est enim confusio adducens peccatum, et est confusio adducens gloriam et gratiam." These authorities go up to H.'s time; the passages may consequently be regarded as developments of the same idea. It is possible also that the line may have been borrowed from Hesiod, as was the opinion of an Alexandrian critic. Indeed, after οὐδέ οἱ αἰδῶς supply ἐστὶ (as one ought at 205), and the verb γίγνεται becomes useless. This γίγνεται, added perhaps by some copyist to complete the construction, giving only the beginning of a line, the recollection of the passage in Hesiod would have come very à propos to complete the Epic metre. I avow that this opinion seems to me as ingenious and as probable as it seemed to Spitzner, a very circumspect critic. However, I will mention another explanation, which has been given to this line,—shame, which is very hurtful, or very useful to men, according as they disregard or regard it. This is not inadmissible, but it opens a door to complicated discussions.—46. μέλλει, must, may have destroyed . . . See I, 564.—48. Fm μεθίημι, intrans. (6, 330, 523), = ἵπαύσατο, he left off weeping . . ., as of a thing that had really happened, instead of saying, he leaves off, as a general proposition. This use of the past tenses is often met with, especially in comparisons.

λλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκεν.
 Ἄλητόν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 Ἰὺτὰρ ὄγ' Ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 ππῶν ἐξάπτων, περὶ σῆμ' ἐτάροιο φίλοιο
 λκεί· οὐ μὴν οἱ τόγε κάλλιον οὐδέ τ' ἄμεινον.
 Μὴ ἀγαθῶ περ ἰόντι νεμεσσηθῶμέν οἱ ἡμεῖς·
 κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.

Τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη·
 εἴη κεν καὶ τοῦτο τεὸν ἔπος, Ἀργυρότοξε,
 εἰ δὴ ὁμῆν Ἀχιλλῆϊ καὶ Ἔκτορι θήσετε τιμῆν.

Ἐκτωρ μὲν θνητός τε γυναικὰ τε θήσατο μαζόν·
 αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ
 θρέψα τε καὶ ἀτίτηλα, καὶ ἀνδρὶ πόρον παράκοιτιν,
 Πηλεΐ, ὃς πέρι κῆρι φίλος γένετ' ἀθανάτοισιν·
 πάντες δ' ἀντιάσθε, θεοί, γάμου· ἐν δὲ σὺ τοῖσιν
 δαίνυ', ἔχων φόρμιγγα, κακῶν ἔταρ', αἰὲν ἄπιστε.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·

Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν.

Οὐ μὲν γὰρ τιμὴ γε μί' ἔσσεται· ἀλλὰ καὶ Ἐκτωρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίῳ εἰσίν·
 ὧς γὰρ ἔμοιγ'· ἐπεὶ οὔτι φίλων ἡμάρτανε δῶρων·
 οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
 λειβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 Ἄλλ' ἦτοι κλέψαι μὲν ἔασομεν (οὐδέ πη ἔστιν

β. μή, let us not . . . , implies fear, as we have often seen, = οἰκα) μή. . . —54. κωφὴν γαῖαν, a senseless clod, the lifeless body (lector). These words were thus understood by the ancients. The or explanations that have been attempted are more or less forced. s recalls the *Pulvis es* of Scripture. See 7, 99.—58. θήσατο. ἠλασεν, *Apollo*. *Fm* θάω. Θῆσθαι δὲ (says Athenæus) ἐστὶ θηλάζειν τὸ γάλα. Word for word, he has sucked a woman (to) the breast (of her). See what we have said on this double us. of H., 4, 350, and elsewhere. The explanation of some Scho- ts, γυναικὰ ἀντὶ τοῦ κτητικοῦ γυναικεῖον, involves a gross mistake. ey never said ἡ μαζός, and in this case only it would have been mitted to think of such an explanation.—60. See 5, 271.—61. u, see 4, 46.—62. ἀντιάσθε. Μετελαμβάνετε, *Sch.* All the ls were present at the nuptials of Thetis and Peleus.—63. δαίνυο ἐδαινυσο.—66. μία, una, = *eadem utrique*.—68 οὕτως γὰρ ἔμοιγε ρ φίλτατος). ἡμάρτανε δῶρων, he did not fail (me) on the score gifts, δῶρων ἔνεκα: an exceptional use of ἀμαρτάνειν τινός, which ans elsewhere, to miss a thing one has proposed to oneself as an ject.—69, 70. See 4, 48, 49.—71. κλέψαι, see 24.—73. See 4, 11.—

72 λάθρη Ἀχιλλῆος) θρασὺν Ἔκτορα· ἦ γάρ οἱ αἰὲ
 μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμᾶρ.
 Ἄλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσσον ἐμεῖο,
 ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς
 76 δῶρων ἐκ Πριάμοιο λάχῃ, ἀπό θ' Ἔκτορα λύσῃ.

Iris descends to Thetis and brings her to Zeus, who desires that the body of Hector be restored to Priam. Thetis carries this order to her son, who obeys.

Ἵως ἔφατ'· ὤρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.
 Μεσσηγῦς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης
 ἔνθορε μείλανι πόντῳ· ἐπεστονάχησε δὲ λίμνη.
 80 Ἡ δὲ μολυβδαίνῃ ἰκέλη ἐς βυσσὸν ὄρουσεν,
 ἦτε κατ' ἀγραύλοιο βοῶς κέρας ἐμβεβαυῖα,
 ἔρχεται ὠμηστῆσιν ἐπ' ἰχθύσι Κῆρα φέρουσα.
 Εὖρε δ' ἐνὶ σπηῖ γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
 84 εἶαθ' ὀμηγερέες ἄλλαι θεαί· ἠδ' ἐνὶ μέσσης
 κλαῖε μόρον οὐ παιδὸς ἀμύμονος, ὃς οἱ ἔμελλεν
 φθίσεισθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 Ἀγχοῦ δ' ἰσταμένη προσέφη πύδας ὠκέα Ἴρις·
 88 Ὅρσο, Θέτι, καλέει Ζεὺς ἄφθιτα μῆδεα εἰδώς.
 Τὴν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 Τίπττε με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ
 μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχ' ἄκριτα θυμῷ.
 92 Εἶμι μὲν· οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ.
 ώως ἄρα φωνήσασα κάλυμμ' ἔλε δία θεάων
 κυάνεον, τοῦ δ' οὔτι μελάντερον ἔπλετο ἔσθος.
 Βῆ δ' ἰέναι, πρόσθεν δὲ ποδῆνεμος ὠκέα Ἴρις
 96 ἠγεῖτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα θαλάσσης.

74. We should still say, but *if* some one would call me . . . , in the sense of, I wish some one would ἄσσον fm ἄγχι.

77. = ἀελλόπους, swift as the wind. — 78. Σάμος, here Samothrace, Σάμος Θρηϊκίη, 13, 12.—79. Fm ἐνθρώσκω. μέλας expresses the black or sombre reflexion of that part of the sea, in this gulf of Thrace, which has hence preserved the name of Μίλας Πόντος. — 81. ἐμβεβαυῖα, entering into . . . , inserted into . . . “It appears that the ancient Greeks encircled with a small horn tube the extremity of the cord to which were attached the bait and the hook; this precaution was taken that the fish might not gnaw through the line. To this little tube of horn they attached also a piece of lead to sink the bait, and this horn, being the colour of the sea, had also the advantage of better deceiving the fish.” *Dugas Montb.*—83. Fm σπῖος, σπείωνκα.—84. εἶατο = ἦντο, fm ἡμαι. — 81. ἄκριτα, see 2, 796. — 83. κάλυμμα, a kind of woman's dress: see the ancient hymn to

Ἀκτὴν δ' ἐξαναβᾶσαι, ἐς οὐρανὸν αἰχθήτην.
 Ἐὐρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
 ἴαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἑόντες.

Ἡ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη.

Ἡρῆ δὲ χρύσειον καλὸν δέπας ἐν χερὶ θῆκε,
 καὶ ῥ' εὐφρην' ἐπέεσσι· θέτις δ' ὤρεξε πιούσα.

Γοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

Ἥλυθες Οὐλυμπόνδε, θεὰ θέτι, κηδομένη περ,
 πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·
 ἀλλὰ καὶ ὧς ἐρέω τοῦ σ' εἴνεκα δεῦρο κάλεσσα.

Ἐννήμαρ δὴ κείνος ἐν ἀθανάτοισιν ὄρωρεν

Ἐκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῆϊ πτολιπόρθῳ·

κλέψαι δ' ὀτρύνεσκον ἐύσκοπον Ἀργειφόντην·

αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῆϊ προτιάπτω,

αἰδῶ καὶ φιλότητα τεῖν μετόπισθε φυλάσσω.

Αἶψα μάλ' ἐς στρατὸν ἔλθέ, καὶ νίει σῶ ἐπίτειλον.

Σκύζεσθαί οἱ εἶπε θεούς, ἐμὲ δ' ἔξοχα πάντων

ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν

Ἐκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσεν·

αἶ κέν πως ἐμέ τε δείσῃ, ἀπό θ' Ἐκτορα λύσῃ.

Αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω,

λύσασθαι φίλον νίον, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,

δῶρα δ' Ἀχιλλῆϊ φερέμεν, τὰ κε θυμὸν ἰήνῃ.

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ θέτις ἀργυρόπεζα·

βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἰΐξασα.

Ἰξεν δ' ἐς κλισίην οὐ νίος· ἐνθ' ἄρα τόνγε

εὐρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἑταῖροι

ἔσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον·

τοῖσι δ' ὄϊς λάσιος μέγας ἐν κλισίῃ ἰέρευτο.

res, v. 42. — 95. See 2, 183.—96. ἐλιάζετο, see 1, 349.—97. Ἐμ
 σω. — 100. εἶξε, retired, yielded him her place. Athênê was
 ated at the right hand of Zeus, a place which they had also given
 r in the temples ; e. g. in the Capitol. — 102. εὐφραίνειν, see 5,
 8. ὀρέγειν, to reach ; hence, to offer, give, or render. — 106. τοῦ
 τινός. — 107. ἐννήμαρ seems to indicate a tolerably long, but in-
 terminate, time, since at ver. 31 the same space of time is carried
 to twelve days. The same remark will apply to 1, 53. — 109.
 ὀτρύνεσκον (ἀθάνατοι). — 110. = προσάπτω, I attach, I reserve to
 chilles this glory (of restoring Hector). — 111. Reverentias atque
 nicitias tuae memoriam servans in posterum, Bth. — 116. Tell him this
 o see) if he will fear me . . . , a frequent ellipse before εἰ πως and
 forte.—118. (Ὡστε αὐτὸν) λύσασθαι ἰόντα . . .—121. See 2, 167.—
 14. ἄριστον, the morning meal ; see Od. 16, 2.—127. See 1, 361.—

- 126 Ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
128 Τέκνον ἐμόν, τέο μέχρῃς ὀδυρόμενος καὶ ἀχέων
σὴν ἔδδει κραδίην, μεμνημένος οὔτε τι σίτου
οὔτ' εὐνῆς ; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃτι
μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἤδη
132 ἄγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταιή.
'Ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι·
σκύζεσθαί σοί φησι θεοῦς, ἔε δ' ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν
136 Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσας.
'Ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα.
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
'Αχιλλεύς·
Τῆδ' εἶη· ὃς ἄποινα φέροι καὶ νεκρὸν ἄγοιτο,
140 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει.

Zeus sends Iris to Troy to desire Priam to go to Achilles, who will restore him the body. Hecuba tries to dissuade him, but Zeus sends a favorable omen, and he goes.

- Ὡς οἷγ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱὸς
πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
'Ἴριν δ' ὠτρυνε Κρονίδης εἰς Ἴλιον ἱρήν·
144 Βάσκ' ἴθι, Ἴρι ταχεῖα, λιποῦσ' ἔδος Οὐλύμπιοι,
ἄγγειλον Πριάμῳ μεγαλήτορι Ἴλιον εἶσω
λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη,
148 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
Κῆρυξ τίς οἱ ἔποιτο γεραίτερος, ὃς κ' ἰθύνοι
ἡμιόνους καὶ ἅμαξαν ἐύτροχον, ἣ δὲ καὶ αὐτίς
νεκρὸν ἄγοι προτὶ ἄστν, τὸν ἔκτανε διὸς Ἀχιλλεύς.
152 Μηδέ τί οἱ θάνατος μελέτω φρεσὶ, μηδέ τι τάρβος·
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν Ἀργειφόντην,
ὃς ἄξει, εἴως κεν ἄγων Ἀχιλλῆϊ πελάσῃ.
Αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,

128. = μέχρῃ τίνος ;—129. Second pers. of ἴδομαι, fut. of ἴσθῃω. So also in Latin, *cor suum edere*. See 6, 201. — 131. βέη, fm βέομαι, poet. fut. of βαίνω ; word for word, thou wilt go no further for me ; thou wilt live no longer. — 133. See 2, 26. — 139. τῆδε = οὕτως. ὃς ἄποινα φέροι, (οὔτος) καὶ (τὸν) νεκρὸν ἄγοιτο, *seum ducat* (by the middle force).

141. νηῶν ἀγυρις, "the assembly of the ships;" for, the camp of

οὐτ' αὐτὸς κτενέει, ἀπό τ' ἄλλους πάντας ἐρύξει.
 Οὔτε γάρ ἐστ' ἄφρων, οὐτ' ἄσκοπος, οὐτ' ἀλιτήμων·
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.

“Ὡς ἔφατ'· ὤρτο δὲ Ἴρις ἀελλόπος ἀγγελεύουσα.
 Ἰξεν δ' ἐς Πριάμοιο· κίχεν δ' ἐνοπήν τε γόον τε.
 Παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς
 δάκρυσιν εἴματ' ἔφυρον· ὁ δ' ἐν μέσσοισι γεραιὸς
 ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλὴ
 κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
 τήν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐῆσιν.
 Θυγάτερες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,
 τῶν μιμνησκόμεναι, οἳ δὴ πολέες τε καὶ ἐσθλοὶ
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.

Στῆ δὲ παρὰ Πρίαμον Διὸς ἄγγελος, ἠδὲ προσηύδα,
 τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα·

Θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·
 οὐ μὲν γάρ τοι ἐγὼ κακὸν ὄσσομένη τόδ' ἰκάνω,
 ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἀνευθεν ἐών, μέγα κήδετα ἠδ' ἐλεαίρει.

Λύσασθαί σε κέλευσεν Ὀλύμπιος Ἔκτορα διον,
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω· ἀνήρ.

Κῆρυξ τίς τοι ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι
 ἡμιόνους καὶ ἅμαξαν εὐτρόχον, ἣ δὲ καὶ αὐτίς
 νεκρὸν ἄγοι προτὶ ἄστνυ, τὸν ἔκτανε Διὸς Ἀχιλλεύς.

Μηδέ τί τοι θάνατος μελέτω φρεσί, μηδέ τι τάρβος·
 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται Ἀργειφόντης,
 ὅς σ' ἄξει, εἴως κεν ἄγων Ἀχιλλῆϊ πελάσση.

14 Αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 οὐτ' αὐτὸς κτενέει ἀπό τ' ἄλλους πάντας ἐρύξει.

Οὔτε γάρ ἐστ' ἄφρων, οὐτ' ἄσκοπος, οὐτ' ἀλιτήμων·

e Greeks.—144. See 2, 8. — 156. αὐτός, Achilles.—157. ἄσκοπος.
 νόητος, τὸ δέον μὴ σκοπῶν, *Apollo*. — 158. = ἰκέτου φείσεται. —
 160. ἐς Πριάμου (δόμον), a common ellipse, especially for temples, ἐς
 οσειδῶνος. So we say, to St. Paul's, &c.—161. ἐνδοθεν αὐλῆς, see 6,
 17.—163. ἐντυπὰς, adv., so as to exhibit the form or outlines of the
 body: οὐχ ἀπλῶς ὡδε περικεκαλυμμένος, ἀλλ' ὡς τετυπῶσθαι τὸ
 πρόσωπον καὶ τὸ ὄλον σῶμα, *Apollo*. The old man's despair gave to
 his limbs a movement of nervous contraction, which made him draw
 his mantle close round his body.—164. κόπρος. Νῦν (in this passage),
 κόνις, *Sch.*—168. κέατο = ἔκειντο. — 170. τυτθόν, in a low voice,
 not to frighten the old man," add the Scholiasts.—172. ὄσσομένη,

- 187 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.
 188 Ἡ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις.
 Αὐτὰρ ὄγ' υἷας ἄμαξαν ἐϋτροχον ἡμιονεῖην
 ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς.
 Αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώντα,
 192 κέδρινον, ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει
 ἐς δ' ἄλοχον Ἐκάβην ἐκαλέσσατο, φώνησέν τε·
 Δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθεν,
 λύσασθαι φίλον υἷον, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 196 δῶρα δ' Ἀχιλῆϊ φερέμεν, τὰ κε θυμὸν ἰήνη.
 Ἄλλ' ἄγε μοι τόδε εἶπέ, τί τοι φρεσὶν εἶδεται εἶναι;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἀνώγει
 κείσ' ἰέναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.
 200 Ὡς φάτο· κώκυσεν δὲ γυνή, καὶ ἀμείβετο μύθῳ·
 ὦ μοι, πῆ δὴ τοι φρένες οἴχουθ', ἧς τοπάρους περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους, ἠδ' οἴσιν ἀνάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 204 ἀνδρὸς ἐς ὀφθαλμούς, ὃς τοι πολέας τε καὶ ἐσθλοὺς
 υἷας ἐξενάριξε; σιδήρειόν νύ τοι ἦτορ.
 Εἰ γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν
 ὦμηστῆς καὶ ἄπιστος ἀνὴρ ὕδεν, οὗ σ' ἐλεήσει,
 208 οὐδέ τί σ' αἰδέσεται. Νῦν δὲ κλαίωμεν ἀνευθεν
 ἡμενοὶ ἐν μεγάρω· τῷ δ' ὧς ποθὶ Μοῖρα κραταιὴ
 γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτῆ,
 ἀργίποδας κύνας ἄσαι, ἐὼν ἀπάνευθε τοκῆων,
 212 ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
 ἐσθέμεναι προσφῦσα· τότ' ἀντιτα ἔργα γένοιτο
 παιδὸς ἐμοῦ· ἐπεὶ οὐ ἐκακίζόμενόν γε κατέκτα,

see 1, 105.—189. We have seen, 5, 723, the body of the chariot was dismounted from its carriage, when it was placed in the coach-house.—190. πείρινθς, the carriage-body.—192. γλήνεα, in prose *κειμήλια*, ἀγάλματα. κεχάνδει, fm *χανδάνω*, to contain.—194. δαιμονίη, because Hecuba is, so to speak, beside herself with sorrow and sadness; so of Andromache, 6, 486.—197. εἶδεται, pass. *videtur*.—202. ἔκλεο = ἐκλείο, fm *κλείομαι* (subst. *κλῆος*), = *δοξάζομαι* (subst. *δόξα*), *fama ferri*, to be renowned.—205. ἦτορ (*ἔστι*).—209. τῷ δέ, to Hector. ὧς = οὕτως: "Fate spun thus for him with the thread at his birth," i. e. assigned to him at his birth this destiny, to glut . . ., ἄσαι κύνας.—211. ἀργίποδας, see 1, 50.—212. τοῦ ἔχοιμι, whose liver would that I might hold to . . .—213. προσφῦναι, to attach oneself firmly; a word used by the Greek physicians to express the action of leeches and cupping-glasses. ἀντιτα = ἀνάτιτα, fm *ἀνατίω*, to requite. Ἀντίποινα, ἀντιτιμῶρητα, ἀντίσηκα, Sch.—214. κακίζόμενον. Δει-

ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων
ἔσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς.

Τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδῆς·
Μὴ μ' ἐθέλουτ' ἵεναι κατερύκανε, μηδέ μοι αὐτῇ
ὄρνις ἐνὶ μεγάροισι κακὸς πέλευ· οὐδέ με πείσεις.

Εἰ μὲν γάρ τις μ' ἄλλος ἐπιχθονίων ἐκέλευεν,
ἢ οἱ μάντιές εἰσι, θυοσκόοι, ἢ ἱερῆες,
ψεῦδός κεν φαίμεν, καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' (αὐτὸς γὰρ ἄκουσα θεοῦ, καὶ ἐσέδρακον
ἄντην)

εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. Εἰ δέ μοι αἴσα
τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων,
βούλομαι· αὐτίκα γὰρ με κατακτείνειεν Ἀχιλλεύς,
ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἶην.

3 Ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέωγεν.

*Εὐθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
δώδεκα δ' ἀπλοῖδας χλαίνας, τόσσους δὲ τάπητας,
τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.

2 Χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα·
ἐκ δὲ δὺ' αἶθωνας τρίποδας, πίσυρας δὲ λέβητας,
ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρῆκες πόρον ἄνδρες,
ἔξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦπερ
16 φείσατ' ἐνὶ μεγάροισι ὁ γέρων· πέρι δ' ἤθελε θυμῷ
λύσασθαι φίλον υἱόν. Ὁ δὲ Τρῶας μὲν ἅπαντας
αἰθούσης ἀπέεργεν, ἔπεσσ' αἰσχροῖσιν ἐνίσσων·

*Εῤῥέετε, λωβητῆρες, ἐλεγχέες· οὔ νυ καὶ ὑμῖν
10 οἴκοι ἔνεστι γόος, ὅτι μ' ἦλθετε κηδήσοντες·
ἢ οὔνεσθ', ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,

ῶντα, Sch. — 216. οὐ φόβου μεμνημένον is only a periphrasis of
φοβον: thinking neither of fear (i. e. of flight), nor of the ramparts,
behind which he might find security. ἀλεωρῆ, *perfugium* = *locus*
refugii. He had refused to re-enter the city, despite the entreaties
of Priam and Hecuba (see bk. 22).—221. θυοσκόοι, those who read
the future in the flame or the smoke of the sacrifices. — 222. See 2,
l. — 223. νῦν δέ: these two particles served in every epoch of
the Greek language to oppose a reality to a supposition or a fiction.
27. See 1, 469. — 228. φωριαμῶν ἐπιθήματα. Κιβωτίων πώματα,
Sch. — 232. ἰσθάναι means also, to weigh, *appendere*. Hence the
word *statera*. πάντα, adj., we express this idea by the adv. in *all*.
φέρειν is put for ἐξέφερεν, as we see by the two following lines which
commence with ἐκ δέ (sc. ἔφερεν).—233. πίσυρες, Æolic, = τέσσαρες.
— 235. ἐξείην, in prose πρεσβείαν. For the construction, see 4,
184.—236. πέρι, see 4, 46.—238. αἶθουσα, see 6, 243.—240. κηδέειν,

242 παῖδ' ὀλέσαι τὸν ἄριστον ; ἀτὰρ γνῶσεσθε καὶ ὑμμες'

ῥηῖτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε,
244 κείνου τεθνηῶτος, ἐναιρέμεν. Αὐτὰρ ἔγωγε,
πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε
ὄφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἄϊδος εἴσω.

Ἦ, καὶ σκηπανίῳ δίεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω,
248 σπερχομένοιο γέροντος. Ὁ δ' υἷαςιν οἴσιν ὁμόκλα,
νεικείων Ἐλενόν τε Πάριν τ' Ἀγάθωνά τε Διον,
Πάμμονά τ' Ἀντίφονόν τε, βοὴν ἀγαθόν τε Πο-
λίτην,

Δηϊφοβόν τε καὶ Ἰππόθοον καὶ Δῖον ἀγαυόν·
252 ἐννέα τοῖς ὁ γεραιὸς ὁμοκλήσας ἐκέλευεν·

Σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες. Αἴθ' ἅμα
πάντες

Ἐκτορος ὑφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι !
ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους
256 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖφθαι·

Μήστορά τ' ἀντίθεον καὶ Τρωῖλον ἵππιοχάρμην,
Ἐκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐψέκει
ἀνδρός γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο·

260 τοὺς μὲν ἀπώλεσ' Ἄρης· τὰ δ' ἐλέγχεα πάντα
λέλειπται,

ψεῦσταί τ' ὄρχησταί τε, χοροῖτυπήσιν ἄριστοι,
ἀρνῶν ἢδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.

Οὐκ ἂν δὴ μοι ἅμαξαν ἐφοπλίσσαιτε τάχιστα,
264 ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο ;

Ὡς ἔφαθ'· οἱ δ' ἄρα πατρὸς ὑποδδείσαντες ὁμο-
κλήν,

in prose ἀνιᾶν, to annoy, afflict. — 241. οὔνεσθε, imperf. of ὀνομαί, ἐμέμψασθε, ἐξεφαιλίσατε, *Apollon.*: do you reproach me as though it were not enough, as too little ; think you that it is too little that . . . ? — 243. ῥηῖτεροι ἐναιρεῖν, *faciliores interfectu*. μᾶλλον, like *magis* in Latin, is sometimes found added to comparatives to give them more force. — 247. σκηπάνιον, a by-form of σκῆπτρον. δίεπε, arranged, caused them to arrange themselves, i. e. to retire before him. See 2, 207. — 252. *Nine*, and Polydorus in Thrace ; all that remained of Priam's fifty sons. — 253. κατηφόνες. Κατηφείας (see 3, 51) ἄξια πράττοντες, *Apollon.* Men at whom one ought to blush. — 254. ἀντὶ Ἐκτορος πεφάσθαι (fm φάω and φένω, presents obsolete, 2 aor. ἐπεφνον, see 5, 531). — 262. ἐπιδήμιοι ἀρπ. Τὰ τῶν πολιτῶν ἀρπάζοντες, καὶ οὐ τὰ τῶν πολεμίων, *Sch.* — 264. = ἐπιθειήτε. πρήσσωμεν ὁδοῦ, as in French, *faire du chemin*. It is here the

ἐκ μὲν ἄμαξαν ἄειραν εὐτροχον ἡμιονεῖην,
καλήν, πρωτοπαγέα· πείρινθα δὲ δῆσαν ἐπ' αὐτῆς·
καὶ δ' ἀπὸ πασσαλόφι ζυγὸν ἤρεον ἡμιόνειον,
πύξινον, ὀμφαλόεν, εὖ οἰήκεσσιν ἀρηρός·
ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῶ ἐννεάπηχυ.
Καὶ τὸ μὲν εὖ κατέθηκαν εὐξέστω ἐπὶ ῥύμῳ,
πέζῃ ἐπι πρώτη, ἐπὶ δὲ κρίκον ἔστορι βάλλον·
τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν· αὐτὰρ ἔπειτα
ἐξείης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.
Ἐκ θαλάμου δὲ φέροντες, εὐξέστης ἐπ' ἀπήνης
νήεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα·
Ζεῦξαν δ' ἡμιόνους κρατερώνυχας, ἐντεσιεργούς,
τούς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν, ἀγλαὰ δῶρα.
Ἴππους δὲ Πριάμῳ ὑπαγον ζυγόν, οὓς ὁ γεραιὸς
αὐτὸς ἔχων ἀτίταλλεν εὐξέστη ἐπὶ φάτνῃ·
τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδ' ἔχοντες.
Ἀγχιμόλον δέ σφ' ἦλθ' Ἐκάβῃ τετιηότι θυμῷ,
οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῆφι,

i. *partitive*, which must not be confounded with the gen. of place, which mention was made in note 2, bk 2.—268. καὶ δέ = κατὰ δέ οὐκ ἔστιν ἄλλο = καθύρου δὲ πασσάλου. The later form was ὁ ζυγός, masc. 269. ὀμφαλόεν, “surmounted with a button” (*Dugas Montb.*), or projection, to which they fastened the strap called ζυγόδεσμον, which fixed the yoke to the pole. οἰάξ (a long), lit. a rudder; the οἰακῆς are the rings (κρίκοι) through which the reins were fastened to keep them in a fixed direction. We cannot now tell whether this term is a poetic metaphor, or whether οἰακῆς was really the name of these rings.—272. πέζα, the anterior extremity of the pole in opposition to that which was attached to the chariot), so named, says Eustathius, “because it falls to the ground, or to the feet, when it is fastened to the yoke.” ἐπέβαλον δὲ κρίκον ἔστορι, they placed the ring upon the peg [*the ring-bolt*, Cp.]. This peg (ἔστωρ) of wood or iron, was fastened into the pole, and passed through the yoke; the ring (κρίκος) was also fastened to the pole, and fitted to the end of the strap which passed through, and was there fixed by means of the yoke-strap (ζυγόδεσμον) which was wound round the peg and the ὀμφαλόεν (ver. 269).—273. ἔδησαν ἐπ' ὀμφαλόν, fastened outside to the button; ver. 274, κατέδησαν, knotted underneath. ὑπέκαμψαν γλωχίνα, *subversum inflexerunt*, folded back the end of the strap underneath (to conceal it in the knot).—276. νηέω, νήθω, to pile up, to load.—277. ἐντεσιεργοί, i. e. ἐν ἐντεσιν ἐργαζόμενοι, which worked beneath the harness, harnessed.—279. = ἦγον ὑπὸ (τὸ) ζυγόν, led under the yoke.—281. ζευγνύσθην, yoked for themselves, or yoked to *their* chariot; whereas the sons ἔζευξαν (ver. 277), because they did it for their father.—283. τετιημένος and τετιηώς, afflicted. Only the perf. of this verb is

285 χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην·
στῆ δ' ἵππων προπάροιθεν, ἔπος τ' ἔφατ' ἕκ τ' ὀνό-
μαζεν·

Τῆ, σπεῖσον Διὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι
288 ἄψ ἐκ δυσμενέων ἀνδρῶν· ἐπεὶ ἄρ σέγε θυμὸς
ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.

Ἄλλ' εὖχευ σύγ' ἔπειτα κελαινεφεΐ Κρονίωνι,
Ἰδαίῳ, ὅστε Τροίην κατὰ πᾶσαν ὄραται·

292 αἶτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅστε σὶ αὐτῷ
φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
δεξιόν· ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας,
τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυπώλων.

296 Εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,
οὐκ ἂν ἔγωγέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
νῆας ἐπ' Ἀργείων ἰέναι, μάλα περ μεμαῶτα.

Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
300 ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω·
ἔσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλεήσῃ.

Ἦ ῥα, καὶ ἀμφίπολον ταμίην ὦτρυν' ὁ γεραῖός,
χερσὶν ὕδωρ ἐπιχεῖναι ἀκήρατον· ἢ δὲ παρέστη,
304 χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.
Νιψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο·
εὖχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον,
οὐρανὸν εἰσανιδῶν· καὶ φωνήσας ἔπος ἠΐδα·

308 Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
δός μ' ἐς Ἀχιλλῆος φίλον ἔλθειν ἢ δ' ἐλεεινόν·
πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅστε σοι αὐτῷ
φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,

312 δεξιόν· ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας,
τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.

found (τιέω).—285. Fm λείβω, *libare*. — 287. τῆ, an old imperative, take, hold. “*Té*, in Italian, and in southern patois, means the same thing.” *M. Theil*. σπεῖσον, fm. σπένδω. — 291. Ἰδαίῳ, see 3, 276 καθορᾶσθαι = act. καθορᾶν. Sophocles uses ὄρασθαι in the same way. — 293. εὖ = ἐο (enclitic) or οὐ pron. of 3rd pers. for αὐτοῦ. The construction is explained in the notes 79 and 218 of the first book.—297. ἔπειτα, then ; in consequence of that.—300. ἐφιεμένη. Ἐντελλομένη, ἢ ὑποτιθεμένη, *Sch.*—304. χέρνιβον, a form of which there is no other example, probably a heteroclite for χέρνιβα, fm χέρνιψ, a hand-basin (fm χεῖρ and νίπτω). πρόχοος, *gutturium*, a jug to pour water from ; ewer.—306. ἔρκος, the enclosure of the court. *Thon* was the altar of Zeus ἔρκειος, near which Priam was killed after the

“Ως ἔφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε μητίετα Ζεὺς·
 αὐτίκα δ’ αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 μόρφνον, θηρητῆρ’, δν καὶ περκνὸν καλέουσιν.
 Ὅσση δ’ ὑφορόφοιο θύρη θαλάμοιο τέτυκται
 ἀνέρος ἀφνειοῖο, εὐκλήϊς, ἀραρυῖα·
 τόσσο’ ἄρα τοῦ ἐκάτερθεν ἔσαν πτερά· εἷσατο δέ σφιν
 δεξιὸς ἀΐξας ὑπὲρ ἄστεος. Οἱ δὲ ἰδόντες
 γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

riam sets out with Idæus. Hermès re-assures and comforts
 , and conducts him to the quarters of Achilles.

Σπερχόμενος δ’ ὁ γεραιὸς ἐοῦ ἐπεβήσετο δίφρου·
 ἐκ δ’ ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
 Πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,
 τὰς Ἰδαῖος ἔλαυνε δαίφρων· αὐτὰρ ὄπισθεν
 ἵπποι, τοὺς ὁ γέρων ἐφέπων μᾶστιγι κέλευε
 καρπαλίμως κατὰ ἄστν· φίλοι δ’ ἅμα πάντες ἔποντο,
 3 πόλλ’ ὀλοφυρόμενοι, ὡσεὶ θανάτόνδε κίοντα.
 Οἱ δ’ ἐπεὶ οὖν πόλιος κατέβαν, πεδῖον δ’ ἀφίκοντο,
 οἱ μὲν ἄρ’ ἄψορροὶ προτὶ Ἴλιον ἀπονέοντο,
 παῖδες καὶ γαμβροί. Τῷ δ’ οὐ λάθον εὐρύοπα Ζῆν’,
 2 ἐς πεδῖον προφανέντε· ἰδὼν δ’ ἐλέησε γέροντα·
 αἶψα δ’ ἄρ’ Ἑρμείαν, υἷον φίλον, ἀντίον ἤδα·
 Ἑρμεία· σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
 ἀνδρὶ ἑταιρίσσαι, καὶ τ’ ἔκλυες ἦ κ’ ἐθέλησθα·
 16 βᾶσκ’ ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν,
 ὡς ἄγαγ’ ὡς μήτ’ ἄρ τις ἴδῃ μήτ’ ἄρ τε νοήσῃ
 τῶν ἄλλων Δαναῶν, πρὶν Πηλείωνάδ’ ἰκέσθαι.

apture of Troy.—309. ἐς Ἀχιλλέως (σκηνήν). See ver. 160.—316.
 ἄρφνος, adj. of uncertain origin, and meaning, perhaps, sable, of a
 ark colour, fm ὄρφνη. Like many Homeric epithets, μόρφνος after-
 ards became a noun appellative. Aristotle (*Nat. Hist.*, IX. ch. 32)
 esignates a species of eagle under the names of πλάγγος, νηττοφόνος,
 ὄρφνος. As to περκνός, blackish, this epithet cannot relate, as has
 een thought, to the περκνόπτερος of Aristotle, as the philosopher
 istinguishes this eagle from the μόρφνος. In H., there are two
 ames of the same bird.—319. εἷσατο, apparuit. The right side
 as always of good omen.

323. Ἐξειλαύνειν, intrans. — 325. Idæus, the herald of Priam. —
 326. ἐφέπειν, incitare. μᾶστιγι κελεύειν is found also 23, 642. —
 329. = (ἐκ) πόλεως, as in *Od.* 24, 205 : οἱ δ’ ἐπεὶ ἐκ πόλιος κατέβαν.
 —335. ἑταιρίσαι. Ἐταίρω γενέσθαι καὶ συνεργῶ, *Apollon.* κλύειν,
 o hear prayer, sometimes with the dative, like *auscultare alicui.* —
 338. = πρὸς Πηλείωνα. This affix δε = εἰς is generally attached

- 339 Ὡς ἔφατ'· οὐδ' ἀπίθησε διάκτορος Ἀργειφόντης.
 340 Αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν,
 ἢ δ' ἐπ' ἀπείρονα γαῖαν, ἅμα πνοιῆς ἀνέμοιο·
 εἶλετο δὲ ῥάβδον, τῆτ' ἀνδρῶν ὄμματα θέλγει,
 344 ὧν ἐθέλει, τοὺς δ' αὐτε καὶ ὑπνώοντας ἐγείρει·
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργειφόντης.
 Αἴψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἴκανεν·
 βῆ δ' ἰέναι, κούρω αἰσυμνητῆρι ἑοικῶς,
 348 πρῶτον ὑπηνήτην, τοῦπερ χαριεστάτη ἦβη.
 Οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλοιο ἔλασσαν,
 στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν,
 ἐν ποταμῶ· δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαῖαν.
 352 Τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
 Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·
 Φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται
 ἄνδρ' ὀρόω· τάχα δ' ἅμμε διαρραίσεσθαι ὀίω.
 356 Ἄλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἣ μιν ἔπειτα
 γούνων ἀψάμενοι λιτανεύσομεν, αἶ κ' ἐλεήσῃ.
 Ὡς φάτο· σὺν δὲ γέροντι νόος χύτο, δείδιε δ'
 αἰνῶς·

- ὄρθαι δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι·
 360 στῆ δὲ ταφῶν· αὐτὸς δ' Ἐριούνιος ἐγγύθεν ἐλθὼν,
 χεῖρα γέροντος ἐλών, ἐξείρετο καὶ προσέειπε·
 Πῆ, πάτερ, ὧδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις
 to names of places only. — 341. ὑγρὴ, as a subst., *the sea*. Very many substantives are properly nothing more than the fem. of adjectives. — 342. *With the blast of the wind, as rapidly as the wind*. — 343, sqq. For the caduceus of Hermès, see the *Hymn to Mercury*, ver. 529—532; Virg., *Æn.* iv. 242, sqq.—347. αἰσυμνητῆρ, a prince, as an adj., *jureni regi = regio*. — 349. Ilus's tomb was between the city and the Scamander; see 10, 415. — 351. = ἐπιῆλθε, came upon . . . — 352. See 4, 529. φράζεσθαι, mid., to direct one's attention to any thing, to perceive.—354. The adj. φραδῆς, *prudent*, only found here. The negat. ἀφραδῆς is more used. *Adest opus mentis cautæ, = jam opus est mente cautâ*.—355. διαρραίσεσθαι, = διαρραϊθήσεσθαι. We have seen the act. διαρραῖσαι, 2, 473.—356. = ἐφ' ἄρματος, see 2, 1.—357. = λιτανεύσωμεν. — 358. = συνέχυτο, was confounded, troubled.—359. τρίχες, “which all the Latin translations wrongly render *comæ*, means the French *poil*, a word which may be hazarded in the lofty style on the authority of our greatest writers. Racine says, ‘Calchas s’est avancé, l’œil farouche, l’air sombre et le poil hérissé.’” *Dugas Montb. [erect the hair Bristled his limbs, Cp.]* — 360. ταφῶν, fm θάπω or θήπω, see 4, 243. ἐριούνιος, a surname of Hermès, the great helper; fm ἐρι (very) and δνίνημι,

νύκτα δι' ἀμβροσίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;
οὐδὲ σύγ' ἔδδειςας μένεα πνεύοντας Ἀχαιοῦς,
οἷ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν ;
γῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
τοσσάδ' ὄνειάτ' ἄγοντα, τίς ἂν δὴ τοι νόος εἴη ;
οὔτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὔτος ὀπηδεῖ,
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
Ἄλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον
σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ εἴσκω.

Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
Οὔτω πη τάδε γ' ἐστί, φίλον τέκος, ὡς ἀγορεύεις.
Ἄλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
ὅς μοι τοιόνδ' ἤκεν ὀδοιπόρον ἀντιβολῆσαι,
αἴσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγητός,
πέπνυσαί τε νόῳ, μακάρων δ' ἐξ ἐσσι τοκῆων.

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν εἶπες·
) ἄλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,
ἥε πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
ἄνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνῃ ;
ἢ ἤδη πάντες καταλείπετε Ἴλιον ἱρὴν
4 δειδιότες ; τοῖος γὰρ ἀνὴρ ὤριστος ὄλωλεν
σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.

Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
Τίς δὲ σὺ ἐσσι, φέριστε, τέων δ' ἐξ ἐσσι τοκῆων,
8 ὅς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἐνισπες ;

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
Πειρᾷ ἐμεῖο, γεραῖέ, καὶ εἴρειαι Ἔκτορα δῖον.
Τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
12 ὀφθαλμοῖσιν ὄπωπα, καὶ εὐτ' ἐπὶ νηυσὶν ἐλάσσας
Ἄργείους κτείνεσκε, δαΐζων ὀξεί χαλκῷ·

το. — 365. ἀνάρσιοι. Ἐχθροί, Sch. — 367. ὄνειατα (fm ὀνίνημι),
valuable objects. — 370. οὐδέν, in nothing, = οὐδαμῶς.—371. Ἀπο-
γρέψαιμι, Sch.—374. = ὑπερεῖχε.—375. Perf. of ἴημι.—377. πέπνυ-
αι (συνετὸς εἰ, πεπαίδευσαι, Sch.), found only here ; but the partcp.
επνυμένος is frequently used. — 382. ἵνα, ubi.—384. = ὁ ἄριστος.
—385. See 5. 636. ἐπιδεδύεσθαι has here two governed cases (put, as
the grammarians say, ἐκ παραλλήλου), one for the person, another
for the thing : as rogare aliquem aliquid ; e. g. rogo te pacem.—387.
ἔων (τῶν) = τίνων. — 388. = καλῶς, εὖ. So, πολλά, ver. 391,
= πολλάκις.—390. πειρᾷ = πειρᾶσαι, thou provest me. The verb
is closely connected with εἴρειαι : πειρώμενος ἐμοῦ εἴρειαι, me tentans

- 394 ἡμεῖς δ' ἑσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
εἶα μάρνασθαι, κεχολωμένος Ἀτρείωνι.
- 396 Τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηῦς εὐεργής.
Μυρμιδόνων δ' ἕξ εἰμι, πατὴρ δέ μοι ἔστι Πολύκτωρ.
Ἀφνειὸς μὲν ὄδ' ἔστί, γέρων δὲ δῆ, ὡς σύπερ ὤδε·
ἕξ δέ οἱ υἴες ἔασιν, ἐγὼ δέ οἱ ἕβδομός εἰμι.
- 400 Τῶν μέτα παλλόμενος, κλήρω λάχον ἐνθάδ' ἔπε-
σθαι.
Νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἠῶθεν γὰρ
θήσονται περὶ ἄστρῳ μάχην ἐλίκωπες Ἀχαιοί.
Ἀσχαλόωσι γὰρ οἶδε καθήμενοι, οὐδὲ δύνανται
404 ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν.
Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
Εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλλῆος
εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
408 ἣ ἔτι παρ νήεσσιν ἐμὸς παῖς, ἥέ μιν ἦδη
ἦσι κυσὶν μελεῖστί ταμῶν προὔθηκεν Ἀχιλλεύς.
Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
Ἦ γέρον, οὐπω τόνγε κύνες φάγον οὐδ' οἰωνοί·
412 ἀλλ' ἔτι κείνος κεῖται Ἀχιλλῆος παρὰ νηϊ
αὐτῶς ἐν κλισίῃσι· δυωδεκάτη δέ οἱ ἦως
κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαὶ
ἔσθουσ', αἷ ῥά τε φῶτας Ἀρηϊφάτους κατέδουσιν.
- 416 Ἦ μὲν μιν περὶ σῆμα ἐοῦ ἑτάροιο φίλοιο
ἔλκει ἀκηδέστως, ἦως ὅτε δια φανήη·
οὐδέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθῶν,
οἶον ἐερσήεις κεῖται, περὶ δ' αἷμα νέμπται,
420 οὐδέ ποθι μιαρός· σὺν δ' ἔλκεα πάντα μέμυκεν,
ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.

de Hectore sciscitaris. — 395. εἶα (ἡμᾶς). Hermès gives himself out for one of the Myrmidons. — 396. μία, see 66. — 400. μετὰ τούτων παλλόμενος, *sortitus*, casting lots with these. — 402. ἐλικ., see 1, 98. — 403. καθήμενοι, with the implied meaning of *being unemployed* [*sitting inactive*, Cp.], as ἦσθαι at 1, 134. — 404. ἴσχειν, to hold in. πολέμου is governed by ἐσσύμενος, perf. partep. of σείομαι, to be eagerly carried towards a thing; *cupidus*. — 413. αὐτῶς, *sic*, still in the same way. — 415. ἀρηϊφάτος, killed in battle; see 254. — 417. = φανῆ, 2 aor. pass. of φαίνω. — 418. αἰσχύνει, physically, disfigures. θηόμαι, Ionic = θεάομαι. — 419. ἐερσήεις, fm ἔρση, the dew; like the Latin *rosidus*, metaphorically for *fresh* (in Greek πρόσφατος, see ver. 757); the opposite of faded, withered. — 420. μιαρός. Μεμιασμένος, Sch. συμμύειν, *claudī*, to shut. This was also an effect of the intervention of Apollo: for (according to Aristotle's remark) the vital energy, which closes the wounds of a

Ὡς τοι κήδονται μάκαρες θεοὶ υἱὸς ἔηος,
καὶ νέκυός περ ἐόντος· ἐπεὶ σφι φίλος πέρι κῆρι.

“Ὡς φάτο· γήθησεν δ’ ὁ γέρων, καὶ ἀμείβετο
μύθῳ·

ὦ τέκος, ἦ ῥ’ ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι
ἀθανάτοις· ἐπεὶ οὔ ποτ’ ἐμὸς παῖς, εἶποτ’ ἔην γε,
λήθεται ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσιν·
τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ.

Ἄλλ’ ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλειςον·
αὐτόν τε ῥῦσαι, πέμψον δέ με, σὺν γε θεοῖσιν,
ὄφρα κεν ἐς κλισίην Πηληϊάδεω ἀφίκωμαι.

Τὸν δ’ αὖτε προσέειπε διάκτορος Ἀργειφόντης·
Πειρᾶ ἐμεῖο, γεραιέ, νεωτέρου· οὐδέ με πείσεις·
ὅς με κέλει σέο δῶρα παρέξ Ἀχιλῆα δέχεσθαι.
Τὸν μὲν ἐγὼ δεῖδοικα καὶ αἰδέομαι πέρι κῆρι
συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται·
Σοὶ δ’ ἂν ἐγὼ πομπὸς καί κε κλυτὸν Ἄργος ἰκοίμην,
ἐνδυκέως ἐν νηϊ θοῇ ἢ πεζὸς ὀμαρτέων·
οὐκ ἂν τίς τοι, πομπὸν ὄνοσσάμενος, μαχέσαιοτο.

Ἡ, καὶ ἀναΐξας Ἐριούνιος ἄρμα καὶ ἵππους,
καρπαλίμως μᾶστιγα καὶ ἠνία λάζετο χερσίν·
ἐν δ’ ἐπνευσ’ ἵπποισι καὶ ἡμιόνοις μένος ἦν.
Ἄλλ’ ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἴκοντο,
οἳ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
τοῖσι δ’ ἐφ’ ὕπνον ἔχευε διάκτορος Ἀργειφόντης,
πᾶσιν· ἄφαρ δ’ ὥϊξε πύλας καὶ ἀπῶσεν ὀχῆας,
ἐς δ’ ἄγαγε Πρίαμόν τε καὶ ἀγλαὰ δῶρ’ ἐπ’ ἀπήνης.
Ἄλλ’ ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο,
ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἀνακτι,
δοῦρ’ ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν,

living body, operates no longer in a corpse. — 421. Ἐλκη τύπτειν, see 504.—422. ἔηος, see 1, 393.—425. ἐναίσιμα. Καθήκοντα, Sch.; = δόναι.—426. See 3, 180. — 427. λανθάνεσθαι, *oblivisci*, governs the acc. (θεῶν).—430. (ἐμέ) αὐτόν ῥῦσαι, imperf. πέμπειν = προπέμειν, *prosequi*.—434. παρέξ, *scorsum*, = *clam*. — 437. Ἄργος (τὸ Πελασγικόν), the country of the Myrmidons; see 2, 681. — 439. ὄνοσσάμενος. Καταφρονήσας, Sch. See 241.—440. = ἀΐξας ἀνὰ ἄρμα, having dashed (sprung lightly) upon...—444. νέον, *modo*, a moment ago. The same at ver. 475.—446. Ἐμ οἴγνυμι and ἀπῶθῆω.—450. οὔρα = ξύλα. We have here the description of a rich man's house, or of a palace. Hence it is not incorrect to translate κλισίαι, in the Iliad, by tents. κέρσαντες. Περικόψαντες, Sch.; fm κείρω, *tondeo*.

- 451 λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·
 452 ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἄνακτι
 σταυροῖσιν πυκνοῖσι· θύρην δ' ἔχε μῦνος ἐπιβλήs
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων,
 456 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δὴ ῥά τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλείωνι,
 ἐξ ἵππων δ' ἀπέβαινε ἐπὶ χθονί, φώνησέν τε·
 460 ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα,
 Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὄπασσεν·
 ἀλλ' ἦτοι μὲν ἐγὼ πάλιν εἶσομαι, οὐδ' Ἀχιλῆος
 ὀφθαλμοὺς εἶσειμι· νεμεσσητὸν δέ κεν εἶη
 464 ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην.
 Τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλείωνος,
 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠυκόμοιο
 λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης.

Priam reaches Achilles, and prays him, by his father Peleus, to give him back the body of Hector. Achilles bids him be seated, to which he at length assents. Achilles prepares the body, praying pardon of the Manes of Patroclus.

- 468 ὦς ἄρα φωνήσας, ἀπέβη πρὸς μακρὸν Ὀλυμπον
 Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμάζε,
 Ἰδαῖον δὲ κατ' αὐθι λίπεν· ὁ δὲ μίμνεν ἐρύκων
 ἵππους ἡμιόνους τε· γέρων δ' ἰθύς κίεν οἴκου,
 472 τῇ ῥ' Ἀχιλεὺς ἴζεσκε, Διὶ φίλος. Ἐν δέ μιν αὐτὸν
 εὖρ· ἔταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δὺ' οἴω,
 ἦρως Αὐτομέδων τε καὶ Ἀλκιμος, ὄζος Ἄρης,
 ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς,
 476 ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.

ἔρειψαν, see I, 39. — 451. ὄροφος, a roof of thatch and reeds. — 453. ἐπιβλήs, a bolt, formed by a great bar. — 454. ἐπιρρήσω, *infringo*, to push by force, as if to break it. As we saw at 5, 751, the compounds ἐπιθεῖναι and ἀνακλῖναι = to shut, open; in the same way here ἐπιρρήσειν, to shut; ἀνοιγνύναι, to open.—455. μεγάλη κλειs is nothing more than the great transverse bar (ἐπιβλήs) just spoken of. Construe τρεῖς τῶν ἄλλων (Μυρμιδόνων).—459. ἀπέβαινε (ἐπὶ χθόνα καὶ ἔστηκεν) ἐπὶ χθονί. Everywhere else, however, H. puts ἐπὶ χθόνα in this phrase.—462. πάλιν εἶσομαι (fut. of εἶμι), *redibo*. —464. ἀγαπάζειν, to treat in a friendly manner.—465. τύνη, see 5, 485.—466. ὑπὲρ . . ., in Latin, *per patrem*.—467. = συνορίνης.

471. ἰθύς, see 5, 849. — 472. ἐν, adv. = ἐνδοῦ.—473. = ἐκάθηνα

Γούς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα
στάς

χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
δεινάς, ἀνδροφόνους, αἷ οἱ πολέας κτάνον υἷας.

Ὡς δ' ὄτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὄστ' ἐνὶ
πάτρῃ

φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.

Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν·

Μνησαί πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τηλίκου, ὥσπερ ἐγών, ὀλοῦ ἐπὶ γήραος οὐδῶ.

Καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἑόντες
τείρουσ', οὐδέ τις ἐστὶν ἀρῆν καὶ λοιγὸν ἀμῦναι·
ἀλλ' ἦτοι κεῖνός γε, σέθεν ζώοντος ἀκούων,
χαίρει τ' ἐν θυμῶ, ἐπὶ τ' ἔλπεται ἤματα πάντα
ὄψεσθαι φίλον υἷον ἀπὸ Τροίηθε μολόντα.

Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖφθαι.

Πεντήκοντά μοι ἦσαν, ὄτ' ἦλυθον υἷες Ἀχαιῶν·
ἐννεακαίδεκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν,

τούς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.

Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
ὄς δέ μοι οἶος ἔην, εἶρυτο δὲ ἄστνυ καὶ αὐτούς,

τὸν σὺ πρῶην κτείνας, ἀμυνόμενον περὶ πάτρης,

Ἐκτορα· τοῦ νῦν εἶνεχ' ἰκάνω νῆας Ἀχαιῶν,

λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα.

Ἄλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,

ἔτλην δ' οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος,

ἀνδρὸς παιδοφόνιοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

15. See 444. — 480. ἄτη, see 28, and 2, 111, and 23, 84, sqq. —
sq. “This admirable speech of Priam has been regarded in
ages as a master-piece of pathetic eloquence.” *Dugas Montb.*
; translator gives some details of the numerous imitations of this
e.—487. ὥσπερ = ἡλίκος.—488. που, perchance.—496. ἰῆς =
; unius = ejusdem (see 66), of Hecuba.—497. γυναῖκες, the παλ-
αί. — 499. αὐτούς, the persons (themselves); here, the inhabit-
· Αὐτός, when opposed to the name of any thing or things, must
ranslated by the name of the person or persons meant. — 503. =
εο = αἰδοῦ, reverere. — 506. Many commentators explain the
sage, after the Scholiast, “to kiss the hand of the man who has

- 507 Ὡς φάτο· τῷ δ' ἄρα πατὴρ ὑφ' ἡμερον ὤρσε γόοιο·
 508 ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
 Τῷ δὲ μνησαμένω, ὁ μὲν Ἔκτορος ἀνδροφόνοιο,
 κλαῖ' ἀδινά, προπάρριθε ποδῶν Ἀχιλλῆος ἔλυσθεις·
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἔον πατέρ', ἄλλοτε δ' αὐτε
 512 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.
 Αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεύς,
 [καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἡμερος ἢ δ' ἀπὸ γυίων,]
 αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χειρὸς ἀνίστη,
 516 οἰκτεῖρων πολίων τε κάρη πολίων τε γένειον·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ἄ δεῖλ', ἧ δὴ πολλὰ κάκ' ἀνσχεο σὸν κατὰ θυμόν.
 Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 520 ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
 υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ θρόνου· ἄλγεα ἔ
 ἔμπης
 ἐν θυμῷ κατακεῖσθαι ἔασομεν, ἀχνύμενοί περ.
 524 Οὐ γάρ τις πρῆξις πέλεται κρουροῖο γόοιο.
 Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
 ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει
 528 δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἔρων·

slain my son." This is a double error; suppliants touched the *chin* of those whom they addressed, e. g. Thetis, addressing Zeus, 1, 501. This is what Priam does here, and the commentators I have spoken of offend both against the truth of ancient manners, and of Greek syntax. In fact, *ὀρέγεσθαι χεῖρα*, in the mid., cannot mean anything but to extend his hand, "admove *suam* manum ad os viri," and not "admove *manum* viri ad os (*suum*)." [Better, *ὀρέγ. στόμα ποτι χεῖρε* (*δυϊκῶς* Sch. *Vict.*) ἀνδρ. παιδ. *Ore admoveri manibus eiri ejus, qui filium occiderit*, Bth., Sptz. Cf. 478.] — 507. πατὴρ, on the subject of his father (Pelus), see 68.—510. ἔλυσθεις. *Κυλισθεις*, Sch. — 513. *Ἐμ* *τέρπω*, aor. 2 mid. with redupl. governing gen. on account of the particular meaning it has here, *to fill oneself with*. — 514. Rejected by Dionysius of Thrace and other critics, because *γυῖα*, i. e. the hands and the feet, have nothing to do here.—515. *χειρὸς*, by the hand; see 1, 197.—518. = ἀνίσχοιο = ἀνίσχον, *fm* ἀνέχομαι, *sustinuisti*.—522. = καθίζεο ἄρα.—524. πρῆξις. *Ἀνσις*, Sch. οὔτις πρῆξις πέλεται (= ἴστι), *nulla actio est*, means οὐδὲν πράττεται, ἀνύεται, *nihil agitur*: lamentation has no action, i. e. no valuable result; is of no avail. See also ver. 550.—525. ἐπικλώθειν, *adnere, nendo afferre, imponere*, to give, destined by the thread (of the Parca). See 209.—527. = κατακεῖνται. Compare with this myth that of Pandora in Hesiod (*Works and Days*, v. 94, sqq.).—528. Before *κακῶν*

- 9 ᾧ μὲν κ' ἀμμίξας δοίη Ζεὺς τερπικέραυνος,
 ἄλλοτε μὲν τε κακῶ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῶ.
 ᾧ δέ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκεν.
 2 καὶ ἐ κακῆ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει·
 φοιτᾷ δ', οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 Ὡς μὲν καὶ Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 6 ὄλβω τε πλούτῳ τε, ἀνασσε δὲ Μυρμιδόνεσιν·
 καὶ οἱ θνητῶ ἔοντι θεὰν ποίησαν ἄκοιτιν·
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔτι
 παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων.
 10 Ἄλλ' ἕνα παῖδα τέκεν παναώριον· οὐδέ νυ τόνγε
 γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
 ἤμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 14 ὅσπον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἔργει,
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλάσποντος ἀπείρων,
 τῶν σε, γέρον, πλούτῳ τε καὶ υἰάσι φασὶ κεκάσθαι.
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
 18 αἰεὶ τοι περὶ ἄστν μάχαι τ' ἀνδροκτασίαι τε·
 ἄνσχεο, μηδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν.
 Οὐ γάρ τι πρήξεις ἀπαχήμενος υἱὸς ἔηος,
 οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα.
 52 Τὸν δ' ἠμείβετ' ἔπειτα γέρον Πριάμος θεοειδής·
 Μῆ μέ πω ἐς θρόνον ἴζε, Διοτρεφές, ὄφρα κεν Ἐκτωρ

we must supply *ἕτερος μὲν*. *ἰάων*, *bonorum* (subst.), found only in the en. The nom. is probably *ἰαί* = *ἰεῖαι*, fm *ἰός*, *bonus* (adv. *εὖ*); the nom. has become a subst.: see note ver. 341.—529. = *ἀναμίξας*.—530. *κύρεται*. *Συντυγχάνει*, *ἐντυγχάνει*, *Sch.* (see 3, 23): to encounter; receives.—531. *διδόναι* with the gen. partitive, to give (something) of evil. *ἔθηκε*, *reddidit*, renders him.—532. *βούβρωστις*, properly, dog-like hunger; here, extreme distress, misery.—535. See 530.—539. = *κρειόντων*, i. e. *κρατούντων*, reigning, destined to reign.—540. *παναώριον*. *Παντελῶς ἄωρον ἀποθανούμενον*, *Sch.*—541. *κομίζω*, to care for; to *solace*; see 1, 594.—542. *κήδω*, like *κηδέω*, ver. 240.—544. *ἔσον*, *quantum*, relates to the men who inhabit these countries (*ἔσον ἀνθρώπων*), as may be seen by *τῶν* (*τούτων*) at ver. 546. *ἄνω*, *in alto*, on the high sea. *Μάκαρ* or *Μακαρεύς*, grandson of Zeus, or, as others say, a descendent of Helios, founded the city of Lesbos. *ἐντὸς ἔργει*, see 2, 616.—545. *καθύπερθε*, beyond the mountains.—549. See 518.—550. See 507, and 5, 24.—551. = *ἀναστήσεις*, thou wilt resuscitate. *πρὶν*, adv., *antea*, as 1, 29. *πάθῃσθα* (= *πάθῃς*), *thou wilt probably undergo*. On this sense of the subj. see 1, 262, and 6, 59. It is the thought “thou wilt rather die thyself,” that Achilles expresses with great delicacy.—553. *ὄφρα*, *dim.* *κῆραι* (subj.), a

- 554 κῆται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
 λῦσον, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
 556 πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ
 ἔλθοις
 σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας
 [αὐτόν τε ζῶειν καὶ ὄραν φάος Ἥελίοιο].
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 560 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
 Ἔκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε
 μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ Ἀλίοιο γέροντος.
 Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
 564 ὅττι θεῶν τίς σ' ἤγε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἤβῶν,
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ'
 ὀχῆας
 ῥεῖα μετοχλίσσειε θυράων ἡμετεράων·
 568 τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης·
 μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἔασω,
 καὶ ἰκέτην περ ἔοντα, Διὸς δ' ἀλίτωμαι ἐφετμάς.
 Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον, καὶ ἐπέιθετο μῦθψ.
 572 Πηλείδης δ' οἴκοιο, λέων ὦς, ἄλτο θύραζε,
 οὐκ οἶος· ἅμα τῷγε δύω θεράποντες ἔποντο,
 ἦρως Αὐτομέδων ἠδ' Ἄλκιμος, οὓς ῥα μάλιστα
 τί Ἀχιλλεύς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 576 Οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·
 καδ δ' ἐπὶ δίφρου εἶσαν· εὐξέστου δ' ἀπ' ἀπήνης
 ἦρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 580 Καδ δ' ἔλιπον δύο φάρε', εὐννητόν τε χιτῶνα,
 ὄφρα νέκυν πυκάσας δῶη οἴκόνδε φέρεσθαι.

correction of Hermann for κῆται. — 556. Fm ἀπονίνημι, *perfrui*. — 557. = εἶασας, which means here *dimisisti*, not *sivisti*. The poor line which follows (but should be rejected) shows that some interpreters wished to retain the meaning *sivisti* here. There are six ancient texts of H. in which it is not found. — 560. *Do not irritate me*. Achilles interrupts Priam with these words, lest the old man should say something to recall Patroclus, and kindle anew his anger against the murderer of his friend. See lines 568, 570, 584, sqq. — 563. σί, *de te*. — 566. φύλακοι, Ionic = φύλακες. ὀχεύς = κλείς and ἐπιβλής, ver. 455, 453. — 570. ἀλιταίνειν, to fail in, violate. — 577. καλήτωρ, απο τοῦ βοᾶν καὶ συγκαλεῖν τὸν ὄχλον, Sch. Below, ἀστυβοώτης, ver.

1 Δμῶας δ' ἐκκαλέσας, λούσαι κέλετ' ἀμφί τ' ἀλείψαι,
 νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἷόν·
 1 μὴ ὁ μὲν ἀχνυμένην κραδίη χόλον οὐκ ἐρύσαιτο,
 παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,
 καὶ ἐκατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.
 Τὸν δ' ἐπεὶ οὖν δμῶαί λούσαν καὶ χροῖσαν ἐλαίῳ,
 3 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
 αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰείρας,
 σὺν δ' ἔταροι ἦειραν ἐϋξέστην ἐπ' ἀπήνην.
 *Ωμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμησεν ἑταῖρον·
 2 Μῆ μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι,
 εἰν *Αἰδός περ ἐών, ὅτι *Εκτορα δίον ἔλυσα
 πατρὶ φίλῳ· ἐπεὶ οὗ μοι αἰεκέα δῶκεν ἄποινα.
 Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαί ὅσ' ἐπέοικεν.

Achilles begs Priam to take some refreshment. After the repast, Priam wishes to retire to rest. Achilles prepares him a couch under the portico. He grants a truce for the celebration of Hector's funeral.

16 Ἥ ῥα, καὶ ἐς κλισίην' πάλιν ἦϊε δίος Ἀχιλλεύς.
 *Ἐζετο δ' ἐν κλισίῳ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
 Υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὡς ἐκέλευες,
 10 κέϊται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοῖ φαινομένηφιν
 ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 Καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου,
 τῆπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 14 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἠβώοντες.
 Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
 χῳόμενος Νιόβη, τὰς δ' Ἄρτεμις ἰοχέαιρα,

11 ; ἠπύτης, 7, 384. — 584. ἐρύσαιτο, *retraheret*, = *reprimeret*, checked.—592. σκυδμαίνειν = *imperat*.—593. εἰν *Αἰδός (ἐν ἄδου), *er.* 160. — 594, 595. Many annotators and translators of H. have rashly proposed to omit these lines, as containing (according to them) a calculation equally unworthy of the poet and the hero. In the heroic times, the murder of a relation, even of a brother, *could be deemed*, and the surviving relations would have feared the vengeance if the gods had they not accepted reparation, when it could be deemed sufficient. See, for example, 9, 632, sqq. Thus those who see in this passage words dictated by a vile interest do not *realize* the ideas of antiquity — 595. ἀποδάσσομαι. Ἀπομερίσω, *Sch.*

598. τοίχου τοῦ ἑτέρου, gen. of place. See 9, 219.—602, sqq. See *H.* *Met.* vi. 146, sqq.—605. ἀπὸ βιοῦ, more picturesque than the active would be (*casus instrumentalis*): one sees the arrow *leave* the

- 607 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήψ'
 608 φῆ δοιὼ τεκέειν, ἧ δ' αὐτῇ γείνατο πολλούς·
 τῷ δ' ἄρα, καὶ δοιῷ περ' ἔόντ', ἀπὸ πάντας ὄλεσ-
 σαν.
 Οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 καταθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
 612 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 Ἴδ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.
 Νῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰοπόλοισιν,
 ἐν Σιπύλῳ, ὅθι φασὶ θεῶν ἔμμεναι εὐνάς
 616 Νυμφάων, αἶτ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,
 ἔνθα, λίθος περ' εἴουσα, θεῶν ἐκ κήδεα πέσσει.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραιέ,
 σίτου, ἔπειτά κεν αὐτε φίλον παῖδα κλαίοισθα,
 620 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.
 Ἴδ', καὶ ἀναΐξας οἶν ἄργυφον ὠκύς Ἀχιλλεύς
 σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἀμφεπον εὖ κατὰ
 κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως, πείραν τ' ὄβελοῖσιν,
 624 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σίτον ἐλών ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνειάθ' ἔτοιμα προκείμενα χεῖρας ἱαλλον.
 628 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὄσσοις ἔην οἶός τε· θεοῖσι γὰρ ἅντα ἐΰκει.

bow. As to the silver bow, see the note on 1, 37.—607. ἰσάσκετο, often compared himself.—608. ἔφη (ἐκείνην) τεκεῖν δοιῷ.—610. ἐννήμαρ, see the observation at ver. 107. = ἐκείντο.—611. = καταθάψαι. See the same construction at ver. 489. — 613. ἔκαμε, *fessa est*. — 616. There were several rivers of this name in Greece; the most celebrated is that which traverses Acarnania. But ancient authors affirm that there was no Acheloius in Lydia, round the mount or the city of Sipylus. For this reason they read here Ἀχελήϊον or Ἀχελήσιον; Lydia had indeed a river named Ἀχέλης, and a very old poet, Panyasis, mentions some Νύμφαι Ἀχελήτιδες. Before adopting such a change, however, we must remember that the face of these countries has more than once been changed by earthquakes; and also that the word Ἀχελώος passed very early into common use (see Æschylus and Pindar) as an appellative simply expressing *river-water*, which seems to indicate that this name applied to several rivers. ῥέεσθαι, to move with rapidity, to dance, *salutare* (= *salutare*, frequentative of *salire*). — 617. = ἐκ θεῶν, *divinitus, diis auctoribus*. πέσσει, *coquit, digests, devours*. — 621. ἄργυφος, like ἀργός, white; a pleasing colour and of

Αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.

Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,
τὸν πρότερος προσέειπε γέρον Πρίαμος θεοειδής·

Λέξον νῦν με τάχιστα, Διοτρεφές, ὄφρα κεν ἤδη
ὑπνω ὑπο γλυκερῶ ταρπώμεθα κοιμηθέντες.

Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν
ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·

ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.

Νῦν δὴ καὶ σίτου πασάμην, καὶ αἴθοπα οἶνον
λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην.

Ἦ ῥ', Ἀχιλλεύς δ' ἐτάροισιν ἰδὲ δμῶῃσι κέλευσε
δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ

πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.

Αἶ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·
αἴψα δ' ἄρα στορέσαν δοιῶ λέχε' ἐγκονέουσαι.

Τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μήτις Ἀχαιῶν
ἐνθάδ' ἐπέλθῃσιν βουλευφόρος, οἶτε μοι αἰεὶ

2 βουλὰς βουλεύουσι παρήμενοι, ἧ θέμις ἐστί·
τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,

αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται.

6 Ἀλλ' ἄγε μοι τόδε εἶπὲ καὶ ἀτρεκέως κατάλεξον,
ποσσῆμαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον,

ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.

od omen.—623, 624. See 1, 465—469.—630. “δσος relates to the
ze, ολος to the beauty.” *Theil.* ἄντα, in prose ἀντικρὺς, face to
ce.—635. λέγειν, to lay horizontally, to put to bed—German *legen* ;
tener in the mid., to go to rest.—641. πασάμην. Ἐγευσάμην, *Sch.*
-642. = κατὰ λαυκανίης ἔηκα, *per guttur demisi.*—644. See 238, and
d. 3, 399 ; 15, 5.—647. δάος, elsewhere δαῖδα (δαῖδα).—648. ἐγκο-
ίουσαι. Σπείδουσαι, *Sch.*—649. ἐπικερτομέων, rallying. The sar-
ism strikes, not Priam, but the Greek chiefs, the γέροντες. The
ery Achilles, a man of action, says to Priam, “Sleep outside ; if
ne of the chiefs saw thee in my abode, they would again hold endless
onsultations.” These words of Achilles have, moreover, caused in
riam’s mind a disquietude, which, developing itself still more in
leep, occasions the apparition, and the haste of his departure, ver.
85—688. — 650. λέξο (λέγσο), imper. aor. 2 mid. See 635.—652.
έμς may be rendered by *customary.* — 655. See 2, 380. — 657.

- 659 Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής
 660 Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἕκτορι δίῳ,
 ὧδέ κε μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 Οἴσθα γάρ, ὡς κατὰ ἄστνυ ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος· μάλα γὰρ Τρῶες δεδίασιν.
 664 Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
 τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινυτό τε λαός·
 ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιομεν,
 τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἶπερ ἀνάγκη.
 668 Τὸν δὲ αὐτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις·
 σχήσω γὰρ τόσσον πόλεμον χρόνον ὅσσον ἄνωγας.
 Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
 672 ἔλλαβε δεξιτερὴν, μήπως δείσει ἐνὶ θυμῷ.
 Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες.
 Αὐτὰρ Ἀχιλλεύς εὔδε μυχῷ κλισίης εὐπήκτου·
 676 τῷ δ' ἄρ Βρισηῖς παρελέξατο καλλιπάρης.

Hermès appears to Priam in a dream, reawakens his fears, and removes him far from the Grecian camp. At the cries of Cassandra all Troy rushes out to meet Hector's remains. Priam makes way through the crowd.

- Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 εὔδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνω·
 ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
 680 ὄρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα
 νηῶν ἐκπέμψειε, λαθὼν ἱεροῦς πυλαωρούς.
 Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
 ὦ γέρον, οὐ νύ τι σοίγε μέλει κακόν, οἶον ἔθ'
 εὔδεις

μέμονα, apparently 2 perf. of μένω, holds, by its meaning, to μένος (mens) and μενεαίνω, cogito, intendo, to think, intend.—658. τέως, during that time. ἐρύκω, to restrain (from the combat).—660. τάφος, the burial and all the funeral ceremonies, otherwise ταφή.—662. ἐέλμεθα. Εἰλούμεθα, συγκλειόμεθα, Sch.—663. ("Ὡστε) ἄξειν (αὐτήν).—664. "The same custom afterwards prevailed among the Romans, who therefore called the funeral games *novendiales ludi*. Horace (*Epod.* xvii. 48) says in the same sense *novendiales pulveres* to express the ashes that had just received sepulture." *Dugas Montib.*—665. = δαινύοιτο. — 670. Fm ἔχω, continere. — 673. πρόδομος = αἶθουσα. Compare the two passages of the *Od.* quoted at ver. 644.

677. See 2, 1. — 679. μάρπτω, to seize, take. — 681. So at 10, 56, φυλάκων ἱερὸν τέλος.—682. See 2, 20.—683. οἶον = ὅτι τοῖον

ἰδράσιν ἐν δηίοισιν, ἐπεὶ σ' εἶασεν Ἀχιλλεύς.
αἱ νῦν μὲν φίλον υἷον ἐλύσαο, πολλὰ δ' ἔδωκας·
ἴο δέ κε ζωῶ καὶ τρεῖς τόσα δοῖεν ἄποινα
αἶδες τοὶ μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων
νώη σ' Ἀτρείδης, γνώωσι δὲ πάντες Ἀχαιοί.
ᾠς ἔφατ'· ἔδδεισεν δ' ὁ γέρον, κήρυκα δ' ἀνίστη.
οἴσιν δ' Ἑρμείας ζεῦξ' ἵππους ἡμιόνους τε·
ἴμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις
ἔγνω.

Ἄλλ' ὅτε δὴ πόρον Ἴξον εὐρρέϊος ποταμοῖο,
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον.
Ἡὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν·
ἴ δ' εἰς ἄστυ ἔλων οἰμωγῇ τε στοναχῇ τε
ππους, ἡμίονοι δὲ νέκυν φέρον. Οὐδέ τις ἄλλος
γνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν·
ἴλλ' ἄρα Κασσάνδρῃ, ἰκέλη χρυσῇ Ἀφροδίτῃ,
Πέργαμον εἰσαναβᾶσα, φίλον πατέρ' εἰσενόησεν
ἵσταότ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην·
γὼν δ' ἄρ' ἐφ' ἡμιόνων ἴδε κείμενον ἐν λεχέεσσι·
κώκυσέν τ' ἄρ' ἔπειτα, γέγωνέ τε πᾶν κατὰ ἄστυ·
ᾠψεσθε, Τρῶες καὶ Τρωάδες, Ἔκτορ' ἰόντες,
εἴποτε καὶ ζῶντι μάχης ἐκ νοστήσαντι
χαίρετ'· ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε
δήμῳ.

ᾠς ἔφατ'· οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ,
οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἴκετο πένθος·
ἀγχοῦ δὲ ζύμβληντο πυλάων νεκρὸν ἄγοντι.
Πρῶται τόνγ' ἄλοχός τε φίλη καὶ πότνια μήτηρ
τιλλέσθην, ἐπ' ἄμαξαν εὐτροχὸν ἀΐξασαι,
ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.

84. εἶασεν. see 557.—688. = γνῶ, γνῶσι. — 692. = εὐρρέϊος, ὑρρέϊος.—693. Wanting in the three best MSS.—696. ἔλων, imp. ἔλαω, primitive of ἐλαύνω.—706. = ἰχαίρετε.—708. See 5, 892.—
= συνεβίβληντο. Συνέτυχον, ἀπήντησαν, Sch. πυλῶν de-
ls on ἀγχοῦ. — 711. The verbs τιλλεσθαι, to tear one's hair, τύ-
σθαι, κόπτεσθαι, to beat one's breast, properly denote outward
s of grief, but, the sign being taken for the thing signified, denote,
mplication, the grief itself; in which (virtually) transitive mean-
they govern an accus. indicating the object of grief; as in Latin
gere aliquem, and in French pleurer, both of which are, in them-
es, intransitive. — 712. Touching, raising their hands to their

- 713 Καί νύ κε δὴ πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα
 Ἔκτορα δακρυχέοντες ὀδύροντο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα·
 716 Εἴξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 ἄσσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.

The obsequies of Hector; lamentations of Andromache, Hecuba, and Helen. The funeral feast.

- Ὡς ἔφαθ'· οἱ δὲ διέστησαν, καὶ εἴξαν ἀπήνη.
 Οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 720 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς,
 θρήνων ἐξάρχους, οἷτε στονόεσσαν ἀοιδὴν **
 οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
 Τῆσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
 724 Ἔκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα·
 Ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην
 λείπεις ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὐτῶς,
 728 ἦβην ἴξεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται. Ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅστε μιν αὐτὴν
 ῥύσκει, ἔχεις δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα·
 αἱ δ' ἦτοι τάχα νηυσὶν ὀχθήσονται γλαφυρῆσι,

heads.—716. Lit., make *me* room for the mules to pass : *me* is redundant,—a construction by no means uncommon in Greek, and in other languages ; “ quid *mihī* Celsus agit ? ” *Hor.* So La Fontaine : “ Prends ton pic et romps-moi ce caillou qui te nuit.” (So ver. 749.)—717. ἄσσεσθε, you shall fill yourselves with.

720. τρητοῖς, see 3, 448.—721. θρήνων ἐξάρχους, *qui præeunt* or *præcinunt cantus lugubres*. The words which follow, οἷτε στονόεσσαν ἀοιδὴν, form but a portion of a clause. Heyne cuts out the line, regarding it as a mere gloss on the word ἀοιδούς. This opinion is hardly probable, as the style is, from the unusual expressions contained in the line, above that of an explanatory gloss. I quite agree with Spitzner, who believes either that a line is lost, which I have indicated by asterisks, or that we must read—

Θρήνοους (after five MSS.) ἐξάρχους ἢ δὲ στονόεσσαν ἀοιδὴν.

ἐξάρχους = ἐξάρχοντας, and thence governing the accus., *præcinentes luctuosa carmina*. . . . There are many instances of substs. and adjj. governing the verbs from the same root ; instances which prove that the Greeks found neither harshness nor difficulty in this mode of speech. So we find in Latin, *admirabundi speciem, celatum indagationes*.—725. ἀπώλεο αἰῶνος, *periisti a vitâ*, i. e. *perendo a vitâ separatus* &c. Compare with these *threni* those of 22, 429, sqq.—729. πέρσεται, *im* *πέρθω*, fut. mid. with pass. signif. ἐπίσκοπος, a guardian.—730. Frequentative imperf. of ῥύομαι, *tutari, defendere*. ἔχειν, to hold, here in

αὶ μὲν ἐγὼ μετὰ τῆσι· σὺ δ' αὖ, τέκος, ἢ ἐμοὶ αὐτῇ
ψεῖαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,

Θλεύων πρὸ ἄνακτος ἀμειλίχου· ἢ τις Ἀχαιῶν
ἰΐψει, χειρὸς ἐλών, ἀπὸ πύργου, λυγρὸν ὄλεθρον,
κωόμενος, ᾧ δὴ πού ἀδελφεὸν ἔκτανεν Ἔκτωρ,
ἢ πατέρ' ἢ καὶ υἷόν· ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
Ἐκτορος ἐν παλάμησιν ὕδαξ ἔλον ἄσπετον οὐδας.
Οὐ γὰρ μείλιχος ἔσκε πατήρ τεὸς ἐν δαΐ λυγρῇ
τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ.

Ἄρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
Ἐκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρὰ.
Οὐ γὰρ μοι θνήσκων λεχέων ἐκ χειρᾶς ὄρεξας
οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὔτε κεν αἰεὶ
μεμνήμην νύκτας τε καὶ ἡμέματα δακρυχέουσα.

Ὡς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.
Τῆσιν δ' αὖθ' Ἐκάβη ἀδινούῃ ἐξῆρχε γόοιο·

Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,
ἢ μὲν μοι ζῶός περ ἐών, φίλος ἦσθα θεοῖσιν·
οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτιό περ αἴση.
Ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὠκὺς Ἀχιλ-
λεὺς

ἰ πέρνασχ', ὄντιν' ἔλεσκε, πέρην ἄλὸς ἀτρυγέτιο,
ἔς Σάμον, ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσ-
σαν·

σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῷ,
πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάροιο,
δ Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὧς.
Νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισιν
κείσαι, τῷ ἴκελος ὄντ' ἀργυρότοξος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν.

ε sense of, sustain, protect. — 734. ἀναξ, here master, δεισπότης, ἄναξ.
us. πρὸ, coram. The following verse indicates the fate which the
the Astyanax really underwent. Euripides has made a very touching
ecture of it in his *Troades*.—735. λυγρὸν ὄλεθρον, an apposition qua-
yng the whole sentence.—741. See 17. 37.—744, sqq. See Plutarch,
nsolation to Apollonius. — 745. μεμνήμην, optat. — 752. πέρνασκε,
as in the habit of selling (as slaves).—753. Σάμον, Samothrace, see
k. The ancients explain ἀμιχθαλόεσσαν by ἀπρόσμικτον, inacces-
ble, inhospitable, which I believe very doubtful. — 755. ῥυστάζω,
α ῥύειν = ἐρύειν = ἔλκειν, to drag.—757. Fm ἔρση, Ion. ἔερση, see
er. 419.—758, sqq. i. e. to him who has been cut off by a sudden
eath. This is also the meaning concealed by the fable of Niobe and

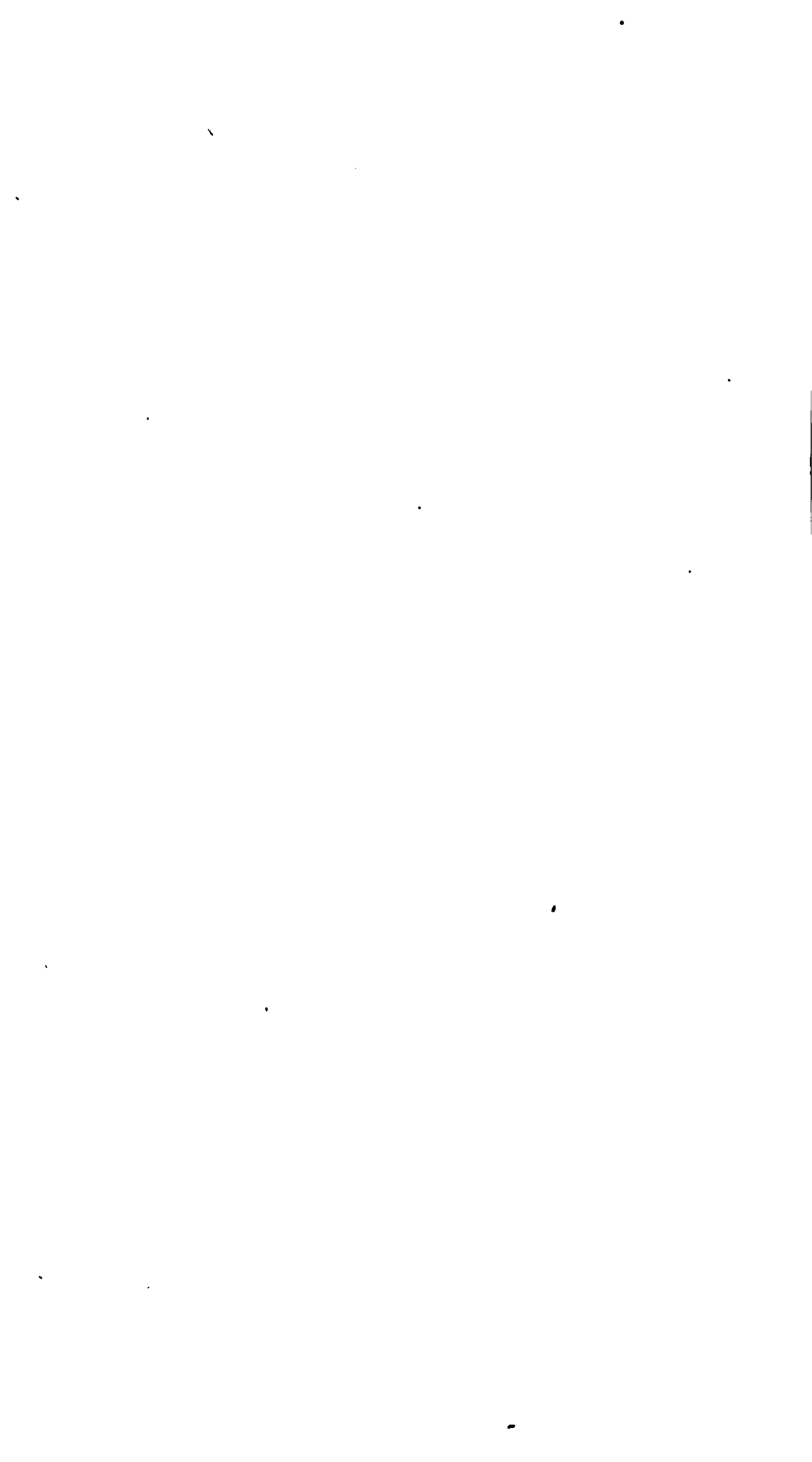
- 760 Ὡς ἔφατο κλαίουσα, γόον δ' ἀλίσστον ὄριενεν.
 Τῆσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·
 Ἐκτορ, ἐμῶ θυμῶ δαέρων πολὺ φίλτατε πάντων,
 ἦ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
 764 ὅς μ' ἄγαγε Τροίηνδ'· ὡς πρὶν ὤφελλον ὀλέσθαι!
 ἦδη γὰρ νῦν μοι τόδ' εἰκοστὸν ἔτος ἐστὶν
 ἐξ οὗ κεῖθεν ἔβην, καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐπω σευ ἄκουσα κακὸν ἔπος, οὐδ' ἀσύφηλον·
 768 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων, ἦ γαλόων, ἦ εἰνατέρων εὐπέπλων,
 ἦ ἐκυρή (ἐκυρὸς δέ, πατήρ ὤς, ἦπιος αἰεὶ),
 ἀλλὰ σὺ τόνγ' ἐπέεσσι παραιφάμενος κατέρυκες,
 772 σῆ τ' ἀγανοφροσύνη καὶ σοῖς ἀγανοῖς ἐπέεσσιν.
 Τῶ σέ θ' ἅμα κλαίω καὶ ἐμ' ἄμμορον, ἀχνυμένη κῆρ·
 οὐ γὰρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 ἦπιος οὐδὲ φίλος· πάντες δέ με πεφρίκασιν.
 776 Ὡς ἔφατο κλαίουσ' ἐπὶ δ' ἔστενε δῆμος ἀπείρων.
 Λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
 Ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῶ
 δείσητ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεὺς
 780 πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν,
 μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃ Ἡώς.
 Ὡς ἔφαθ'· οἱ δ' ὑπ' ἀμάχησιν βόας ἡμιόνους τε
 ζεύγνυσαν· αἶψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.
 784 Ἐννημαρ μὲν τρίγε ἀγίνεον ἄσπετον ὕλην·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος ἠώς,
 καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἐκτορα δακρυχέοντες,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
 788 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
 τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἐκτορος ἔγρευτο λαός·
 [αὐτὰρ ἐπεὶ ῥ' ἠγερθεν, ὀμηγερέες τ' ἐγένοντο,]
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἴνῳ
 792 πᾶσαν, ὀπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα

her children, 605, sqq.—768. ἐνίπτοι, see 2, 245 ; 5, 492.—769. See 6, 378, 383.—775. πεφρίκασιν, shudder, with the accus. of the object of dread ; just as in Latin *horrere* (an exact translation of φρίσσειν) may govern the accus. See 711. — 779. πυκινὸν λόχον, see 4, 392.—780. πέμπων, *dimittens me*. ἐπέτελλε is not = ὑπίσχετο, 'promised me.' It has its usual meaning, *injunctit, edixit*, he has given this order (to his people).—789. ἔγρευτο, see 2, 41.—790. Wanting in many MSS., and probably brought from 1, 57.—791. = κατίσβεισαν.

793 ὅστ' ἄρα λευκὰ λέγοντο κασίγνητοὶ θ' ἕταροί τε,
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.
 Καὶ τάγε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες
 796 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
 αἴψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν· αὐτὰρ ὕπερθε
 πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι·
 ῥίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἶατο πάντα,
 800 μὴ πρὶν ἐφορμηθεῖεν εὐκνήμιδες Ἀχαιοί.
 Χεύαντες δὲ τὸ σῆμα, πάλιν κίον· αὐτὰρ ἔπειτα
 εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
 δώμασιν ἐν Πριάμοιο, Διοτρεφέος βασιλῆος.
 Ὡς οἷγ' ἀμφίεπον τάφον Ἔκτορος ἵπποδάμοιο.

—792. ἐπέσχε, *obtinuit, occurrerat*.—794. See 2, 266. = κατελείβετο.—797. κάπετον. Ὀρυγμα, *Sch.*; grave.—798. *Instraverunt*.—799. ἔχεαν, see 6, 419. εἶατο, were placed. — 804. ἀμφίεπον. Περιεῖπον, *Sch.* See 2, 525. To this line, as the ingenious investigations of Welcker have proved, was attached the *Æthiopic* (Αἰθιοπία), one of the poems which formed part of the *Cycle*, or body of ancient Greek Epic poems. This poem celebrated the expeditions undertaken to succour Troy, by Queen Penthesilea and Memnon, king of *Æthiopia*. It commenced thus :


Ὡς οἷγ' ἀμφίεπον τάφον Ἔκτορος ἦλθε δ' Ἀμαζῶν
 Ἄρης θυγάτηρ μεγαλήτορος ἀνδροφόνοιο.



APPENDIX I.

LIST OF WORDS WITH DIGAMMA (*from Hartung*).

<p> <i>ἄγνυμι, frango</i> <i>ἄλις, satis</i> <i>ἀλῶναι, to be taken</i> <i>ἄναξ, king</i> <i>ἄπτειν, aptare</i> <i>ἄρνος, agni</i> <i>ἄστν, oppidum</i> <i>ἄαρ, ver</i> <i>ἔθειραι, mane</i> <i>ἔθνος, people, gens</i> <i>ἔπος, vox, with εἰπεῖν</i> <i>ἐκάς, secus</i> <i>εἷς, unus, with ἕκαστος, quisque</i> <i>ἐκῶν (willing =) willingly, ἕκητι,</i> <i>sponte</i> <i>ἔκυρος, socer</i> <i>εἴκοσι, viginti</i> <i>ἔδνα, nuptial gifts</i> <i>εἵλειν (ἔλσαι, ἀλῆναι), stipare,</i> <i>with οὔλος and οὔλαμός</i> <i>εἶρειν, serere</i> <i>ἔλδομαι or ἐέλδομαι</i> <i>ἐλεῖν, to take, ἔλωρ, booty</i> <i>ἐλίσσειν, volvere</i> <i>ἐλπῖς, hope, with ἔολπα</i> <i>ἔννυμι, induo, with ἐσθής, vestis</i> <i>ἔοικα, I am like, ἕκελος, like</i> </p>	<p> <i>ἔργον, work, ἔρδω or ἔργω</i> <i>εἶργω, arceo, ἔρκος, fence</i> <i>ἔρειν (fut.), say</i> <i>ἔρύω, serco</i> <i>ἔσπερος, vesper</i> <i>ἔτης, socius</i> <i>ἐτώσιος, ἔτος, in vain</i> <i>ἠδύς, suavis, ἠδομαι, gaudeo</i> <i>ἠθος, custom</i> <i>ἠκα, gently</i> <i>ἠνοψ, glittering</i> <i>ἠρα φέρειν, to bring what is plea-</i> <i>sant</i> <i>Ἥρη, Héré (Juno)</i> <i>ἠχή, sound</i> <i>ἰαχή, cry, shout</i> <i>ἰδεῖν, videre, with εἶδος, οἶδα</i> <i>Ἴλιος, Ilium (Troy)</i> <i>ἰον, viola</i> <i>ἶς, vis, with ἶφι</i> <i>ἴσος, equal</i> <i>Ἴρις, Iris</i> <i>ἴτυς, fellow of a wheel</i> <i>οἶκος (vicus), house</i> <i>οἶνος, vinum</i> <i>οὐ, οἶ, ἔ, sui, sibi, se, ἕος or ὄς,</i> <i>suus, ἔθεν, ex se, ὠλξ, sulcus.</i> </p>
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 In some of these words, the digamma appears to be wanting in some passages. We must explain this either by considering it a *movable* letter, as the initial consonant in *γαῖα = αἶα* ; *μία = ἰα* ; *λείβω = εἶβω* ; *σῦς = ὕς* ; or that it was so weakened, that its force was reduced to that of a breathing (*Hartung*).

APPENDIX II.

HOMERIC SUBSTANTIVES WITH SOME PECULIARITY.

∞ denotes that the form to which it is prefixed is a *collateral form* that is either actually found, or (if enclosed in crotchets) *implied* by some existing case.

ἀγορή, *assembly*. ∞ ἡ ἄγυρις.

Ἄϊδης, *orcus*. ∞ [Ἄϊς.] G. Ἄϊδᾶο and Ἄϊδος. ∞ Ἄϊδωνεύς.

Αἰθίοψ, an *Ethiopian*. ∞ Αἰθιοπέυς. Acc. pl. Αἰθιοπῆας.

ἄκραι, *heights*. ∞ [ἄκρις.] N. pl. ἄκριες (Hymn. Cer. 383). Acc. ἄκριας (for the convenience of coming into the fourth foot).

ἀλκή, *strength*. ∞ [ἀλξ.] D. ἀλκί (especially in ἀλκί πεποιθώς); also ἀλκῆ.

ἄλφιτον, *barley-meal*. ∞ τὸ ἄλφι; perhaps G. τοσ, like μέλι.

ἀνδράποδον, *estate*. ∞ [ἀνδραπους]; in dat. pl. ἀνδραπόδεσσι.

ἄορ, τό, *sword*. Acc. pl. ἄορας.

Ἄρης, *Mars*.

N.	Ἄρης,	Ἄρηος,	Ἄρεος,
G.		Ἄρηϊ,	Ἄρει,
D.	Ἄρη,	Ἄρηα,	
Acc.	Ἄρην,	{ Ἄρες,	
V.		{ Ἄρες,	

ἄρνες, οἱ, *lambs*. ∞ ἀρνειός.

Sing.	N.	.....	ἀρνειός (orig. adj.)
	G.	.....	ἀρνειοῦ,
	D.	.....	ἀρνειῶ,
Dual.	Acc.	ἄρνα,	ἀρνειόν.
	Acc.	ἄρνε,	
Plur.	N.	ἄρνες,	.....
	G.	ἀρνῶν,	ἀρνειῶν,
	D.	ἄρνεσσιν,	ἀρνειοῖς,
	Acc.	ἄρνας.	ἀρνειούς.

ἀστήρ, *star*; acc. ἀστέρα. ∞ [ἄστρον]; in N. pl. ἄστρα.

αὐλή, *court*. ∞ [αὐλις]; Acc. αὐλιν and αὐλήν.

ἀϋτμή, *breath*; *blast*. ∞ [ἀϋτμήν, ἔνος]; Acc. ἀϋτμένα.

βίος, *life*; *livelihood*. ∞ ἡ βιοτή. ∞ ἡ βιότης, τητος, Hymn. 6, 10.

γέλωσ (ὁ, *laughter*). ∞ [γέλος.] Dat. γέλῳ, and the Acc. γέλον, but with the various reading γέλω. Acc. γέλων.

If γέλω is the right reading, then γέλωσ, like ἰδρώσ, *sweat*, drops the τ, and contracts γέλωϊ, γέλῳ; γέλωα, γέλω; as D. ἰδρῶ, Acc. ἰδρῶ.

γόνυ, τό, *knee*.

SINGULAR.	DUAL.	PLURAL.
γόνυ,	N. Acc.	N. γοῦνα, γούνατα,
γουνός, γούνατος,		G. γούνων,
.....		D. γούνεσσι, { γούνασι,
γόνυ.		Acc. γοῦνα, γούνατα.

ἰς, *old woman*: is sometimes monosyllabic, sometimes not; and some cases are only from ω γραῖα.

N. γρηῦς, γρηῦς. G. γραίης. D. γρηῖ. Acc. γραῖαν.
V. γρηῦ, or γρηῦ.

, ἦ, *δαιτός, meal, banquet*. ω δαίτη and δαιτύς.

N. δαίς, δαῖτες,
G. δαιτός, δαίτης, δαιτύος, δαιτῶν,
D. δαιτί, δαίτησι,
Acc. δαῖτα, δαίτην, δαῖτας.

ρυ, τό, *tear*: hence δάκρυσσι; and ω τὸ δάκρυνον.

ῖ, *fear*. Nom. Acc. δέος, Gen. (δέεος) δείους. Compare σπέος, G. σπειούς. These are the only genitives in *ευς* in the Homeric dialect.

μα, τό, *ατος, fetter*; ω ὁ δεσμός.

υ, τό, *spear*.

SINGULAR.	DUAL.	PLURAL.
.δόρυ,	N. Acc. δοῦρε.	N. δοῦρα, δούρατα,
δουρός, δούρατος,		G. δούρων,
δουρί, δούρατι,		D. δοίρεισσι, δούρασι,
c. δόρυ.		Acc. δοῦρα. δούρατα.

μα, τό, *house*; with ω ὁ δόμος; and the abridged form, δῶ (τό)¹.
ον. See εὔς in list of adjectives.

ρος, τό, *spear*. ω ἡ ἐγχείη.

γίς, ἦ, *food, meat* (only in Gen.). ω ἡ ἔδωδή and τὸ εἶδαρ.

ος, τό, *wool*. ω τὸ εἶριον and ἔριον.

πῖς, ἦ, *hope*. ω ἡ ἐλπωρή.

υρ, τό, *prey, booty*. ω τὸ ἐλώριον.

κος, τό, *fence, hedge, wall*. ω τὸ ἐρκίον.

ος, ὁ, *desire, love*: whence ἐρωτος (comp. Hymn to Hermes, 449).
 ω ἔρος; whence Acc. ἔρον.

γός, ὁ, *cross-bar; yoke* (Hymn 4, 217). ω τὸ ζυγόν.

ἡρη, *day*. ω τὸ ἡμαρ.

ῖοχος, *charioteer*. ω ἡνιοχεύς. G. ἦος.

ια, a defective Accus. (*gratification, kind service*).

. Ἑρακλῆς (Hes. 8. 318), G. Ἑρακλήος, D. Ἑρακλήϊ, Acc. Ἑρακλήα, Ἑρακλία (Hes. 1, 448).

ά, ἦ, *goddess*. ω ἡ θεός. and in pl. also θέαιναι.

μῖς (θέμιδος, θέμιτος) takes for the strengthening of its weak syllable σ before τ: θέμιστος, θέμιστι, θέμιστα, θέμιστες, θέμιστας.

¹ It is incorrect to consider such forms as arbitrarily abbreviated by the ancient poets from forms in use, since they are rather remnants of the old language before it was analogically polished; more perfect forms were subsequently adopted in lieu of them. *Buttmann*.

θήρ, ὁ, *wild beast*. ∞ τὸ θηρίον.

θηρητήρ, ὁ, *hunter*. ∞ [θηρήτωρ.] Acc. pl. θηρήτορας.

θύρη, ἡ, *door*. ∞ ὁ θυρεός, *door-stone*. ∞ τὰ θύρετρα (only in pl.).

ιδρώς, ὠτος, ὁ, *sweat*; has D. ιδρῶ for ιδρῶτι, and Acc. ιδρῶ for ιδρῶτα.

ἰητρός, ὁ, *physician*. ∞ ὁ ἰητήρ.

ἰός, ὁ, *arrow*; has in pl. ἰοί and ἰά.

ἴχνος, τό, *footstep*; *trace*. ∞ τὸ ἴχνιον.

ἰχώρ, *ichor* (the quasi-blood of the gods), has Acc. ἰχῶ (for ἰχῶρα).

ἰωκή, ἡ, *the battle-din*. ∞ [ἰωξ.] Acc. ἰῶκα.

κάρ, τό, *head*, with the formal syllables ατ and ητ, *καρατ*, *καρητ*; from the former come *κρατ* by the ejection, and *κραατ* by the transposition, of α; from the latter comes the Nom. *κάρη* by the abjection of τ; whence by a new addition of ατ, *καρηατ*, and of ν, *καρην*, which gives *κάρηνον*.

Roots,	καρατ-,	κρατ-,	κραατ-,	καρητ-,	καρηατ-,	καρην-,
N.	.....	.....	.....	κάρη,	.....	.....
G.	.....	κρατός,	κράατος,	κάρητος,	καρήατος	.....
D.	.....	κρατί,	κράατι,	κάρητι,	καρήατι,	.....
Acc.	.....	κράτα,	.....	κάρη,	.....	.....

PLURAL.

N.	κάρᾱ,	.....	.....	.....	καρήατα,	καρηνα,
G.	.....	κράτων,	.....	.....	.....	καρήνων,
D.	.....	κρασίν,	.....	.....	.....	.....
Acc.	.....	.....	κράατα,	.....	.....	κάρηνα.

κέλευθος, ἡ, *way*: has in pl. also τὰ κέλευθα; κέλευθοι.

κλάδος, ὁ, *young branch*; *slip*. ∞ [κλας.] D. κλαδί, D. pl. κλάδιαι.

κλισίη, ἡ, *tent*. ∞ τὸ κλίσιον.

κοίτη, ἡ, *couch*; *bed*. ∞ ὁ κοῖτος.

κονίη, ἡ, *dust*. ∞ ἡ κόνις and ὁ κονίσαλος (ἰ).

κρίθαι, *barley*. ∞ τὸ κρῖ. (See note on δῶμα.)

κρόκη, *woof*. ∞ [κροξ.] Acc. κρόκα.

κυκεών, ὠνος, ὁ, *mixed potion*; drops ν in Acc. κυκεῶ for κυκεῶνα.—
κυκειῶ.

κύκλος, ὁ, *circle*: pl. also τὰ κύκλα.

λέων, ὁ, *lion*. ∞ ὁ λῖς. It has also a dat. pl. λείουσι.

ληϊστήρ, ὁ, *pirate*. ∞ [ληϊστωρ], pl. ληϊστορες.

λίπα, an old subst. neuter (*oil, grease, fat*, Hippocrates), for which we also find λίπας. The Dat. λίπαϊ, λίπα, was, according to Buttman, shortened in pronunciation, and sounded again like λίπᾶ, particularly in the expression λίπα ἀλείφεισθαι, *to anoint oneself with oil*. To this belongs also Homer's λίπ' ἐλαίῳ, which may be considered as the Dat. of λίπα ἐλαιον (*olive oil*). [But see λίπα in list of adverbs.]

λίτι, λίτα, Dat. and Acc. of a Nom. which is wanting (*fine linen*).

μάστιξ, ἡ, ἰγος, *whip, scourge*. ∞ [μάστις.] D. μάστῖ, Acc. μάστιν.

Μελάνθιος. ∞ Μελανθεύς. e. g. -εῦ.

μέτωπον, τό, *forehead*. ∞ τὸ μετώπιον.

μηρός, ὁ, *thigh*; pl. μηρία and μῆρα = *'parts out out of the thighs and reserved for sacrifice.'* μῆρα always apostrophized: μῆρ' ἐκείη.

ὄ, *corpse*. ∞ ὁ νεκρός. ∞ pl. νεκάδες, *heaps of dead*.

τό, *cloud*. ∞ ἡ νεφέλη.

ship, has a double root, να (*navis*) and νε ; thus :

Γ.	νηῦς,		νηες,	νέες,	
Δ.	νηός,	νεός,	νηῶν,	νεῶν,	ναῦφιν,
Ε.	νηί,		{ νηυσί,	νέεσσιν,	ναῦφιν,
			{ νήεσσ',		
Λεε.	νηῆα,	νηῆα,	νηῆας,	νηῆας.	

Obs. In *compounds* ναυσί appears ; as, Ναυσικάα, ναυσικλυτός, *sheep*.

N.	ὄϊς,	Pl. N.	ὄϊες,
G.	ὄϊος, οἴος,	G.	ὄϊων, οἴων.
D.	· · ·	D.	{ ὄϊεσσιν,
Acc.	ὄϊν.		{ οἴεσσιν,
			{ ὄϊεσσιν,
		Acc.	ὄϊς.

ος, ὄ, *dream*. ∞ τὸ ὄνειρον. τὸ ὄναρ (of which no other cases are found), and pl. τὰ ὄνειρατα.

, Nom. and Acc. (*eyes*), is a dual only ; it makes the Gen. and Dat. after the second decl. in a pl. form : ὄσσων, ὄσσοις, ὄσσοισιν. τό, *ear* (contracted from τὸ ὄας).

N.	· · · ·	οὔατα,
G.	οὔατος,	· · · ·
D.	· · · ·	{ οὔασι,
		{ ὤσιν (from ὄασι).
Acc.	οὔς,	οὔατα.

The contraction of oa into ω is shown also in ὠτώεις (ὄατοεις), whence ὠτώεντα.

(from obsol. ὄπτω, *I see*) appears in composition in a great variety of forms : οψ ; οπα (for οπης) ; οπος ; ωπος ; ωψ ; ωκης ; οπη ; ωπη ; οπης. Compare ἤνοψ, *glittering* ; εὔρυνόπα, *far-seeing* ; χαροπός, *glad-eyed* ; *bright-eyed* ; Κύκλωψ ; στενωπός, *narrows* ; κυνώπης, *dog-faced*, *impudent* ; στεροπή, *lightning* ; περιωπή a *look-out*, *watch-tower* ; παρθενοπίπης, *maiden-ogler*, *seducer*. Observe also, adv. ἀνοπαῖα, *without being observed*.

Πάτροκλος,	|	Acc.	Πάτροκλον,	Πατροκλήα,
Πατρόκλου, οιο, Πατροκλήος,		V.	Πάτροκλε,	Πατρόκλεις.
Πατρόκλω,				

The form Πατρόκλεις is from Πατρόκλειες, from the root κλει with double ε ; hence it belongs to the 3rd decl., with the obsolete Nom. Πατροκλής, like Σοφοκλής, Περικλής, &c.

λεια, ἡ, *dove*. ∞ [πελειας], in pl. πελειάδες.

ιδόν, τό, *blade of oar* ; *rudder*. ∞ τὸ πηδάλιον, *rudder*.

ηθύς, ἡ, *multitude* : has sometimes D. πληθυῖ, sometimes (∞ πληθος) πληθειῖ and πλήθει.

ιθή, *longing desire*. ∞ ὁ πόθος.

ίλις. ∞ πτόλις, τὸ πτολίεθρον.

ιλίτης, ὁ, *citizen*. ∞ ὁ πολιήτης.

πότον, τό, *drink*. ∞ [ποτής] : in ποτήτος.

ρόσωπον (τό, *face*), ∞ pl. Ἐπίε προσώπατα, προσώπασιν. Compare ὄνειρον.

Πυθών, has Acc. Πυθῶ for Πυθῶνα in Πυθῶδ' ἐρχομένην.

Σιδονίη, *Sidon*. ∞ Σιδών.

Σιδόνιοι, *Sidonians*. ∞ Σιδόνες.

σκῆπτρον, τό, *scaptræ*. ∞ τὸ σκηπάνιον.

σκύμνος, ὁ, *any young animal*; *purpy, whelp, cub*. ∞ ὁ σκύλαξ.

[Döderlein says: σκύμνος = nihil nisi pullos significat, in cubi: adhuc retentos, a cubando nominatos. Contra σκύλακες α κλάξαι, κλάζειν (*latrare*) dicti sunt, proprieque de *canum* usurpantur.]

σπέος¹, τό, *case*.

N. σπέος,

G. σπέιους,

D. σπῆϊ

Acc. σπέος, σπέϊος.

Pl. N.

G. σπέϊων,

D. { σπέισσι,
σπήεσσι.

σταγών, *drop*. ∞ [σταξ], αὶ στάγες for σταγόνες (Apol. Rhod.).

τέλσον, τό, *boundary*. ∞ τὸ τέλος, *end*.

υῖός, *son*.

	(υῖ)	(υῖ)	(υῖε)	
N.	υῖός,			
G.	υῖού,	υῖος,	υῖέος,	
D.		υῖι,	υῖέϊ,	υῖέϊ,
Acc.	υῖόν,	υῖα,	υῖέα.	

DUAL.

N. Acc.

υῖε.

PLURAL.

N.		υῖες,	υῖέες,	υῖέϊς,
G.	υῖῶν,		υῖέων,	
D.	υῖοῖσιν,	υῖάσι,		
Acc.	υῖούς,	υῖας,	υῖέας,	
V.		υῖες,	υῖέϊς.	

ὑπόσχεσις, ἡ, *promise*. ∞ ἡ [ὑποσχεσίη], from which comes Dat. pl. ὑποσχεσίησι.

ὑσμίνη, *battle*. ∞ [ὑσμις], D. ὑσμῖνι and ὑσμίνῃ.

φειδώ, ἡ, *savingness, thrift, economy*. ∞ ἡ φειδώλη.

φήμη, ἡ, *prophetic voice*. ∞ ἡ φῆμις, *discourse, rumour*.

φθογγή, ἡ, *voice*. ∞ ὁ φθόγγος.

φυγή, ἡ, *flight*. ἡ φύξις and ἡ φύζα.

φύλαξ, ὁ, *guard, sentinel*. ∞ [φυλακος], e. g. Acc. pl. φυλάκους, φυλακοῖς, &c. (Aristarch.) ∞ φυλακτήρ.

χρέος, τό, *need*. ∞ χρεῖος.

χροιή, ἡ, *skin; the body*. ∞ ὁ χρώς, Gen. χροός and χρωτός.

¹ From the root σπεε (from σπελε, σπελα, comp. *spelunca*) εε is combined into η in σπῆϊ and σπήεσσι, the one ε is dropped in σπέισσι (where σπῆσι would be more analogous), and ε is extended into ει in σπέιους, from σπε-εος, σπέιους, σπέιους. *Thiersch*.

APPENDIX III.

HOMERIC ADJECTIVES WITH TWO FORMS.

ἰπύς, -εῖα, ὑ, *high*. ∞ αἰπός (in αἰπήν, Acc. sing. fem., Od. 3, 130);
αἰπεινός, αἰπήεις.

κάμας, *untiring*. ∞ ἀκάματος.

αργής, *white*, has ἀργέτος, ἀργέτι, for ἀργήτος, ἀργήτι.

πιβῶλαξ, *rich-soiled, fertile*. ∞ ἐρίβωλος.

οἰήρος, *faithfully attached, loving*. ∞ ἐριήρης.

βιούνης, *luck-bringing*. ∞ ἐριούνιος.

εὐεργής, *well-made*. ∞ εὐεργός, *treating well, kind, helping*.

ἑξέστος, *well-polished*. Sometimes *common*, sometimes fem. εὐξέστη.

εὐπατέρεια, *daughter of a noble sire*. εὐπάτηρ would form regularly εὐπάτειρα, which is extended into εὐπατέρεια for the sake of the rhythm.

εὐήροος, *fair-flowing*. ∞ εὐρήρης and εὐρήειτης.

εὐρύς, *broad, wide*: has sometimes εα for υν in Acc.—εὐρέα πόντον.

εὖς, *good*.—Forms of εὖς:

N. εὖς, εὐ and εὔ, both adverbial.

εὖς, ἤε, only in μένος ἤε, and in compounds.

G. ἐῆος in υἰός ἐῆος. Others read ἐοῖο.

D. . . .

Acc. εὖν in υἰὸν εὖν.

ἤεον.

a. Ἐῆος still stands in Il. 19, 342. Od. 15, 450. 14, 505; and in these places has arisen from εὖς, as βασιλῆος, from βασιλεύς, &c.; on the other hand it has been exchanged for ἐῆος, from the pretended εὖς, *suus*, for ἐός, in Il. 1, 393. 14, 9. So also Il. 15, 138. 24, 422. 550, in which the meaning of the second person is ascribed to ἐῆος. It is better to introduce ἐῆος universally; and, where the pronoun is required, to consider it as a representative of the pronoun, as is the case with φίλος in similar passages. *Thiersch*.

b. ἑάων, comes (according to Buttmann) from ∞ ἐος, N. pl. εἶα: ἄων being the original Gen. of neut. pl.—Döderlein and Kühner prefer supplying δόσεων ('of good gifts'). Bekker prints ἑάων.

εὐτειχέος, *well-walled*. ∞ εὐτειχής.

εὐς, *sweet*. Fem. ἠδεῖα: but also ἠδύς *common*¹.

¹ That is, masc. and fem.

ἠλεός, *astray, distracted* [r. ἀλε- in ἀλεύω, *to withdraw, keep far away*].
φρένας ἠλεέ; and ἠλός in φρένας ἠλέ.

θαλερός, *blooming, young, copious*. A fem. θάλεια [irreg. for θαλεία];
occurs Il. 7, 475.

θαμέες (only in plur.), *thick, close*. Pl. fem. θαμειαί, θαμειάς, with
irreg. accent.

θῆλυς, *female*. Fem. θήλεια [irreg. for θηλεία], and also θῆλως
common.

ἴφθιμος, *mighty, noble*. Sometimes common; sometimes with regular
fem.

καλός, *beautiful*. ∞ κάλλιμος.

κενός, *empty*. ∞ κεινός and κενεός.

λαῖνος, *of stone*. ∞ λαῖνεος.

λιγύς, *clear* (of sound). ∞ λιγυρός. Fem. λίγεια [irreg. for λιγεία].

λίσ, *smooth*. Fem. Od. 12, 64: also ∞ λισσός in λισσή.

λυγρός, *mournful*. ∞ λευγαλέος and λοίγιος.

μακρός, *long*. ∞ μακεδνός.

μειλίχος, *gentle, friendly*. ∞ μειλίχιος.

πάννυχος, *all night long*. ∞ παννύχιος.

πελώριος, *huge*. ∞ πέλωρος.

πικρός, *bitter*. Sometimes common; sometimes regular fem.

πίων, *fat*. Irreg. fem. πίειρα [from root πιερ, which is preserved in
πίγερ; the notions of *fatness* and *sluggishness* being nearly con-
nected. T.].

πολιός, *gray*. Sometimes common; sometimes regular fem.

πολύδακρυς, *tearful*. ∞ πολυδάκρυτος, *much-beckailed*.

πολύρρην, *rich in flocks*. ∞ πολύρρηνος.

πολύς (∞ πολλός).

SING.

	Masc.	Neut.	Fem.	Masc.	Neut.
N.	πολλός,	πολλόν,	πολλή,	πολύς,	πολύ,
G.			πολλῆς,	πολύς,	πολύ,
D.	πολλῶ,		πολλῆ,		
Acc.	πολλόν,	πολλόν,	πολλήν ¹ ,	πολύν,	πολύν.

PLURAL.

N.	πολλοί,	πολλά,	πολλαί,	πολέες,	
G.	πολλῶν,		πολλάων,	πολείς,	
D.	πολλοῖσιν, σι,		πολλῆσιν, σι,	πολέσιν, σι,	
Acc.	πολλούς,	πολλά,	πολλάς,	πολέσσι, σσ',	
				πολέεσσιν, σσι, σσ',	
				πολλέας,	
				πολλεῖς.	

(Wolf reads πολέας, no where πολλεῖς.)

¹ Also πολύν, in πολύν ἐφ' ὑγρήν.

πολύτλας, *having borne much, much enduring.* ∞ πολύτλητος, πολυτλήμων.

πολύφορβος, *feeding many.* Sometimes common; sometimes with reg. fem.

πρέσβυς, *old*; f. πρέσβειρα, *august*; and πρέσβα, Nom. and Voc.

πρόφρων, *with ready mind.* Sometimes common; sometimes with fem. πρόφρασσα¹.

πολίπορθος, *city-destroying.* ∞ πολιπόρθιος.

πυκινός, *strong-minded, acute.* ∞ πυκνός, πευκάλιμος. See in App. V.

σμερδαλίος, *dreadful to behold, terrific.* ∞ σμερδνός.

ταλασίφρων, *stout-hearted,* has in the Acc. ταλασίφρονα and ταλάφρονα.

ταρφής, *thick, frequent.* Pl. ταρφέες, but ταρφσαιί with irreg. accent.

τροφίοις, *well-fed, large, &c.* [r. τρεφ.] ∞ τρόφις² in τρόφι κῦμα, *a huge, swollen wave.*—Perhaps τρόφι, like λίς, is the simple root used adjectively, without sign of inflection: to be compared with the substantives κρῖ, ἄλφι, δῶ.

ὑστάτιος, *the last*; also ὕστατος. [The Homeric forms πύματος and δεύτερος have the same meaning.]

ὑψιπετής, *high-flying.* ∞ ὑψιπετήεις.

φαιδιμόεις, *splendid, famous.* ∞ φαιδιμος.

φοινός, *blood-red.* ∞ φοίνιος, φοινήεις.

¹ Analogous to the developed form προφράζουσα. Thiersch.

² Pl. τρόφιες (Her. β, 4, 9).

APPENDIX IV.

LIST OF HOMERIC ADVERBS AND ADVERBIAL PHRASES.

ADVERBS, as the signs of simple conceptions, have, unless they arise from words already formed, the root pure, or with only a slight addition, as λίπα, ὄχα. Others are composed of the roots and adverbial syllables θα, θεν, θον, δις, &c., or prepositions: δη-θά, χαμά-δις, πρόχην, ἀπόνοσφι, or spring from forms already produced, as ἐγρηγορτίς, ἀνιδρωτί. (Thiersch.)

ἄγε δῆ (= age dum), *come! come now!*

ἄγρει, *come! quick!* (like ἄγε.) Once ἀγρεῖτε occurs. Imperat. of ἀγρέω, *to take.*

ἀγχίμολον (neut. adj.), *near, close* (e. g. μετ' αὐτόν, *close behind him*; or, of time, *soon after him*). ἄγχι, *near*; μολ- r. of μολεῖν, *to come or go.*

ἀεὶ, αἰεὶ, αἰέν, *always*: as in composition, e. g. ἀενάοντα, *ever-flowing.*

ἀέκητι, *against the will*; often with gen. σεῦ, θεῶν, &c. (a priv. ἐκ- r. of ἐκών, *willing*.) Compare ἔκητι.

ἀθέει, *without the aid of a god* (a priv., θεός, *God*).

αἰ = εἰ, *if*. (1) in the combinations αἰ κε (= εἰάν) and αἰ γάρ, *utinam* [it is then *accented*]. Also (2) as dependent interrog. αἰ κε (*if perchance*) after verbs of seeing, proving, &c.

αἰθε = εἰθε (*utinam*), *oh that! would that!*

αἰψα, *quickly, quick* (λ thrown away from λαιψ- in λαιψηρός, *nimble*).

ἀκήν, *voicelessly, silently*. ἀκήν γενέσθαι σιωπῆ. Δ) Thiersch makes it an adv. from a privative and r. καν, κεν, in *can-o con-centus*. Β) Buttman supposes adj. ἄκαος (= *non hiscens*), '*silent*,' from α, χάειν, χάινειν, *hiscere*, χ having passed into κ. This accounts for the three forms (1) ἀκά in Pindar = ἄκαα neut. pl., or ἀκάα dat. sing. fem. (2) ἀκήν = ἀκάαν. Ion. ἀκήν, ἀκήν. (3) ἀκέων = ἄκαον, after the analogy of ἴλαον, ἴλεων. The difference of accent is no more than we see in διχῆ and δίχα. ἀκέων, being often used as predicate with a subject in nom. masc., came to be *considered* and inflected as a participle. Hence ἀκίουσα, ἀκίοντε.

ἄλλυδις (r. ἄλλο-, Æol. ἄλλυ-), *elsewhither*; in ἄλλυδις ἄλλος, *one hither, another thither*.

ἄμαρτῆ (ἄμα, *together*; ἀρ- r. of ἄρω, ἄρτιος. Some write ἄμαρτῆ, ἄμαρτή: others read ὄμαρτῆ), *together, at the same time, at once*.

ἀμογητί, *without toil or effort* (a priv. μογ- μογε- in μογέω, *to toil*; μόγος, μόγις).

ν, *from some place or other.* (ἀμός, obsol. = 'one,' 'any one,' in οὐδ-αμοῖ, &c.)

σ (ἄμα, Æol. ἄμυ-, and δις), 'at the same time;' but more commonly of *place*, 'together.'

(ἀμφί, as μέχρι and μέχρις : but principally used adverbially) :

(1) *on both sides, around.* (2) *apart, asunder, separately,* in ἀμφίς ἔχειν, ἀμφίς φράζεσθαι (*to think separately; to differ in opinion*), ἀμφίς ἀγῆναι (*to break in twain. L. S.*), &c.—Not 'between' (Buttm.). Also as prep. : ἀμφίς φυλόπιδος, ἀμφίς ὁδοῦ, *far from* — : ἄρματος ἀμφίς ἰδών (2, 384) = *looking (all) over his carriage.* As prep. it mostly follows its case in Hom.

Homer's general use of ἄν (in Hom. also κί, κίν) agrees with that of later writers : but, with respect to his use of these particles with the *subj.* and *fut. indic.* (as also of the *subj.* without ἄν), the following points should be observed. (1) The *Subjunctive* alone is used with nearly the force of the *Future*, but with an approach to the meaning of the *deliberative Subjunctive* ; to denote the *opinion* entertained, more or less doubtfully, by the speaker as to what *will turn out to be the case* : e. g. οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, 'nondum enim vidi tales viros, nec fiet ut videam' (vel 'nec reperiar videre,' i. e. 'nihil erit, quod effectum det, ut videam,' R.) ; καί ποτέ τις εἶπῃσι, 'et aliquando quis dicat' (i. e. 'expectandum est, ut quis dicat,' R.) ; οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται. (2) With ἄν. Here the notion of a realization *dependent on circumstances* is more strongly expressed than by the *Subj.* without ἄν ; = 'fiet aliquid forte, si res ferat, et expectandum est rerum, quæ erunt aliquando, eam fore conditionem, ut futurum sit quod expectamus,' R. ; ἦς ὑπεροπλίῃσι ἰάχ' ἄν ποτε θυμὸν ὀλίση : 'arrogantiâ suâ forte accidet aliquando, ut vitam perdat' ('et expectare licet, eum reverâ perditurum esse vitam,' R.). In English we might here say either 'he may perhaps,' or 'he will perhaps.' (3) ἄν is also used by Homer with the *Future*, by which addition its force is weakened by the addition of *the condition* which must be realized before the asserted action will take place ; γενήσεται, fiet ; γενήσεται ἄν, fiet, si fors ferat = (nearly) fiet forte : ὁ δὲ κεν κεχολώσεται, ὅν κεν ἴκωμαι, 'ille autem irascetur forte, cuicumque supervenero ; ἐγὼ δὲ κέ τοι καταλέξω, 'dicam si placet.' R.¹

ἡμῶτι, *without bloodshed* (α priv., αἷμ-α, blood, αἰμός).

διχα (= ἀνά-διχα), *asunder, in twain, apart.*

ἑρακάς, *one and all, man by man* : viritim (ἀνδρ- in ἀνὴρ, ἀνδρός).

ἠθε (from ἀνευ with local -θε, as ἄτερθε, ἄτερ), *apart* : as prep., *far from ; without.*

ἠφ (α priv. : obsol. αῦω, clamo. ἀν-αυ-, ἀναο-, ἀνεω- : the ω subscript is traditional from the old grammarians), *without uttering a word ; silently* ; with εἶναι, γενέσθαι, ἦσθαι.

ἰδρωτί (α priv. : ἰδρωτ- r. of ἰδρώς, sweat), *without sweat, without toil.*

¹ Rost after Hermann.

- ἄντα**, in front, against, face to face : also as prep. with gen.
- ἄντην**, directly in front, in the face ; face to face, openly : also straight on or forwards. Not found as prep.
- ἀντιβίην**, acc. fem. from ἀντίβιος (ἀντί, βία, force), opposing force to force = against, with ἐρίζειν, to contend, &c.
- ἀντικρῦ** = ἀντικρῦς, obs. diff. of accent (in Hom. ἀντικρῦ always in arsis ; ἀντικρῦ (only Il. 5, 130), in thesis : γ. ἀντί : κρούω ! to strike, dash, Pape.—ἀντί : κρυ = κόρυ, head, Thiersch), front to front, right against, right through, outright : also with gen. The old grammarians make ἀντικρῦ have the strict meaning of place ; ἀντικρυς the secondary meanings : but ἀντικρῦ ἀπαράσσειν, &c. are against this.—In ἀντικρῦ παρὰ λαπάρην (3, 359) it is (right by =) close (or immediately) by his flank (or loins).
- ἀπάνευθε** (ἀπό : ἀνευθε), far away, and (as prep. with gen.) far away or apart from, without the knowledge of.
- ἀπάντη** (γ. ἀπαντ-), every where, in every direction.
- ἀπάτερθε(ν)** (ἀπό, ἄτερ, and the local θε), apart, aloof, alone ; also with gen. away from.
- ἀπονόσφι(ν)** (ἀπό : νόσφι), far apart, aloof ; as prep. with gen. (which, except in one instance, precedes), far away from.
- ἀποπρό** (ἀπό : πρό = from before), far away, afar off ; as prep. with gen., far from, away from.
- ἀπόπροθε** } (ἀπό : πρό : local termin. θε, θι), far off, far away.
ἀπόπροθι }
- ἀπριάτην** (α priv., πρια- γ. of πρίαμαι, buy ; τ as a litera formalis before η), without purchase-money, without price or ransom.—Thiersch. Buttm. considers it acc. adj., and thinks that δην, δον, δα, arose from την, τον, τα, softened in pronunciation, and, passing into regular adverbial terminations, appended (sometimes partly modified in the accent) to other forms.
- ἄρα**, ἄρ, ῥα (ἄρ- γ. of ἄρω, to fit, join = fittingly, consequently ; ἄρα is the lengthened, ῥά the transposed form. Thiersch supposes two forms, ἄρ and ἄρ : the latter, related to ἄρ-πάζω, and transposed in ρα-πίο, &c., denoting rapidity, quickly ; but all the meanings may be derived from ἄρ-, as related to ἄρω, and implying coherence with what preceded, suitability to it, immediate consequence from it. It recalls the attention to what preceded, and indicates some relation between it and the statement now to be made). (1) It marks the following of one event upon another = (unaccented) now, then, so, &c. So, often with ὡς ἄρα, καί ῥα, οὐδ' ἄρα : and with particles of time, ἐπεὶ ῥα, ὅτε ῥά, ὅτε δὴ ῥα, with which it implies rapid succession, 'as soon as,' &c. (2) It is frequently used to connect correlative sentences = just precisely, that very : e. g. ἦμος—τῆμος ἄρα, and often εὐτ' ἄρα, ὅτ' ἄρα, ὡς ἄρα. With rel. pron. ὅς ῥα = he, who : this just such as I have described him or it. With demonstr. = 'this I say,' with a resumptive force. So ταῦτ' ἄρα, τοῖος ἄρα. (3) It sometimes intimates, not indeed a logical inference, but a natural connexion between two thoughts = now, so, just as one might suppose. Often ἐπεὶ ῥα, ὅτι ῥά, because, that is. (4) Hence often in questions, τίς τ' ἄρα, &c., and who then ? and who now ? (5) It sometimes implies that something surprising or unexpected is connected with what precedes : e. g.

νηλείς ! οὐκ ἄρα σοίγε πατήρ ἦν ἴπποτα Πηλεΐς, &c. (= *then*). Hence often used with a negative to *reject* some *supposed* opinion that might naturally be entertained : e. g. with the *imperf.* in the *recognition of a past mistake* : e. g. σὺ δ' οὐκ ἄρα τοῖος ἔησθα, *but you were not such a one* (as I supposed). (6) It sometimes *returns to what preceded*, to add something in the way of *explanation* = 'now,' 'then,' 'that is.'

(Hartung's Account of this Particle.)

Hartung's account of this particle is so often alluded to in notes, that it will be well to give it in his own words :—

* *Apa* denotes *unimpeded development*. This may take place (a) first in the object itself, (b) secondly in the mind of the person who *perceives* ; i. e. it may be either *subjective* or *objective*. In the first case, it is the *rapid development* of an action or event (*forthwith*), which attracts our attention and causes surprise : in the second, it is the *unimpeded insight* into the true connexion and relation of things, or a *sudden recognition* or *perception* and *conclusion* ('*then, why then*'). Between the two stands *investigation* and *information*, which is imparted by the simple statement or representation of the thing to be explained.

(a) It is only in the language of the Epic poets that ἄρα denotes the *rapid development of events* : e. g. φῆρα καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτε Σκαίῃ, δεξιτέρῃ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα, Αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιόωσα (3, 374). Καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος Εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη.—(b) In this way the particle is very frequently employed in all kinds of *appended clauses* and *transitional formulæ*, which led to its being shortened into ῥά, ἄρ : τῷ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην, Βάν ῥ' ἔλναι.—Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν,—οἱ δ' ἄρ' ἴσαν σιγῇ μίμνια πνεύοντες Ἀχαιοί.—οἱ δ' ὅτε δὴ ῥ' ἐντοσθεν ἔσαν δόμου ὑψηλοῖο Ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν.

3. (a) Its use in accompanying *explanatory statements* and in *expositions* that excite the attention of the hearer, and satisfy his desire of information, is also peculiar to Epic poetry : e. g. Od. 23, 130 : τοίγαρ ἐγὼν ἐρέω ὡς μοι δοκεῖ εἶναι ἄριστα. Πρῶτα μὲν ἄρ λούσασθε. (b) This meaning is the most apparent, when the particle stands with *demonstrative* and *relative pronouns* or *adverbs* : τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος. στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν υἱὶ ἰοικῶς Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων. (c) Also the combinations μὲν ῥα (often = *our* continuative 'now'), ἀλλ' ἄρα, and γάρ ῥα belong to this head : e. g. Il. 21, 53, γυμνὸν ἄτερ κόρυθος τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, Ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε. (d) Finally the particle often serves the purpose of *recapitulation* : Il. 11, 638, ἐν τῷ ῥά σφι κύκησε γυνή (after a preceding description of the goblet).

4. The *interrogative* use (in which it asks with *surprise* and with a wish for immediate information) and the *conclusive* use are the

principal meanings in which *ἄρα* occurs in Attic prose. As a *conclusive* particle, it denotes that the *conclusion* or *result*, however *surprising*, does yet develop itself in a *natural* and *unimpeded* way from the thing itself (fact, occurrence, &c.) that has been related.

ἀρι, very, in *ἀρίγνωτος*, *ἀριδείκετος*, &c.

ἀσπουδί (α : γ. of *σπουδ-ή*, haste), without zeal, effort, trouble, &c.; also *tamely*, *ignobly*.

ἄτερ (prep. c. gen.), without, except, besides, away from.

ἀτρέμα(ς) (α priv. *τρέμ-ω* = without trembling), immovably, steadfastly, without stirring, still.

αὖθι (ἄφ, αὖ : or = *αὐτόθι*), there, here, on the spot;—forthwith, straightway. Not to be confounded with the non-Homeric *αὖθις* = *αὐτίς*.

αὐτάρ (αὖ : τε : ἄρ = and then again; or Æol. for *ἀτάρ*), but, however.—*αὐτὰρ ἄρα*, again, but further, &c., denotes *immediate*, *uninterrupted* succession (2, 103).

αὖτε (αὖ : τε), again, over again:—again (of transition), furthermore; sometimes marking *opposition* (on the other hand), and (= *δέ*) after *μέν*.—*νῦν αὖτε*, now on the contrary; now on the other hand (1, 237 : 4, 321).

αὐτῆμαρ (αὐτός, self; ἡμαρ, day), on the self-same day.

αὐτίς (= in other dialects, *αὖθις* : αὖ, -θις), back, back again, again, afresh.

αὐτοσχεδόν { *cominus*, near at hand, hand to hand. (αὐτός, self: σχε-

αὐτοσχεδά {

ω εχ-, to have; i. e. having oneself in the self-same place).

αὐτως (αὐτός, self) = (1) *just so*, *hoc ipso modo*: this may refer to a *past* or a *present* state. (2) Referring to a *past* state it gets nearly the meaning of *still*; i. e. *just so as it ever was*: e. g. of a cauldron, *λευκὸν ἔτ' αὐτως*, still as bright as it ever was. (3) Referring to a *present* state = *just as I am*, which may be construed according to the *state* implied; e. g. *ἀλλ' αὐτως ἐπιτάφρον ἰών*¹, &c. *just as you are* = *all unarmed as you are*. After mentioning that a person had received no presents: *κακὸν δ' ἤμυνε καὶ αὐτως*, but even so; even though he had received no reward, he nevertheless, &c. (4) *Only, merely, nothing, then* (with ref. to what the thing now is), e. g. *ἀλλ' αὐτως ἀχθος ἀρούρης*, a burden of the earth, just that = a mere burden of the earth; a useless burden of the earth: *ἀλλ' ἐγὼ οὐκ αὐτως μυθήσομαι ἀλλὰ σὺν ὄρκῳ*, I will not merely speak, but, &c. So with adverbs and adjectives, *μὰψ αὐτως*, *nil aliud quam temere*: *παῖς, νήπιος αὐτως*, *nil nisi infans puer*: so with *ἄφρων, ἀκλεής, ἀνεμώλιος*: also with verbs, as *Od. 16, 313, δηθὰ γὰρ αὐτως εἶσθ' ἐκάστου περητιζων Ἔργα μετερχόμενος*, nam *nil aliud quam diu circumspicis singulos explorans*: so *εὐχεσθαι αὐτως*², &c. (5) Since he who is only a boaster, boasts *rashly* and *without a cause*, *αὐτως* gets the meanings of *rashly*, *causelessly*; e. g. *τίη δὲ σὺ κήδεις*

¹ 13, 198.

² 11, 388.

αὐτως Ἀνδρῶν¹; (6) Also since things that are done and no more, are done without effect, αὐτως gets the meaning of (μάτην, frustra) in vain. ἢ νῦ τοι αὐτως Οὐατ' ἀκούμεν ἐστί²;—this is Hermann's able account of the word³.

(ἀπὸ- ἀρ- = fitting on or joining on from something else: others derive it from ἄπτω, to fasten on, of which ἀφή shows the root ἀφ-): (1) immediately, forthwith; (2) thereupon, then; (3) continuously, without break.

(ς) (∞ ἄκρος, summus, as μέχρις) to μῆκος, μακρός, L. S.): (1) as prep. with gen. until, till; (2) on the surface; (3) to the utmost (outermost), utterly.

(ἀπό), backwards, back.

ην (βα- r. of βαίνω), step by step, slowly pacing.

an enclitic particle (r. γεν-α: or from ἄγε). It gives prominence to the word or notion it is appended to, by either restricting the statement to it, or implying that it holds good of it at least, whether it be true or not in the case of other things. Thus Od. 9, 393, ὡς δ' ὄτ' ἀνήρ χαλκεὺς πέλεκυν ἐν ὕδατι βάπτῃ, Τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν, for that is the method of hardening steel (at all events, or at least):—in the case of other things it would, as is well known, soften them. Πῶς οὐχὶ Σίμων' ἐνέπρησεν, ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει, why did he not consume Simon by fire instead of hurling the lightning upon his own temple (i. e. precisely upon it and no other)? Οὐ μὰν ἐξ γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι, he did not invite them to a dance, but to fight. εἰ δύνασαι γε, if you can do it (the γέ marks the opposition between the ability and the act).—It is well known that γέ often attaches itself to pronouns, and that, from the emphasis thus conferred upon them, the accent retires towards the root of the personal pronouns. The particle is often used in appellations, wishes, commands, questions, and protestations, δεινόν γε (dreadful!) μή σέ γ', ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων Ποιήσειεν, Od. 1, 386. (On πρίν γε see note on πάρος.)—Γέ μὲν = γέ μὴν, certe vero.

νύξ (γόνυ, γνυ- with ξ added to the root), on the knee.

ι = very: e. g. in δάσκιος, very shadowy; δαφεινός, very red; δασπληγίς, horrible (from δα- and πλήσσω, strike, or πελάζω, approach: al. = δυσ-πελαστός).

ι, on the other hand, corresponding to μὲν (= but; or, on the other hand). (1) Sometimes (for ἀλλά) after a negative. (2) It sometimes occurs in the apodosis. See μὲν.

εὔρο, hither, here: come on, come (as particle of exhortation with sing. verbs).

¹ 6, 55. But Spitz. and Bek. οὐτως.

² 15, 128. 513; 16, 117; 18, 584.

³ Buttman is for writing it always with the aspirate, αὐτως, as a sister-form of οὐτως, and Döderlein has a strange notion that αὐτως = frustra, temere, vitiose, is from a different root; ἄτη of which Pindar has preserved the old form ἀνάτη: Pyth. 2, 14. Comp. ἄταρος (= ἄφαρος) and the adj. αὔσιος in Ibycus.

δεῦτε (δεῦρο ἴτε !), *come on, come* (as particle of exhortation with pl. verbs).

δή, (-dum, -dem, jam) is a particle that *adds force* to whatever word it is connected with ; thus it makes an *indefinite* still more *indefinite* ; an *interrogative* more sharply interrogative ; fixes a *relative more precisely* to the *very object* it refers to ; a *temporal* particle to the *precise point or space of time* denoted by it : makes an imperative more earnestly and vehemently imperative ; and an *affirmation or denial* more *positive and unconditional*. (See larger Gr.) (1) In Hom. δῆ often *precedes τότε* (δῆ τότε or δῆ ῥα τὸτ') at the beginning of a verse. (2) Καὶ δῆ, *and now ; and already* : sometimes = *and even* (when a *progress* of things or events is spoken of).—(3) In μὲν δῆ, with imperatives, μὲν (= μῆν) presses for the *actual performance* of the thing enjoined ; μὲν δῆ for its *actual and speedy performance*. See Bk. I, 514.

δηθά, long } (comp. δῆν, δηρός, dēni-que. See New Crat. p. 269).
 δῆν, long }

διακριδόν (δια- : κρι- r. of κρίνω, *separate*), *pre-eminently* (= *eximie*, from *eximere*). Used with ἄριστος.

διαμπερίς (= δι-ανα-περις. περι- r. of περάω, *to pass through*): (1) *right through* ; (2) of time : *throughout*.

διάνδιχα (= δι-ανα-διχα), *two ways*. δ. μερμηρίζειν, *to be of two minds*. δ. δοῦναι, *to give a choice between two things*.

διαπρύσιον (διά : πρό, Thiersch. διά : περάω ? cf. διαμπερίς. Hesych. explains it by διαπορεύσιμον, *passing through*), *passing or piercing through, piercingly, shrilly*.

δίχα (δίς, *twice*). (1) *in two parts, separately* ; (2) *in two ways or directions, differently*.

διχθα (= διχα-θα), *in twain*.

ἐγρηγορτί, *awake, watching* (r. ἐγρηγορ-, perf. 2 from ἐγείρω, ἐγρήγορα, *I am awake*).

εἰθαρ (= εἰτ' ἄρ, *then joining on, i. e. then without break*), *immediately*.

εἰσαντα (εἰς : ἄντα), *right opposite, over-against* ; εἰσαντα ἰδεῖν, *to look full at*.

εἴσω, *within, into*, with verbs of motion : it mostly *follows acc. of place*.

ἐκῆτι (only in Od.), *with the will of, by the grace or help of*. (∞ ἐκόν, ἐκηλος. In Hom. always with the name of a god in genitive. Thiersch supposes it the dat. of an old subst., r. ἐ from ἴημι, ἦκα, *to send* : so that the meaning would be, *missions dei, &c.*)

ἐκτοθι, *on the outside of, far from* (with gen.).

ἐμμαπέως, *quickly, forthwith* (∞ μάρπτειν, μαπέειν, *to seize hold of*. The derivation ἄμα τῷ ἔπει is absurd).

ἔμπης (ἐν : πα-, r. of πᾶς), *wholly, at all events, nevertheless, still*.

ἐναντίβιον (ἐν : ἀντί : βία), *opposing force to force ; against*, with μάχεσθαι, στήναι, &c.

ἐνδοθεν (ἐνδον : -θεν), *from within, also* (with gen.) *within*, e. g. ἐνδοθεν αὐλῆς.

ἐνδοθι (ἐνδον : -θι), (1) *within, especially in ἐνδοθι θυμός*. (2) *within = at home*. (3) *within* (with gen.).

ἐνεκα, εἴνεκα, ἔνεκεν, *on account of*.

- ἐνερθε, before a vowel ἐνερθεν also νέρθει, νέρθεν (ἐν : ἐρ-α, terra : -θε), from beneath, from below ; beneath, below : also with gen.
- ἐνθα, (1) there, here, also thither [ἐνθ' ἐλθών, 13, 23]. (2) as rel. where : ἐνθα—ἐνθα, there—where. (3) ἐνθα καὶ ἐνθα, hither and thither, there (= thither) and back. (4) then, just then, the whilst.
- ἐνθάδε, thither, hither ; there, here.
- ἐνθεν, (1) thence, hence. (2) whence. (3) rarely of time, then, thereupon.
- ἐνί, εἰν, εἰνί = ἐν, in.
- ἐξαὔτις (ἐξ : αὐτις), over again ; backwards [e. g. ἰών].
- ἔξοχα (ἐξ : οχ- γ. of ἔχω), pre-eminently, far, especially with gen. [ἐ. πάντων] and ἀριστος, &c.
- ἐπαμοιβαδῖς (ἐπί : ἀμοιβή, ἀμείβω), reciprocally, interchangeably (with ἔφυν, of interwoven boughs).
- ἐπί, (1) of time (postquam, &c.), when, after, since : (2) of cause (quoniam), since ; ἐπεὶ ἦ, since assuredly ; since surely (Bek. Spitz.). For which ἐπειή used to (and B. thinks should) be written.
- ἐπισχερώ (ἐπί : σχεῖν, σχερόν, whence Pind. ἐν σχερῶ), in connexion, in a row ; one after another.
- ἔραζε (ἔρα, terra), to the earth.
- ἐρι (r. of ἔρις, ἐρίζω, to contend = vie with? ὡ εὐρύς? and originally with a local meaning), very (in composition).
- ἔτι (ἐ r. of εἶναι = 'still being'), still (with ref. to present, past, or future).
- εὐράξ (r. of εὐρ-ος, breadth; broadwise, opp. lengthwise ; hence) sideways.
- εὖτε (according to Buttmann, a dialectic form for ὕτε), when (εὖτ' ἄν with subj. whensoever, as soon as). Once, perhaps twice, = ἡὔτε.
- εἴως, εἴως. (1) as conjunct. whilst (followed by τέως, τείως, τόφρα or δέ), as (of comparison). Obs. As when, it is mostly followed by ἐνθα, τῆμος δῆ, δῆ τότε, καὶ τότε δῆ ῥά, τόφρα δέ, δέ. (2) (for a time. (3) till, until. (4) εἴως κε(ν) with subj., or, for past time, with opt. or without κε(ν), until such time as.
- ζά (dialectic variation of δα-), very; in composition, ζάκοτος, very passionate, &c.
- ἦδέ, and.
- ἦκα (r. Fak- in vac-illare¹), faintly, weakly, a little, Thiersch.—ἦκα related to ἦκός ἢ ἥσσω, ἦκιστος, as τάχα to τάχυς, θάσσω, τάχιστος : originally meaning a little, slightly, then slowly, softly, gently. Buttm., who mentions, but rejects its relationship to ἀκήν, ἀκᾶ (Pind.), silently, a privative being changed into η (as in ἠλέκτωρ, ἠπειρος, &c.), a little, slightly, gently, softly.
- ἦμέν—ἦδέ, as well—as also ; both—and.
- ἦμος, when, as, after, followed by τῆμος, or (occasionally) καὶ τὸρ' ἔπειτα, καὶ τότε δῆ, δῆ τότε : ἄρα or ῥά. The apodosis without any particle is rare.
- ἦτοι (ἦ : τοι), now, and so, truly, indeed (in passing from one clause to another, also to begin the apodosis ; mostly first, but sometimes a pronoun or particle). ἦτοι is properly an affirmative particle, and often appears in Hom. in company with the also

¹ And in the Germ. *wac-ke'n*.

affirmative μέν (= μήν). When this μέν immediately follows the ἦτοι, it seems only to *strengthen its affirmative power*, and does not stand in any relation to a following adversative particle, (*Kühner aft. N.*) ἀλλ' ἦτοι, ἀλλ' ἦτοι μέν are not uncommon forms. It is compounded of ἦ (*sane*) the affirmative particle, and τοι = *aliquo modo*. (1) It is usually *concessive*, an *assurance to another person* (that the thing may be done). Thus, when Athênê bids Achilles to return his sword into its scabbard, she adds: ἀλλ' ἦτοι ἔπεσιν μέν δνειδισον, κ.τ.λ., *but nevertheless reproach him, &c., you may at least do that*. Od. 3, 418, καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἰέλωρ, "ὄφρ' ἦτοι πρώτιστα θεῶν ἰλάσσομ' (= -σωμαι) Ἀθήνην, *that I may at least (at all events) propitiate Athênê*. Il. 22, 280, ἦτοι ἔφης γε, *surely however you said that you did; or though you said you did*. —In this way ἦτοι . . (μέν) often serve to introduce a transition to a new subject. (2) In I, 68, ἦτοι ὄγ' = οὗτος μέν "for though ἦτοι is properly only an assurance for another or others, yet it also passes over into the general notion of μέν or μήν" (N.).

ἤυτε (Butt. says fm. ἦ εὔτε = ὡς, ὅτε, *as (it is) when*,—more prob. = εὔτε, but only as particle of comparison), *as, just as*. After a comparative it prob. retains this meaning. Thus Damm translates, Il. 4, 277, *nubes magis atra, veluti pix*.

ἦχι, *where*: needlessly written ἦχι. Thiersch.

θαμά (∞ ἄμα, *together*). (1) *thickly together*. (2) *frequently, often*.

ἰδέ = ἠδέ, *and* (the last syll. is mostly found elided or long in arsis).

ἰφι (ἰς, *vis*, with the suffix -φι), *with force, bravely, stoutly*.

καθύπερθε (κατά: ὑπέρ: -θε), *from above, above*: and as prep. with gen.

κάταντα (κατά: ἄντα or ἀντί), *downwards*.

κέ, κέν = ἄν. See ἄν.

κεῖθε(ν) = ἐκεῖθεν, *thence*.

κεῖθι (= ἐκεῖθι), *there*.

κεῖσε = ἐκεῖσε, *thither*.

κλαγγηδόν (κλαγ-, κλαγγ-, κλαγγή, *clash, din*), *with a clash, din, &c.*

κουρίξ, *by the hair* (∞ κόρση, κόρρη, *temples, hair on the temples*. The Schol. explains it κατά κόρρης, κατά κεφαλῆς. Thiersch supposes κόρυ, κουρί, like γόνυ, γουνί, with ξ appended).

κοῦφα, *lightly* (adj. κοῦφος, *light*).

λάξ, *with the heel or foot* (∞ c-αλκ, *heel*; c-λακ).

λίγα (r. in λιγ-ύς, *shrill, loud*), *shrilly, loudly*.

λίγδην (r. λιγ- or λικ- in λίζω, *graze, scratch*; λείχω, *lick*), *with a scratch; slightly*.

λικριφίς, *sideways, obliquely* (∞ λέχριος, λέχρις, *ob-liq-us = obliquus*).

λίπα (r. of λιπαρός), *with fat*. λίπ' ἀλείφειν = *to rub with fat, = anoint*. Hence in ἀλειψαμένω λίπ' ἔλαιω the λίπ' must be connected with the participle. Buttmann takes it to be the dat. from the old τὸ λίπα = λίπας, λίπαι, λίπα, shortened in pronunciation, and ἔλαιος as adj. from ἐλάα, so that λίπα ἔλαιον = *olive oil*. τὸ λίπα, *fat, grease*, occurs in Hippocr. Mr. Donaldson accepts this explanation (p. 352). Pape, after Seidler, takes it as the acc. of τὸ λίπα used adverbially, and

remarks that the usage of later writers favours this supposition : e. g. λίπα μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο (Thuc. I, 6). I am inclined to agree with Pape.

ashly, in vain (∼ μάρπτειν, μαπίειν, *to catch hold of = in a catching, hasty manner* ¹).

ως (cf. μάψ), *foolishly, at random*.

shortened form of μά, μῆν, *truly*, is occasionally found in this sense in Homer : e. g. οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν ². μὲν ῥα. See *under ἄρα* (Hartung's account, 3).

(μὲν) τε—(δέ) τε (from Hartung).

In Hom. μὲν and δέ are often accompanied by τί, which denotes an *equality* between the two parallel clauses, i. e. that what is asserted *holds good* of the one just as *certainly* as of the other, and *in the same degree*.

τί in both clauses :

Il. 23, having mentioned the characteristic faults of young men, the speaker adds, κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις.

τί omitted in the first clause.

(1) μὲν—δέ τε

ἄνδρας μὲν κτείνουσι πόλιν δέ τε πῦρ ἀμαθύνει (9, 593).

(2) ———δέ τε.

οἱ πλείονες κακίους, παῦροι δέ τε πατρός ἀρείους.

Od. 2, 277. (So Il. 1, 403.)

Obs. The first parallel clause is often only *implied*, δέ τε then differs from δέ by indicating an *equality* in respect of *degree*, *kind*, or *time* between what is now stated and what preceded. Hence it is often used in lively descriptions, images, &c., when *new particulars* are added to preceding traits.

τῶν δ' ἀκάματος ῥέει αὐδὴ

Ἐκ στομάτων ἠδεῖα . . . γελᾷ δέ τε δώματα πατρός

(Hes. θ, 40.)

) τί omitted in the second clause ³.

In this case the δέ has taken upon itself the task of *corresponding* to both the μὲν and the τί : or the clause with μὲν τε is to be considered as a *relative* clause, the other as a *demonstrative* one with the *demonstrative* particle omitted.

Od. 11, 220 :

Ἄλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο

May not both μάψ and μάτην be connected with μάω, *to seek*, *to find*? So Pott on μάτη, *a folly, fault*.

Il. 2, 703. οὐ μὲν = *neque tamen*. For μὲν δὴ see δὴ.

"Denique μὲν . . . τε id declarat quod quis sperandum expectante esse putabat : convenit igitur Latinorum particulæ videlicet. s autem vel nulla plane obstat antithesis, vel ea sub finem demum jicitur." Spitz.

Δαμνῶ . . .

Ψυχὴ δ', ἢ τ' ὄνειρος, ἀποπταμένη πεκόπεται,

—*whilst* the flesh and the bones are consumed *by the fire*,
the soul too . . . has taken its flight.

Il. 24, 530 :

ἄλλοτε μὲν τε κακῶ ὄγε κύρεται ἄλλοτε δ' ἐσθλῶ.

So { μὲν τε—οὐδέ
μὲν τε—ἀλλά.

(d) Even without μὲν, the particles δέ—τέ and τί—δέ (as also τί—αὐτάρ) correspond in the same way.

μεσσηγύ(ς) [= μεσηγύ(ς) : μέσος], (1) *in the middle between*. (2) as prep. (with gen.) *between*. (3) once = *meantime*.

μέσφα (= μέχρι : ∞ μέσος), *until*.

μετόπισθε (μετά : ὀπισθε ∞ ἔπ-ομαι, *to follow*; ὅπεις, *what follows* bad conduct; ὀπίσω). (1) *from behind*. (2) *backwards*. (3) *behind*, as prep. with gen. (4) *hereafter, behind*.

μέχρις, μέχρι (∞ μῆκος, *length*; μακρός, *long*). (1) as prep. *as far as* (of place); *until* (of time).

μήν, *vero, immo*; καὶ μήν καί, *et vero etiam*.

μίγδα (∞ μιγ- γ. of μίγνυμι, μίξις, &c.), *confusedly, promiscuously*.

μίνυνθα, *a little, for a short while* (μιν-υ- γ. μινύθω, μινυρός, μινυρίζω, *minor, &c.*).

μοννάξ (μοῦν-ος, *alone* = μόνος), *singly, alone*.

νέρθεν (= ἐνερθεν), *beneath*; also with gen. as prep. *beneath, below, under*.

νοσφί (ἴ) : νοσφίν. (1) *apart, by himself, secretly, clandestinely*. (2) *apart from, far from* (mostly from a place) with gen. (3) *in a different way from, without the knowledge or consent of* (with gen.). (4) *except* (with gen.).

νῦν, *now*. νῦν δέ, *but now* = *but as things now are*.

νύν, νύ, *now*, not of strict time, but (1) *in exhortations*: (2) *in lively questions*. (3) = 'then,' of the immediate subsequence of events¹, or of inference.

ὀδάξ (cf. ὀδούς, *tooth*; δάκνω, *bite*), *with his teeth*.

ὄθι = οὗ, *where*.

ὀπισθεν, ὀπιθε (ἐπ- γ. of ἔπ-ομαι, *sequor*; ὅπεις, *what follows* bad conduct, judicial punishment), *behind* (adv. or prep. with gen.), *hereafter*.

ὀπίσω = ὀπίσω.

ὀππόθι = ὄπου, *where*.

ὀσσάκι (ὄσος = ὄσος, *as many as*), *as often as*.

οὐδέ (μηδέ), *also not; not even*.—*nor yet*.

οὐδὲ μὲν οὐδέ, *neque vero etiam*.

οὐδ' ὡς, *ne sic quidem*.

οὐνεκα } (= οὗ ἔνεκα, *on account of which*). (1) *wherefore*: more
οὐνεκεν } commonly (2) *therefore*. (3) *for that, because*. (4) =
'that,' after οἶδα, νεμεσᾶν, &c.

¹ Il. 1, 382.

οὐ : πῶς), *in no wise, not at all.*

ὅσῳ : ὅ with the suffix φι.: compare ἵφι). (1) *in order that, that.* (2) *so long as, while; ὅσῳ—τόσῳ.* (3) *until, till.* (4) *or a while* (only Il. 15, 547).

· γ. of ἔχω, strengthening particle before ἀριστος), *pre-eminently, far.*

(= πάνυ : πᾶς), *quite, wholly, entirely, altogether.*

εἰς (πάλιν, *again, back; πετ-πισ- γ. of πίπτω, ἔ-πισ-ον, to fall back), backwards*¹.

ν (πᾶς, *all, γ. emphatically doubled), altogether; (after negative) at all, or (less commonly) altogether.*

ἵγ (πᾶς, *all: συ-σευ- in σεύομαι, to rush; ἔσ-συ-μαι), in all haste, with the greatest alacrity, &c.*

(πᾶς, *all), on all sides, all around, in every direction.*

{ (παρά : ἐξ ADV.) (1) *out by, hard by; (2) beyond or beside what is right; hence beside the mark, foolishly*². PREP.)

(1) *gen. outside, before; (2) acc. out by the side of, out along, beyond, except, besides.*

ἔ, *before (with gen.); as adv. in front of; before (of time or place).*

(1) *before, formerly; with pres. = jamdudum, this long time.*

(2) *also before with inf., aor., seldom pres. (3) too soon. (4) rather sooner, πάρος—πρίν γε*³, *sooner or rather (than); before, in front. Once = before, with gen.*

enclit.), a limiting and strengthening particle. (γ. of περί, πέρ-ας, περ-άω, πείρω, &c. = *through and through, thoroughly.*)

(a) Πέρ (*utique*) denotes that a statement is true *precisely because of, or in spite of, the existence or non-existence of something else.* θάνατον . . . οὐδὲ θεοὶ περ καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκόμεν, *not even the gods (though they are gods) can, &c.*

(b) The relation between the clauses may be either *concessive* (when πέρ = *quavis*), or *adversative* (when πέρ = *in spite of this; at all events, &c.*).

(1) The *concessive* meaning belongs to it *especially*, when it accompanies *participles*.

(2) The *adversative* meaning occurs in *appeals, addresses, &c.* ἀλλὰ σὶ περ προίτω, *let him at least let you go out (to battle), if he will not go himself.*

ἴ = που. (1) *any where, some where.* (2) *sometime, at length.*

(3) *indefinitely, haply, perchance, I imagine.*

ἕ = ποῦ, *where?*

εἰ = ποῖ, *whither.*

ἔ = πρὸς, *to.*

¹ Compare 'to make a person fall back.'

² Od. 14, 168: ἀλλὰ πάρεξ μεμνώμεθα, *let us speak of other subjects* (this). Pass. Spitz. translate *aliorum illis quidem finitiorum l alienorum tamen.*

³ Πρίν is often strengthened by γέ in Hom. οὐ πρίν—πρίν γε, οὐρίν γε—πρίν γε.

προικός (gen. of προῖξ, a gift), for nothing.

προπάροιθε (πρό : πάροιθε). (1) prep. with gen. before, in front of.
(2) adv. in front, forward, before ; before, formerly.

πρόσθε(ν). (1) PREP. with gen. before (of time or place), in front of, just before = close to, before = in defence of. (2) ADV. in front of, before, formerly.

πρόσω, } forwards, onwards, further on ; before, opp. ὀπίσσω, behind,
πρόσσω, } in πρόσσω καὶ ὀπίσσω νοεῖν, &c.

πρότ = πρόσ.

πρόχνη (πρό : χνη-, which was afterwards developed into γόνυ, knee. Thiersch), kneewards, on the knees.

πρώϊζα (∞ πρώϊζος = πρώϊος, early), the day before yesterday, in χθιζά τε καὶ πρώϊζα.

πύκα (πυκ- γ. of πυκ-νός, densus), firmly, solidly, intelligently, carefully.

πύξ (πυκ- or πυγ- γ. of πυγμή, πύκτης ∞ πύκα, πυκνός), with the clenched fist.

πυργηδόν (πύργος, tower), in dense columns, in close array.
ρά, see ἄρα.

ρήια (∞ ῥά-διος, easy), easily, lightly, without care, in ease.

ρίμφα (∞ ῥίπτω, to throw), lightly, fleetly.

τέ (que). [See under μέν.]

(a) In the Epic dialect the force of τέ is so weak, that it is usually to be considered as a mere sign of the *correspondence* between two clauses, and is not to be translated. It is seldom found except with the particles that connect clauses (as *protasis* and *apodosis*, or in other connexions in which the clauses are *parallel*). It is sometimes found in *both* clauses, but usually only in *one*. [Cf. τέ—τέ, (μέν) τε, (δέ) τε, &c. under μέν.] Thus we find καὶ τε = *atque* (i. e. *adque*), οὐδέ τε, ἢ τε, γάρ τε, ἢ τε.

(b) This use disappeared in the later Greek languages, but the particle was retained longer after *relatives*, ὅς τε, ὅσος τε, ὅτε τε. [Hence, even in Attic Greek, ἄτε, ἐφ' ᾧ τε.]

τετραχθά (cf. δίχα, διχθά : τρίχα, τριχθά), in four parts, fourfold.

τέως, τείως. See ἔως, εἰως.

τηλόθι, *afar off*; also with gen. (τηλόθι πάτρης).

τμήδην (τ. ταμ-, τμα-, τμη-, τέμνω, ἔταμον : τμήγω, to cut), by *cutting, scratching, grazing*.

τοιγάρ (τοι : γάρ), *therefore, accordingly*.

τόφρα. See ὄφρα.

τρῖς, *thrice*.

τριχᾶ, *threefold, in three parts*.

τριχθά, *triply, into three parts*.

τώς = οὕτως, *so, thus*.

ὑπαιθᾶ (ὑπαί = ὑπό : -θα), *subtus, subter : out from under, escaping to one side*; and (with gen.) *under* [ὑπαιθα ἄνακτος ἐποίπνυον].

ὑπένερθε(ν) (ὑπό : ἔνερθε), *under, underneath, under the earth*; and (with gen.) *under, beneath*.

ὑποβλήδην (ὑπό, under : βαλ-, βλα-, βλη- γ. of βάλλω, βέβληκα), (*throwing under = suggesting a word of reproof, warning, &c. =*) *reprovingly, &c.*

βρυχα, *beneath the wave, under water* (ὑπό: βρυχ- ∞ βρέχ-ω, *to wet*).

ἰρα (for ὑπόδραξ? ὑπό: δρακ- r. of ἔδρακον, δέρομαι), *with downcast eyes, loweringly; gloomily, fiercely* in ὑπόδρα ἰδών.
high, aloft, on high.

ἄδις (χαμαί: -δις), *to the ground.*

ἄζε (= χαμα-σ-δε), *to the ground.*

αἰ (∞ hum-us: as χειμών to hiems), *on the ground.*

ἦα = (χθές), *yesterday.*

= οὕτως, *thus, in this manner.*

APPENDIX V.

(LIST OF HOMERIC WORDS EXPLAINED BY BUTTMANN.)

άάατος (άάω, to hurt), that is not to be lightly hurt or slighted; hence inviolable, &c.—e. g. Στυγός ὕδωρ' αἰθλος (= honorable, distinguished; decisive). [∪—∪, Il. ∪—∪∪, Od. and Apoll. Rhod.]

ἄατος, ἄτος (ἄω, to satiate: ἄσαι, ἄμεναι: whence ἄδην), insatiable (e. g. πολέμοιο).

άάω, to hurt; ἄασαι φρένας, to injure the understanding, mislead, stupefy (of wine, sleep, judicial punishments, &c.); hence, without φρένας, it got the same meaning to mislead, stupefy, ἄασαί τινα. And hence in mid. and pass. (φρεσιν) ἄασθεις, having been led astray, having erred, done foolishly: ἄασάμην, I went wrong, did foolishly.

ἀγήοχα, perf. act. of ἄγω, to lead.

ἄγρα, ἀγρεῖν.

(a) 1. ἄγρα, a catching, hunting; ἄγραν ἐφέπειν (Od. 12, 330).

2. that which is caught, game. Cf. Od. 22, 306. (Probably from the same root as αἰρέω.)

(b) ἀγρίω, to take, lay hold of. In H. only imp. ἄγρει = come! Il. 5, 765. According to B. another form of αἰρεῖν, more commonly found in compounds, as ζωγρεῖν, παλιν-ἀγρετος.

ἀδῆσαι, ἄμεναι, ἐῶμεν, ἄδην, ἄδος, ἀδημονεῖν.

ἀδῆσαι, from obsol. pres. ἀδέω (whence ἀδήσειε, ἀδηκόρες), to feel disgust or weariness [B., who explains ἀδδηκόρες ὑπνῳ (Il. 11, 98) by "being oppressed with sleep." Cf. Horace, Ode 3, 4, 11]. It is also written ἀδδ. metri grat., but, according to B., unnecessarily.

ἄμεναι, inf. pres. for ἄειν, ἀέμεναι, from ἄω, to satisfy.

ἐῶμεν. Il. 19, 402: ἐπεὶ χ' ἐῶμεν πολέμοιο, when we have had enough of war; a form referred by old interpp. to ἴημι, in signif. ἀνίημι, but B. prefers ἐῶ = ἄω, to be satiated.

ἄδην, Att. ἄδην = satis, enough; from which it passes to the idea of over-fulness (ἄ, except where written ἀδδην metri grat. Cf. Il. 5, 203).

ἄδος, satiety, loathing. Only found Il. 11, 88, where B., reading with Heyne, τάρμνων δένδρεα μακρ', ἄδος τε, &c., derives it from ἀδέω, ἀηδέω.

ἀδημονεῖν, to be perplexed, troubled. (B. derives it from ἀδημος, not at home, ill at ease.)

ἀδινός, radical sign. *dense, compact* : ἀδινὸν κῆρ (Od. 19, 516) ; hence (2) *numerous, strong, violent, abundant*; of bees, flies, sheep, &c. ; and (3) *loud, vehement*, especially of sounds. Σειρῆνες ἀδιναί (Od. 23, 236) ; more frequently adv. ἀδινῶς ; ἀδινόν, and ἀ as adv. ἀδιναί, στεναχίζειν, κλαίειν, &c. (B. connects it with ἀδρός.)

ἀεσίφρων = φρεσὶν ἀασθείς, *damaged in mind, silly*, for ἀασίφρων, from ἀάω and φρήν.

ἀήρ, ἠέριος.

ἀήρ, αἶρος, H. ἠέρος, while Hipp. has nom. ἠήρ ; in H. and Hes. fem., from Hdt. downwards masc. The *lower and thicker air*, opposed to αἰθήρ, the *higher and purer air* (Il. 14, 288) ; hence *mist, gloom*, later usually *air* (from ἄω, ἄημι).

ἠέριος, α, ον, *misty, wraps in morning mist*, hence *early, at day-break*. (B., however, derives it immediately from ἠρι, *early*.) In late Ep. *in the air, airy*.

ἀητος, αἴητος, astonishing, prodigious, terrible. Probably ἀ-, αἰ-, ἀζ-, ἀγ-, were kindred roots, implying *astonishment*. Compare αἰνός, ἀγητός. The ι in αἴητος (as in ραίω for ράγ-ω, ῥήγνυμι) arose from the γ, which was quite lost in ἀητός.

αἶνος, ἐπαινή. (On αἰνός, cf. ἀητος.)

αἶνος, a *speech, narration*, hence a *fable*. (2) *That which is said in one's praise, praise* (Il. 23, 795).

ἐπαινή, only in this form. Epithet of Persephonê, when mentioned in connexion with Hadês (otherwise ἀγανή is used) ; usually strengthened for αἰνή, *exceedingly awful*, but B. reads ἐπ' αἰνή Περσεφόνηα, and *dread Persephonê besides*.

αἰόλος, ἐόλητο.

αἰόλος, *quickly moving* ; πόδας αἰόλος ἵππος (Il. 19, 404) ; σφήκες μέσον αἰόλοι (Il. 12, 167). As an epithet of arms, B. explains it *easily moved or wielded*, but others take it in the following signification. (2) *of changing hue* (as shot silk), metaph. *changeeful, varied*, hence *wily*.

ἐόλητο, pluperf. pass. of εἴλω, *was pressed down* (νόον μελεδήμασι, Ap. Rhod.), "as δέδεγμαι has δεδόκημαι also, so has ἔελμαι, ἐόλημαι (B.)."

ἀκίων, ἀκήν. See above in App. IV.

ἀκοστήσας, ἄπαξ εἰρημένον, being only found in one simile, used twice by H. (Il. 6, 506. 15, 263) : ἵππος ἀκοστήσας ἐπὶ φάτνῃ, *a horse well fed at the rack, high-fed*. Perhaps from an old word ἀκοστή, *barley*.

ἀλέξω (to which must be referred ἠλαλκον, ἀλαλκεῖν) has the radical signif. of *strength* [ἀλκή], *assistance*, without the accus. of the object warded off ; e. g. Il. 6, 109 : usually *to ward off, cum acc. rei*, or acc. rei and dat. pers. ; mid. ἀλέξασθαι τινα, *to ward a man off from oneself* ; absol., *to defend oneself*.

ἀλῆναι (or ἀλήμεναι), inf. of ἐάλην, 2 aor. pass. of εἴλω, has, according to B., the radical signif. of *hemming or shutting in* either from external force or the person's own will ; from the latter sense comes the well-known use of the word by H., applied to a warrior drawing himself together behind his shield (Il. 13, 408).

ἀλίσστος, unbending [λιάζομαι], not to be stayed; as epithet of war, battle, lamentation, &c. (in H. only in Il.), neut. ἀλίσστον, as adv. ἀλ. ὀδύρεσθαι (Il. 24, 549).

ἀμβρόσιος, ἄμβροτος, ἀβρότη, ἀβροτάζειν.

ἀμβρόσιος, lengthened form of ἄμβροτος, (not, ambrosial, which is a later notion, but) immortal, of an immortal nature, rendering immortal; then divine; epithet of hair, garments, ointments, &c., of deities (even night and sleep take this epithet as gifts of the gods), lastly, the fodder and manger of the horses of deities.

ἀβρότη, fem. of ἄμβροτος, usually, however, ος, ον, and μετρί gratiá, as νύξ ἀβρότη (Il. 14, 78), for the beginning of the line.

ἀβροτάζειν, to miss; from the same root as ἀμαρτεῖν, but quite unconnected with βροτός.

ἄμεναι, inf. pres. for ἄειν, ἀέμεναι, from ἄω, to satisfy. See above.

ἀμολγῶ: according to B. the expression νυκτὸς ἀμολγῶ is in the depth of the night; he rejects the derivation ἀμέλω as childish, considering it a metaphor from a full udder: according to Eustath. ἀμολγός = ἀκμή amongst the Achæans. He considers μάζα ἀμολγαίη (Hes. Opp. 588) to be "a cake, which by the usual means was brought to rise and ferment." [Död., reading in Hesych. μελάσσει· μολύνει (vulg. μενάσσει), connects ἀμολγός with the roots μελ-, μολυζ-, or μολυσσ- (implied by μόλυσμα, μόλυσμός); so that the word would mean darkness. He considers μάζα ἀμολγαίη (Hes.) to be black bread.

ἀμφικύπελλος, ον, having a κύπελλον at top and bottom; in H. always δέπας ἀμφικύπελλον, a double cup.

ἀμφίς, strictly = ἀμφί. (1) on both sides. (2) around (the original meaning), but ἀμφί is generally preferred in this sense.

ἀναίνομαι, (1) to refuse. (2) to excuse oneself from any thing (a later meaning). According to B. from root ἀν = no; he makes αἰνομαι a mere verbal termination.

ἀνενείκατο, aor. mid. from ἀναφέρω: (ἀδινῶς) ἀνενείκατο = (absol.), he heaved a deep sigh.

ἀνήνοθε, Ep. 2 perf. with pres. signif.; 3rd pers. used as an aorist; according to B. from pres. ἀνέθω, ἄνθω akin to ἀνθίω. H. uses it twice: αἷμα ἀν. ἐξ ὤτειλῆς, the blood gushes forth, &c. κνίσση ἀν., the savour mounts up.

ἀντιᾶν. According to B. μετρί grat. for ἀντιάζω, as if from ἀντιάω, which does not exist. Cum gen. rei, to go to meet, to go in quest of, e. g. πολέμου, &c, gen. to partake of; gen. of pers. to match oneself with any one, accus. rei only in Il. 1, 31; to busy oneself with, pres. ἀντιῶω, fut. ἄσω, aor. ἄσαι.

ἄνωγα, old Ep. perf. with pres. signif., to command (a servant); to bid, tell (a child, friend, &c.). B. traces it to an obsolete ἄγγω, making akin to ἄγγελος: from this perf. with pres. signif. fresh tenses were formed, as imperf. ἤνωγον (cf. B.).

ἀπάρχομαι, to make a beginning, especially of a sacrifice; in H. only c. acc. τρίχας ἀπάρχεσθαι, to commence the sacrifice by cutting off the hair of the forehead and throwing it into the fire (Il. 19, 234).

ἄπιος (ᾶ), far off, distant. Adj. from ἀπό, as ἀντίος from ἀντί.

ς (*ā*), *Apian*, of or belonging to *Apis*, a later (un-Homeric) epithet of Peloponnesus. The quantity of the *a* is, however, sometimes confounded, especially in late Epic poets, who have ἀπιη γαῖα.

ισαι, 1 aor. inf. of ἔρδω, as Ion. collateral form of ἄρδω, to wash away (of running water). Il. 6, 348.

ύνω, ἀποξύνω.

ἀποξύνω, to sharpen; to point (a stake).

ἀποξύω = έω, to shave or scrape off; hence, to make smooth.

B. reads ἀποξῦσαι for ὕναι, in Od. 9, 326; -ύουσι for -ύνουσι, in Od. 6, 269.

ατην, adv. formed from accus. of -τος, as ἀκήν from ἄκαος, without ransom. Adverbial accusatives in τήν, τόν, τά, were afterwards softened into δήν, δόν, δά.

ηλος, Ep. form for ἀριδηλος, very clear or distinct. B. thinks the original form of δῆλος was ἰδηλός; hence ἀρι-Φίδηλος, ἀρι-Φδηλος, ἀριζηλος.

ιν, to ward off, τινί τι; also τι από τινος, cum dat. only, to succour. According to B. akin to ἀρήγω, and so obtains the notion of good, strong, through Ἄρης, ἀρείων, ἄριστος. (2) to suffice, be strong enough.

μαι, to begin; of religious rites and consecration of the victim, e. g. ἄρχεσθαι θεοῖς δαιτός, to make preparations for a feast, &c.; ἄρχεσθαι μελέων, to begin with the limbs (of a sacrifice).

ον, foolhardy. From ἀτέω, but the participle alone is used; only in Il. 20, 332. Hdt. 7, 223.

(ἀάω), bewilderment; folly. (2) ruin, mischief.

; vid ἀάατος.

ως, αὔτως, see in App. IV.

ειν, to sound, emit a sound. Ἄχέων, only in partcp. (H.), to sigh, groan. These two verbs, says B., must not be confounded together; ἀχέων, ουσα, belongs to ἄχος, ἄχομαι, ἀχεύω; ἀχέειν, to sound, to ἠχή, ἠχέω.

ιτο, was suspended, pluperf. (without augm.) of ἀείρω. Either (1) ἦωρα, ἦωρμαι (ἦωρτο, ἄωρτο), or (2), which B. (comparing ἀορτήρ) prefers, ἦορα, ἦορμαι, ἦορτο, and (with the position of augm. changed, as in ἐώρταζον for ἠόρταζον) ἄωρτο.

ρεῖν, to sleep, ὕπνον ἀωτεῖν (Il. 10, 159). ("The verb ἀωτεῖν, a strengthened form of ἀειν, I doubt not originally expressed by a poetical onomatopœia the idea of to snore, then to sleep a snoring deep sleep." B.)

τος, ὀ (τὸ ἄωτον is later), the fairest, best. The original meaning seems to have been a flock of wool. B. derives it from ἀημι (as floccus from flo), and takes it to mean the light, airy down, wool, flax, &c., making οἶδς ἄωτον = a fleece, and λινόιο ἄωτον simply linen (lit. floccus lini). Hence, since the beauty of cloth, &c., depends on the flocky surface, arose, he thinks, the meaning of the best.

ίττειν (βλάττω), to cut out the comb of bees; to take the honey: from μέλι, honey, as βλάξ, from μαλακός: or from a more simple root = to handle, to squeeze (or press) out: whence βλιμάζειν, to feel a hen, to ascertain whether she has eggs in her or not: μέλ-γειν, to press the teats of a cow = milk, &c.

βούλομαι, θέλω.

βούλομαι denotes mere *inclination, willingness*; whereas the more definite **θέλω** denotes *choice, will*. H., however, uses **βούλομαι** for **θέλω**, in speaking of the gods, for with them *willingness or consent* passes at once into *act*.

βρόξαι, βροχῆναι, βέβρυχα. (1) **βρόχ-ω** (obsol.), to *swallow*; hence, **δς τὸ καταβρόξειεν**, *whoever swallows it down*: ὕδωρ ἀναβροχέν, *the water swallowed up again* (by Charybdis). Hence **βρόχθος, βροχός, ποοσε, slip-knot** (the act of *swallowing* resembling that of drawing together a noose). (2) **βρύκω**, to *bite, devour, swallow, eat greedily*: from which **βρύχω** = to *gnash the teeth*, is supposed to differ: a point which B. thinks uncertain (ad Phil. 745). H.'s **βέβρυχα**, used of *dying warriors* and of the *roaring sea*, might come from this, but B. refers it to (3) **βρυχάομαι**, to *roar (to bellow)*; hence, generally, to utter any *violent cry or scream*; just as **μυκάομαι** has **μέμυκα; μηκάομαι, μέμηκα**. (4) **ὑπόβρυχα**, acc. masc. from **ὑπόβρυχος**, *submerged*, under the water, by metaplasm as if from **ὑπό-βρυξ**: τὸν δ' ἄρ ὑπόβρυχα θῆκε κ.τ.λ. **ὑπό-βρέχω**: to which B. thinks, perhaps (α), we should refer **ἀναβέβρυχεν** in ὄθ' ἄλις ἀναβέβρυχεν ὕδωρ (Il. 17, 54), formed anomalously with *v* (for **-βέβροχα**); though (β) **ἀναβέβροχεν** may be the *right* reading: or (γ) **ἀναβέβρυχεν** (being right) may belong to no known verbal root, but be formed at once in the perfect from the *sound* of the thing signified: = it *bursts* or *issues forth*.

δαίφρων, *skilled in battle, fight-loving, warlike*. Thus B., after the Schol., explains it in the Iliad; while in the Od. he adopts the meaning, *sage, prudent, full of knowledge and experience* (from **δαῖναι**); but, on the other hand, Nitzsch (on Od. 1, 48) considers the sole meaning to be, *the experienced, approved, tried; of approved valour, &c.*

δαεται, δοάσατο [= *appeared*]. **Δοάσατο, δοάσεται** (= **δοάσσηται**) is usually derived from **δοιάζειν**, to *be doubtful*. B. refers them to **δαῖναι**, *scire*, supposing that from the perf. **δέδαα** there arose an impersonal form **δάεται**, Ionicè **δέαται** (as **μνία**, from **μνάα**), of which the imperfect **δίατο** occurs (according to Wolf's reading in Od. 6, 242); hence was formed an aorist **δοάσατο** (= **έδοξε, visum est**), by a change of *ε* into *ο*, which often occurs in the perfect, though examples of it are not found in the aorist.

δείλος, properly *the heat of the sun*. **δειέλος, δειλή** = *the afternoon, the sun's greatest heat* (his mid-day heat) then commencing. **Δειέλη, δειλή** related to **είλη**, as **διώκω** to **ιώκω**, &c.

διάκτορος (epithet of Hermês), according to B., from **διάκω**, or **διήκω** (whence **διᾱκονος, messenger**), identical with **διώκω** in its *intransitive* sense, to *run*; which is far rarer than the *transitive* one, to *run after, to pursue*. Hence the *messenger* or *herald* of the gods. [Döderlein prefers, I think with reason, the old derivation **διάγω**, but in the sense of *conducting a man safely* to the end of his journey, not in that of conducting the *shades* (which appear only in Od. 24, 1).] Compare Hermês **ἄδιος, πομπαῖος**, &c.

ἑᾶνος (ἑῶ, ἑννυμι, as στέφανος, from στέφω), (*female*) robe, garment.
[The adj. ἑᾶνος probably = *flexible, soft*.]

ἑἰφθη. B. thinks that it *probably* came from ἑπισθαι, not ἄπτεισθαι. In either case (since there is no example of a syll. augment before a vowel, without any trace of a digamma) the verb probably had the digamma, and the prefixure of Latin *s* in *sequi* (compare *se* [ἑ], *socer* [ἑκυρος]) makes it very probable that ἑπισθαι originally had the digamma. [On the two passages, Il. 8, 543; 22, 419, cf. notes.] B. considers the meaning of the latter to be, "Hector *fell* :—and shield and helmet *fell after him* (followed him)."

ἑδανος (Il. 14, 172) = ἡδύς, according to the Grammarians, who say that adjectives in ανος shorten the radical, as ἱκανος, ἱκω, τράγανος, τρώγω : but then the vowel returns to the true radical, so that ἄδανός would be the true form (cf. ἀδεῖν, ἀνδάνω) : but who shall say (asks B.) that ἑδανος *might not* arise from this form by a euphonic change? Perhaps, however (he suggests), it is only an extended form (with augmented meaning) from ἑός or ἑός, *good* (cf. ἑύς).

εἰλύω (*v* long in all the inflexions, ὕσω, &c.), *to wrap, envelope, cover over*; but ἐλύω, *to compress, push* (with ὕ, as the *ς* in ἐλυσθεῖς shows).—ἐλυσθεῖς (of Ulysses under the ram) = *coiling up for concealment*; (of Priam kneeling at the feet of Achilles), *compressed or drawn up together*; i. e. *crouching* as a suppliant at his feet. In ῥυμός δ' ἐπὶ γαῖαν ἐλύσθη the meaning is, *the pole came to the ground* (i. e. *was pushed, thrust* to it).

εἰλυφάζω (εἰλυφάω) are Ep. frequentatives : *to roll or whirl up*.

εἶλω and εἰλίω come from root ἐλω or ἐλλω, with the digamma *φέλω* : imperf. εἶλεον and εἰείλεον (ἑφέιλεον), aor. 3 pl. ἔλσαν with inf. ἔλσαι and ἐέλσαι.—Pass. pres. partcp. εἰλόμενος, impf. 3 pl. εἰλεῦντο, perf. ἔελμαι, aor. ἐάλην, 3 pl. ἄλεν, inf. ἀλῆναι. Buttm. makes the principal notion to *force* or *drive* before one; then to *strike, push, thrust*; hence to *press together, to shut up together, to hem in*.—Pass. *to be compressed*; *to be closely crowded together*: *to be collected together in crowds* [ἀνδρῶν εἰλομένων, 5, 203]; hence (especially ἀλῆναι¹) *to contract the body*, of a person crouching through fear; of a wild-beast going to *spring* on its prey.—Still the affinity to *φέλω*, *volv-*, εἰλύω, &c. is very probable; and B. thinks a two-fold root possible. (EA, *to push, thrust*; EA [φέλω], *to turn or wind*.) In ἐλύω, εἰλύω, this difference of meaning is apparent.

εἶσκω (a) 1) *to make like*; *to assimilate* [whence ἤϊκτο, *resembled*]; 2) *to think like*; *to liken or compare*; 3) *to think likely, to deem*.

(b) ἴσκω = εἶσκω; but in two passages ἴσχεν *seems* to mean *he spoke*; a meaning which occurs undeniably in Apollon. Rhod. (e. g. ἴσχεν Ἀγηνορίδης, 2, 240). B. thinks that the true reading may have been ἴσπευ. Compare ἴσπετε = *tell, say*: at

¹ ἀλῆναι, related to ἐλλω, as σταλῆναι to στέλλω. B. considers λαίποδες (βοῦς) to mean (oxen) *stamping with their feet*.

all events, a spurious form ἴσχειν had probably crept into the repetitions of the rhapsodists, which, though condemned by the Grammarians, was adopted by the Alexandrian poets.

ἔκηλος, εὐκηλος, *tranquil*, not in the general sense of *still, quiet*, but in that of *free from anxiety, danger, interruption*. B. thinks that ἔκ-ηλος is from the same root as ἐκ-ών (the transition of meaning from *willing* to *comfortable, contented, undisturbed, being easy*). Many words beginning with ε doubled the ε, but those words were all originally digammated; e. g. εἰκοσιν, ἐφείκοσιν. Hence *Ἔκηλος, Ἐφέκηλος, Ἔφκηλος, εὐκηλος*. B. derives κηλεῖν from ἔκηλος. [Döderlein connects ἀκήν (*tranquille, quiete*), κηλεῖν, and a subst. κηλή, *rest*; whence (with εὐ) εὐκηλος, like εὐθηλος, from θηλή, and, shortened, ἔκηλος; the dropt *v* being compensated for by the aspirate, as εὐαδεν, ἔαδεν.]

ἐλελιζω is a *reduplicated* but only poetic form of ἐλίσσω (which denotes simple *turning* and *rolling*) properly denotes *tortuous motion*. Thus ἐλελιζεσθαι (mid.) is said of the *snake*, when it *coils* itself into rings, and *darts out* its neck to lay hold of something. So of *lightning* and of other *quick, vibratory motions*.—Hence, in a general sense, ἀκ ἐλελιζειν came to mean *to cause to tremble, to shake*. It also denotes, like ἐλίσσω, to *turn round*, but mostly with the notion of *suddenness, or violence*. Ἐλέλικτο is not pluperf., but syncopated aorist. In common prose ἐλελιζειν is, *to cry ἐλελεῦ: to utter a loud cry*.

ἐνδέξια, ἐπιδέξια, (in a direction) *from left to right*. ἐπὶ δεξιά (separately) = “*on the right*,” and implies an opposition with *on the left* (ἐπ’ ἀριστερά) [Il. 7, 238].

ἐπιστέφειν, *to fill to the brim*, so that the frothy liquor rises above it as a *crown* (not = *coronare*, in the sense of *crowning the goblets, &c.*).

ἐπιτηδές, ‘*as much as serves the purpose* :’ in I, 142, ‘*as many as are proper* ;’ adv. The only other passage in H. in which this word occurs is: *μνηστήρων δ’ ἐπιτηδές ἀριστῆες λοχῶσιν* (the chiefs are lying in wait for you, *in numbers suitable to the occasion*). B. considers it an old adv. formed by a *preposition* with its *case* (as *παραχρῆμα, ἐφεξῆς, &c.*), which is here some case of ὅδε; so that the meaning is ‘*for this very thing*,’ ‘*for this very purpose*.’ He further suggests, that “*as the old language strayed from τοῖσι δέ to τοῖσδεσι, so it might from τάδε to τάδεσι; and from ἐπὶ τάδεσι might arise ἐπίτηδες* (as the word is accented in Attic Greek) by an elongation very natural in compound words, by cutting off the termination, and by a mode of accenting common to cases in which the composition is apparent.” Freytag says that no *sane* mind will accept this. He prefers Passow’s derivation from ἐπί and τῆδες, a collateral form of τῆτες (= σῆτες), ‘*for the year* ;’ so that the original meaning was ‘*in annum sufficiens*’ (compare ἐπηετανός, F.), and then ‘*quantum satis*’ generally. Död. considers it = μετ’ ἐπιτάσειως, *intente*; referring it to τείνω (τα-τη-).

ἔρμα, a *prop, stay, support*, prob. from obsol. ἔρδειν or ἔρδειν = ἔρει-δειν, not from ἔρδειν, *to do*.

εἰρύω (with ῥ in the inflections often lengthened by doubling the σ). Act. *to draw, drag* (e. g. *ships ashore or into the sea, an enemy's body or a friend's*; the *string of a bow*; *to pluck a person's robe, to pull down a wall*). In the Mid. ἐρύεσθαι, *to draw for my own use* (e. g. a sword) or *towards me*; often of *dragging towards one the body of a fallen friend or foe*; and, from the former case (of *dragging towards one for the purpose of defending from insult*) the verb acquires the meaning of *to save*; *to ransom* [χρυσῶ ἐρύσασθαι, Il. 22, 351], *to protect or defend*. Moreover it may mean *to remove or drag away a dangerous foe* (as Apollo wishes Arês to remove Diomêdês); and hence *to ward off, impede* [οὐκ . . . ἐρύσσατο κῆρα μέλαιναν].

A collateral meaning is *to keep, observe, watch*; since it is necessary to *watch* both the object to be protected and that to be guarded against [e. g. of kings, οἶτε θέμιστας πρὸς Διὸς εἰρύαται]: and hence *to observe, keep, obey* [e. g. βουλὰς Κρονίωνος].

Its tenses (as implied by existing persons of them) appear to be nearly these:—

PRES.	FUT.	AOR.
Act. ἐρύω εἰρύω	ἐρύσω ἐρύσω ἐρύω	ἐρύσα ἔρυσσα εἰρύσα εἴρυσσα
Mid. ἐρύομαι { ἐρύμαι εἰρύμαι [εἰρύαται or εἰρύαται (ῥ in arsi), 3 pl.]	ἐρύσομαι εἰρύσομαι	ἐρύσάμην (but ῥ in arsi) εἰρυσσάμην ἐρυσσάμην

ἐρύτο, εἰρύτο (in the sense of *to protect, ward off*) are prob. a *syncopated aorist* rather than pluperf.—Of *perf. pluperf. pass.* κατεῖρυσται, εἰρύαται (Il. 4, 248, &c.).

ρύομαι is a collateral form which always means *to save*.

ῥίω (ῥ ῥέω ῥώομαι), lit. *to flow*; hence *to rush, &c. of violent motion*; e. g. ἐρωή is used of the *flight* of an arrow, the *impetus* of a *hurled spear*, or of an *axe swung round*.—It also appears to mean to *DESIST* from, but this is only with a *separative gen.*: e. g. ἐρωεῖν πολέμοιο, *to rush from war*; e. g. *to withdraw from it suddenly, to cease, desist from*. So πολέμου ἐρωή, *rest or cessation from war*. μηδέ τ' ἐρώει, sc. τοῦ ἔργου, *ne cuncteris*.—Then ἐρωεῖν passed into a transitive meaning, *to drive back, &c.*

ῥυδέιλος, *sunny*. See δειέλος.

ῥύς, see App. III.

ῥύτε, see App. IV.

ῥεπέυκης, *sharp-pointed*. See πέυκη.

ῥεχθόδοπος, properly *hostile-looking* (ὄπτω), then *hating, hostile*. ῥεχθο-

δοπεῖν, to behave in a hostile manner (to any one). The δ is inserted as in *prodire*, &c. ἀλλοδαπός, ἡμίδαπος.

ζόφος, (thick) darkness. [δόφος] δνόφος, [γνόφος] κνίφας, νίφος. The forms in [] are merely supposed.

ἡγάθεος, divine, sacred; in H. and Pind. only of countries, cities, and mountains. ἄγαν θεῖος, cf. ἀγά-κλυτος, and, for the extension of α into η, ἡμαθόεις, ἡνεμόεις, &c.

ἠέριος (= matutinus), early in the morning. In Il. 3, 7, "the cranes, like our birds of passage in the northern parts of the world, arrive in the night, and fall on the Pigmies early in the morning."

ἠεροειδής (πόντος), the (distant) hazy sea (B.).

ἠϊόεις (Σκάμανδρος), the meadow-skirted Scamander; probably from obsol. ἠῖον related to εἰαμένη, meadow land; low grass land (ω ἡμαι). [al. deep-embanked, Cp. Död. connects it with αἶα, terra: explaining it full of earthy particles, muddy.]

ἠκα, weakly, feebly (positive of ἠσσον, ἠκιστα), then slightly, a little, softly, gently, slowly, related to ἀκύν, ἀκίων (hence ἠκιστος ἐλαύνειν, the slowest to drive: but B. reads ἠκιστος, the worst to drive.

ἠλίβατος = ἠλιτόβατος [ἀλιτεῖν], on which a false step is easily made; steep, precipitous.

ἦρα ἐπίηρα. (1) ἦρα (from ἄρω, ἀρίσκω), acc. sing. of a substantive (not neut. pl. of an adj.). ἦρα φέρειν, to gratify. (2) B. also thinks (from a comparison of such passages as ἐπ' Ἄτρειδῃ Ἀγαμέμνονι ἦρα φέροντες with μητρὶ φίλῃ ἐπίηρα φέρων) that we should always read ἐπὶ ἦρα. (3) ἐπιήρανος (= gratus acceptusque), agreeable (to).

θαῖσσω, to sit, and θαάσσω. θᾶκος, seat; and θῶκος (= θό-ακος).

(a) θαάζειν, γ. θε- (to sit) = θαῖσσειν, to sit.

(b) θαάζειν, γ. θε- (θέω, to run), θοός, quick; to hurry, &c.

θεουδής, god-fearing (= θεοδεής, obsol.; not θεοφειδής).

(a) θεοπρόπος, prophetic, oracular; as subst., seer, prophet.

(b) θεοπρόπιον, prophecy, oracle. θεός and πρέπειν. B. supposes πέρω (obsol.), πείρω, πειράω, to press through, whence πρέπω took the definite meaning of to press forward, to burst forth; and also to cause to press forward, to send forth.

θίσκελος, Schol. θεῖος, θαυμαστός.—B. shows that the σ belongs to the second factor of the compound, the verb (θε-ίσκελος = θεοεἰκελος. Cf. ἴσκω, from εἴκω), Lexil., p. 357.

θεσπέσιος (θεός, εἰπεῖν, but with the meaning of εἰπεῖν quite gone), used to denote what is (divinely or supernaturally =) exceedingly superior, and excellent: χαλκός, splendidly dazzling; ἄωτος, divine, superb wool; ὀδμή, delicious smell (of wine); πλοῦτος, immense wealth; φόβος, awful, dreadful fear.

θίσφατος, proceeding from a god, caused by a god (ω ἄηρ, the thick mist in which Athênê enveloped Ulysses), ἀθίσφατος (e. g. ὄμβρος).

θοός, properly pointed (a pre-Homeric sense) with reference to men, does not denote bodily swiftness, but mental promptness, alacrity, vigour: hence alert, active, prompt, resolute; then brave. With

- reference to *things*, it denotes *rapidity of motion*: also *harps*, i. e. *rapidly penetrating* into a body. Νύξ θοή: = the night that *swiftly follows* the sun, and seizes upon all that he forsakes; and hence (from the notion of a *swiftly pursuing warrior*), *fearful, dangerous, destructive, hostile*.
- ν, adv. in *dense masses* or *crowds*, &c., in *troops*, from ἔλ-, εἰλεῖν, whence ἔλη, εἶλη, ὄμ-ἴλος, &c. Cf. εἶλω, εἰλέω.
- ντες, usually explained *those who have toiled* = the dead. Qui (vitæ) labores exantilarunt: defuncti. B. thinks it means *the weary, the enfeebled*, denoting "the lowest state of existence above annihilation."
- ινός and μέλας, μέλαινα, μέλαν, arose from a form κμέλας, combining the κ and μ. So συν and cum are connected by ξύν = κύν.
- εις. Most of the ancients explain this word by μέγας, *great, spacious*, from τὸ κῆτος (a huge sea animal). The preference is due to the signification pointed out by B. (Lexil. 382), according to which it means, *full of chasms, hollow*; for Lacedæmon (of which it is an epithet) has many clefts and chasms in its mountains. It is related to χάω, χάσκω, κεάζω, κεάδας, καιάδας.
- τός, (1) *much celebrated*: κλέω, κλείω. (2) κλυτός, *much heard of*; hence *celebrated*. Both used of what is *actually celebrated* or *worthy* of being so (*magnificent, excellent*, &c.). Hence τηλεκλειτός and τηλεκλυτός, *far-famed, celebrated far and wide*; of the Trojan allies, &c. B. quite rejects the other reading τηλεκλητός, *summoned from a distance*. (Observe that the compounds are *oxytone*: against analogy.)
- φός, a *shrill chattering, scolding, wrangling*; probably at first a *scream*; κολῳᾶν, to *wrangle shrilly* (of Thersites). Related to καλέω, κέλω, κέλομαι, and κολοιός, *jackdaw* (cf. Dohle, jackdaw, from dahlen, to chatter).
- ρίδιος ἄλοχος, my *wedded wife*, opp. to *concubine*. B. rejects the derivation from κούρη, and thinks we should wait till some root is discovered denoting either *regular, legitimate, or pure, chaste*. He adds: compare κορεῖν.
- ηγνος, *good* (not, true). Related to κρατύς, κρείσσω, or (more probably) χρῆσθαι, χρήσιμος.
- ινδεῖν, καλινδεῖσθαι, &c. According to B. κυλίνδω, fut. κυλίσω, aor. pass. ἐκυλίσθην, is not strengthened from κυλίω (Pind.), but really the older form; κυλίω being formed from the fut. κυλίσω. The meaning is, *to roll onwards*, hence *to turn or roll backwards and forwards on one spot* (κατὰ κόπρον, &c.). He thinks it accidental, that ἀλινδεῖσθαι, εἰλινδεῖσθαι, and καλινδεῖσθαι (compare εἶλη, ἄλεια, calor), partially coincide in meaning with κυλίνδω, being derived from ἔλ-, root of εἰλεῖν, &c. = *to push, thrust*, and then (εἰλουμαι) *turn or busy oneself about any thing*. Of these words ἀλινδεῖσθαι is *to roll* [cf. the Attic ἐξ-αλῖσαι, *to give a horse a roll*]; also in fig. sense. Εἰλινδεῖσθαι (Plut., Jos.), ἐνειλινδεῖσθαι, only in a *moral* sense (perhaps by chance). Καλινδεῖσθαι only of the *rolling* of animals and (fig.) in a *moral* sense.
- ίγειν, prob. (1) λέγω, *to gather, collect*. H. has of the act. only

the pr., impf., and fut. : *αἰμασίας λίξοντες*, to gather stones for a dry wall ; to pile up a wall (Od. 24, 224). In pass. pres. and perf., *λελεγμένος* (gathered, 13, 689) ; mid. *λέγομαι*, I collect for myself ; aor. *ἐλέγμην*, I chose myself, I attached myself as a companion to (Od. 2, 335). (2) *λέγω*, from the meaning collect, gather up, arose in H. the meaning to relate, recount, &c. to say, tell, with acc. expressed or implied, *λίξω*, *καταλίξω*, &c. and aor. pass. *ἐλίχθην* : Dep. mid. *μὴ ταῦτα λεγόμεθα* : *διελέξατο θυμός* : Aor. syncop. *λίκτο*. (3) *λίχ-*, to lay to rest or sleep ; cf. *λέχος*, *λόχος* (and German *legen*). Hence (Er.) *ἔλεξα*, *λίξομαι*, (*ἐ*)*λεξάμην* (*λίξασθαι*). From syncop. aor. *ἔλεκτο*, *λίκτο*, and *λίξο*, *λίξο* (imperat.), *οὐβάτο*.

λελιημένος, not primarily denoting haste but eagerness in action ; prob. from *λιλάω* (simpler form of *λιλαιόμαι*) for *λελιημένος* (*euphoniae gratiá*), as *ἐκπαγλος* for *ἐκ-πλαγλος*.

λίαζειν, (1) to go aside, to turn away from ; (2) to sink, fall, drop down (of a wounded combatant ; the wings of a wounded bird, &c.). B. connects it with *κλίνειν*, comparing *χλιαρός* and *λιαρός*. Hence *ἀλίαστος*, unbending, unyielding ; violent, uncontrollable, incessant (of tumult, war, lamentation).

μεγαίρω, prob. from *μέγας*, as *γεραίρω* from *γέρας*. I deem it great, too great ; hence to envy, to grudge or refuse to grant ; to refuse or object to ; to be annoyed or displeased. *ἀμείγαρτος*, (1) unenviable ; hence (2) unfortunate, wretched, mournful ; (3) of persons wretched, worthless (not abundant, like *ἄφθονος*).

μεταλλάῖν (*μετ' ἄλλα*), properly to inquire after other things, to be inquisitive (absol.) : to interrogate, examine (c. acc. *πρόσωπα*), to inquire after any thing, examine into it, inform oneself about it (in H. implying a careful and even inquisitive examination). [In Pind. (Ol. 6, 106) *μετάλλασσε* probably = he addressed him.]

νηγάτεος, new. Sch. A. says : *ἢ ἀγέννητον, ἢ λεπτόν, ἢ τὸν νεωστὶ γεγονότα, νεογάτειόν τι ὄν' ἢ ὥσπερ παρὰ τὸ τείνω πατός, οὕτως γείνομαι γατός, νεήγατος. καὶ ὑπερβίσει τοῦ εἰ νηγατέος*. A. "Postremam etymologiam, si non veram, at certe reliquis probabiliorem probat Buttm. Lexil., p. 413, sqq. aliam Döderleinii, a *νη* intensivo (de quo Grammaticorum commento Fisch. Well. iii. p. 241), et *ἀγαμαι* repetitam recte refutat Passov. in v." F.—B. (loc. cit.) considers that it arose by transposition of the ε from the proper form *νεήγατος*, the change being made for the metre's sake.

νήδυμος, sweet, prob. *φήδυμος* was the original form ; and after the digamma was dropt, the ν adhered to the word (in sound) from such passages as *ἔχεν ἡδυμος ὕπνος*, and was then, through ignorance, prefixed to it (B.). Aristarchus derives it from *νή*, *δύω*, so that it means *ἀνέκδυτος*, from which one does not rise ; sound : cf. *νήγρετος*.

ᾄθομαι. B. rejects the derivation from *ᾄθίω*, and, deciding against any connexion with *ἐνήνοθε*, makes *ἀγνεια*, &c. the fundamental notion.—It occurs only in pres. and perhaps impf. [cf.

Il. 5, 403, which is doubtful], and only with a *negative* (like ἀλεγίζω, with which it is often connected); c. gen. rei vel personæ; or with inf. or partcp. Il. 5, 403: οὐκ ὄθερ' αἴσυλα ῥέζων, *he shuns not to practise wickedness.*

τροχος or ὀλοοίτροχος (ὀλοίτροχος), sc. πέτρος, a *large rolling stone* or *piece of rock*, either from ὀλοός, τρίχω, a 'roller of destruction' (B.); or ὄλος and τρίχω = ὄλος τροχοειδῆς καὶ πανταχόθεν ἀσθήρικτος (*totus rotundus atque undique colubilis*), a *rounded stone*; or, according to others, as ὄλμος, from φελ-, root of *volv* o.

ν might be considered neut. of ὄρκιος, but B. thinks it that kind of diminutive (ὑποκοριστικόν) "by which the Greek language frequently endeavours to individualize an idea, as βιβλίον, χρυσίον, μηρίον, φορτίον (from βίβλος, &c.). Though most of such words are paroxytone, yet κώμιον, ποιμνιον, &c. are exceptions. According to the rule of these derivatives, it would mean a *contract*, or *agreement on oath*, i. e. a more *definite* meaning than ὄρκος [which itself B. considers to mean both *the pledge* of an oath and *an oath* itself; properly, not the *act of swearing*, but that *by which* a man swears; coming from the same root as τὸ ἔρκος]."

ήματα: from ὀρμαίνειν, to *reflect upon*, *think anxiously about*; which, however, denotes a *deliberation*, accompanied indeed with *quickness* and *warmth of feeling*, but not with *vehementness*. It may, however, mean any *violent mental emotion*, and usage may have connected it with στοναχαί, though it is come down to us in this one verse only. [Ἐλένης ὀρμήματά τε στοναχάς τε, 2, 356.]

ομαι, prop. to *see*, to *foresee*; thence to *prognosticate* by means of *look* and *mien*.—It is a sister-form of ὀπτω (ὀράω); cf. πίσσω and πέπτω. Ὅσσα (*voice*) is not its root; nor does ὄσσα in H. mean a *foreboding*, *prophetic voice* (which is ὀμφή, φήμη, κληδών), but the *voice of rumour*, *report*.

αί, the *sacred* or *sacrificial barley*. B. derives οὐλαί from ἔλω, the root of ἀλίω, to *grind* (ὀλή from ἔλω, as μονή from μένω, &c.), οὐλοχύται, the *sacrificial barley* as *sprinkled* (χέω) over the head of the victim: so that ὀλή, ὀλαί = *mola*, according to him, the old name for *grain in general*; in its strictest sense that which was prepared for food by *treading* or *grinding*. See εἰλω above.

ιος, *destructive*, *baleful*, &c., of the dog-star, Arès, &c. (ὀλεῖν).

ος, (1) prob. from εἰλεῖν or εἰλεῖν, denotes properly what is *compressed*, &c.; hence of *wool*, = *thickly curled* or *matted* [compare οὐλαμός, *globus virorum*]. (2) prob. from ὀλεῖν, *bad*, *horrid*, of a *fatal dream*, the *screaming cry* of daws, &c. when a hawk appears. (3) οὐλος = ὄλος, *whole*, of a *month*, a *loaf*, &c.

ι, *valde*: only in H., and that with ἀριστος; formed from ἔχω [Död. observes that it is related to ὀχυρός, as the German *fast* (= *almost*) to *fest* (*firm*)].

ήσαι, related to ἀχθισθαι (though the latter is used primarily of a *burden*, in the literal sense, κοιλὴ νηῦς ἤχθετο), denotes any

violent emotion at what strikes the mind unpleasantly; to be vexed, indignant, &c.

πέρα = *ultra*; πέραν = *trans*, dat. and acc. of an old subst. = *end, boundary*; cf. πεῖρας, πέρας, γ. πείρω [Lat. *per*].

πευκάλιμος: φρεσὶ πευκαλίμῃσι, not *sharp, penetrating* (πέυκη), but related and synonymous with πυκινός.

πέυκη, *fir*, originally the *pointed* or *pricking* tree, related to πικρός (originally *penetrating, sharp*; then *bitter*), πυ(π)γο, &c.

πῖαρ, τό, the *fat*; hence *fertility*. In πῖαρ ὑπ' οὐδας, the word is generally considered an adj. = *fruitful, fertile*, related to the fem. form πείρα [πῖαρ οὐδας ὑπεστί, is *under* what I asks B.]: but B. prefers μάλα πῖαρ ὑπ' οὐδας, "*the land has plenty of fat under its surface*;" i. e. is *very rich*. Passow and Rost object, that it should then be ὑπ' οὐδαί; see, however, Nitzsch.

ποιπνύω, *to move, or bustle about, properly to blow or puff about; to go puffing and panting about*; a reduplicated form from πνίω (as παιπάλλω, παιφάσσω, ποιφύσσω, from πάλλω, φα-, φυ-σάω).

πρήθω (ω πρίω, πέρθω). It is found in the meanings (1) *to burn* any thing: (2) *to spirtle, pour out*, of the thicker fluids: (3) *to blow* (of air). B. thinks that, in the case of both πρήθω and πρίω, we must suppose a twofold root; only that in πρίω these both arise by onomatopœia from *one* natural sound (πρι) denoting both the *spirtling* and *streaming* of liquids and the *harsh, grating* noise made by the collision of hard bodies: whence *to saw, to gnash*, &c. (note p. 488 of Lexil.)

πρήσσειν. In the construction of πρήσσειν κίλευθον, πρήσσειν ὁδοῖο, &c. Grammarians supposed a different verb formed from περάω, περάσω. B. rejects the notion of a different root; but thinks that περᾶν, περαίνειν, *to bring* (a journey) *to an end*, was the original meaning of πρήσσειν.

προσελεῖν, *to use ill, to treat ill*. B. connects this puzzling word with σφίλας, σφάλλειν, *to trip up*, &c.

στοναχίζειν, στοναχῆσαι are the *genuine* forms; στεναχίζειν, στεναχῆσαι being introduced into H.'s poems only through an obscurely-felt impulse to connect them with the ground form στένω, because this *could* be done according to analogy.

τέκμωρ, according to B., is not *any sign*, but a sign expressly appointed for a particular purpose; with solemn confirmation. Hence τεκμαίρεσθαι, *to fix, appoint, destine*.

τεταγών, *having taken, taking*: not from τείνω, but from τα-; cf. ταγο, τε-τιγ-ι; *take, touch*. Hence τῆ (imperative) = *take*, formed, like ζῆν, according to Doric analogy.

τίτρηχα, a perf. from ταραττω, with meaning of pres.: *is in disorder or confusion, is agitated*.

τηλύγετος, prop. *born afar off*, i. e. according to the Schol., late born, viz. in the old age of its parents; hence also *tenderly beloved*, and sometimes with the notion of being *spoilt* and *rendered effeminate* by the excessive love and indulgence of its

parents (ἀλλ' οὐκ ἴδομενῆα φόβος λάβε, τηλύγετον ὤς, *like a weakling; a spoilt or effeminate child*). B. connects it with τελευταῖος and τελευτή, and translates it *last born*, = ὁ τελευταῖος τῷ πατρὶ γενόμενος (Excerpt. of Orion). He supposes τηλύγετος to have arisen by a transposition of quantities from τηλεύγετος: but this (as *Lobeck* observes) is unnecessary, for according to Apoll. Dyscol. (de pron. 34, B) τῆλυ was a collateral form of τῆλι, and γέτος is correctly formed from ΓΕΩ = γίγνομαι, to which the *Et. Mag.* refers γία. *Lobeck* ('Ρημ. p. 129) compares the Latin word *proculus*: 'quo nomine Festus docet aut *procula* patre natum (τηλίγονον) significari, aut eum, qui patri seni natus sit.' Another derivation is attempted by *Döderlein* (in *Comment. de Vocabulo*, τηλύγετος) and *Bothe* (ad Il. 3, 175) from θῆλυς (θάλλω), and γάω, so that it signifies prop. *being of a blooming age*.

τροφᾶλεια (τρύω), a helmet with a hole bored in the φάλος, to receive the plume.

ὑπερφιάλος, *haughty, overbearing*. B. shows that in its original sense it is a *verbum medium*, not necessarily implying *reproach*: it denotes one who *thinks he can set himself above much or every thing*. Without rejecting the old derivation from φιάλη (according to which the word would refer to an *overflowing goblet*), he prefers the referring it to φύω, *quasi ὑπερφύαλος*: for the change of υ into ι, compare φύτυ, φιτρός. Nearly so *Nitzsch* (ad Od. 4, 663) considers its meaning to be ὑπερφύης, *overgrown*, grown too large, both with reference to itself and to others. *Passow* considered it *quasi ὑπερβιαλος* = ὑπέρβιος.

φάλος, a curved elevation on the top of the helmet, in which was inserted the plume, and which also by its hardness afforded an additional defence against the blow of an enemy. It was the *same* (or occupied the same place as) the later κῶνος.

φή or φῆ in φῆ ῥα (Hymn. Merc. 241). *Hermann's* correction for δῆ ῥα = *as, like as*. B. explains its derivation and its connexion with πῆ, ῥῆ, τῆ.

φολκός; from ἔλκω, perhaps φέλκω = *flecto, plecto, πλέκω*, cf. *flagrum* (πληγή), *bandy-legged, valgus* [not *squint-eyed*; from φάη ἔλκειν].

φοξός. B. derives it from φώγειν, *to bake*, shortened from φωξός, and thinks the potter probably called every thing φοξός, which, from being *warped* in the baking, came out somewhat *pointed* instead of round. It denotes an unusual *pointedness* in the upper part of the head. [Others derive it from δξύς.]

χραιομεῖν. It is found (1) with the *acc.* of some *general notion*, such as *death, destruction* (θάνατον, δλεθρον, with or without the *dat.* of the person); (2) with the *dat.* of the person only. It is *not* found (1) with the *acc.* of the *person* or *weapon* (2) in any but *negative* or *virtually negative* sentences. B. concludes that (1) when it stands alone with the *dat.* it does not mean *to be of service, avail, help*, but more definitely *to*

ward off evil, defend; (2) that the fundamental meaning is *not* to ward off some hostile attack, but that it involves the notion of *good* with the collateral one of *use, utility* (which meets us in *χράω, χρηστός, χρήσιμος*), though H. does not give it the general meaning of *to be useful to, to help*¹.

¹ Hence its use very nearly resembles that of *ἀρκῖν, ἀρκίσαι*: the principal difference being, that *ἀρκῖν* may take, not only the dat. of the person, but *ἀπό* with gen. of the object *from which* evil is warded off.

THE END.





